













Read and Learn

The Bible that

is to say all the holy Scripture: In which are

Old Testament

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ce recognised.

Imprinted at

W. Hubert. 1760.

¶An Almanacke for .xxix. yeares.

¶The myndes of the yeares.	Easter.	The golden number.	The letter dominical.	
		¶ Of myne.		
¶.d.xlix.	xxi.Aprill.	xi		
¶.d.l.	vi.Aprill.	xii		
¶.d.li.	xxv.¶ar.	xiii		
¶.d.lii.	xvi.Aprill.	xiiii		
¶.d.liii.	ii.Aprill.	xv		
¶.d.liiii.	xxb.Aprill.	xvi		
¶.d.lv.	xiii.Aprill.	xvii		
¶.d.lvi.	b.Aprill.	xviii		
¶.d.lvii.	xviii.Aprill.	xix		
¶.d.lviii	x.Aprill	i		
¶.d.lix	xxvi.¶arch	ii		
¶.d.lx	viii.Aprill	iii		
¶.d.lxi	vi.Aprill	iiii		
¶.d.lxii	xxv.¶arch	v		
¶.d.lxiii	xi.Aprill	vi		
¶.d.lxiiii	ii.Aprill	vii		
¶.d.lxv	xxii.Aprill	viii		
¶.d.lxvi	xiii.Aprill	ix		
¶.d.lxvii	xxv.¶arch	x		
¶.d.lxviii	xviii.Aprill	xi		
¶.d.lxix.	x.Aprill	xii		
¶.d.lxx	xxvi.¶ar.	xiii		
¶.d.lxxi	xb.Aprill.	xiiij		
¶.d.lxxii	vi.Aprill	xv		
¶.d.lxxiii	xxii.¶arch	xvi		
¶.d.lxxiiii	xi.Aprill	xvii		
¶.d.lxxv	iii.Aprill	xviii		
¶.d.lxxvi	xxi.Aprill	xix		
¶.d.lxxvii	vii.Aprill	i		

MVSÆVM BRITAN NICVM

¶ The yeare hath .xii. monethes. lii. wekes and one daye. And it hath in all, thre hundred and lxvi. dayes, and. vi. houres.

January.

Hath xxxi. dayes. The moone xxx.

Circumcision.

Epyphanie.

The same in Agnes.

Anthony.

Agnes virgyn.

Conuersio sancti Pauli.

Dalery bishop.

February.

Hath xxviii. dayes. The moone xxix.

Purificacion of our Lady.

Blase bishop.

Appolone virgyn.

The sun in pis.

Cathedra Petri.

March.

Hath xxxi. dayes. The moone xxx.

Dauy bishop.

Gregory.

The sun in ari. Equi.

Benedict abbay.

Annunciacion of our Lady.

Apryll.

Hath xxx. dayes. The moone xxix.

Mary Egipcian.

Ambrose bishop.

The sun in Taur.

Sancti Marci.

Georges martyr.

Marke euangelist.

¶ Vigilia.

May.

Hath.xxx. dayes. The mone.xxx.

Philip & James apost.

Jhon before the latyn porte.

¶ The sonne in Gemi.

Helena quene.

Gordiane martyr.

Junius.

Hath.xxx. dayes. The mone.xxix.

Nicodeme.

Pamphile Apollin.

¶ The sonne in Can.

Nychomede.

¶ Vigilia.

Natiui. of saint Jhon bap.

¶ Vigilia.

Peter & Paule apost.

Julius.

Hath.xxxi. dayes. The mone.xxx.

Visitacion of our Ladye

¶ The sonne in Leo.

Margarete virgyn.

Marye magdalene.

¶ Vigilia.

James apostel.

Augustus.

Hath.xxxi. dayes. The mone.xxx.

Transfigura. of our Lord.

The seuen of Jesu.

Laurence martyr.

¶ Vigilia.

Assumpcion of our Lady.

¶ The sonne in Virgyn.

September.

Hath xxx. dayes. The moone xxix.

October.

November.

Hath xxx. dayes. The moone xxix.

All hallowen daye.

All soules daye.

December.

The Table.

¶ The summe in Latyn.

¶ Of Septuaginta.

¶ Hyeron. Thomas Apostoli.

¶ Augustin. Natiuitas Christi fuerit. Sancti Steuen. Iohn Euangelist. Apostolorum depos.

¶ These thin-ges ensuynge are ioyned

with thys present volume of the Bible.

¶ A Kalender with an Almanack.

¶ A description and succesle of the kynges of Juda and Jerusalem, declaring what & lenger what kynges euery Prophet lyued, And what notable thynges happened in their tymes.

¶ An exhortacion to the study of the holy Scripture gathered out of the Bible,

¶ The summe and content of all the holy Scripture both of the Olde and Newe Testament.

A table for to fynde many of the chefe & principall matters contayned in the Bible.

¶ The names of all the bokes of the Bible, with the content of the Chapters.

¶ A brief rehersall declaryng how longe the worlde hath endured from the creacion of Adam vnto this present yeare of our Lorde. M. D. xlij.

¶ And also Prologues to the .v. bokes of Moyses, and before the Prophete Jonas, and to euery of the foure Euangelistes, and before euery Epistle of the new Testament. And after euery Chapter of the booke are there added many playne annotacions and expolicions of such places as vnto the simple vnlearned leame harde to vnderstande.

¶ An exhorta-
tion to the study of the
holy Scripture, gathered out
of the Bible.

Chryst vnto the people.

John.5.

☞ Searche the Scriptures: For they are
they that testifye of me.

Paull to Timothy.

2.Tym.3.

☞ All Scripture geuen by inspiracion of
God, is profitable to teache, to improue, to
amende and to instruct in righteousnes, that
the man of God maye be perfect and prepa-
red to all good workes.

The same to the.

Roma.15.

☞ What thynges soeuer are wrytten, are
wrytten for our learnyng, that we through pa
cience and comforte of the Scriptures, might
haue hope.

Salomon. Prouer.xxx.

☞ All the wordes of God are pure and cle-
ar: he is a shylde vnto them that put their trust
in it. Put nothyng vnto hys wordes, lest he
reproue the and thou be founde a lyar.

Moses to the people.

Deut.xii.

☞ Ye shall not do euery man what semeth
hym good in hys owne eyes: But what soe-
uer I commaunde you, that take hede ye do:
and put nought therto, nor take ought there
from.

The Lord vnto Josua.

Josue.i.

☞ Let not the boke of this lawe depart out
of thy mouth: But meditate therein daye and
nyght, that thou mayest be circumspect to do
according to all that is wrytten therin. For
then shalt thou make thy waye prosperous,
and then shalte thou haue good successe.
Turne not from the ryght to the ryght hande
nor to the lefte: that thou mayest haue vnder-
standyng in all that thou takest in hande.

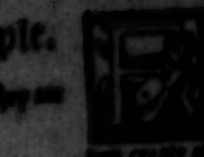
The same to the people.

☞ And thou shalte dayly thynke vpon
them, saynge: This is done because of that
which the Lorde hath done vnto vs, when I came
out of Egipte. Therfore it shalbe a signe vnto
the vpon thyne hande, and a remembraunce
betweene thyne eyes, that the Lordes lawe
maye be in thy mouth. For with a mighty hande
the Lorde brought the out of Egipte.

Moses. Deuteron. xxxi.

☞ Se that thou reade this lawe before all
Israel in their eares. Gather the people to-
gether, both men, women, & children, & the
Straunger that are in thy cyties: that they
maye heare, learne, & feare the Lorde your
God, & kepe all the wordes of this lawe.

¶ Of the holy vnitye and consent of all the holy
Scripture, both of the olde and newe
Testament.



Deut.32. 1.Cron.6. Genesis.1.&2 Psal.32. Genesis.1.&2 Psal.148. Jeremy.23 Esaie.42. Esay.44. Jeremy.5

Vpo the holy vnitye of the
Bible maye be, that there is
but one God, almyghty, that hathe
euerlastyng wyse ordeyned,
and by his worde created all thyng
vpo earth: of whome all thyngs
are, and whiche hathe dominion ouer
all thynges: subiecte to righteous and mercyfull
iudgyng: whose prouidence is ouer all his workes
and whiche he worketh all thynges in all after
hys wyll and pleasure. Whose nature and substaun-
tiall wyll is vnchaungeable and euerlastyng.

Genesis.1 &2 Sapien.8. Romans.5

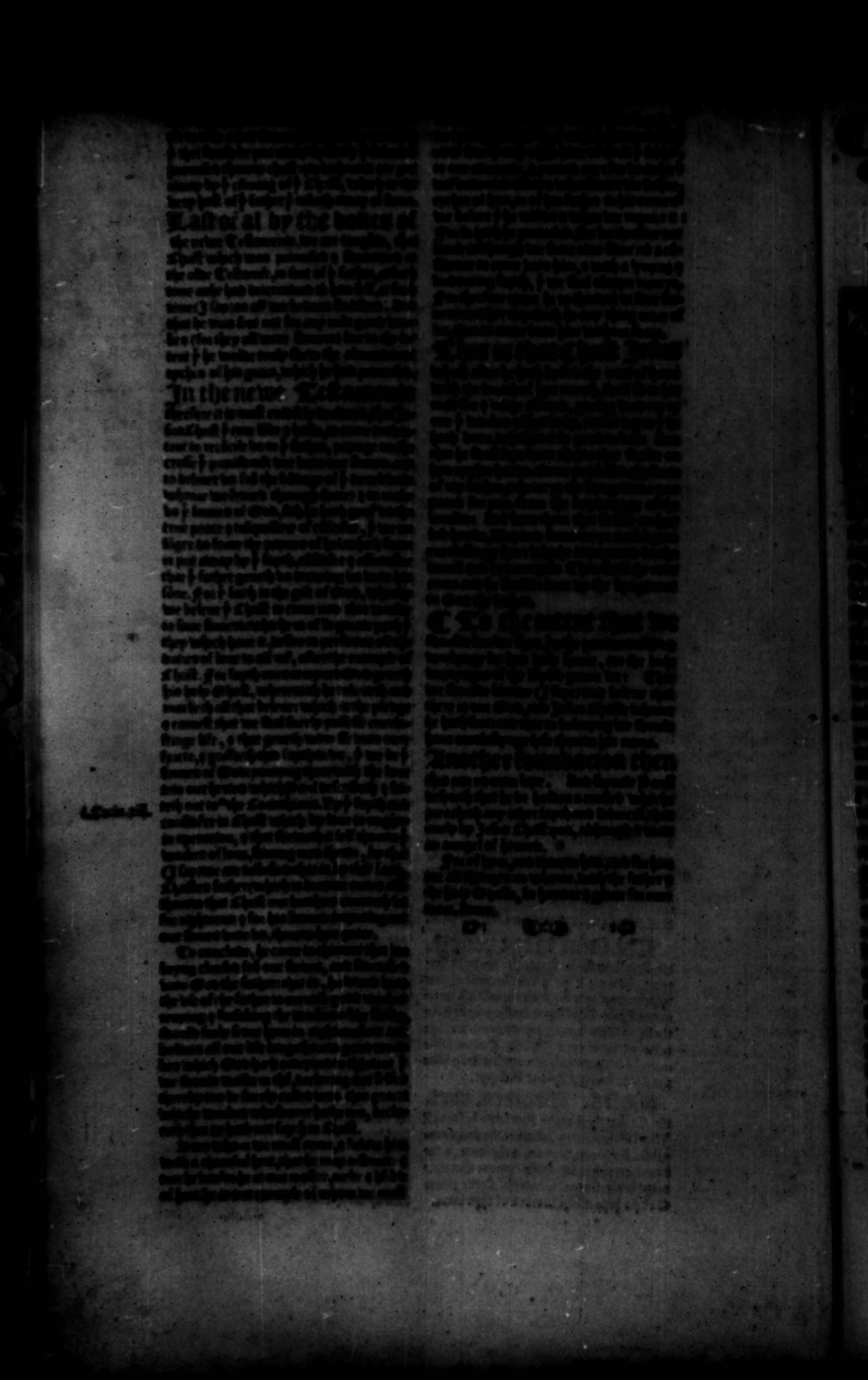
Then that this very God
hath created Adam the fyrste man after hys
owne Image and similitude, to bee ouerpar-
tener of hys Kyngdome, & to be ouerpar-
tener of all the creatures in the
earth. Which Adam by the enuy of the de-
uell, breakynge the commaundement of hys
maker, and hym self fell ouer, & brought ouer
into hys wofulnes, such and so great, that we
which be sprong of hym after the fleshe, are
subiected vnto synne, death, and damnacion,
brought vnder the power & tyranny of the deuell.

Ephe.2.

And further that Chryste
Jesus hys sonne was promysed of God the
father, to be a sauioure to this Adam, Abrahã,
Isaac, Jacob, Dauid and the other fathers: Genes.16.18. 17.22.26.28. Hebre.11.
which should deliuer them from their synnes
and tyranny of the deuell, that with a quicke
& liuyng fayth would beleue this promes, &
trust to this Jesus Christe, hopynge to haue
this deliuerance of and by hym. And truly
this promes, is kept oft rehearsed in the bo-
kes of the Olde testament in this processe:
as it is called the Storye, whiche teacheth that
this promes is fulfilled.

And that in the meane

season whyle the fathers toke for saluacyon
and deliuerance yourselfe, because nature
nature is suche that he not onely can not,
but also will not confesse him selfe to be a fine
ner, and specially suche a synner that hathe
serue of the Lawyng lykely promyses, the lawe
must geue vs where thynges were wrought lacke
stone, and that they are sinners: where they
& that they be some of the thynges that the
lawe commaundeth, vnder payne & punish-
ment a curse or death ensuynge: but re-
quyre no power nor ayde to fulfyll it, but
that we should be sore afrayde, and
to the ende that we beynge





thy mouth, but study therein day and night, that thou mayst perfourme and kepe all that is written therein. For then thou shalt make thy way prosperous, and then thou shalte haue vnderstandinge. Beholde, I haue sayd vnto the be strong and bolde, neither feare nor dreade, for thy Lord thy God is with the, whyther so euer thou goest. Here are comfortable woordes in Gods commission, by force wherof, a kyng is commaunded diligently to study Gods boke, to practise the same in his outward conuersation and liuing, that the nobilitie and commons of hys realme, moued and incouraged hereby, may imytate and folow hys vertuous example. That he may gouerne and rule after the canones and rules of this boke, and haue fortunate successe and prosperous expediciō in all his princely affayres. It lyeth not now in a kynges choyse to study or not study in Goddes boke. He muste not let the boke of this law departe out of hys mouth, but studie in it daye and nighte. Then hys wysdome and hyghnes must not suffer it to lye vnoccupyed and be throwen about in corners, that a man may wryte vpon it with hys fynger. Scire nunc in pulvere domino. But he must reade it. And to what ende? That hys wayes may be prosperous. So it semeth that the kynges prosperitie dependeth vpon the often and the reuerent readyng of Gods boke, practisyng the same in hys outwarde conuersation and lyuynge, and hys infelicitie, maye be imputed to the neglectinge and omitting of the same. Iosua toke it to be parcel of hys function charge and office, to conduct safely Goddes people into the lande of promisse, and to go before them in godly conuersation and lyuyng, to be a patrone and an example for the people to imytate and folowe, too vse all diligence in procurynge Goddes law and hys woorde promulgated and playnly preached to hys people, that they myghte the better therby learne theyr allegeance toward hym, theyr loodes man and gouernour, and to do theyr vocation accordingly. And that a kyng, a gouernour, and a ruler, may the better accomplyshe and execute theyr hygh function and office, it standeth them in hande to do good will, and to employ theyr industrye and diligent endeuour, that not onely they them selfs, but also all other officers of what degre, condicion, state or dignitie so euer they be (euen from the honorable lord Chancelar, to the honest Constable) be not in any wyse vnskilfull and ignorant in Gods boke & his lawe eternall. How so euer the lawes of the realme be studyed, thys lesson must not be vnlearned. And now ye kinges, get you vnderstanding, be you learned that be iudges of the earth. Experiēce teacheth vs, that the base and rude multitude of men, are by no other thynge so greatly induced, so behemently perswaded or dissuaded, from vyce to vertue, or contrarywyse, as by the onely exāple of kynges, rulers and men constitute in authoritie, by whome they stand or fall, they growe to knowlege, or cōtinue in ignoraunce. For as the kyng is, suche are the people. Oh moost florishynge and fortunate state of the common wealth of England, happy are they that shall lyue the fruition of that golden worlde, when all youre graces officers (too whome your hyghnes and successours shall from tyme to tyme worthely commit the ministratiō of iustice, or place in the seate of iudgemēt) wil reuerently embrace thys boke, an be as earnestly affected toward it, as some of the be to learn the lawes of your realme although necessary and requysite for the politique gouernment therof, yet notwithstanding, beyng neuer so excellent, so exact and perfect, if they shalbe fonde voyde of the knowledge of thys boke, & swarue, or ge, one iote from the same, or lacke the lighte of this lāpe, they differ not muche frō the lawes of Lycurgus, Solon and Iustiniane, cumpyged Ciuilions then Christians. Dauid disdayned not to say. Thy woorde (O Lord) is a lanterne to my fete. He that walketh without this lāterne in hys hande, though he haue as many eyes as Argus had, that is to saye, be he neuer so oculate, so circūspect and worldy wyse, yet he is but as blynd as he that walkes in the darke. Esay complayned (but not without an vrgent cause) vpon the wicked law makers, sayinge woo be vnto you that make vnrighteous lawes, and deuise thynges, which be to harde for to kepe, where throw the poore are oppressed on euery syde, and the innocentes of my people are therwith robbed of iudgemēt, that widowes may be your pray, and that ye may robbe the fatherles. We therfore that professe Christ, in stablishyng and deuising of our lawes, must not counsayll onely with worldly wisedome and policy (for they are to fearful & cast to many perils) but we must rather cleaue fast to the counsayll of Goddes boke, and ground our lawes therupon, and then (no doubte) they will endure and continew. It is a common saying in the vulgar tonge of your Walesshes realme. That ouer lyfe children be not many tymes long lyued, and likewyse the late experience hath learned vs, that ouer lordly lyfe lawes be not long lastyng. Muche semblable lawes were made by the bysshoppes of Rome, without the counsayl of thys boke, and violently obtruded to vs your louyng subiectes, but thankes be to God, your hyghnes by the aduyse of youre dere beloued vncle my lorde Protectors grace, and your honorable counsayl, hath dissolued and vtterly abrogated and discharged the same

because that shulde not somewhat fro the profytable lessons of this boke withdrawe the myndes of studyous out of the. Wherfore my humble suyte vnto your highnes is, that it may please the same to take this boke. Let this boke therefore be a perpetuall patrone, & a playne lesse all lessons & lessoners, & treasure of lyfe for all that by your graces commission are constitute & placed in office or auctoryte. Then shall they of good will, & not for loue of lucres & great fees, execute their rowmes, minister Justice, helpe the soule as well as the great, the cause of the orphane, the wydow & the poore, shulde come before them. Then should the ouer lóg, & great tranayl, the immoderate expenses & costes, which the poore nil haply sustayneth in his endles suytes, pearse & moue their stony hertes, with pitye & copassion. Then should neyther Goddes cause nor poore mas matters, haue so many putters, so many put bpes & delayes. Then if theyr were any bribing, bearing or bolstering vp of naughty matters, it should sharply increase. Then your graces Chancelers, Judges, Justices, & such as intermedle with the lawfull lawe, wolde dispatche no matters in one terme tyme, then they haue done perchaunce in a whole yere. But then should they not purchase such lordshe houses, nor make them selfe so ryche, as who shoulde saye the scope of theyr study ended only to ꝑ cómodities & pleasure of this mortal body & transytory life without respect or regard of the soul, as though god had geuen the a body without a soule, or that there were no hope of Resurrectió after this lyfe. But then they should learne one lesson, amongest many other, though it be hard & painful to learne, yet it were profitable for your grace that it were sharply taught the, the lesson is this. Geue to Cesar that is Cesars, & to God that is Gods. Then should your grace be sincerely & truly serued. Then should vyce be abhorred, & vertue vsed. Then honour & promotion (the dew reward of vertue) should be rendred & freely geuen to the vertues & well doers, without ambitió or Symony (otherwise called Symony) & due punishmt should be (according to theyr demerites & deserues) inflicted to the obstinate peruerse & wicked offenders. Not these onely, but a thousand such cómodities & vertues (moost noble Prince) should ensue vpon the embracyng & louing of this boke, which teacheth playnly all thinges necessary to be learned, afterre & trasporte vs quyte vpsidedown. But though the studyenge of this boke, bringe not with it so muche worldly profit & dignitie, as the knowlege of the lawes of your graces realme: both, yet I dar boldely affirme that it teacheth vs, who are worthy of promotion & offices, & who be vsurpers of other mes rowmes. It bringeth with it the quyetnes & ioyful consolation of conscience, an vnestimable iewel & such a treasure as not vnworthely is preferred before all worldly dignities, promotions, offices or rules. If all magistrates & the nobilite, wolde wel weye with them selfe the inestimable dignite & incóparable goodnes of Gods boke, in such sort (as we your graces moost bonde & obedient subiectes pere & perceyue greatly to our cómfort, that your highnes, with your derest beloued vncle my lorde protectr tors grace & the rest of your honorable counsail, enlampies them to do) and wolde also as willingly vouchsafe to fulfurate & spare an houre or .ii. in a day, fro theyr worldly busines, employng it about the reading of this boke, as they haue bene vsed to do in Cronicles & Canterbury tales, then shoulde they also abandone & bannyshe fro theyr priuate houses & familyes, al blasphemyes, swearing, cursing, lying (the very abusyues & mortal enemies to all vertue) fonde gasing & tratyng of scripture & learned talke) & put away al pryde, prodigalite, ryot, licencious & dissolute lyuyng, & al other enormities & vyce, wherby God is offended & prouoked to powre fourth his indignation & anger vpon vs. Oh what a flourishyng cómune wealth should your grace bring & bestow? What louyng & obedient subiectes wolde the be? if they wolde thankfully & in good parte take the inestimable treasure & paynes sustayned & taken by your highnes my lord protectors grace, the reste of your honorable counsail, with thassistace of the reuerend father the Archebishop of Canterbury & the hole clergy, as well, for and in the abrogation of the late abused Masse, and false lawes, vses and ordinaces, as greatly noyed and hyndred the successe and furtherance of the Kingdo of God, as for and in the restorying of religion, to the pristyne maner and fourme vsage of the primityue Church, as appeareth by your Godly procedinges, tendyng to fynysh the frame that your graces father of famous memory, kyng Henry the eyght (who with all hertes I wisse) bad prosperously begon, but preuented by death, left the furniture & finishing therof, to your grace, as vnto one to whom, by the ordy prouidéce of God, who graūt that, as your grace successfully in peace, is be beautified with his holy spirite, not only to augment your highnes, with the knowlege of his worde & will to accomplish the same, but also geue you honorable & triumphant victory ouer all your enemies Christ and hys, & in all other your princely affayres, be your guyde, protection and assistence.

Your graces humble & bounden subiect Thomas Lupset.

Ordaind Deacon by Bishop Ridley, A.D. 1551. See Strype's Memorials Vol: 2d. Page 201.

¶ A declaracion and succesſe of the kinges of Juda and Hieruſalem, declaringe when and vnder what kynges euery Prophet ſpake. And what notable thinges happened in their tymes, translated out of the Hebrew.



And raigned ouer Iſraell the .C.xxix.yeare of theyr entering into the land, which was the.iij.hundred yeare of their paſſinge out frō Egipt, and the.ij.M.viij.C.lxxviij. yeare after the creacion of ỹ worlde And he raygned.xl.yeare ỹ begat Salomō. Salomō bupilt the tẽple. And in hys dayes, Jonathan, Jodo ỹ Ahia, Silomites were Prophetes. And his ſonne Roboam raygned after him.xvij.yeare, Semeiahu ỹ Jodo prophecyinge. And after him Abiahu his ſōne raygned.iij.yeare: ỹ Jodo was ỹ Prophet. Aſa his ſōne raigned after him.xli.yeare: Aſariahu ỹ ſonne of Obad, Hanani ỹ ſear, ỹ Jehu ỹ ſon of Hanani prophecyinge. After him raygned his ſon Joſaphat.xx.yeare. Jehu ỹ ſon of Hanani, Obadia, Micha, Jtuel ỹ ſon of Zacharp, ỹ Eleazar ỹ ſon of his vncle, prophecyinge. Joram his ſonne ſucceded him in his kyngdō, ỹ raygned.viij.yeare, ỹ the Prophet was Elia. After hym raigned Ahariahu hys ſonne one yeare: ỹ Elia was prophet. After thys, Athalia the mother of Ataliu did aryſe, ỹ deſtroyed the kynges ſtocke, and there was none lefte, but the litle chylde Joas: and Athaliah raygned.vi.yeare, and they killed her, and Joas raygned.xl.yeare. After him raygned his ſonne Amaziahu .xxix.yeare. The prophetes were Amos and Amaya Bethemite: and Amos the father of Eſaye. After him raygned Oziah his ſonne lij.yeare and fiftye yeare. The Prophetes were Oſea, Eſay, Amos, Huſiahu Micha Michaiahites. Then his ſonne Ahas raygned after hym.xvi.yeare. And Oſea, Amos, Micha and Obad dyd Prophecye. Hys ſonne Ezechias raigned after him.xxix.yeare. Oſea, Eſay, Amos, Micha were prophetes. Whome ſucceded Manaſſe raygning.lv.yeare. Jobel, Nahum, and Abacuck were the prophetes. After hym raygned Amon hys ſonne.ij.yeare: And Oſias was prophete, whoſe ſonne Joſiahu raygned after hym.xxxj.yeare. The prophetes were Zephania, Jeremie, ỹ Holda, Jehohaz: hys ſonne raygned after him.xl. yeare: Jeremye and Daniel were prophetes. The third yeare of hys raygne Nabuchadnezer kyng of Babylon tooke hym captyue, and the dyed in his priſon, that it might be fulfilled, which was ſayd, the burial of an Aſſe ſhalbe vſed. And he tranſplated Hieruſalem ỹ all the gouernours, ỹ tooke captyue.vij.M. the Den Janymer and the other trybes, which were all valiaunt men of warre. After hym raygned hys ſonne Jehoachim three monthes ỹ.x.dayes. Jeremye prophecyinge, ỹ Nabuchadnezer kyng of Babel carped hym awaye priſoner, ỹ bounde him with yrō and made Sedechia the brother of hys father, the ſonne of Joſiahu kyng, which raygned.xl yeare: Jeremie ỹ Ezechiel prophecyinge. The.b.yeare of his raygne, the hoſt of Babilon came againſt Hieruſalem, ỹ in the.xi.yeare of his raygne the cyte was taken captyue, ỹ Jury was altered frō her lode: this was the.lxx.C.ỹ.third yeare of their entryng into ỹ land: ỹ the.iij.M.iij.C.lxij. yeare of the creation of the worlde, ỹ there was now left of Dauids ſtocke but onely Jechonah, which begat Salathiel, Malchiri, Pedaiah, ỹ Sennazer, Caba, Jadezer raigned vnder the.xxxvij.yeare of the tranſmigratiō of kyng Jehoachim ỹ Eulmerodach, hys ſonne raygned.xviij.yeare, ỹ the laſt yeare of his raygne he brought Jehoachim out of priſon ỹ aduaūced him in Babel after the death of Euchia. Nozzenezer, Belchezer raygned.iij.yeare, and Salathiel begat after him his ſonne Zerobabel raygned, that was the.lxj.yeare of the deſtruction of the tẽple, ỹ.lxx. yeare of the tranſmigration of Babilon. Whyle Darius Medo raygned, the Chaldees kingdō was deſtroyed, and Zerobabel aſcended into Hieruſalē the fyrſt yeare of Cyrus kyng of the Perſians, ỹ the tranſmigratiō with him. Then was Jehoſua the ſonne of Jezedadac the great prieſt, ỹ Aggeus, Zacharia, ỹ Edna were prophetes. But Artaxerxes raygning, and let the worke of the houſe of the tabernacle, ỹ intreated to ſubuert Jſrael. But the holy ghoſt helped, and delyuered the worlde both of hym, ỹ alſo of Haman. The.xviij. yeare of ỹ Perſians, which was the.lxx. yeare of the deſtruction of the tẽple, Eſra the ſcribe aſcended into Hieruſalē, ỹ the other tranſmigration with hym, ỹ he buylt the walle of Hieruſalē, ỹ reſtored the houſe of the tabernacle: and Zerobabel returned into Babylon ỹ dyed there. After hym raygned hys ſonne Meſulli, ỹ in his dayes the kingdome of Greece and the Romanes. The.lx.yeare of the Medians ỹ Perſians dyed Aggay, Zacharp, ỹ Malachie, ỹ at that time ceaſſed prophecyinge in Jſrael. Then in the yeare frō the creation of the worlde.iij.M.iij. C.ỹ.lxij. from whence forth grew three yeare, ỹ ſo then to the wonders of vnſe men: Alexander Macedo kynge of Greece raygned xij.yeare, ỹ dyed at Meſulli: ỹ after hym raygned hys ſonne Hananias. The.C.xl.yeare of the Grecians dyed Hananias ỹ Machabeus the ſonne of Johariba, beyng the ſonne of Symeon. And after hym raygned hys ſonne Seleucia. In hys tyme was Seleucus ỹ Antiochus, which buylt Antiochia, ỹ Ptholomie (which ỹ twelfe Pentateuchonyc is the.v. bokes) The.C.lxx.yeare of ỹ Grecia, Berechia dyed. After him raygned his ſonne Galadia. In his dayes there was a great trouble againſt Jſrael, ỹ was in the tyme of Macanes kyng of Greece, ỹ chefteſt of Haſmonim, which were called the Machabytes, Mattaias ſlayne, killed hym ỹ all his houſe. Then was the.Clxix. yeare of the Grecia. And Johanā the ſonne of Semei, ỹ ſon of Mattathias, the ſonne of Haſmonim raygned.xxxij.yeare. And when Galadia was dead, after him raigned Jeſaia ỹ Jonas ỹ ſonne of Johanan, the great prieſt raigned.xxvij.yeare. And when Jonas was dead, Ariſtobulus his ſonne ſtode vp after him, ỹ raygned.xvij.yeare, ỹ was ſlayne. After him raygned Antigonus his ſonne.xxvij.yeare, ỹ was ſlayne the.C.xxxij.yeare of the raygne of ỹ ſtocke of the Machabytes. After hym raygned Herod, the ſonne of Antipater ſeruaunt of the Machabytes, which making an inſurrection, all that were of hys maſters ſtocke, ỹ cōſumed them all.xxxvij.yeare. After him Agrippas, the ſonne of Herode raygned: ỹ agayn after hym raygned hys ſonne Agrippa. The.C.ỹ.yeare of the Romayners raygne, which was.iij.C.xl.yeare of the tẽple, ỹ caried Jſrael and many of the ſtocke of Dauid and Jehuda into Egipte.

¶ To the Chri sten Readers.

¶ The grace and peace of God be geuen vnto you by Jesus Christ.

AS the bees diligētly do gather together swete flowres, to make by naturall crafte the swete hony: so haue I done the principall sentences contayned in the Byble. The which are ordened after the maner of a table, for the consolacion of those whiche are not yet exercysed & instructed in the holy scripture. In the whiche are many harde places, as well of the olde as of the new Testament expounded, gathered together, concorded, and compared one with a nother: to thintent that the prudent Reader (by the spirite of God) may beare away pure and cleare vnderstandinge. Wherby euery man (as he is bounde) may be made ready, strong and garnished to answeare to all the that aske hym a reason of hys faith. This is also profitable for the particular and general exhortacions which we make to certain personages, or comm̄o people: & for to answeare truly to Heretikes, and to confounde the aduersaries of the worde of God. In the which also we may fynde (& which helpeth greatly the study of the Readers) the opening of certayn Hebrew tropes, translacions, similitudes, and maners of speakinges (whiche we call Phrases) contayned in the Byble. And for the more easely to finde the matters desired (because that disorder engendreth confusion) I haue proceded after the order of an Alphabete: to the intent that none be depryued of so precious a treasure: the whiche ye shall vse to the honour and glorie of God, and to the edifynge of hys Churche.

How be it (good Reader) yf thou fynde not the thynges in the table expressed in the same letters of the Chapters wherein they are sygned: bouche saue to loke in the letter going next before or in the letter next folowynge.

¶ A Table of the principall matters contayned in the Bible, in which the readers may fynde and practise many commune places.

¶ A.

¶ Abomination.

ABhomination before God are Idolatrie & Images. Before whom the people do bow the selues. Deut. vii. d. & xvii. c.

That man is abhominable, that falsifieth the true God, is cruell, & that hateth & despiseth the truth for Prophane doctrine. Esai. xlii. f.

We ought not to folowe the abhominacions of the Gentyles. Leui. xviii. d. that is, Idolatrie. Ezech. xviii. f.

That which men esteme to be excellent, is abhomination before God. Luc. xvi. d.

The transgressours of Goddes commandementes are abhominacion. Leuit. xviii. f.

The abhominacion standinge in the holy place, is Hierusalem besieged of her enemies. Mat. xxiiii. g. Marc. xiii. d. Luc. xxi. d.

¶ Abrogacion.

Abrogacion, that is to abolysshe, or to make of none effecte: shall be the lawe of the commandementes whiche was in the decrees and ceremonies, is abolished. Ephe. ii. d. Colos. ii. e. Ebr. iii. d. Roma. vii. d.

The sacrifices, feires, newmes, & all outwarde ceremonies are abrogated. Osee. vi. c. Esa. i. c. & i. Thessa. v. b. Jere. xxxi. f. Dani. ii. Mich. vi. c. Amos. v. f. Psal. xvi. d. and all the vsage of priesthode is abrogated. Ebr. vii. d.

¶ Abstinence.

The abstinence of a Christē man is to withdrawe him selfe from synne. Tobi. iii. d. Tobi. viii. a. i. Pet. ii. d.

To them that kepe abstinence wil God to geue. Dani. i. d. and bodely health. Ecc. xxxvii. d.

An example of abstinence in Jhon Baptist. Mat. iii. d. Luc. i. d.

¶ Abuses.

The abuses that be in the church ought to be reproued by the prophets. Roma. xii. a. An example of Hezekiah, which destroyed the brasen serpent. 4. Reg. xviii. c. Also of Josaphat. ii. Paralip. xvii. d. Also of Josiah. 4. Reg. xxiii. a. and c. Paralip. xxxiiii. f.

The ministers ought to preache against abuses. Example in Paul Ephesus. Act. xix. a. Also in S. Paul, which reproued the abuses of the Corinthians, hauing spoken. i. Cor. xi. b. & also because that they sacrificed a fygure to passe them. b. c. Also he saith that they came not one another before they receaued the Lordes supper. d. Also he saith that they sat with the Gentyles in their temples, and ate with them of their sacrifices. xii. & x. d. Also he saith that that which the Gentyles offer, they offer it to deuyls. Also he saith that they should of the whole cake. b. & that they vsed in a thinge that was indifferent and good. b.

Many causes of many brekinges of vnite and abuses. Mat. xxiii. a. Ephe. xxii. b. Apoc. xxii. a.

¶ Adoption.

Adoption

Acception of the p[illegible], to be had to the condition of the [illegible] to his macht: which thing is not godly. Deu.i.b.n. Para.xix.c.com. 9.ii.b.i.b. Ephe.vi.b. Colos.iii.b. Iac.ii.f. Iud. ¶ same thing also ought not to be in man. Iames ii.a. Iudas,i.c. Gala.vi.c. xiii.a.

¶ Accusacyon.

One ought to accuse his brother to ¶ church, if he do not amend after he hath hadde brotherly admonicion. Mat.xviii.c.

No accusers ought to be receaued against the mynister: vnder two or thre witnes.i. Timo v.c. We are accused before god, by the malice of Sathan. Job.i.b. Apocalipsis.xii.c. Also by our owne naughtines. Jer.ii.b; Also by our owne conscience. Rom.ii.c. Also by the scripture. Joh v.g.Let vs therfore accuse our selues.1pp.xviii.c

¶ Adam.

By Adam we are all synners, of whome we haue the sinfull nacyon to be euell. Rom. v.b.b. And by him we are subiecte to death.i.Cor xv.c

Adam was a figure of Christe to come, the whyche is called Adam. Roma.v.c.

¶ Adultry

Adulterers is the violacion of the fayth promysed in mariage, the whych thynge is forbydden by God.xx.c.Leui.xviii.c. Deute v.b.

Adulterers are bonde to death. Deuteronomii. xx.xxii.b.

If the adulterare be not punyshed by men, God wyll punysh them. Jeremy.v.c. vi.b. An example of Dauids son, whych dyed for the adultery of Dauid.xi. Re.xii.b.

Susanna had leuer dye then to commyt adultery. Daniel xiii.c.

For ¶ beholdeth his neyghbourres wife lustyng after her, hath already committed adultery in her hert.v.b.

Many are adulterares. Eyr.xxii.c Jeremy xxiii b. Ose.iiii.c.ii. Mat xi.c.

They that haue only wyndes to do adulterye are punished. Leu,xii b.xxi.b.xx.b.

Adulterares haue no parte in the kyngdome of God.i.Coyn. vi.b. Ebr xiii.a.

Adulterye is cause of puttynge of another maine death. ii. Reg.xi.c. Mat.xviii.a. Mar. vi.c

Adulterye blyndeth the perfourmer. Prouerb. vi.b. Ecclesiast. xviii.b.

Men ought to beware of adulterers. Deut.b. God wytnesseth agaynste adulterare. Malac. iii. b.

If spyrytuall fornycacion be adultery. Num. v.b x.b.

One maye forsake hys wyfe for cause of adultery. Math.xix.b.

¶ Almyghty.

Note, that I finde not in all the Bible that any profane writer hath vsed only the.i. Ioa. v.c.xxiii ¶ which place is cause ¶ Christ is one substaunce equalle the father.

¶ Alter.

Whereas after the manner of the Scripture, he called burnynge sacrifices made by fyre, a burnynge Aulter.i Mat.xxiii.b. Mat.xxv. Iohn.

God commyth to fynde all creatures to them which haue nede to any other thyng to haue only Deut.xxxi.b. Psalm.xxxiii.i: And therfore he forgaue the children of Israell, forsakynge their ¶ Aulters. Iudg.x.c.

We ought to honour them that are officiers. Ecclesiast.xxi.b.

¶ Angels.

The angels all the holye Ghost. Iosh. xiii.b. 2 xxiiii.c. Dani. viii.c. Ghost spake by and by an other to and fro.i.c.xxii.a.Zach.i. Mich. they be ever before Gods. Psalm. ci.a.b. he abhorr the aduers. Gen. xxi.b. Exo.xxi. c. Deut. xx.b. Iudg. they be mark the ignorante or enmyte of ¶ chefe which inuentes Christ what he doth for to the hinderinge of Christes kyngdome. Mat.i.c. Acte of Dan.x.f. acte. of Iacob.i. Mat.xviii.b acte of Egyptians. Exod

x.a. Also of sacharist. Act i.c.

By the angelles god strengyth his people. ii. Mac.xxiii.iiii. Mat xxi.g. Act.xi.b.

Antichrist.

Antichrist is not the proper name of a person, but of an office. for many are Antichristes.i. Joh ii.c. Also he calleth hym selfe god sitting in the stede. Ezec.xxviii.b. Mat.xxiiii.a.

But antichrist is spoken of before by Dany.vii.c. Mat.xxiiii.b. Apoc.xx.c.

Antichrist speaketh against God. Dan.vii.f.

Antichrist chaungeth the lawes, the dates, and time. Daniel.vii.f.i. Thess.iii.a.ii. Tymo.iii.a.ii Peter.iii.a. Judas.i.f.

Antichrist is reteined of many men Joh. b.g. ii.Epistle ii.a.

Antichrist doth many false myracles. ii.Epistle ii.c. Apocal.xiii c.

Antichrist is he that denyeth the father and the sonne.i. John.ii c.

—Antichryste is come.i. John.ii.c xiii.a. for to chaynge betwene, to hylle, and to destroye John.a. to hope them that are bounde in perfon, to make the people subiecte vnto hys lawes, and lyghe vnto with an vnsaueable wounde. Ezec.xxxi.b. vnder the figure of the destruccyon of Babilon for to destroy the wo. Together.xi.b. Daniel.xi.f.

Antichrist abhorreth fay enemy. Esa.b.c. Pharaoh. xviii.c.

Antichrist calleth good euil, and the euil good Esa.b.c. Prou.xii.a.xx.c.

Antichrist is wo. Stripped of the powers and kingdo of the earth. Apocalipsis.xviii.b.

Antichrist shalbe slayne by the spirite of the mouth of Christ. Esa.xi.a.ii. Tessa.i.b. and destroyed by the light of the comynges of Christe. Apocal. b.xxii.

Antichrist to reteine a fayth. Stripped, called Iezabel. pacha.xi.b the man of synne and sonne of perdicion.ii. Tessa.ii.a

Antichrist is an vnsaciablenesse of women. Daniel xi.f.

¶ Apostell.

An Apostell, is an Ambassadour, a Gouernour, or one sent: and after the manner Christ is our Apostell, sente of his father. Heb. iii.b.

The Apostles are the lyghte of the worlde. Mat.v.b.b. the salte of the earth. Mat. ii.a. Dyfe. penfatours of the misteryes of God.i. Cor.iiii. Seruauntes of Christ.i.cor. iii. Helpers & workers with God.i.cor.iii.b. Vycaryes of the father and ordinaunce of Christ. Gala. Paul.b act.i.b.ii.b.

Amonge whych fayntes Marke rechaled hym selfe the seller.i. Corinth. viii.b, and worshipfull of them name.i. Corin. xv.b.

The Apostles are sent, as Christ was by the father John.xx.c.xvii. Christ came to saue.xi.xx.b. b.c.f.xiii.f. and so these amonge workes. Of ii.b. to preache the gospel. Mat. vi.b. to all nacions good. Mat. xxviii. b. and to teache the lyche. Mat. i.b. and to haue tokenes of Christe. John. vii.b. act.i.c. wherby fayntfull ground. Of xi. Mat.x.f To whom alle be bounde before their sufferynge and obedyence, wherby Christe hath ¶ name them. Also we be bounde Mat.xi.b. the which thynges cause to haue the. the which come not.b.b.

Remouyng of euyll men.

The ministers of Christ and men are spirituall myghty by the power of God. ii. Corin x.b.f. We come to the ground of truth. but be be clad with the hyll plate of rightwisenes, & shod to goose prepared by ¶ Gospell of peace and aboue all to be haue the shelde of fayth. Ephe. vi.c. and helmet of hope of saluacion. Ephe. b.b. With the sworde of the spirite, the worde of God. Ephe. vi.c. Esa.xi.c Ephes. and 4 Dede let no vnrighteous worke to raygne. Ephe vi.c.i. Mat.v.b. abstayninge from all thynges that be contrary to the lawe of the Lorde.i. Corinthians.ii.b.

Blessing

¶ Ascension of Christ.

Christ who ascended in a cloud, & sitteth
before unto heaven, whereof he was received,
his things hee beforehe. Mar. xvi.d. Luke xxiiii.
c. Act. i.a. Joy to behold to out of temptation,
the gate be many gates. Psal cxxii.b. Psal. lxi.
b. Heb. vi.b. to open before ye face of God Psa
b. Heb. xi.b. Hosea. xvi. g. ende to prepare we
a place. Heb. ii.a. John. xiiii.c.

Christ ascended sate hand on, hymnes on the
right hand of God. i. Pet. iii.b. Heb. x.c. xii.a.
From whence he shall not come unto the eyes of
the restauration of all things. Act. iii.b: thereby
let us take joy that a Prince which are alone
before right is sytting on the right hab of God
Eph. iii.c. Christ is stretched into heaven be-
cause he boldly yelds hands the enemies to re-
ceive his power of relief. John. xvi. f. vii.b.

If the affection of ye wee must good to Christ.
i. Pet. iii.b. Psal. xl.d. ¶ Saints.

We must be alone to of all his own goodes
Luke xii.b. Hymne. iii.b. Gen. xii.b. and forsake
by. Gent, to be example to be alone. Act. i.d.
Ps. Gent, to. to be example to be alone. Act. i.d.

To gone for gone take both not make a will
Prov. xvii.b.

For that greate nothing, although not to them
of. i. John. iii. c. But be therefore wherever were
by all unto ye poor. Gen. xxvii.b. Ye shall both
accept a book some himself xvi. i. Peter.

He rather we more commended to be make
but only to God, as opposite of Abraham Gen.
xv. b. xii. b. Title of Prov. Ge. xxvi. f. of Jacob.
gone. xxvi. b. xxvi. c. Of whose Joseph his wife
day of the matter that were make to the honour
of Pharaoh, xli. Exo. xxvi. c. Be we know no de-
sire but Christ. Gen. xxii. b.

Sacrament.

The sacrament of Christ. Deut. xi. g.

The sacrament of Christ is the holy gode,
the which at renewal of to receive. i. John. xi. b
and which both needful we all thynges for ever
his faith. We have here no more reason of sacram
things saith of ayles but spoken of by the holy
gode.

¶ Christ.

To happily, to wait up to Christ. Isaiah.
xxi. b. Ose. vi. b. Micah. xvi. c.

To appear to all persons from supplicating
to be mercyes of the Jewish, and appointed
of our members to Jesus Christ, for the which
his sin hopeth as hardly upon him. xxvi. b.
Ezek. xi. b.

Christ God an happyne to chyldes, how put
on Christ Gala. iii. b.

By baptisme we are receyved members and
brethren of the body of Christ. xxi. i. b.

Christ also doth dwell in ye hearts of the
Jews. Ephes. iii. d.

Christ is head of the whole of the faithful,
and of the first and of the holy gode made ground
and of the first and of the holy gode made ground. b

The spiritual benefits of the cause of Christ.
Act. ii. b.

Christ bringeth not peace upon earth, as ye
may by reason the darkness. xxi. b.

Christ Church and members the holy gode. Ose
that he were happy. xxi. b. c.

Considering the diligence manner the holy
gode belong to ye happy. xxi. b. c.

The glorie and of Christ Jesus belongeth
thereupon him grace thereupon he have. xxi.
xxi. c.

Seeing then that by ye ordinance of man
thereof hereof, from the rest. xi. b. xxi. c. xxi.
xi. b. Gala. xi. b. xi. c. when Christ Jesus Himself
that to bear thereof thereupon with by any bright
ordinance of it.

The Scripture therefore ordinance that to bear
which pertaineth to faith ye to wit to be
happy as Christ xi. b. xi. b. put of Christ put. xi. b.

The knowledge of the new birth. Christ. xi. b.

The bodying of [illegible] xxi. b.

Baptist Christ Christ we are [illegible]
happyne, not by the washing away of sin
of the children by the ordinance of a gode of
Jesus in God. i. Peter. xxiii.

The ordinance of happyne [illegible] of
of God were ministred by John Baptist. Jo.
i. i. Mat. xxi. c. that is but one happyne. Eph. xxi. b.
c. To happy, for to receive. i. Cor. xi. b.

To be baptised, to send for to bye. Mat. c. f.
xxi. b. xxi. f.

¶ Sacrament, or his fellows

Sacrament, is an everlasting tye, which rem-
bleth us to the early knowledge of God, and of
Christ first begotten. Deut. xxvi. b.

Sacrament consequently fellows and shewbred
of all goodnes. Gen. xxvi. b. b. xxvi. b. Exodus v.
xxi. c. Rom. xxi. b.

Sacrament is partaynge to the good bargaynes
of which Christ Jesus hath xxi. c.

The sacrament hath to nothing to his glory Christ
xxxii. b. c. Rom. xi. b.

Sacrament is to shyppeth, his to many of us
Ephes. b. c. xxi. b.

Sacrament to gonne to by Christ only. Luke
xxi. c.

Sacrament to is to his fellows, except he
be prayed by faith. Rom. xxi. b.

Sacrament they which figures are partaynd
Christ xxvi. b. Rom. xxi. b

Sacrament the gode to figure. Gen. xi. b. xi. b. of
Jacob the whole chapter.

Sacrament they that suffer by righteous
rules. i. Pet. xi. b. xi. c.

¶ Saints to Christ, towards the behoof. Exo.
xi. b.

Saints they [illegible] to love the word of God, to
keep it. xi. b. b. ¶ To walk.

To walk, to go upon a; gode. Gen. xvii.
b. i. Cor. c. b. xxi. c.

To walk, to be mercyful, to give a blessed
heaven, and to make gode to mercyful. Gene.
xxi. b. xxi. b.

To walk, to go power to mercyful. Gen
xi. b. b.

To be in God, to be blessed from all manner
of mischance by Christ, that is to be blessed,
from death and from hell. Deut. xxi. b. Gala. xi.
b. i. Pet. xi. b.

Saints are the bodies of righteous ml. Psal
xi. b.

Saints are at behold ml of that gode to
Gala. i. c. Gen. xi. i. Pet. xi.

The bodyings of [illegible] are made of God
Genesis. c. f.

Let the Saints dwell many of our bodies. Psal.
xxi. c. Gala. xi. b. Gala. xxvi. ml. psal. Gen
xi. b. xxi. b. xxi. c. every gloss. Gen. xxi. b.
b. Gala. xxvi. c. xxvi. f.

The gladness of God are made glorious by
the word of God. i. Samuel. b.

Saints the Christ Jesus. Genesis. b.

Saints to Christ, to be [illegible] Gen. xxi. b.
xxi. c. Gala. xi. b. b. xxi. b.

Saints to [illegible] Christ. Genesis. b.

Saints to, which are bodies of men
Gala. xi. ¶ Christians.

Christians [illegible] Christ, which
a name [illegible] Christ, and
having the [illegible] Christ, and
Gala. xi. b. Christ. xi. b. Gala. xi. b. Gala. xi. b.
b. Gala. xi. b. Gala

Therfore let al [illegible] be put out of vs. Ephe.iiii.g. Col.iii.d.

¶ The names of blasphemy are in the crowne of Antichrist. Apoca.xvii.a.

¶ Bodye.

A body for a thyng, true, & without shadow: & after this maner dwelleth en Christ all the fulnes of the Deuinity bodily, that is to say, truely Colos.ii.c. Heb.x.b.

A naturall body, is he that is led by his affections, not vnderstandynge the thynges of the spirit of God. 1.cor.ii.b.xv.f.

A spirituall body, is he that is led by the spirit of God Roma.v.vi.b.

Synne ought not to dwell in oure bodyes, to obey the desyres of it Roma. vi.a.b. But rather be destroyed by the spirite of God: in the same chapter.

We are one body & not spirit: Eph.iii.c.iiii.a. Ro xii.b.1.copin.xii.b.

The churche is the body of Christ. Ephe.i.b. The body of christ is signified by the hand. Matthew.xxvi.c.1.copin.xi.c. Mar.xiiii.c. Luke.xxii. Was the rocke was Christ. 1.copin.x.c.

¶ To beleue.

The Scriptures are leste vnto vs to thentente that we should beleue that Jesus is the Christ & the annoynted sonne of God, and that we, in beleuynge it, should haue euerlastynge life. John.xx.g.

We cannot beleue vnlesse we haue preachynge Rom.x.c. Wherfore he that commeth to God must beleue in him. Heb.xi.b.d.

They that are borne of God, do beleue, and they to whom it is geuen. Mat.xiii.d. xvi.c. Mar.xi.b.g. Luke.viii.d. John.vi.a.i. John.v.a. & to they that be geuen to chuse by the father, and also they y haue herd him. John.vi.b. & they to whom God hath geuen wisdome to vnderstande 1 Joh.v. & they whom God hath called by his sperite. Act.xvi.g. & he geueth the faith vnto al me. Act.xviii.g. vnto whom God openeth the hert to vnderstande, at y preachyng of his worde. Act.xvi. & al they that are predestinate of God viii.g. which acceptable of God. Hebrew.xvi.b. Mar.xv. & whyche are y seed of christ. Mat xiii.c. which are taught of God. Joh.vi.c. vnto whō the lorde of the harte is open. Acts.xvi.b. by these thynges it appeareth that to beleue is the gyft of God.

They y beleue in Christ, are we assured fre oure synne. Act.x.g.xiii.f. Gala.i.b, and made the children of God. John.i.b.

He that beleueth in Christ, that not bye, & he, that shal not be condemned, & the wrathe of God shall not abide vpō him. John.iii.b.d.v.b.vi.c.xi.d. Mar.xvi.b. But he shal haue euerlastynge life. 1.Pet. i.b.ii. & 1.Joh.v.a.

¶ Bysshop.

A Bysshop, is an ouerlooker, a watcher ouer al my maner of thyng whatsoeuer it be, of whyche thyng longe y moste minister. ¶ Byrthen.

Christ calleth vs, byrthen. Mat.xi. viii.b. Heb. iii.c.

All christen men are byrthen. Mat.xviii.a. Besides Christ to the fyrst begotte. Col. viii. & other whych example we ought to geue ouer selues. 1. John.iii.b.

We ought not to hate our byrthen Luke.xvi.b. But forgeue him euery thyng. Luke xvii.a. For he & he bereth vs together, as we brethren. 1 Jo.i.b. Ouer we ought louyng byrthē, as companions to God & vnto Christ. viii.a. Let vs not beguile oure byrthen. Mat.xx. Phil.i.b.ii.c. iii.b. & let vs not beguile oure byrthen in our busines. 1. Thes. viii.b.

Oure byrthen ought not to be destroyed. For whō oure Lorde Christ dyed. Ro xiiii.c. For we therefore take hede that we offende him not. 1. Copin. viii.b.

¶ Beggers

Beggyng is highly abhorred. Deut.xv.a.

There shuld be no beggers in the worlde, if mē kepte the commaundementes of God. Deut. xv.a.

¶ Boyste agayne.

We be borne a new by the worde of God, which hath bene preached vnto vs. 1. Pet.i.d. For if a mā be not borne agayne (that is to say, by the holy goste) he cānot entre into the kingdome of heuē, y beleue in Christ. Jo.iii.a. Therefore they y are to borne ought to put away al malice as newborne childrē desire the milke of y worde of God. 1. Pet.ii.a. ¶ Bread

Bread for all that is necessary to this present life. Gen.xlvii.a. Mat.vi. Whosoeuer ought to be eaten with the sweate of oure face Gene. iii.b. Bread geuen to the pope. Esa.lxvi.c. An example in Pet.lewis.xvi. Reg. viii.g.

The bread of life, is the flesh of christ, which is geuen vs to eate through faith, beleuyng that he gaue him self vnto the death for our sinnes & the resurrection of oure synnes. Jo.vi.a. The which breade signifieth, y al we are but one body. 1.cor.x.b.

¶ Bloude.

This worde bloud doth signifie, sinne, concupiscence, and al that is not of the spirit: of God Psal.li. Joh.i.b. It is also vsed for euery mā. Leuit.xvii.c.

There was nothing purged in the old law & out bloud. Exod.xxvi.c. Heb.ix.f.

The bloud of Christ is oure remissiō of oure sinne but y bloud of Christ al only is precious. Pet.i.d.

By the bloud of Christ the redemption, remission & purgatiō of our sinnes is made. Eph.i.b. Heb.ix.c.x.c.xii.b.1.Pet.i.a. and.i. John.i.c. Apocal.i.b ¶ Bondage.

God hath delyuered vs fro the bondage of the deuill Deutro.b.a. which thynges men ought to teache their children, that it is done by Christ. Mat. b. Let vs therfore serue synne nomore. Rom.vi. b. c.d.

The circumcision & other workes of the lawe are seruitude or bondage. Gala.ii.c. v.a. From which we are deliuered through Christ. Heb.ii. b. ¶ ¶ The comming of Christ in the flesh.

The comming of Christ was promysed Genes.xlix.b. Deuteronome.xviii.c. Daniel.ix.g. Esai.vii.c.xi.a. Hag.ii.b.zach.ii.c.

The commyng of Christ was defined Esay. xlv.b.lvi.a.b was fulfilled whē the tymes was fulcome. Galat.iiii.a.

By the commyng of Christ we are deliuered from euil. sophe.iii.b. Tite.ii.b.iii.b. Hebr.viii.b. Colos.i.b. & receyue al goodnes. Esa. xxii.b. Jere.ii.a. Luk.ii.g.xii.b. John.iii.b. Joh.iii. b.iii.g.

The comming of Christ agayne death, synne, & hel abolysshed. iii.a. Though y he be humble, yet ryse, glorified & without spotte. Mat.xi.a. Jere.xxii.b. xxiii.b.

¶ The commyng of Christ into vs.

Christ cōmeth into vs by y fourth vse, & that he perfyt his worde. John.xiiii.c. Apoca.iii.b.

¶ The comming of Christ to Iudgement.

Christ shal come to iudge good mē & euil. Pet.i.i Roma.xiii.b.ii. Cor.v.b.b. Psal.xcv. Psal.xi.xii Accompanied with y elders of his people, & with the angels. Mat.xxv.ii. Tessa.i. Dani. vii. of the which day whome are to be vncertayne. Mat. xxiiii.c. Tessalo.b.ii. Tessa.ii.a Pet.i.b. Iude & to al this. Esa.xxv.ii. Psal.xxi.i. John.ii.c. Pet iii. Apocal.i. Apoca.xviii. We shall the better vnderstande it more by xx. mat. xviii. Luke.xii. For as y same day we shal haue y crowne of righteousnes. ii. Tim.iii.b. Of which Ministeries are mencioned. Tessa.ii.a.i. Tessa.iii.b.ii. Pet.iii.b. Judee.i.a. ¶ For charite on the wyfe. This worde the church, or as some vse to say the wife is vsed in al the holy Scripture: but to conclude by y self same, which goeth for their own righteousnes, & put away y righteousnes of god. Rom.x. which that haue not to prouided their mariage, but hathe a right worldes & consented vnto wrongeous By the which thyng, that beare the marcke of the pastors of Christ, by which we are vnderstode

Name.

Rom. 16.c. Gala. 6.b. Flee to Christ that thou mayest overcome al filthy lusts, impossible, & opposite God to him. Prouer. 17.d. 20. 27.b. Rom. 2.d. 8. 11.d. 1. Cor. 6.b. 2. Cor. 7. Tit. 2.c. Heb. 12. 16. Gal. 5.b. Ephe. 1. 6. 2. 2. Pet. 2.

¶ Conuersion.

Conuersion is the vse of all our l. Rom. 11. which is Metanoya. Ephe. 4.b. Colos. 3. It is refused by many through pride. Mat. 21.b. Ephe. 2.d. Ephe. 2. 11. 2.

That is nothing more terrible then the same same manner to liberty his seruice. Gen. 8.c. 6.

He that hateth conuersion, shal lose his. Prouer. 15.c.

The Lord is angry with his, for the iniquity of your conuersion. Gen. 19. 18.

Curssed be he that getteth any thing into his hands by conuersion. Ecclesiast. 26.c.

Conuersion hath hurte to liue neighbourly, as speech by Iezabel, which made Achaby to sin for his temporal. 1. Kings. 21. 2. Sam. 13. 16. Ahi by Iudas the traitor. Mat. 27. 26. 5.

Conuersion bydeneth him that fauoureth it to punishment. Ier. 23. Gen. 19. 4.

The 3. measure of the people should be without conuersion. Gen. 19. 11.

He that pitieth hateth pitie. Gen. 27. 13. 4.

He that liued with God, that is without conuersion. Gen. 5. 22. 6.

The couetous man is neuer silent. Gen. 13. 8.

The couetous man hath not eate his bread. Ecclesiast. 14. 8.

They all hate aduersaries. Ieremie. 12. 9. 20. 10. Gala. 4. Pet. 2. 2. Iohn. 12. 2.

Princes, Iudges, prophets, and all the world is full of couetousnes. Esa. 56. 11. Ier. 6. 13. 8. 10. 22. 17. Ezech. 22. 27. Mich. 3. 11. 7. 3. and priests of the people. Mich. 3. 11.

The couetous people haue not the Kingdom of God. Ephe. 5. 5.

The couetous people be full into the fauour of the deuil. 1. Tim. 6. 9.

Let be thankes by without couetousnes. Heb. 13. 5. ¶ Circumcision.

Because of the truth that the Iewes had in circumcision, God hardned them. Rom. 2. Gala. 5. 6. Ier. 9. 25. Rom. 2. 28. Heb. 10. 16. yeelds. 10. 16.

The circumcision are call'd of sig their darkenes and impenitablenes: but they were spiritual good. Deut. 30. 6. 10. 16. sig to bring men to greater truth. Ezech. 36. 26. 27. 28. sig the circumcision of Christ which spiritual circumcise. 1. Cor. 7. 18. Ephe. 2. 11. colos. 2. 11. ¶ Charitie or loue.

God is charitie. 1. Iohn. 4. 16.

The charitie of God is declared vnto vs, by his sonne. 1. Iohn. 4. 9. 10. 11. Ioh. 3. 16. Rom. 5. 8.

The charitie of God is to the Iewish man vnto vs. Rom. 5. 8.

God hath shewed his charitie, inasmuch his sonne vnto the death for vs sinners. Ioh. 3. 16.

Marriage ought to separate vs frō the charitie of God. Rom. 8. 38. 9. 10. 11. 12.

All the commandements do like vs to charitie. Rom. 13. 9. 10. Ephe. 5. 1. 2. Iohn. 4. 7. 8. 11. 12. 16. 17.

The profite of charitie are written 1. Corin. 13.

Let vs by reason of charitie. Ephe. 4. 2. to bear one with another. 4. 2. to grow more & more in it. 1. Thess. 4. 9.

We ought to prouoke one another to charitie. Heb. 10. 24. 1. Thess. 3. 12. 4. Pet. 1. Ephesians 4. 2.

The charitie of God to vs here that beyond her merits. 1. Iohn. 4. 9. 10. here which hath it proper in the loue of vnregenerate perhaps elect, called out of them. 1. Iohn. 3. 1. 2.

The charitie of God to vs here the commandements. 1. Iohn. 5. 2.

Charitie couereth al sinnes. Prou. 10. 12. Pet. 4. 8. God lyeth to vs a perpetual charitie. Ier. 31. 3.

The Iewes tie to loue their enemies, be I some diligent exhortation hath me. Luke 6.

¶ Chancelor his office.

Chancelor is the name that Ioseph had with the king of Egypt. Genes. 41. 8.

Here ought to the Chancelor of Scotland, as Iapar vnder or common Iustice, if he haue not like Chancelor as maker. Genes. 41. 8.

He that inuadeth the Iurisdiction of Parliament as he y hateth his Chancelor as his husband as all his kind, shal Iesuites of the ray of God vnder. Ier. 50. 7.

If great Iewels or Iewes them, that beare the Chancelor of Scotland. Genes. 41. 8.

The books and the holie prophet, they which beare the Chancelor, & they which meddleth his Iurisdiction, shal be by the Iewes that preached out of y mouth of him that speak on the holie. Ezec. 21. 8. ¶ Children.

Children as the gift of God. Psalm. 127. 3. which is not graue to all men. Ephe. 6. 4.

He that cannot lose child ought to marry. 1. Cor. 7. 2.

Children in greate commendation of God. Exod. 1. Cor. 10. 1. 2. The example of children in Iesus y persecutor. Genes. 21. 16. in Ismahel. Gen. 21. 16. in Isaac. Genes. 22. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

to haue recourse before her father. Luke.xii.b.

Confession, for knowledging of our sinnes, which we do, only to God. Iohns for obtaining of the by christ. Mat.v.c. Phil.iii.a. 1.Ioh.i.b. viii.a.c.

Iohns, which confessed their sinnes vnto the preache of y law, more to god, as Adam. and. xviii.a.

Paul confesseth him self to Timothe, to al y readers or hearers of the epistle, that he was a persecuter of the church of Christ. 1.Tim.i.c.

Many were baptized of Iohn, which confessed not their sinnes to god, knowledging their sinnes to haue come of the subiugement of Christ. Mat.iii.b.

What our confidence of our sinnes ought to be before god, in the word. Act.ii.f.xxv.b.

Confession to require, vpon and after wrongs done vnto our brother. Mat.v.b.D. Luc.xvii.g.

To confesse our sinnes one to another, as to christ our Sauior, & to the congregation. Iames.v.g.

To confesse our sinnes vnto no creature, but vnto God only. Psal.xxxii.a. Dan.ix.a. Luke.xv.b. Ioh.xvi.b. Ioh.xvii.b. Act.iv.a. Act.x.a. Act.xiii.a. Act.xvii.a. Act.xxvi.a. Rom.iii.a. Rom.viii.a. Rom.xiii.a. Rom.xiv.a. 1.Cor.iv.a. 1.Cor.xiv.a. 2.Cor.i.a. 2.Cor.iv.a. 2.Cor.v.a. 2.Cor.vi.a. 2.Cor.vii.a. 2.Cor.viii.a. 2.Cor.ix.a. 2.Cor.x.a. 2.Cor.xi.a. 2.Cor.xii.a. 2.Cor.xiii.a. Gal.i.a. Gal.ii.a. Gal.iii.a. Gal.iv.a. Gal.v.a. Gal.vi.a. Eph.i.a. Eph.ii.a. Eph.iii.a. Eph.iv.a. Eph.v.a. Eph.vi.a. Phil.i.a. Phil.ii.a. Phil.iii.a. Phil.iv.a. Col.i.a. Col.ii.a. Col.iii.a. Col.iv.a. 1.Thes.i.a. 1.Thes.ii.a. 1.Thes.iii.a. 1.Thes.iv.a. 1.Thes.v.a. 2.Thes.i.a. 2.Thes.ii.a. 2.Thes.iii.a. 1.Tim.i.a. 1.Tim.ii.a. 1.Tim.iii.a. 1.Tim.iv.a. 1.Tim.v.a. 1.Tim.vi.a. 2.Tim.i.a. 2.Tim.ii.a. 2.Tim.iii.a. 2.Tim.iv.a. Tit.i.a. Tit.ii.a. Tit.iii.a. Philem.a. Heb.i.a. Heb.ii.a. Heb.iii.a. Heb.iv.a. Heb.v.a. Heb.vi.a. Heb.vii.a. Heb.viii.a. Heb.ix.a. Heb.x.a. Heb.xi.a. Heb.xii.a. Heb.xiii.a. Iames.i.a. Iames.ii.a. Iames.iii.a. Iames.iv.a. Iames.v.a. 1.Pet.i.a. 1.Pet.ii.a. 1.Pet.iii.a. 1.Pet.iv.a. 1.Pet.v.a. 2.Pet.i.a. 2.Pet.ii.a. 2.Pet.iii.a. 1.Ioh.i.a. 1.Ioh.ii.a. 1.Ioh.iii.a. 1.Ioh.iv.a. 1.Ioh.v.a. 2.Ioh.a. 3.Ioh.a. Iude.a. Reuel.i.a. Reuel.ii.a. Reuel.iii.a. Reuel.iv.a. Reuel.v.a. Reuel.vi.a. Reuel.vii.a. Reuel.viii.a. Reuel.ix.a. Reuel.x.a. Reuel.xi.a. Reuel.xii.a. Reuel.xiii.a. Reuel.xiv.a. Reuel.xv.a. Reuel.xvi.a. Reuel.xvii.a. Reuel.xviii.a. Reuel.xix.a. Reuel.xx.a. Reuel.xxi.a. Reuel.xxii.a.

Christ is the Image of the father. 2.Cor.iv.a. Coloss.i.a. Heb.i.a. Vnto him are the vnsearchable riches of wisdome & of knowledge, & fulnes of the godhead power. Coloss.ii.a. 1.Cor.i.a.

Christ was portrayed in Moses. Gene.xxii.b and in the figures of Moses. Gene.xxii.c.

Christ is the appointed & consecrated Sacrifice. Gene.viii.b. Iosh.xxiv.c. The sinnes of y world. Ioh.i.a. Ioh.vi.c. The sinnes of y world. Ioh.i.a. Ioh.vi.c. Ioh.xvi.b. 1.Ioh.ii.b. Gene.xiii.b. Gene.xxii. Sacrifices, appointed, ordained, and consecrated. Coloss.ii.b. 1.Cor.i.b. Our sinnes. 1.Ioh.iv.a. Holy & Heauenly.

By Christ God hath graue to vnderstand of Iesus of Nazareth and of his resurrection.

By Christ the father hath reuealed & opened to vs his will. Coloss.i.a.

Remembrance, that we flee vnto Christ by faith. Deut.xxx.b. 2.Cor.xiii.b. Phil.iii.a. 1.Pet.ii.b. Heb.xii.b. 1.Ioh.ii.a.

Christ to haue Gods grace. Ioh.i. Ioh.vi. Ioh.xvi. Ioh.xvii. Ioh.xx. Act.iv.b. Act.x.b. Act.xiii.b. Act.xvi.a. Rom.iii.b. Rom.iv.b. Rom.v.b. Rom.vi.b. Rom.viii.b. Rom.x.b. Rom.xiii.b. Rom.xiv.b. 1.Cor.i.b. 1.Cor.iii.a. 1.Cor.iv.b. 1.Cor.v.b. 1.Cor.vi.b. 1.Cor.vii.b. 1.Cor.viii.b. 1.Cor.ix.b. 1.Cor.x.b. 1.Cor.xi.b. 1.Cor.xii.b. 1.Cor.xiii.b. 1.Cor.xiv.b. 1.Cor.xv.b. 1.Cor.xvi.b. 2.Cor.i.b. 2.Cor.ii.b. 2.Cor.iii.b. 2.Cor.iv.b. 2.Cor.v.b. 2.Cor.vi.b. 2.Cor.vii.b. 2.Cor.viii.b. 2.Cor.ix.b. 2.Cor.x.b. 2.Cor.xi.b. 2.Cor.xii.b. 2.Cor.xiii.b. Gal.i.b. Gal.ii.b. Gal.iii.b. Gal.iv.b. Gal.v.b. Gal.vi.b. Eph.i.b. Eph.ii.b. Eph.iii.b. Eph.iv.b. Eph.v.b. Eph.vi.b. Phil.i.b. Phil.ii.b. Phil.iii.b. Phil.iv.b. Col.i.b. Col.ii.b. Col.iii.b. Col.iv.b. 1.Thes.i.b. 1.Thes.ii.b. 1.Thes.iii.b. 1.Thes.iv.b. 1.Thes.v.b. 2.Thes.i.b. 2.Thes.ii.b. 2.Thes.iii.b. 1.Tim.i.b. 1.Tim.ii.b. 1.Tim.iii.b. 1.Tim.iv.b. 1.Tim.v.b. 1.Tim.vi.b. 2.Tim.i.b. 2.Tim.ii.b. 2.Tim.iii.b. 2.Tim.iv.b. Tit.i.b. Tit.ii.b. Tit.iii.b. Philem.b. Heb.i.b. Heb.ii.b. Heb.iii.b. Heb.iv.b. Heb.v.b. Heb.vi.b. Heb.vii.b. Heb.viii.b. Heb.ix.b. Heb.x.b. Heb.xi.b. Heb.xii.b. Heb.xiii.b. Iames.i.b. Iames.ii.b. Iames.iii.b. Iames.iv.b. Iames.v.b. 1.Pet.i.b. 1.Pet.ii.b. 1.Pet.iii.b. 1.Pet.iv.b. 1.Pet.v.b. 2.Pet.i.b. 2.Pet.ii.b. 2.Pet.iii.b. 1.Ioh.i.b. 1.Ioh.ii.b. 1.Ioh.iii.b. 1.Ioh.iv.b. 1.Ioh.v.b. 2.Ioh.b. 3.Ioh.b. Iude.b. Reuel.i.b. Reuel.ii.b. Reuel.iii.b. Reuel.iv.b. Reuel.v.b. Reuel.vi.b. Reuel.vii.b. Reuel.viii.b. Reuel.ix.b. Reuel.x.b. Reuel.xi.b. Reuel.xii.b. Reuel.xiii.b. Reuel.xiv.b. Reuel.xv.b. Reuel.xvi.b. Reuel.xvii.b. Reuel.xviii.b. Reuel.xix.b. Reuel.xx.b. Reuel.xxi.b. Reuel.xxii.b.

Christ Iesus appeare, the fulfil of al that y holy Prophets & Apostles haue written of him. Luke.xxiv.b. Ioh.v.b. Act.iii.b. Act.iv.b. Act.x.b. Act.xiii.b. Act.xvii.b. Act.xxvi.b. Rom.i.b. Rom.iii.b. Rom.iv.b. Rom.v.b. Rom.vi.b. Rom.viii.b. Rom.x.b. Rom.xiii.b. Rom.xiv.b. 1.Cor.i.b. 1.Cor.iii.b. 1.Cor.iv.b. 1.Cor.v.b. 1.Cor.vi.b. 1.Cor.vii.b. 1.Cor.viii.b. 1.Cor.ix.b. 1.Cor.x.b. 1.Cor.xi.b. 1.Cor.xii.b. 1.Cor.xiii.b. 1.Cor.xiv.b. 1.Cor.xv.b. 1.Cor.xvi.b. 2.Cor.i.b. 2.Cor.ii.b. 2.Cor.iii.b. 2.Cor.iv.b. 2.Cor.v.b. 2.Cor.vi.b. 2.Cor.vii.b. 2.Cor.viii.b. 2.Cor.ix.b. 2.Cor.x.b. 2.Cor.xi.b. 2.Cor.xii.b. 2.Cor.xiii.b. Gal.i.b. Gal.ii.b. Gal.iii.b. Gal.iv.b. Gal.v.b. Gal.vi.b. Eph.i.b. Eph.ii.b. Eph.iii.b. Eph.iv.b. Eph.v.b. Eph.vi.b. Phil.i.b. Phil.ii.b. Phil.iii.b. Phil.iv.b. Col.i.b. Col.ii.b. Col.iii.b. Col.iv.b. 1.Thes.i.b. 1.Thes.ii.b. 1.Thes.iii.b. 1.Thes.iv.b. 1.Thes.v.b. 2.Thes.i.b. 2.Thes.ii.b. 2.Thes.iii.b. 1.Tim.i.b. 1.Tim.ii.b. 1.Tim.iii.b. 1.Tim.iv.b. 1.Tim.v.b. 1.Tim.vi.b. 2.Tim.i.b. 2.Tim.ii.b. 2.Tim.iii.b. 2.Tim.iv.b. Tit.i.b. Tit.ii.b. Tit.iii.b. Philem.b. Heb.i.b. Heb.ii.b. Heb.iii.b. Heb.iv.b. Heb.v.b. Heb.vi.b. Heb.vii.b. Heb.viii.b. Heb.ix.b. Heb.x.b. Heb.xi.b. Heb.xii.b. Heb.xiii.b. Iames.i.b. Iames.ii.b. Iames.iii.b. Iames.iv.b. Iames.v.b. 1.Pet.i.b. 1.Pet.ii.b. 1.Pet.iii.b. 1.Pet.iv.b. 1.Pet.v.b. 2.Pet.i.b. 2.Pet.ii.b. 2.Pet.iii.b. 1.Ioh.i.b. 1.Ioh.ii.b. 1.Ioh.iii.b. 1.Ioh.iv.b. 1.Ioh.v.b. 2.Ioh.b. 3.Ioh.b. Iude.b. Reuel.i.b. Reuel.ii.b. Reuel.iii.b. Reuel.iv.b. Reuel.v.b. Reuel.vi.b. Reuel.vii.b. Reuel.viii.b. Reuel.ix.b. Reuel.x.b. Reuel.xi.b. Reuel.xii.b. Reuel.xiii.b. Reuel.xiv.b. Reuel.xv.b. Reuel.xvi.b. Reuel.xvii.b. Reuel.xviii.b. Reuel.xix.b. Reuel.xx.b. Reuel.xxi.b. Reuel.xxii.b.

Christ Iesus appeare against y deuils vnto death. Mat.xvi.b. Luke.ix.b. Luke.x.b. Luke.xi.b. Luke.xii.b. Luke.xiii.b. Luke.xiv.b. Luke.xv.b. Luke.xvi.b. Luke.xvii.b. Luke.xviii.b. Luke.xix.b. Luke.xx.b. Luke.xxi.b. Luke.xxii.b. Luke.xxiii.b. Luke.xxiv.b. Ioh.i.b. Ioh.ii.b. Ioh.iii.b. Ioh.iv.b. Ioh.v.b. Ioh.vi.b. Ioh.vii.b. Ioh.viii.b. Ioh.ix.b. Ioh.x.b. Ioh.xi.b. Ioh.xii.b. Ioh.xiii.b. Ioh.xiv.b. Ioh.xv.b. Ioh.xvi.b. Ioh.xvii.b. Ioh.xviii.b. Ioh.xix.b. Ioh.xx.b. Ioh.xxi.b. Act.i.b. Act.ii.b. Act.iii.b. Act.iv.b. Act.v.b. Act.vi.b. Act.vii.b. Act.viii.b. Act.ix.b. Act.x.b. Act.xi.b. Act.xii.b. Act.xiii.b. Act.xiv.b. Act.xv.b. Act.xvi.b. Act.xvii.b. Act.xviii.b. Act.xix.b. Act.xx.b. Act.xxi.b. Act.xxii.b. Act.xxiii.b. Act.xxiv.b. Act.xxv.b. Act.xxvi.b. Act.xxvii.b. Act.xxviii.b. Rom.i.b. Rom.ii.b. Rom.iii.b. Rom.iv.b. Rom.v.b. Rom.vi.b. Rom.vii.b. Rom.viii.b. Rom.ix.b. Rom.x.b. Rom.xi.b. Rom.xii.b. Rom.xiii.b. Rom.xiv.b. Rom.xv.b. Rom.xvi.b. 1.Cor.i.b. 1.Cor.ii.b. 1.Cor.iii.b. 1.Cor.iv.b. 1.Cor.v.b. 1.Cor.vi.b. 1.Cor.vii.b. 1.Cor.viii.b. 1.Cor.ix.b. 1.Cor.x.b. 1.Cor.xi.b. 1.Cor.xii.b. 1.Cor.xiii.b. 1.Cor.xiv.b. 1.Cor.xv.b. 1.Cor.xvi.b. 2.Cor.i.b. 2.Cor.ii.b. 2.Cor.iii.b. 2.Cor.iv.b. 2.Cor.v.b. 2.Cor.vi.b. 2.Cor.vii.b. 2.Cor.viii.b. 2.Cor.ix.b. 2.Cor.x.b. 2.Cor.xi.b. 2.Cor.xii.b. 2.Cor.xiii.b. Gal.i.b. Gal.ii.b. Gal.iii.b. Gal.iv.b. Gal.v.b. Gal.vi.b. Eph.i.b. Eph.ii.b. Eph.iii.b. Eph.iv.b. Eph.v.b. Eph.vi.b. Phil.i.b. Phil.ii.b. Phil.iii.b. Phil.iv.b. Col.i.b. Col.ii.b. Col.iii.b. Col.iv.b. 1.Thes.i.b. 1.Thes.ii.b. 1.Thes.iii.b. 1.Thes.iv.b. 1.Thes.v.b. 2.Thes.i.b. 2.Thes.ii.b. 2.Thes.iii.b. 1.Tim.i.b. 1.Tim.ii.b. 1.Tim.iii.b. 1.Tim.iv.b. 1.Tim.v.b. 1.Tim.vi.b. 2.Tim.i.b. 2.Tim.ii.b. 2.Tim.iii.b. 2.Tim.iv.b. Tit.i.b. Tit.ii.b. Tit.iii.b. Philem.b. Heb.i.b. Heb.ii.b. Heb.iii.b. Heb.iv.b. Heb.v.b. Heb.vi.b. Heb.vii.b. Heb.viii.b. Heb.ix.b. Heb.x.b. Heb.xi.b. Heb.xii.b. Heb.xiii.b. Iames.i.b. Iames.ii.b. Iames.iii.b. Iames.iv.b. Iames.v.b. 1.Pet.i.b. 1.Pet.ii.b. 1.Pet.iii.b. 1.Pet.iv.b. 1.Pet.v.b. 2.Pet.i.b. 2.Pet.ii.b. 2.Pet.iii.b. 1.Ioh.i.b. 1.Ioh.ii.b. 1.Ioh.iii.b. 1.Ioh.iv.b. 1.Ioh.v.b. 2.Ioh.b. 3.Ioh.b. Iude.b. Reuel.i.b. Reuel.ii.b. Reuel.iii.b. Reuel.iv.b. Reuel.v.b. Reuel.vi.b. Reuel.vii.b. Reuel.viii.b. Reuel.ix.b. Reuel.x.b. Reuel.xi.b. Reuel.xii.b. Reuel.xiii.b. Reuel.xiv.b. Reuel.xv.b. Reuel.xvi.b. Reuel.xvii.b. Reuel.xviii.b. Reuel.xix.b. Reuel.xx.b. Reuel.xxi.b. Reuel.xxii.b.

Christ to the foundacion of the church. 1.Cor.iii.c. Ephe.ii.b. Before the world created.

¶ The Christian.

The Christians haue high vnder stading. Mat.xi.b.

The Christians are taught of God. Gala.iiii.b. Iohn.vi.b.

The passions of the christian, for the knowledge of the Gospell. Gala.vi.b.

The fruit of the christian by them vnderstanded through Christ. Gala.v.c.

The gouernor of rulers of y christian, by the word of god, which christ preached vnto by christ. Gala.vi.b.

¶ The croſſe.

The croſſe, to all manner of christians, but principally such as haue most neede to beare it or vnder. All the hayres of the head. Mat.x.b. Mat.xv.b. Luke.xv.c. he shall neuer come to the kingdome of christ. Mat.xv.c. Mat.xvi.

If any man heare not his croſſe, he cannot be his scholer of christ, nay the number of his

Heyd. Mat.x.b. Luke.xi.c.

Paul reioyceth him of the crosse that is of the offences which he suffered for christ sake, vi.b.

The persecuting of the christ, is the power of the diuell. 1.Cor.xv.b. ¶ Church.

The church is the bodye of christ. Ephe.i.b. colo.i.b. The wife of God. 1. Timothi.iii.b. the house of christ. Heb.iii.b. For the which christ hath gone him selfe. Ephe.v.b.

The church of God is his house, beside and his. Heb.iii.b.

In y church is comfort of scripture. Rom.xv.b.

Christ is the foundacion of the church, except the holy ghost. 1.Cor.iii.b.

The church cannot be destroyed by the power of hell. Mat.xvi.c.

In the church are many diuersities of gyftes. 1.Cor.xii.a.

In the church al is to edifying. 1.Cor.xiv.b.

Paule hath power ouer manner of doctrine in al churches. 1.Cor.xiiii.b.

The church is deuided by christ. 1.Cor.i.b.

The faythfull gathered together in one house are a church. Rom.xvi.a. colos.iiii.b.

¶ Christen.

Christens called to be christian. Gala.iii.b. Heb.xiii.b. 1.Pet.iii.b. 1.Pet.iiii.c.

The neede to commende christen to hope the mercy of God. 1.Pet.i.c.

The power for to become christen. Rom.viii.b. Rom.xi.c. The office of christen towards their kinsmen. Ephe.vi.a. colo.iii.b.

They are the right christen of God, which are led by the spirit of God. Rom. viii.c. Gala. iii.b. 1.Ioh.iii.b. which spirit we haue by faith in christ Iesus. 1.Cor.xii. By the which spirit we are made the children of God. Gala.iii.b. Ioh.i.b. We are then borne anew. Ioh.iii.c. of no thing to be holy. Rom.viii.a. The world knoweth not the christen of God. 1.Ioh.iii.a. ¶ Comfort.

God hath made the vi. fingers of the psalme, and therein conteyned. Psalm.cxi. the cause why to praise God. Deut.viii.a. Psal.cxxxiii.

The cause we doubt that our cause is right or not. 2. Reg. xviii.b. also ix. Ps. psal. xxxiii. cxxxi.

Comfort to the that hope not the promises of God. Deut.xi.b. psal.xxxiii.

They that are comforted by christ are happye. Ioh.xvi. asked they may not aske yet how now. Mat.vii.a.

¶ The common wealth.

The common wealth hath double, profyte both to god & mankinde, when the gouernours lyue vnspotted. Deut.xxiii.b. psal.ii.

The common wealth is kept by gods word and not by swerde, except it confirme y same. Deut.xi.b.

D.

¶ The deuil.

The deuil, that is to say an euil speaker and enuyer.

The subiectes are the seed of the deuil. 1.Ioh. iii.b. Iohn.viii.b. Subiect to captiuyte of the deuil. 2.Tim.ii.b.

The temptacions which the deuil hath vsed vnto us before by christ. Luke.iiii.b. 1.Pet.v.b.

The deuil hateth Christ but Christ fighteth here to preach of christ. 1.Ioh.iii.b. Mat.xii.b. Luke.xii.b. Iohn.viii.b. The deuil hath power. But this 1.Ioh.iii. Ephe. vi. proue that we ought not to haue feare of the deuils. 1.Cor.x.c.

¶ Disciples.

Christ are y disciples of christ, which he chose in the steede. Iohn.xvi.b.

What the disciples of the Lord are to the disciples of christ of our time how one to another. Iohn.xiii.b.

No comfort for christen disciples, that vnruly members possesse them here. Ghal.v.b.

He that willbe christs disciple, let him forsake (as he that will haue a house) yea if eyen were vnto him as deare as the gifts of God they to ought to

hate

Deu.viii.a. Gene.xvi.c.xvii.c.xli.g.xlvi.b.ii. Exod.c.xii.a.xxviii.b.iii. Le.xxvii.a.iiii. Nom.vi.f. Deu.b.viii.a. Exo.xxii.b.xvi.b. Ose.ix.a. Act.xi.b.

Famyne of the word of God. Ose.b.b.viii.b

Falle.

The falle prophetes are knowē by their frutes of whom we ought to beware. Mat.vii.c. We ought not to bere falle witnes. Exo.xx.c.xxiii.a.

¶ The faithfull.

The faithfull are called the house of God. i. Pet.iii.b. The cause why. i. Pet.ii.a: Also the temple of the liuing god.ii. Co.vi.c: Also beloued of God. Judas.i.a. Babes lerned once in Christ children, yonge men yonge fathers, olde men. i. John.ii.b.iii. a: Also tryde frut. John.xvi.b Parables. Ephe.i.a.

The faithfull know how to vse al creatures without sin. Titum.i.b.

The faithfull ought to haue no aqueintance with the vnfaythfull. ii. Co.vi.c.

The faythfulnes required in the mynysters. i. Co.iiii.a: That they marre nought that which shall be commanded. Mat.xxviii.b: That to the gospel. Mat.xiii.b:

The faythfull ought all way to be redye to geue a reason of their faith. i. Pet.iii.c.

The obseruaūce of the faithful in good workes. Tit.iii.b. i. pet.iii.b. ii. Pe.viii.c. ¶ Fornicatiō.

Fornycacyon ought to be rebuked. i. co.v.b.a. i. Thes.iiii.a. Heb.xii.b. Therfore ought euery man to haue hys owne wife. i. Co.vii.a. for the fornycatours kingdome shall not haue the kingdome of God. i. Co vi.b.b. Heb.xiii.a.

We must flye the fellowshipp of fornycatours. i. copin.v.b. after the example of him that Paul excommunicated. i. copin.v.a. and the Israelytes which committed fornycacyon with the daughters of Moab amonge whyche Phinehes kylled Zamri. Numb.xxv.b.

To commyt fornycacyon with straunge Gods, is to commyte Idolatrye, and to forsake God Exo.xxxiii.b.c. Deu.xxxi.d. Judges.ii.a. viii. g

God called the fornycacyon of the people, and the murmure which they dyd against him in Idolatrie. Numb.xxiii.b.

Hopes to know the fornycacyon of a worldly Churche. xxvi.b. ¶ Fayth.

The definicyon of faith. Heb.xi.a.

We must geue faith to the promises of God. ii. Pet.i.c. For if we do not put faith to his wordes, it pertaineth nothinge to haue it. Heb.iii.a.

Faith cōmeth by hearynge. Roma.x.c. which is a worde of God in vs. Ephe.i.b.a.i. Thessa. ii.i. Joh.b.c. of which Christ is the auther and finisher. Co.xii.b.a.i. Tymo.i.c.ii so that a gift of God. Philip.i.b.ii. Pet.i.a.

The faith is necessary for hym that cōmeth vnto Christ. Heb.xi.b.

The righteous lyueth by faith. Roma.i.a.

The faith iustifieth. Gene.xv.b. Roma.i.iii. Galat.c.b.b.iii.a. Act.xxxv. xxv. John.iii. Gala.ii. c.iii.a.b.v.i. Pet.ii.b. Efa.xlvi.

By faith we lyue ouer labure by ouercome the euyll ouercome sathan, and are saued. Gal.ii.a.b. ii. Pet.iii.a: And we know God. John.ii.a. And we haue accesse to, & a truell into God & father. Ephe.iii.b. and are the children. Gala.iii b. Worlde of hym. by whose power we are kepte i. Peter.i.a.

By faith we resiste the deuill, and ouercome him and the worlde. i. John.ii.b.i. Pet.v.c: For it is our victorie. Ephe.vi.c. v. brest plate. i. Thes.v.b.

Paul warneth vs to be stronge in the faith. ii. Co.xiii.a. Pet.viii.a.

The fruite whereof. Jb. Paul bath so much ado him to stir vp his hearers by exhortyng, stirryng, prouoking vs to good workes. Gal.b.c: Which is the ruine and vnderpyn of the churche, against the which the powers of hell shall not preuayle. Mat.xvi.c: For the end of oure faythe is the health of our soules. i. Pet.i. Jbm. appeareth by the fruite whyche is feard, by the same. Luke.xviii.f.

The faith which Christe required in all hys myracles, was to beleue that he coulde quit & which was required of him, as appeareth by the leper. Mat.viii.a. And by the two blynde men. Mat.ix.b.

If the faith be liuely, sure, & strong as graine of mustarde seed, nothinge shalbe impossible to him that hath it: for he shal ouercome al thinges to the glory of Christ. Mat.xvii.c.

All that is not done of faith is synne. Roma. xiiii.b.

They that haue renounced the faith and the holy goost, and also tast of the Gospel of God if they do forsake it, and blaspheme it, willyng to be saued by other sacrifice the that of Christ: do abyde the iudgment of God without mercy. Heb.vi.b.x.a.ii. pet.ii.b.

He that teacheth the liuely faith in Christ, but beth the buildynge and doctryne of God. i. Tymo. i.a. of the which we ought to beware for the craft. Luke.xvii.b and conformance. Colos.i.c. Job.xii.a. for he is in euery place allured. Phil. ccxvii. Though he be proued therfore diuerse tymes. Pet.i.b.

The faith in tribulation, reioyceth parteyne Jam. i. & yet euery man is therfore whether he continue in the same. ii. Co.xiii.b: Faith maketh vs to obtayne & which we desyre in prayer. Mat.xxi.c. and by the whyche we are of the number of the elected, in receiuyng remission of our synnes of Act.xxvi.c.

Frute.

The frute of rightwisnes is of ten. Mat.vi.b. God wil multiply their frute, that kepe hys commaūdements. Deut.xxviii.a.

Oure affections thanswe the law we do frutefully to death. Roma.vi.b.vii. kepe in the intente that we shuld frutefully vnto God. by good workes, we are deliuered from the Curse of the law. viii. Roma.

The frut of Marie wilde (which is Christ) is blessed. Luke.i.b.

¶ Fastyng.

The fastyng without hipocrisye. Mat.vi.b. and that the Lord requyreth. Efa.lviii. b. for he that fasteth without ceasyng from syn, is lyke vnto hym which is purified for touchynge of the dead, and toucheth yt again. Ecclesiast. xxxiiii. b. Efa.lxvi.a. and after lyke maner, fastynges & obseruinge do profit nothing the obstinat people. Jb.viii b.

Fastynges without workes of mercy do pyn the nothyng. Zach.vii.b.

Fastyng ioyned with prayer. Tob.xii.b. Examples Dani.ix.a. Act.xiii.a.xiiii.b.ii. Co.vi.b xi.a.ii. Mark.xviii.i. Tob.xii.b. Judges.xx.b.i. Reg.vi.b.ii. Para.xx.a.ii. Esd.viii.b.

Hypocrytes do reioyce God in the truth with their fastynges. Efa.lviii.a.

¶ Father & Mother.

To honour father & mother, to say to be good vnto the in ministring vnto the, stronger meate, drinke for them. Mat.xv. Mar.vii.a. If man ought them to be thus. Exo.xx.b. Leu.xix.a. Deu.v.b in obeying of God. Pro.xxviii.c. Ecclesiast.a. Col.iii. b. Ephe.vi.a. without curssing or striking of the. Exo.xxi.b. Leui.xx.b. For God hath punyshe the people of Israell, because they disobeyed their parētes. Exo.xxii.a. but yet at that they must not obey the more then Christ. Mat.x.b.

The parētes ought to teach the wayes of God vnto their children. Deu.xi.a.

¶ S ¶ To be good.

We can do no good without Christ. John. xv.c: for that which is done without, reputed to be. Roma.xiii.b.

We

We must be good to them that hate vs, mat. 5. Luke, vi.
He that doth good, is of God 1. Ioh. iii. c.
We ought to be good all ways. Gala. vi. Ephe. iiii. c.
In doing good, we do happy the meanes of beleef men. 1. Pet. iii. c
There is none that doth good, Psal. xiiii. & liii. Rom. iii. b

¶ Good.

None is good, but onely God. Luc. xviii. b, Ie xi. b.
God is good to all them that be right in heart Psal. lxxiii. c. cxix. cxlv to them that call to him Psal. lxxvi. c

¶ God.

God is one, the father of all, which is above all, by all, and in vs all of vs dwelling in temples made with mans hands 1. Cor. viii. b, Ephe. iiii. b, Ma. ii. b, Act. xvii. f
It is God that iustifieth for the loue of Christ Rom. viii. c, by which Christ we are iustified, through the holy ghost 1. Pet. i. c
God is a Spirite. Ioan. iiii. c. That is, the beginning and the ende. Apo. i. xxii. c, the head of Christ 1. Cor. xi. c, whome he will please to call his father. Moreouer xii. b, where he calleth Christ in God his father. Ioh. xvii. b, Christ in God his father. Ioh. xvii. b, whome none will serue, neither can, if any know him not Christ. Ie. i. b. xii. c. Ier. ii. c. Tim. vi. c

¶ Godlesse.

The kinges are called godlesse. Exo. xxii. b. b.
The workes of Godlesse men be, are called godlesse. Iob. i. c

The godlesse, are Images & riches made by mens hands. Deu. xxvii. b which seeme a prosperie the godlesse. Psal. xxxvi. b xxxvii. b. xcii. b. Ier. xxvi. b. But they are many to suffer all. Mat. xxvi. c, but to vs is one onely God 1. Cor. viii. b, wherefore the healthe goddes ought to be cast out, & one onely God worshipped of vs. Iohn. xvii. f

¶ Gyftes of God.

All that we haue is the gifte of God, is the parable of the talentes. Matth. xxv. b. Luke xix. b. 1. Cor. iii. b. Iam. i. c. 1. Pet. i. a.
It is rich of God that we be taught. Eph. iii. a
It is time of God to vnderstande the Scriptures. Ezec. xxxvii. a, for the which Christ opened our vnderstandinges 1. Corin. xviii. b
Christ hath geuen many giftes to the edifying of his church. Eph. iiii. b.
Euery man hath his proper gift of God 1. Cor. vii. b.
God onely giueth that he geueth willingly. Ecclesi. xl. a. xxix a.

¶ Gospel.

Gospel, is as much to say as glad Tidinges. Rom. i. b, & power of God, to the health of all that beleue. Rom. i. a. b. 1. Cor. xv. a: The wisdom of God. Mat. xi. 1. Cor. ii. b. the ministration of the Spirit and of righteousnes 2. Cor. iii. b: Euery the Spirit of Antichrist, the which God hath suffered to preache Christ 1. Ioh. iv. 1. Tim. i. c. Tit. i. a. The Gospel is very wide called. Rom. xvi. Tit. i. which things to open and declare christ is comen. Mar. xvi. b. and hath sent his apostels Mat. xi. to preach it to all creatures. Mar. xvi. b. which saying was done. xvi. i. into the whole (not withstanding all mens obstacle not. Rom. xi. 1. Cor. xvi. a. Tit. i. a. the Lordship of the Lorde. Mat. xxiii. a. towards the Iewes.

By the gospel is declared the glorie and mightie of christ. 2. Cor. iiii. a. the which commaundeth his seruantes to teach all that he hath taught and. Mat. xxviii. b. Mar. xvi. b. without leauing any thinge. Mat. v. c. but to the strengthe as are necessary to the helth. Mat. xxiii. 1. Cor. xi. a. b.

The gospel conteineth a full sure and sure, by good warrant. 1. c. The which Christ shewed before, to be preached in diuers ages. Mat. xxiii. 1. the which things were done. xxi. ii. c. b. but by the preaching of it, & church as gathered together in all the [illegible] spirituall make glad. Psal. xxxv.

The terrible Iudgement of God against the holders of the gospel. 2. Thes. i. 1.
The belyuing hath the office of an Euangelist. ii. Cor. iii. b.
They that let forth the gospel, whosoeuer that he, ought not to be let. Ga. ii. 1
By the preachinges of the gospel, if we be let loose it with the lord, but accomplish the commaundementes of God. Deut. xxii. c

Gentiles.

They are Gentiles or Gothes, which are out of the confederation. Ezec. xi. b. right to the liuing day of the promise. Gene. xvii. b. Gala. ii. b.
The gentiles are called to Christ by the preaching of the Apostles. Esa. lxvi. b. to the glory of God. Esa. xlvi. a. Psal. xviii. a. lxxvii. and reuerence to him. Esa. xxxi. c. xxxix. xxxi. b. Ie. a. xxiii. b. of whome he is also ? head. Ie. xxi. b Paule must both be, not to fulfyll the workes of the gentiles. Gala. xxii. b. for they are free from Christ, & persones nothing vnto him. Eph. ii. c. because they do not knowe righteousnes. Rom. i. c. and therfore hath God deliuered the Iewes to him are commaunded with rig. Leuit. Deut. xii. c. Iohn. xxiii. a. Gen. xxxiii. b. xxxix. xi. c. But that they do not compare they will not a about the death. Deut. xxiii. d

Christ purchaseth the ruinous of the gentiles into the church. Mat. viii. b. & that they should haue truth in hym, after that they had had the iudgement & Gospel of health. Mat. xii. b. & put of the the sinnes of Iudea. Mat. xii. b. & for Christ is first vnto them. Act. iii. c. xxiii. g & the boys of earth speake. Act. xxiii. b. whome also Christ calleth his Apostles. Act. i. c. chosen by grace Rom. i. b. purified by faith. Act. xv. b. chosen by God. Act. x. c. knowing the secret mistery of grace. col. i. b. Then a man ought not to elude from them. Act. x. christ preache & gospel vnto them. Rom. xvi. b. as [illegible] & Iud. Act. xxiii. g. day he bee their maister. Gal. iv. b. their apostle. Rom. xi. b their teacher. Gal. i. c. Tim. ii. b. and their maister. ii. Tim. i. c

¶ Glory.

The glory of Christ is declared by the gospel 2. Cor. iiii. a. the which he spreadeth to the whom he hath chosen. Rom. ix. c

All honour & glory to God onely. Apo. xiii. b. Psal. xiii. b. Iohn. i. g. to which glory, we ought to be all the vnto 1. Cor. x. g. whether we liue or die. Rom. xiii. being al that is vnto to the glory of christ, comforth of the holy Ghost 1. Cor. iii. a of christ, comforth of the holy Ghost 1. Cor. iii. a

Christ is the hope of our glory. colos. i. b. The which the holy Ghost hath powred vs after the Redemption, 1. Pet. i. b. although God be not worthy of this glory. Rom. viii. b. 1. Cor. xiii. b

Let vayne glory be farre from vs. Gala. v. b. Phil. ii. c. for that which false glory, can not be glad. ii. c. for that which false glory, can not be glad to christ. Ia. iv. f. a. as apparently by the ghost of the Iewes. Ie. xii. f

¶ Glutony.

Glutony, is the worke of darkenes. Rom. xiii. but it be not therefore be good vnto it. Ecclesi. xxxi. b. b. xxi. b. But let vs let appeare it, the gospel is written. Gene. xxiii. a the which is no empty and therefore forgotten. Psal. xxxi. b. glad. glad. Psal. xxxvi. 1. Pet. iii

¶ God.

By the grace of God, commonly our almightie God, the Redemption, Eternal Sonne, and our saluation. Romans. viii. b. Ephe. i. b. Tit. i. iii. a. Psal. xi. b. Act. xxii. c. by which we are saued, and by workes. Ephe. ii. a. b. Tit. i. b. Of many grace were we gotten. Romans. v. c. and by many thinges from euill workes, and wayes by the particulare lyfe. Tit. ii. a. b. which is geuen vs by grace. colos. vi.

God hath prepared before the beginning of the world, for vs to goe vp vnto thyngs. Ephe. i. a.

Grace ou[illegible] reserued in heuen. ii. Cozin. vi.a. But we ought for to entreate in the same. i. Pet. iii.b. For fearfull iudgement shall be hade, which deuoureth the aduersaries: which thyng they do, that wil be subdued by their workes, gala. v.a. Let vs therefore trust in the same grace only, which is offered vs, by the Gospell. i. Pet. ii.c.

A man ought to geue thankes, after he hath eaten. Deut. viii.b. An example in Christ. Mat. xxvi.c. Marc. xiiii.c. and in Paul. Act. xxvii.f

¶ Grieuers.

The law of grieuers. Num. v.

The grieued a broken woman. Eccle. xxvi.b.

☞ H. ¶ Head.

Head, for chapter, beginnings, or principall cause of a thing. Phil. ii.b

Head, for princes, powers, & kings. Ex. xviii b.i. Reg. xv.b. Psal. xviii. f. Esa. i.b Amos. iii.a

Christ, is the head of the church. Ephe. i.b. iiii.b.b Colo. i.c. ii.b

Christ is the head of man. i. Corin. xi.a

Man is the head of the woman. i. Corin. xi. Ephe. v.b

The head of the serpent is broken by Christ, and not by the woman. Gene. iii.c

¶ Herte.

A fleshy hert, that is to say, a hert ready & apte to taste Gods. xi.a. ii. Cor. iii.a

The hart of man is euill. Jere. xvii.b. Gene. vi.a. viii.b

God doth know the depenes of the hert, doth prouue it and beholde it. i. Reg. xvi.b. iiii. Regū viii.b. Jer. xv.b. i. Esdr. ii.a.i. Job. xiii. Eccl. viii.c. Jerem. xvii.b

God openeth the counsayll of the hertes. i. Cor. iiii.a

Out of the hert proceds euel thoughtes, mat. xv.b. Mar. vii.b

The hert is circumcised of God, to the intent that it should loue none other, nor put trust in any other thyng worke, but in God only. Deut. xx.b

The hert is renewed of God, Ezech. xi.b. xxxvi. f. Jere. xxiii. f. iii. Reg. xviii. f

The hert must first be opened of God, before any man can geue hede to the worde of God, Act. xvi.c

Let vs not lyue in our hert, that for our righteousnes God hath geuen vs euerlasting life Deut. ix.a

In our hertes let vs singe Psalmes, hymnes, and songes. Ephe. v.b

God hath wrytten his lawes in the hertes of his faythfull. Hebr. viii.b. x.c

Let vs not folowe the thoughtes of our hertes: but let vs only do that which god hath commanded, Numer. xv.b ¶ Housholde,

Abraham commaunded his housholde to kepe the wayes iudgement and righteousnes of God. Gene. xviii.c

He that ruleth not his owne household, is an infidel. i. Timo. v.a. Hyppo. xvii.b

¶ Holy dayes,

The Lord loueth the holy dayes. Esay. i. b. Hyppo. v.f

Paule rebuketh them that kepe the holye dayes. Gala. iiii.b

Of the Iewes holy dayes, lyke Leui. xxiii.a. Exo. xxxi.b. Deut. xvi.a. Exo. xxxiii.c. Leui. xxi. f. xxiii.b. in which holy dayes it behoued the to offer diuerse sacrifices. Numer. xviii.a.

All dayes are holy by Christ made vnto vs lyke Esa. i.f. Mat. xxii.a. Mar. ii.b ¶ Hatred,

Hatred is forbidden. Leui. xix.b

All Christen men are bounde to hate. Mat. v.c. And they should do good to the y hate the. Exo. xxiii.a. Mat. v.d. Luc. vi.c. Ye ought not to hate. i. Iohn. iii.c. But in Christ. Luc. xxiv.a. Act. v.f. Rom. xii. vii.g. Therfore a man ought to hate no man for y hatred his neyghbour, is not to the light of the Gospell but a murtherer. i. Joh. ii.b. iii.a ¶ Heresy.

Heresy for a sect, Act. xxvi.a Luke wherfore that they must be heresies. i. Co. xi.b

A man ought to fle from heresyes. Ti. iii.c

☞ Heritage,

The faithful people is the heritage of God Exod. xv.b Deu. viii, c. xi, b. xxiii, b, xxiii.a, iii. Reg. viii f, x.a

The heritage of the kingdome of heauen, is geuen vs by promis, not by the workes of the lawe. Gal. iii, c.d Mat. xix.b

Christ hath bought and regenerat vs, to the intent that we should enherit the kingdome of heauen. Tit. iii.b, the which is kept for vs in heauen. i. Pet. i.a

Christ is the inheritour of al. Hebr. i.a Ephe. iv.c. with whom we are also heyres, beynge by fayth the children of God. Gala. iiii.b

¶ Honours.

Honour father & mother. Exo. xx.b. Deut. v.b. is to minister vnto them thynges necessary to lyue by. Math. xv.a. which thynge the ouer curious ones, the Pharises had made of none effect, or lytle regarded. Mar. vii.a. Mat. xv.a

Honour also is due vnto kynges. i. Pet. ii.c. to the elders. Leui. xix.b. also to them that do helpe forth the gospel, by administration. i. Cor. xvi.c. Let be geue honour to al me, for Goddes sake. i. Pet. ii.b. geuyng honour to the that honour belongeth. Rom. xiii.c.

He that honoureth not Christ, by beleuing in him, dishonoureth hys father which sent him. John. v.b ¶ Humilitie.

To humble, for to punish & slay. Judg. iii.b. iiii.b

To humble, is to submit a mans selfe vnder the myghtey hād of god, and to cast al his care vpon him. i. Pet. v.b.

He that humbleth him (that is, abaseth lowly and maketh no estimation of him selfe) shal be exalted of god. ii. Par. vi.b. Luc. xiv. Let vs therfore haue humilitie in herte, without preferrings of our selues about any me, by arrogācy. Ephes. iiii.a. Col. iii.b.b.b. Of the which thyng Christ doth warne vs, in the Parable of the gestes. Luke. xxiii.b.a of the little childe. Mat. xviii.a Mar. ix.c. Luke. ix.f

Let the humble christian me ioyned with hys mere affections, & cares, for in that is he greater before God. Jam. i.b. and therfore shal he be exalted. Mat. xxiii.b. Luke. xiiii.c. An example of the publican. Luke. xviii.b.

The prayse of humilitie. Hyppo. xvi.c.

¶ The holy Goste.

The holy Goste, is the helpe & heauenly power, by the which mens hertes are reuiued from sin. i. Reg. x.c. To the intent they may obserue the thynges of God. i. Joh. ii.c And which geueth witnesse vnto ours hertes, that we are of God. Rom. viii.c. by the which also we do call vpon the father with childrens. Gala. iv.c. and know that God doth dwel in vs. i. Joh. iii.b

Of the graces & gyftes of the holy goste. i. Cor. xii.b. xiiii.c. The holy goste in the scripture (by a Metaphore) is called with seuere names, accordyng to the graces that are geuen vs: That is to say, water. Esay. xliii. also fyre. Jo. xviii. Act. ii. Also wynde. Act. i. also ointment. i. Joh. ii. also an obligation & confession. Joh. xiii. b. xvi. c

¶ Health.

God is our health. Exod. xv.a. Psal. lxv. at whō we ought to aske it. Jere. xvii.b. Christ. Jesus. i.c. In the power of whō is our health. Mat. xv.b. whiche is the creatour & sauiour of the world. Hebr. v.c.i. Joh. iii.c. and i. Timo. iii.c.d.e. Tim. ii.b. the which is come for to saue vs. Mark. v.b. Luk. xix.b. Jo. iii.b whome mercy, & not by our workes or merites as the cause, that we shal thanke him for. Ephe. ii.a, b Tit. iii.b And there is health in none other but in him. Act. iii.b

Health for euer. Joh. xv.b.c. ii. Reg. viii.b

also

alfo. iiii. Reg. xvi. An example in Ahaz, which did afcribe his helth (ꝓ is to fay his victory) to God, & not to his owne ſtrength. i. Reg. xx. Beſides the helth of man is vayne. Pſal. lx. c

¶ B. Hypocriſye.

Preachers ought to reproue the Hypocriſye of manner woymen. Eſa. lviii. a. As the prophete did Eſa. xxix. b. c

Hypocrites will neuer haue wiues their frinnes Malachie. iii. b

The hope of Hypocrites is vayne. Job, viii. c. xx. a. xxvii. b

The iudgement, confutation, and diſpayre of Hypocrites, Job. xxvi. b

Againſt Hypocrites that do onely gloryſie the ſeiſes of the name of God, & beare hym in their bodies. Eſa. xlviii. a

Againſt thoſe Hypocrites, which do inſtruſte them ſelfe by their outward bodies. Pſal. lxvi. a

A prayer againſt Hypocrites. Pſal. xxxvii. Of Hypocrits lyke vnto Peter. xii. c. xiii. b. xxx.

Chriſt ſeuerth eight euerlaſtyng ayenſte the Hypocrites: Specialiye becauſe they ſhutte vp the kyngdome of heauen. &c. And that they make a conuert worſe then the ſelues or lyke vnto Herod altogether. Mat. xviii. b. Deceit of Images.

He that is nothyng, y hath no godly power in him. i. Corin. xiii. b. &c. And therfore is there none agreement betweene the tēple of God & y ydoles: And for this cauſe did Eſa put downe the ydoles. ii. Paral. xv. b. & Iudas. iiii. Reg. xviii. b. Hypocrite which lyke to Iehu. iiii. a. Deut. xii. b. Deut. ii. b. Eſay. xl. c. Plalm. lxxxviii. Note: theſe refere to Eſay. xl. c. Plalm. lxxxviii. Of Hypocriſy. Of hypocrites & Hypocriſie of Worſhipping. Of hypocrites & Hypocriſie of Worſhipping. Ye hypocrites. Eſay. xxix. b

A mā ought to make no Images. Exod. xx. a. xxxiii. a Deute. xiii. c. b. & xxvii. God hateth it exp. xvii. d Deute. xiii. c. b. & xxvii. God hateth it exp. xvii. d Deute. xiii. c. b. & xxvii. Deut. xvii. Who ſoeuer maketh ydl, or caſteth of him. Deut. xii. a. b. c. b.

The Iewes as well as the Gētiles had truſt in their Images, thynkyng for to haue helpe of thē in their tribulations. Deu. xxvii. c. And therfore God cōmaūded thē to be takē downe, Hypocrites. God cōmaūded thē to be takē downe, Hypocrites. God cōmaūded thē to be takē downe, Hypocrites. Deuter. iv. a. b. c. b.

Micah had made an Image for him ſelf, but the chyldren of Dā take it frō him by force, and worſhipped it themſelues. Iudg. xviii. a. b. c. b. c. f. And this whole Iudes had their beginnynge, & the ſeruice of Ydolatry. Deut. xiii. b. Ydolatrers ſhall not poſſeſſe the kyngdome of God. i. Cor. vi. b. Let no ſwerfyng cauſe afryde all Ydolatry, to thruſtyng ꝓ we ſwerue not as the Iewes did. i. Cor. x. b. & Iob, b. for ꝓ prophet aſcribe the deſtruccio of the people to Ydolatry. Ezech. vi. a. xxxiii. b. Iere. xlviii. a. and ſpecialye of the ydoles. Exo. xxiii. b

¶ Inuocation.

If inuocation aduerſe the Lord God to accuſe. Exo. iii. b. a point he'r. Pſal. lxxxix. other by death. Deut. xxviii. b. or els by a plage. Iud. ii. b. Deth. Deut. xxviii. b. or els by a plage. Iud. ii. b. The prieſtes are caſte out of the houſe of God, for their Inuocation. i. Reg. ii. c.

¶ Innocency.

How to maynteyne before God. Exod. xxiii. a. Num. xxxv. c. Neuertheleſs he that killeth an innocente ꝓ ſlight of man, is accurſed. Deut. xxvii b, & ſhal not abide vnpuniſhed. ii. Reg. xxi. b.

The Patayre that our Lord hath vnto innocentes Eccl. iiii. a.

The innocency of Tobi. Tob. ii. b. Job ſhewed forth hys innocency. Job. xxxi. a.

Innocentes ar ceſſing vpon.

To them that calle vpon the name of God, he hath. Ro. x. c. he calleth not truſte vpō the name of God, which beleueth not in him. Ro. x. cond therfore did Enoch firſt call vpon the name of God. Gene. iiii. b. Iosua. viii. b. Iosua. Gene. xxi. c. xxvi. a. Iſaac. iiii. b. Iosua. Abraham. Gene. xii. c. xxvi. a. Iſaac. iiii. b. Iosua. Gene. xxvi. a. Iſaac. iiii. b. Iosua. Gene. xxvi. a. Iſaac. iiii. b. Iosua. Gene

and hys grace doth plainly shew notwyth. Ga. b.a. then in as much as God doeth willyng, no man can resist vs. Rom. viii.g

¶ Keyes.

The keyes are the lawe and the worde of God, by the whyche we do shutte and open the kyngdome of heauen, that is to saye the church Math.xvi.c

Christ onely geueth the keyes to bind and to loose by his word. Jo.xx.f. Esa.xxii.f. Apo.iii.b

Whosoeuer is fylled with the holy Goost: hath power to shewe by the word of God, that they which do beleue that remission of synnes is done by Christe are absolued, whych is to open: and that they whych do not beleue it, are bounde, whych is to shutte. John xx.b. Math. xviii.c John.xxi.c

¶ Kynge.

What maner a man a kyng should be. Deu. xvii.b.i. Reg.xii.c. whose harte is in the hād of God. Prouer xx.a

Righteousnesse kynges in the strengthe of hys realme. Pro.xxv.a.b. Sap.vi.b. Eccl.x.a

The kyng ought to read the boke of Deuteronomye, that is to saye, the lawe of God, and to kepe hym to that only. Deu xvii.b. An exemple in Josiah. iii. Reg.xxii.c. and practise it to the people: An exāple in Salomō. iii. Re. viii. f.

Kynges be happy by obeynge merey. Prouer. xvi.a. An example in David. Ezechiah. Josiah Ecclesia.xlix.a. Item in Josaphat and Asa. iii. Regum.xv.b. xvii.c.

Let be honour the kyng. i Pe.ii.c and praye for hym.i. Timo.ii.a

Kynge Jeroboam bicause he suffered Ymages, and sustayned Idolatry in hys realme: enduryng his people to haue trust in other thynges then in God, is terribly threatned. iii. Reg. xiiii b.c.xvi.a.b

The worlde desyre not to reigne. An exāmple of the fleshy bulk. Jud. ix.b. whose power is set out. i. Reg. viii.b: I mean shoulde take holde of theyr displeasure. Prou.xvi.b. for they haue done fornication, with the whore of Babylon. Apoca.xviii.a. vnder theym is none other then custodes, Ecclesia.c. And if thou continue in theyr wickednes: they shall be punished wyth the peoples. i. Reg.xii.b

The christen men are the kynges and sacrificers of God the father. c. Reygned in Jesu Christ Apoca.i.b. d.e and.i. Pet.ii.b

¶ Kyngdome.

The regne of Christe is deserybed in the birthe of Juda. Gene.xlix.b. and. Esa.xxvi.a

God shal reigne for euermore. Exo.xv.c And also the regne of Christe. Esai.ix.b. Daniell. vii.g.

Of the kingdome of Christ take Luke.xxii.c Mat.xvi.c. Jer.xxiii.b.ii. Cor.i.b

They are beyonde of the kingdome of God which do obey to the flesh. Gala.v.b. which be deuyls their byrthe. i. Coy. vi.b: And are corrupt by vyces. i. Coy.xv.f

The kyngdome of heuē, or the kingdome of god is the knowlege of the gospel, or the churche gathered together by the gospel. Mat.xiii.g The mistorie of which they do vnderstand, to whom it is geuen. Mark.iv.b. Luke.viii.b. For the preachyng of the which kyngdome, Christ do chuse them selues, that he, beyng chastely. Mat put to the which thyng they can not be, except it be geuen vnto of God. Mark.x.vii.b

The kyngdome of heauen standeth not in meate or drynche, nay yet in vyctuals, but in power whych doeth make subiecte the harte of man vnto God. Rom.xiii.c.i. Corinthy. xiii.b. But by the same meanes the kyngdome of God is wonne the spirituall, of which Christ is the kyng. Luke xviii.c

They that go to the kyngdome of heauen by violence, plucket vnto theym. Mark.xi.b. that is to saye, they that be desyrous to it, that they despyse their owne lyfe, and forsake al (yea, father and mother) for the great myndthat they haue to receyue the gospell of Christe, and to be partaker of the kyngdome of heauen.

To se the kyngedome of heauen, is to possesse, haue, and be partaker of it. Jere.xii.a

¶ L

¶ The loue of God toward vs

God is the God of peace & loue. ii. Cor.xiii.b God loueth all, and hateth nothyng of that he hath made. Sapien.xi. and doeth beleue vs from euyl, Esai.xlviii.a, lxiii, Job.xii.b. Ro.v.b Eph.v.a. i. Apo.i.b

God chastiseth them who he loueth. Pro.iii. b. Hebr.xii.b Apo.iii.b

God loueth vs without forgetting vs. Esa. xlix.b. Jere.xxx.a

Loue to the fyrst & the greatest cōmaundemēt Mat.xxii.b

¶ Our loue toward God

Let vs loue God, for he hath loued vs fyrste i. John.iv.b

Let vs loue god, & he shal loue vs. Pro.viii.b Osee.viii.b. Mala.i.a

God hapneth them that loue hym, Eccle.ii.b

We must loue wyth the whole hert. Deu.vi.b Psal lxviii.b. Mat.xxii.b. Luke.x.c

Let vs loue God with word & dede, Deu.x.c Ecclesi.ii.b Job.xviii.b.c

Let vs loue God earnestly. Ecclesiast. xliii.c Rom.viii.b

¶ Our loue toward our neyghbour.

Euery beast loueth his lyke. Eccl.xiii.c. xvii.b God teacheth vs to loue one an other. John. xiii.b.c. Thess.iii.c

He that loueth his brother, is translated frō death to life. c. Joh.iii.c. viii.c Eccl.xxvii.c

He whiche loueth his brother hath fulfylled the lawe. Ro.xiii.c Gala.b.c

He that loueth his father or his mother, his sonne, or his daughter more then Christ, is not worthy of hym. Mat.c.b

Let vs loue one another, as Christe hath loued vs. Joh.xiii.b.xv.b

To loue our neyghbour as our selfe. Luk.x. Mar.xii Leui.xix.b Ro.xiii.c. and i Co.x.f

All thynges ought to be done by loue i. Coy vi.c and.i. Pet.i.b Let vs therfore loue one another in suppotynge one an other. Tobi.viii c. Gala.ii.c Rom.xiii.c. v.b.a Gala.vi.a Eph viii.a Phi.ii.a In helpyng one an other. Eccle vii.b Esa.xxviii.c Mat.vii.b Gal.v.c Eph. v.a i. Pet.iii.c i. Joh.iii.c

¶ Our loue to wards our enemies

We ought to loue our enemies, Math.v.c. with a good hert. Job.xxi.c Pro.xv.i.a xxiii. Eccl.viii.b.c.a Also with the mouth, prayeng for them. Mat.v.g Esa.lvi.b Rom.xii.c. An example of Christ. Luk.xxiii.c. of Steuē Stonyd. Act.vii.g. Also with workes we ought to be good to them that hate vs. Mat.v.g. Pro.xxv. c.xx Rom.xii.b An example of David. ii. Reg i.b. also of Abraham. Gene.xxiii.c.b

¶ Loue of discretion

The loue of God toward vs is inestimable. Osee.xi.a For he hath loued vs fyrste i. Jo.iii c. and hath geuen vs hys sonne, that we might haue life. Joh.iii.b Eph.ii.b. the whych sonne hath geuen hys life for vs. John.xv.b Gala. ii. Ephe.v.a

The false prophetes whyche wolde turne vs from the loue and truth which we ought to haue to God, ought not to be harde, but to be put to death. Deu.xiii.a

An admonition to loue. i. John.iii.b Iohe. xviii.c Eccl.xxvi. to the entent that we should loue God, with all our herte, and with all our soule, it purgeth our hertes of al euyll trust. Deuteron.xii.b Luke to the title of loue and charyte.

¶ Labour.

The

A Table of the

holy gost but to lab by the ernst diligence. Gal. vi.b. saith by nature am we al vnrighteous. Job xv.b.a. here. Oseas ii.b. Psal. xxiii. The fruyt of wrath. Eph. ii.a. borne. Psal. lviii. Job. xvi.b. Ge to a wyse man, wherby to fal of gos, ensueth like god to the regeneracion and holynes of wrath. Colo. iii. Eph. iiii. he newely. i. Cor. v.b. ca newe creature. gal. vi.b. made after the ymage and similitude of god. Gen. i.b.b.c.d. Sap. ii.b: And after that maner is Mystes called the man of god. Deut. xxxiii.a. Josu viii.b.

¶ Maister.

Christ is our maister and none other. Matthy xxiii.a. wherby hath suffred many iniuryes, by y Jewes: this to no mannyes thyn, that we shu bil rightes be suffer. mat. x.c.

Christ forbiddeth to be called Rabbye, that is to say, my maister. Mat. xxiii. Christ was of the to not to bear degree of state. Phil. ii.a. Our lyeng maisters are described. Pet. ii.a.

¶ Mariage.

Mariage is ordeined of God gen. ii.b. from which none Shulde be refused, for to auoyd fornycacion. i. cor. vii.a. for it is honorable. Hebru. xiii.a: The grace wherof is gyn. xxvii.b. The fy bindynge of mariage then, to the dethyne of the wife. i. Cor. vii. And he that byndeth it, is purged by death. Deut. xxiv.b. and hereby enfranchi. Mat. v.c. Raphael marieth Tobi, how a man Shuld marry. Tobi vi.b. An example of chast mariage in Sara. Tob. viii.c.

The holy ghoste of mariemonye to fewster the any otherwise it may not be expoun but for ab. mynacy. Mat. xix.b.

¶ Marye.

Marye is called happye, because she believed. Luke i.b.

Marye commanded to be bone of that chylde Shuld say. Joh. ii.a.

Marye prayed God with other. Act i.a.

¶ Mediatour.

Onely Christ is mediatour betweene God and men. i. Tim. ii.b. Heb. viii.b. ix.c. x.b. xii.b. xv.c.f. i. John. ii. a. iii b. Eph. iii.b. Ro. v.a. viii. Jn. x.b.

¶ Members.

By the vnitye of our members, we are moued to concorde. i. Cor. xii.c. Yee we are the members one of another. Rom. xii.b.

Our members so well outwarde as inwarde Shuld not be applyed to synne vnto Lyenes. Rom. vi.b. for they are the temple of the holye ghost. i. Cor. vi.b.

¶ Mercye.

In lokynge ouer the Byble, as well the newe as the olde Testament, I have not founde there much mercye. Of mercye there is nothynge: for by mercye is ment gods vnto hys apostasie, & so of course the mercye of Jesus Christ, for which only we are fauoured and endowed to some measure of mercyes, but according to his holy purpose and grace, which was geuen vnto vs before the begynnyng of Tyme. i. Tim. i.b. Tit. iii.b. It is then by grace, & we are saued through faith, and not of vs, that by the gyft of god, to signifie that none to boast hym selfe. Ephes. ii. Rom. xi. etc. For the vnsearchable iudgmentes of these worlde, are not knowen of the princes that did be damned with vs. Ibi. xiii. Such of vs have purposes in vs, that consyth of gods counsel. Holy then can we glorye, that we be mercyes that dyeng vnkinde to many of vs as much as gods hath and accomplyshed vs to the grace that. Ephes. ii.

¶ Mete.

There manye mistes to met to the Byble, mentioned by S. Paule, any to many other that we have. Such mistakyng could I not tel what to make thereof, but to leabe the matter to the iudgment of our Lorde Jesus Christe. i. Corinthians xi. Rom. xiii.b.

¶ Miracles.

Of the myracles of the poore chyldren into this lake. xv. v. b. ii. cap. viii. b. ii. a. b.

The myracle of the ornamentes made by christ vnto mesh of Psal. ii. Cap. b. b.

The myracle of the water, & preaching of the gospell of peace. Act. x. Ch. this came to the knowledge among his kin for our birth, must ye a man, e.g. the which also to the number and bishop of Capernaz sitting on the right hande of his father. Eph. viii. a.

Diuerse myracles to be geuen in the church Eph. iii. b. i. cor. xii. a. ¶ Of the office of Bishop Who ought to be ministers of god. Ti. xv. x.

Christ geueth rules of ordynaunces to the ministers of the word. mat. x. b.

The myracles should stable their doctr. and not dyscouer it. John. viii. a.

In the myracles should be great charitie, for why che to beleue, by that chylde of holy Peter thy cruse, there lieue them me. John. viii. a.

What the loue of a minister ought to take, to work them that he preacheth to. Phil. i. a

The myracles ought to preach the word of god i. Pet. viii. c.

If the myracles be preache any worthes must fury suppression of tyrants, to obeye publike and excommunicate. galat. i. b.

The myracles are warned to suffer al things for Christ. mat. x. c. Rom. viii. b.

Me and may be a minister, if he lose not christ better then the other minister. Mat. v. b.

The minister ought to pray that the holy ghost might worke in harts of hearers, & he him to hys office, not leauynge it vnkinde for myracles to the people. act. vi. a. And gene thanks, whom he perceiueth the word of god both bring fayth frute. Phil. i. a. i. Cor. i. a. without lacking of hys cruse. Phil. i. c. Of vnkinde hearers. Cor. i. a. i. Cor. ii. Whether tyrants bodyes, must are bounde to obey him. Mat. x. b. b. Romayns xiii. i. Cor. vi. b. i. Cor. v. suffer the example of the philippians, whereby they helpe fayeth. Paule. Philip. iii. b.

A man ought to prove vnto God, & he vouchesafe him to geue good myracles. Math. xi. Ye hearers were are bulde to tame. i. Cor. x. c. And honoure them. i. Cor. xvi. a. ¶ Myracles.

The Papistes which will notwithstande man thynges myracles, from the true lorde, ought not to be heard, but reiect. Deut. xiii. c.

The power to do, myracles, is geuen by the spirite of God. i. cor. xii. b. Act. iii. b. viii. c. for the confirmacion of y word. Mar. xvi. b. Act. viii. i. Ye. ii. a. Luke xv. viii. Reg. viii. of many myracles.

A man ought not to respect that he hath power to do myracles, but because y he hath the mynde, myrth in heauē. i. c.

¶ The mercy of God towards vs.

God is rich in mercy. exo. ii. d. b. ii. cap. i. d. ii. Reg. xxiii. c. Psal. cxxxii. Joel. ii. b. The prayer is for vs. Ecclesiast. xxvi. b. xxvii. a. An example in Daniel. ii. cap. vi. b.

Samuel setteth the mercy of god before the people, where of hath after a long. i. Reg. xii. b.

God hath bestowed his people towards mercy. Esa. xl. c. Ezech. xxxvi. d. hath geuen vs all this gift by mercy, without our desertes. Rom. viii. b. i. Reg. xii. b.

Mercy is then when chaunge their lyfe from euill vnto good. Deut. xxx. a. xxxi. c. Ezechiel. xxxiii. c. Osee. xiii. c. Ecclesiast. xvi. b. Whom god hath predestinate and ordeined to be it. Rom. ix. c. An example in S. Paul. i. Tim. xiii. c. Also in the gl. Luke. xv. b.

¶ The mercy of man towards vs.

Mercy to mannes infirmities. Mat. xi. b. xii. a. mercy. c. Osee. vi. c. Ecclesiast. xxx. a. Let vs shew be merciful with a good will. xv. xii. b. to one the other hand. i. a. vi. i. forgeuing one another, a mercy god hath done vnto vs. Ephes. Christ. Ephesians. iiii. a.

Ye Heauie alſo) we muſt helpe & comforte ye
our neighbour. 1.Cor.12. Helpe euery to prouoke
to the mercifull. 1.Ioh.3.4. and to doing of good.
Iud.2.Pet.1.b. Deut.15.b.

Of that both we marry, that receiue adoptyon to
our merry, Rom.6.c. where of the ſhould we are
buried. Ghoſt. come. Luke.11.d.

¶ The ſtarte of marry. Rom.12.c. 1.Cor.7.d. Ye ex-
ample of marry in Daniell. 1. reg. 11.b.

¶ Marry the vnpure.

I marry muſt conſyder the excellence of ye ſtate
by of ſpouſe. Gene.2.d. mans ryght marry hath ſig
Chriſtes Luke.14.a. Ioh.3.b.

Mans after the exemple of Chriſt hath beene
the mariyringes of Chriſt. as ſpo baby, happy or
marry boy ſet ſight to hys ſig his ſpouſe. 1.Cor.
11.c. Ephe.5.b.c.

¶ Mercy.

Let vs not murmure againſt god, to the ende
we perish not as the children of Iſrael. 1.Cor.10.
d. Let vs then be al ſtrange thoſe murmurynge.
Iob.12.b. For a mercy ought to ſhewe it. Deut.24.
¶ Of murmuring. Luke. Rom.9.c.10.d. Phil.
2.c.1.Cor.10.d.11. Iude. Exod.16.d.17.b.
a.Pet.2.c. Num.14.b.

¶ Mercy.

God hys ſtrow vnto Peter in a viſion, that it
is lawful vnto the Gentyle, for to vſe all ma-
ner of meates. Act.10. Rom.14.b.

Mercy are offended of God. for to take ſal
with the ſtomake of chriſtes 1. Ti.4.b.

The meate is ſanctified, by the worde of god
and prayer. Rom.14.b

For the cauſe of meate a man ought not to
offende his brother. Rom.14.b.

Ye meate that men are bounde for to abſteine
from carnaine meates, as the heretyques of Sathe.
1.Tim.4.b.

¶ The name of God.

The name of God ought not to be taken in
vayne. Exo.20.c. Deut.5.b.

The othes vpon the name of God ought to
be vſed in three caſes of neceſſyte. 2. Cor.
1.c. As Cauſe God, to which ende, men began to
ſwil by the name of God. Gene.21.b.

That is many other names geuen vnto men,
as by rea of his ſtocke, but the name of Iudas
alone. Iud.1.b. The which we ought ſtedfaſtly
to beleeue, confeſſe and glorifie, as reuealed
vnto the worlde, of al. Ioh.5.b. Mat.10. as Dauid
and S. Mary. Iud.3. For the loue of whome God
hath not ſpared people that knowledge not
him. Leuy.20.b.

The name of God is blaſphemed ſhame and
euyll ſpoken. Rom.2.b.c. Tim.6.c.

We muſt honoure the name of God, in the
ende to breth. Leuy.20.b. Iay 56.c. Ioh.12.b.
Exemples in Abraham. Gene.21.c. and in Iacob
in Mate. Gen.32.d. Ioh 12 in Moyſes Deuter.
and S. Paule in many places both with ſpeache
name of god Gallo Chriſt. Iud.1.b.

¶ Name

The name ſubſtantial of the ſonne of God,
by ſ bath of chriſt muſt reſpect our ſoule. Iudic.
ſo by the which God hath promiſed to geue
vnto vs in our harten, and not to haue vnto
hymſelf of our hymne. Iudic. Iud.3.c.c. Gene.28.
c. of the which ſhould hath ſeuered the Iudgeſ
Carpus 2. Cron.20.b.

Ye ſeuerall to be a ſeuerance that belonged to
Chriſt Iudic. 21.b. and vnclene to the ſeruice of
Iyde Hymn. 21.c. being of hys vnuſed by the Iude
ney of God. Hymn. 20.b.

Let vs therefore be on the ſeruice ſeuere, whi
che he hath vſed vs. 2.Cor.6.b.c. & 7.b. to chriſt
ſeuer that we ſeuer hym to vſe ſeuerance. 1.Cor.
10.d.

¶ Neighbour.

Whatſoeuer hath ſeuerall vſe of ſeuer helpe
to our neighbour, whom we ought to helpe as
our ſelues, & by ye parable of ye Samaritane
there. Luc.10.c. whereof ſeuer ſeuer charge of Hymn
Gen.4.c.d. ſeuerall beholdyng of Hymn. Gen.18.
d.19.b. and diſcouerynge him. Gen.20.b. & 26.
c.d. and diſcouerynge him. Gen.20.b. & 26.c.
ſeuer hym. Hymn ſeuerall ſeuerance hym vnto
hys ſeuerall. Ioh.16.c. Luke. ſeuerall hym at our
ſeuerall. Luke.22.c. Gen.18.c. Luke.22.c. Gen.18.c.
ſeuerall. Luke.22.c. Gen.18.c. Luke.22.c. Gen.18.c.
law to Samaritane. Hymn.22.c.

¶ O

¶ Obſeruyng or obſeruyng

Obſeruyng Hymn ſeuerall and Gods ſeuerall
of Iob.1.b. by Chriſt in euery office to ye obſe-
ruers hys ye ſeuerance. with ſeuerance ſeuerance.
Iudic.21.c. by which ſeuerance ſeuerance to be obſeruyd
Iob.20.c.

Chriſtes hath ſeuerance hymſelf hys to hys ſeuerall
ye obſeruyng with ſeuerance. Gene.18.b. Hymn
which ye ye ſeuerance Iudic.21.c.

Of the obſeruance of the olde ordinance Iohn
Luke.10.c.d. Hymn.20.c.d.21.c.d.

¶ Obſeruance.

Iſrael muſt obſerue vnto the letter of God. Hymn
21.c. Deut.12.b. by that obſerue it not, or colle of.
Deut.28.b. with by that obſerue it not, or colle of.
Ye ſeuerance to God. Hymn. Deut.28.b. Hymn of Ie
ſeuerance Iudic.21.c. Hymn of Ie
ſeuerance Iudic.21.c. Hymn of Ie
ſeuerance Iudic.21.c

Christe bestoweth peace to hys apostles. Luke xxiiii.f. Jo.xiii.d xiiii.f.xv.xvi. which thynge cannot be comprehended by mannes reason. Philip iiii.b.

We ought to have peace with al men. Rom xii.b. Heb.xii. Ephe.iiii.a. i.Pet. iii.b. with the that do call upon the name of the Lord. ii.Tim ii.b And with the ministers of the word of god 1.Tes.v.c. For the Lord hath called us to peace and unitye. Colos.iii.b.

¶ Peace.

We shall have all waye peace among us. Mat.xxvi.b. Rom xii.b. To whom men ought to do good. Lu.xviii.c.rom.xii.b.xiv.f.i.cor.xiii. b.xv.a.b.c. But we shal not have christ alwayes oppositye with us. xii.a. Math.xxvi. but though that he were made peace for us. Col. iiii.b Let us then have peace upon them. Phil. xii.b For that which is done unto the poore is done unto christ. Mat.xxv.b.

¶ Perfection.

Perfection is pursued. Hebrue.vi.b and necessarye for christen men. Ephe. v.g. For it augmenteth ye all. romans. v.a. Ye example of the prophetes. Jame.v.c. Item in Job.xii.a. Jye in To bi.ii.b. Item in Paule. i. Cor.xiii.c. Also in the ii.Thessalonicenses ii. Tes i.b. We ought then to be perfecte in suppressynge our affections, and not suffre to reygne. i. Tes.v.c. Colo.iii.b.c.d. Jam.i.b. For he that hath charitie is perfecte i.Joh.iiii. And doeth exercyse him selfe to good workes. Jam.i.a.

¶ Perfeverance.

Perfeverance is shewn that wyll lyue after the worde of Christ. ii. Tim iii.c. Wherein Christe doth warne vs. Mat x.b c. For it worthyeneth (if the faith be not lacke) from the word of god Mar.xiii. b. That he that perseuereth to ende shal be saued. Mathew.x.c.d. knowynge that the perseuerance come of God. Psalm. xxxiii. From which he can withdrawe man by reason of sinne. Paul.ii. Tim.iii.c. I will enable them with them perpetually i.Cor.xiii.c. and praye for his perseuerance. math.v.g.rom.xii.c.

¶ Perseuerance in confession.

Perseuerance in the truth, is grone of christ vnto the faithfull. i.cor.a. To the which he hath called vs. Jo.viii. For he that continueth vnto the ende (although that he be greatly persecuted) shal be saued. Mat.xxiv.i. psalm.b.

¶ Petitions.

God hath made petitions, when men be dylygent ouer hys worde. Deu.xviii.b Exodi.xxxi. b. iiii.regum viii.b.

Dauid hath made petitions, to signifie that he accepted hys worde after it seemed good to him. Also which maketh christ to be knowledged hys Lorde. ii.Reg.xxiii.c. ¶ Pitie.

Pitie vpon the temple shewed by Jehu, according as he letted.

¶ Publicanes.

The publicanes are fauorites of holy people, shewed here by the Image of the three of Christ. Math called, and glorified by him. xviii. Luc.f.

God hath predestinate before the foundacyon of the worlde, for to adopte vs by the blood of his sonne, for to take and make vs his children by obedyence, accordynge to the purpose of his wyll, for to bestowe his mercye vpon vs, whereby vnto the worlde, by the which he hath entended to vse his holy wyll, by the meanes of his dere sonne Jesu Christe. Ephesiens. i.d.e. Romayns. i.d.e. xiii. Galathi. i.d.e. Ephesiens. i.d.e. Colossens. i.d.e. Thessalonicenses. i.d.e. Timothe. i.d.e. Peter. i.d.e. Jude. i.d.e. Apocalips. i.d.e

¶ Prouidence.

¶ Psalmes.

¶ Publicans.

¶ Publicanes.

¶ Purgatory.

¶ Redemption.

The redemption whiche shoulde be made by the bloude of Christe, was ordeyned before the makyng of the worlde. 1. Pet. i. d. Of our redemption lohe. Eph. i. d. Heb. ix. a.

Christ the redemer of all men. 1. Cor. i. d. 1. Tim. ii. d. That whych hath geue his lyfe for the redemption of many. Mat. xx. d. Mar. x. c. which was prefigured in the deliuering of the children of Israel. Exo. xb. c: Deu. ix. d. ii. Ma. vii. d.

¶ Refuge.

God is our refuge. ii. Ma. xvi. a. Psal. x. d. xlvi. a. xcviii. d. cxliiii. a. Jere. xvi. d. The cities of refuge. Iosu. xx. g. Num. xxxv. d. Deut. iiii. a. xix. a.

¶ Rule.

We shoulde conforme in our rule, thinkynge, lokinge, beleuyng one thyng: that is to say, that we cannot haue the euerlastinge life that is to say, that we cannot haue the euerlasting life that is promysed vs, by any exteriours or outewarde workes. Phil. iii. d: Christ is the rule of Christ. And he ꝑ foloweth it, the peace of God shall rest on hym. Ga. vi. d. ii. Cor. x. d. The rule for an ells, a yearde, or a perch, ought to be true and iust. Leui. xix. g.

¶ Religion.

Religion, for obseruyng, not of clothes rules) but of thynges ordeyned of God. Exo. xii. d. Le. vi. d. xvi. g. Iac. i. a. religiõ, for the sect of ꝑ Phariseis which were proude Ipocrites & full of ceremonies, of which. S. Paule was at ꝑ firste Act. xxvi. b.

Cornelius being captaine of the Italiãs army, is called a religious man, & yet he had made no monastly call vowes. Act. x. a. The true religion of the Christen standeth not in the hypocrisye of hadynes or of beares: but in visitynge of the fatherlesse and wydowes in their tribulacyon and keepyng a mans selfe pure from, the wickednes of this worlde. Iam. i.

¶ Remission.

The remission of sinnes, hapeth Christ onely. Act. ii. f. Colos. i. f. which hath bene preached by the Apostles, as Dauid had shewed before Psal. xxx.

¶ Rest.

No rest vnto them which obeye not the commaundementes of God. Deut. xxviii. g. Rest is promised to them, which be vnder the vnche of Christ. Math. xi. b.

We shal entre into the rest of God, if we beleue in hym. Heb. iii. a. Apo. xiiii. after tribulacyon god geueth rest. ii. Thes. i. c.

To rest, for to dwell in peace without busynes. Psal. xc.

To rest or hope, for the outward hauth. iiii. reg. iiii. Psal. liii. Isaiah. xx. i. Tob. iiii. Act. vii.

¶ Resurrection.

We ought to beleue the resurrection of Christ as he hym selfe hath shewed it. Luke xxiiii. a. Ro. i. d. Iohn. xx. c. Mat. xxviii. a: And Dauid spake it before. Psal. xvi. Act. ii. b.c. The beyng and strength of the resurrection of christ. Ro. vi. a. c. Coloss. xx. c. pasma. iiii. d. vi. a. i. Pet. i. a. The which thynge hath bene witnessed by Angels and myracles. Actes. i. c. g. The will of the father, is to rayse vp the that beleue in hym. vi. b. d. The which thyng Iob knewe. xviii. b. Hie Danyel. xii. a. Hie Iohan Baptistam. ii. Mach. vii.

What how, and when it shal be, Isaie. i. xxv. xxvi. Psal. xlix. b. i. Tes. iiii. d. and how the sayntes shal be deliuered in the. i. Cor. b. g.

¶ Resurrection of the vniust.

God geueth vnto euery man according to their liuyng and righteousnes. i. Regum. xxvi. d. ii. Psal. b.

¶ Riches.

God is ryche. Rom. x. c. which maketh ryche and maketh poore. i. Regu. b.

God hath chosen the poore of this worlde, ryche in faith. Iam. ii. a. The faithful are made riche by Iesus Christ. i. Coyn. i. a. ii. Cor. viii. d. Of riches lohe. Timo. b. d. Riches cast gotten do perysh. Prouer. xviii. b.

The temporall ryches, which christ calleth the wicked mãmon (as the cault of al iniquity) men ought to geue vnto the poore. Lu. xvi. a. ffor a man cannot serue God and ryches. Mat. vi. d. Luc. xvi.

¶ Rome.

Rome the proper name of the concubyne Babylon. Ge. xxii. b.

Babil prophecyed of Rome. Num. xxiiii. d.

The romaynes condemned no man, wythout he were heard. Act. xxv. c. And byd not lette Paule, to preache the gospel, vnto al them that came to hym in his house. Act. xxviii. g.

¶ S.

Soule.

Soule, for euery liuynge man re viii. a. i. Pe iii. b. & for the lyfe. Gen. xxvii. c. nbb. xi. b. Iosu. ii. c Christ is the bishop of our soules. i. Pe. iii. d. of whom the murtherers shall geue accounte. Heb xiii. c. The soules of them the were slayne for the worde of god, were shewed to Iohn. Apoc. vi. c.

¶ Supper.

The supper of our Lord, is a holy memory and geuynge thankes, for the death of Christe. mat. xxvi. d. mar. xiiii. c. Lu. xxii. i. Coyn. xi. d. for whosoeuer eateth thether vnworthely (that is without fayth) damneth hym selfe. i. Cor. xi. g. Bodely punishementes, commeth to them that take the supper vnworthely. i. Cor. xi. g. The vse of the supper was in the tyme of S. Paule sum what corrupt, for which cause manye were punished. i. Coyn. xi. c. g.

¶ Strength

God is our strength. Exo. xb. a. ii. reg. xxii. a. Iof. xxi. a. the which Hannah confessed. reg. ii. a. Pharao resysted the strength of god, that the power of God myghte the better be knowen. Exo. ix. c. xv. ii. b.

¶ Sword.

God is sayd to whette his swerde, when he wyll punyshe. Deut. xxxii. f. The swerde is sent of God, a gaynst them that worshippe Images Deu. xxvii. and hepe not his commaundementes Leui. xxvi. b. He that striketh with the swerde shal perish with the swerde. Gen. xlvi. a. Exo. xiii. c. The right of the swerde Gene. ii. a. Exo. xx. b. Leui. xxiiii. c. Deu. xvi. Wherefore the rulers do beare the swerde, Iohn. xv. viii. b.

The swerde of the spirite suffryng on both sydes, is the worde of God, which a man ought to take for to ouercomme our enemye. Heb. xiiii. c. Apoc. xix. c. Ephe. vi. c. The swerde, death, and debate shewed before to the which shall mainteyne the Gospell. Mat. x. b.

¶ Sacrifice of beste.

Christe is the sacrifice. Heb. vii. b. viii. a. of forth ones for vs. x. b, which must be offered no more for ever through hym are our consciences purged fro synne, which thynge no sacrifice coulde do. Heb. x. a. The sacrifices & offeryngs which prefigured Christ, ceased at the comynge of him Dan. ix. a. ii. c. God beyng content with the one only sacrifice of Christe, doth refuse all other offeryngs and oblations. Heb. x. b

They which willingly do, for sake the gospel, can by no sacrifice, be purged from their synnes Hebru. vi. b. x. c. Good conuersacion is called a sacrifice or an holy thyng. ii. Co. geue vnto the poore, is sacrifice acceptable to God. Hebru. xiii. c. Phi. iiii. Let vs offer vnto God through christ the sacrifice of thankes geuing. Heb. xiii. c Lohe vpon the sacrifices of the olde testament. Leui. iii. a. b. d. vi. a Exo. xb. c. xxii. a.

¶ Sweare.

An oth is a confirmation of thynges, which are in question amonge men, by callyng vpon

of the

all name of godhed. vi.c which thyng ought to be euery gods. Deu.xxi.a. Deu.vi.d i.b. What tymes ayenge by the name of diuers goddes. Exo.xxiii.c. Iay. 9 the profit of our neighbour. An example in Paul. ii.cor.i.b. And to the Iudg that pretendeth the glor of God. 2 an oth whome a mā hath go and any thyng to hope. Gen.xxi.b. Our Lord also hath sworne by him self. gene.xxii.c. That a mā must not sweare in vayne. Deu.v.b, nay he sweare hym selfe. ii.cor.xi.c. Iay ought he to sweareth by the name of god, and lyeth. zacha. v.a. We should then be so true one of vs to another, 9 careful to say the truthe that our communication should be, ye, ye, nay, nay. Mat.v.f. Iam.v.c. Eccle.xxvii.b.

Diuyse to a woyde of the feuyle. Gene.v.b. Diuyuers haue their rule. Exo.xx.c. Of the that moue diuyse. Prou.x.b. xv.b. xvii.c. xviii.a. xxiii. b. xvi.c.

Iman to bound to purify suche Ordinaunce. An example in Moyses. Exo.v.b.

¶ To kyl.

Manslaughter is forbidden. Gen.ix.a. Ex.xx. c. Deu.v.b.

The proud man was slayne, which disobeyed the iudgment of ꝑ Iudges, that iudged according to the law of God. Deu.xvii.c. Be ꝑ fourth a mā ought to be slayne. ii.sa.xxiii.b. Mat.xxvi.b. He that feareth with the swerde, ought to be slayne with the swerde. Genesis.ix.a. Matthew xxvi.c. Iay.xiii.c. God commaundeth to slay the Prophete, whiche thoyow miracles haue with drawe the people from the worde, whether it be brother, sone, daughter or wife. Deu.xiii.a.b. He that seeth his brother secretly, an enimie of God. Deut.xxvi.b. God killeth and quickeneth what hym lust. Deuter xxxii.c.f. Open hatie theft that may be a destruction vnto the people. Deuteronomy.vii.b.

He seeth his brother, that is angrie with him or by woyde or signe doth curse him. Mat.v.c.i. Jo.iii.a.

¶ Sinne.

All ꝑ is done without faith is sinne, and so is all iniquitie. Ro.xiii.b i. Jo.iii.a.b.b. And he that knoweth not the Gospel is a sinner. i. Mat.xii.a There is none ꝑfect from sinne, and therfore all haue nede of Christ to cause them. iii. Reg. viii.c Prouer.xx.b. Eccl.vii.a viii.c. Gen.vi. Deu.xxvii.a iii.c.i. Jo.i. Christ is without sinne. i. Jo.iii.a.b. Psa.xi.b. That God is cause of all our sinnes vpon him, hath made him selfe sinne. ii. Co. v.b. That is to say, a sacrifice of our sinnes, and cure to be done (that is by sacrifices offred vpon the aulte of the crosse) he hath taken away and remoued them away from vs. ii. Co. v.b. Ro. vi.c.a. Ga. ii.b Heb. ix. b Sinnes are not imputed to them that beleue. Psalm.xxxii.a. Iay that the purple shoulde fairly Prouer.x.b. Sinnes be forgeuen by god only Exo.xxxiii.a. xxiii c. Mat.ii.a. The ten commandmēt. bid vs outside to be frayned, as the fruit ageynst the holy ghost. Mat. xii.c. For which a mā ought not to pray. i. Jo.v.b. which shall not be forgeuen in this world, neither in the worlde to come, that is to say, neuer. Mat.xii.b

Workes of seuen be of God thoyow Christ, ageynst synne hell, and death. i. Co.xv.a. Dauid hath warne be fayn to walke from the lyne of synne, and to put it away that it reygne not in our mortall body and that thoyow the desyre thereof, oure harte be not hardened in vnbeleif. Mark.vi.b. Heb.v.c Heb.xi.c.xii.a. Jo.ii.a

He that hath synned hath chaste to loue chaste ca. i. Jo.ii.a. To whom we shall confesse our synnes. i. Joh.i. Iefus and mare make vs worthy our synne and spot. Iudas.i.g. An example of the penitent fayre. Luc.vii.c. Iffe of the synne Luc.xv.c. Iffe of the fourth. Mat.xxvi.

¶ Stone.

God geueth water out of ꝑ stone. Exo.xvii.b. Num.xx.b.

Christ is the stone of offence to them whyche perysshe, that is are offended at his worde, and beleuing it. i. Pet.ii.b.

Christ is the stone vpon the which the Iewes hath fallen thoyow their vnbeleif, whereupon that he shall other wayes come, some of whom they hyde hyme out the spirituall Egypte. i. Cor.x.a. The stone, that is to say, the faith that our hope is in Christe, as the foundacyon of the churche Mat.xvi.c.

¶ Subiect to vice.

The Subiect or hope of vices an hinderynge the obseruaunce thereof albeit the letter were streyghtly commaunded to the Iewes. Exo. xvi.c. xx.b.xxii.a. cxxxvi. xviii.a. Le.xxv. a. Exod.xx.xxv. Deu.vi.b. Iere.xlvi. a obserue that God hath vttle vpon the seuenth hyperbat to enable it ayen the makyng of any vse or use creatures Genesis ii.a. Exo.xx.b. Also in the remembraunce of the vttle, that he had geuen to the children of Israel in deliuerynge them out of the captyuyte of Egypte. Deut.v.b. Also that the beastes and bestiues might rest. Exo.xxiii.b.

This ridiculal ceremony to confesse we must no longer obserue hooye. Gal.iii.b. Mat.xii.a. But the spirit of truthe commyng vnder these shadowe, ought alwayes to be among vs. That is to say, to refuse our selues from the workes of our owne as well. Gen.ii.a. Deut bothe which thinge ought to be perpetuall with vs. Esa lxvi. g. Ioel.iii.b in applieynge our selues vnto the workes of faith, that is to helpe one an nother by charite. 2 ii. Phe.iii.a.

¶ Sacrament

Sacrament come from thy a mistery a thinge secrete, vnknowen as lyed, the wiche thy al that is opened in a certayne tyme, wiche is at the pleasure of God. i Cor.xii.a. Col. Eph.i.b.iii.a.b 9.i. Tim.iii.b.

¶ Sacrifyce.

Sacrifyce in the scripture signifieth generally al that was offred on the aulter: wherof is spoken. Gen.xxiii.f. i.xxi.ii.b. vi.c.b.c. xviii.c. Exo v.vii.xb a.xxi.c.xxv.xviii.a. xxv.c.xxxv.xb ii. a. Deu.xviii.a. Iosue.xxii.b.

Also the scripture calleth sometime synne, sacrifyce: as appeareth Osee viii.And after that mans the death of Christ, because (mans a sacrifyce) to calle of sinne. Rom.viii.a. Iesus also to cast the sacrifice of the deuil, is to cast of the thinges pertayned and offred vnto Idoles: Images & deade thynges. Mat.xvi.c.d. ii.i.Cor.vii.a.b.b. Sacrifyces hyd not let the punishment of God. i.reg.xv.c.xxv God regardeth not the sacrifyces of the wicked. Eccle.xxxiiii c. but rather mocketh them. Osee.vi.b. Esa.i.c. The hoste and supper vsed in the supper of Christ are no sacrifyce (by Christ was offred once sufficiently for our synnes. Heb.x.b) but an holy memory of the death of Christ. Luc.xxii. The sacrifice that is left vs after ꝑ death of Christ is. Mat.xxi.c. Iust ꝑ sacrifice of rygtuousnes. Mat.xxi.b. and al thinges pertayning vnto God. Mat.iii.b. Of what sacrifyce God requireth. Mark.xii.b. Mercy & to loue God and a good neighbour, is a thing that pleaseth God aboue all sacrifice. Mat.ix.b.xii.a. Mark xii.c. Luke.b.f. The sacrifyce of the Gospell. Mala.i.a.

¶ Sathan.

Of sathan, Iohn Chrisostome i.b.xxi.xxii.c. xxvi.a. Gen.xxii.g.c. genesis.ii.a. God vseth the seruice of the sathan. Deuteronomii.xxi.a. The office of sathan is. sometime that is to say obstinate, and with frowardnes, as Christ vseth as them vnable serue to no vse. Iohannis. xvi.b. For we are al readye to goe that we shall offer our selues selues a spirituall sacrifice, as were as Christe offred him selfe vnto death, thynge ought be acceptable vnto God, thoroughe Iesus Christ. i. Peter.ii. Rom.xii.b.c. The pyttes of Basil.xi. augus.xxiii.a.

The brethren of pryestes. Exod. xlvi. f. their consultacion. Psal. l. c. Mat. xxvi. b. Their treason. Dan. xiii. b. d. Their counsell against Christ. Mat. xxvi. a. Luke xxii. Their company. Mat. xxvii. c. their evill wyll. Mark xii. d. their malice: for that Jesus spake all wordes far from charitie, as christe dyd with in the parable of the Samaritan. Luke x. And therfore they shulde be destroyed according to the prophecye of Micheas. ii. Para. xv. a. for christ is our only pryest. After the order of Melchisedec, ourmoste living in heaven, for to praye for us to god his father. Hebr. v. vii. viii. a. Psalm. cl. ¶ Sainct or holy.

The worde sayncte or holy, is taken diuersly in the Scripture: that is to say, for the holy place of the temple, in the which the people of the Jewes ought to praise god. Psal. xcv. cl. The which hath bene evil understand of Shepheirdes. which haue gloset that place. Psal. cl. for praying to Sayntes contrary to S. Jerome which hath diligated it Laudate dominum in sancto eius: that is to understand, praise god in his holy place, or holy christ, which is the. S. of Sainctes. Sainctes do rather also for all the that are ryght in heart. by the layeth of Jesus christ, whereby they be sanctified. Jo. xvii. Mat. i. i. cor. i. ii. cor. ii. eph. i. b. Phili. i. Here and there among the Psalmes. So in the Psal. cxlvi. All faythfull men then are sayncte. Deut. xxiii. a. Jud. xv. d. Exo. xix. a. Mat. viii. c. xvi. a. b. Ephe. i. a. Philip. iiii. d. Phil. i. a. b. Hebr. vi. a. Of whom christ, beynge set on the ryght hand of his father, is the minister. Hebr. viii. And for whom we are bound to praye with contynuall prayer and feruent in spirite, Ephe. vi. c. The Sayntes, do praye for their frendes. Psalm. xxxii. To whō godes mercyfull, although he puneth them sometyme. Psalme. lxxxix. Let vs then be Sayntes in our conuersation, i. Pet. i. c. for god is holy. Le. xi. g. xix. a. xx. b. cxi. b. Luke howe we ought to help the Sayntes. Mat. xxvi. c. Cor. xvi. a. Cor. vi. a. ¶ Satan.

Sathan an aduersary. Mar. viii. d. Satan doth blind the hertes of the vnbeleuers. To this ende that they shulde not beleue the gospell. ii. Cor. iii. a. takynge parte for to with drawe the faythfull from the knowledge of it. c. Tes. ii. b. Luke of Satan. Job. i. b. xli. a. Lu xxii. i. Corinthians. b. b.

¶ Scandalon, in Englyth Sclander or offence. Scandalō is a Greke worde, whereby signifieth hinderaunce or lette to withstand vnto spirituall thynges: euen as he y letteth against aduaūce, to let, the more some man pluche backe, with wife and withdraw his neyghbour, teachyng in matters of faythe any thynge contrarye to the worde of God, by the whiche he is sclaundered that is to say, let or pluched backe from the truth inward to Scandal. Mat. xviii. a. A man may also offend or sclaunder his brother, as touchynge charitie: that is to say, whē a man doth not thinke the life of the vnstable of him or that he troubleth the Churches peace, by euyll example, where of ye may rede. i. Cor. viii. b. Mat. xviii. b

To sclaunder or offend also, is to gyue an occasion of fallyng, through tribulacion or any other maners, howsoeuer it be, which is thynge y shall shewed before in the Apostles. Matthew xviii. c. ¶ Seruauntes.

We are all the seruauntes of God, by grace: to thynke that he y before of hym, we should be the workes of righteousnes. Jo. viii. b. Mat. xv. b which thyng Christ shewed in two parables. Lu. xii. a. f. shewe seruantes ought to behaue thē selues towardes their maisters. Eph. vi. a. Colos. iii. b. ¶ Signe.

A signe betokeneth vnto vs a figure, for to shewe y anticipacion our lorde before hys churche: that is to say y water of baptem. ma. xxvi. b y bread & wine of hys holy supper. ma. xxvi. c. ¶ Sorowe of the forgyue & lamente, by the which a man is led, that he hath offended God, maketh hym bothe to chaunge his lyfe: but the sadnes which springeth of worldly affection bryngeth deathe. ii. Cor. vii. c. ¶ Spede.

Spede whereof is spoken. Ge. xxiii. Ex. iii. 10 of the Josephus mind. iiii. Dagmas, which smelleth as Budeus sayethe. xi. Hellinges sirtynge.

¶ T Tree.

A tree, by a similitude is euery mā. What. iii. c. xii. c. Lu. vi. f. If he be sayeth he is a good tree bringing forth good fruit an vnto mā doctrine as sayth, he is wycked. Judas. i. b. ¶ Tythes.

The Tithes were assigned to god. Lue. xxvii. b God cōmaūded that the ministers, straūgers fatherles, & widowes should be nourished with the tythes. Deu. xiiii. b.

The tythes were as welcome of the people, as of the ministers. Deu. xii. b. xiiii. c. The Phariseis leuynge mercy, fayth, & the principal workes of the lawe, vnbone were bounde to pay the tythes. Mat. xxiii. c. ¶ Teachers.

Teachers in the churche of christ. i. cor. xii. b. Eph. iiii. b.

The christen to taught of god. John vi. c. Ihe viii. b. i. John. v. b. Esa. liiii. b. We ought to teache the word of God one to another. Deut. b b. xi. c., Coll. b. c.

Against the questionary doctors or teachers. ¶ Vic.

Which is the bottome learnynge. Ti. ii. a, and with the dewtich. i. Ti. iiii. a. Ether that bryng o- ther learnynge then Christes, are not to be receiued. ii. Joh. i. c. agaynste them speaketh Paule. ii. Timo. iii. b.

He that teacheth any other thynge then the word of God is accursed by Gala. i. b i. cor. xvi. a.

¶ Truth.

He that trusteth in god is blessed Jere. xvii. b. Power xvi. c. The Idolatres mistrust in their owne strēgth, were vanquished of the Madianites. Judg. xv. c. b.

Let vs haue trust that we shalbe saued by the bloude of christ. Hebr. x. b. to whom we ought to go, with great confidence. Hebr. iiii. b. The Jewes haue trust in their Images, in tyme of tribulacion Deut. xxxii. c.

God taketh awaye al trust from them transgressours of his commaundementes. Deu. xxviii. g. The fore trust, is to beleue that God wil neuer forsake hys. Psalmes. xxxv. c. Examples of trust in Esa. ii. chap. xxiii. c. Chron. xviii. b xx.

Judas. Machabeus. i. Mac. iii. b.

¶ Theft.

A man must not rob. Exo. xx. c. d. e. f. g. h. for they are accursed. Jerb. b. a. And therfore they shall not haue the kingdome of god. ii. cor. vi. b. Let vs therfore labour with them handes, for to helpe the poor. Eph. iiii. f.

All the pastoures, are theues and byders, which will bynge men by any other way vnto heauē then thyroughe christ. Jo. x. a. Thes ought not haue any communion with the. Psa. xviii. b. ¶ Tabernacle.

A tabernacle, tente, or pauylion, is the habitacion or place, wherin mē of warre be vsed to lye. whyche doth signifye that the people of God be in earthe wyth dwell in the churche, that they haue alwayes battaile against synne, the worlde and the deuill. Jo. ii. c. which thyng belongeth to the mortifyinge of the old man. Psal. xv. And tabernacle is sometyme taken for a defence of the. Psal. cxxi.

Then for the habyte in the whyche the soule dwelleth. ii. Pet. i. c. wherin thynge: Sainct Paule calleth an earthly mansion. ii. Corint. v. a. Also the tabernacles of God, are the godlye congregations of the people, or the holy church of Christe. Psalme xxiii. Psal. lxxxiiii. Power. xviii. The difference of the two tabernacles of Moyses. Heb ix. Of the materiall tabernacle, Luke. Exo. xxv. a. xxv. b. xxvi. a. xxvi.

¶ Temple

Temple to the old testament was a certayne place where God required to be prayed vnto, Deut. 12. 1. King. 8. 1. Mat. 21. Paul saith, that god dwelt not vnder the temples made of mennes handes. Acts. 17. 1. Sam. 4. King. 18. 2. Esa. 66. 2. Because euery christian man is the holy temple of God. 1. Cor. 3. 2. Cor. 6. Ephes. 2.

God that dwelleth vpon the earth, is by glory vpon temples. 1. Cor. 3. 6. Ye are members of the temple of the holye ghost. 1. Cor. 6.

¶ Temptation.

To tempte is to prove. Gene. 22. 2. Exo. 16. 1 Sam. 14. Deut. 8. Temptation by affliction. Deute. 8. 2. Iob. 1. 2. 10. 6. The righteous are proued through temptation. Gene. 22. 12. By birth. 12. 3. Genesis. 18. 2. Ensample to Christes birth. 12. 3. Genesis. 18. 2. Ensample to Christes birth, which was forshewen of the Lorde by the prophet Esa. 7.

Iacob of Elias the which hapned sometyme, was sente to a woman that was tributarie to another, for to be nourished of her. 18. Gene. 18. 2 Iacob of Iob. 18. 2.

In the time of temptation, a man ought to committe him selfe all wholy vnto God. Psal. 37. A man ought not to tempte God. Deute. 6. Mat. 4. Acts. 15. Esa. 7. Iames. 1. Mat. 4. Luke. 4. Iohn. 8. Mat. 22. Luke. 20. Mat. 16

put no mayster ouer holyenes in the worlde. An example of hym, which made hys hand to be dryen in Ieroboas. Iere. xviii.c

To vowe vnto God, is comenly taken for to sanctifye or consecrate, in Leuit. xxvi.

Vowes are fre vnto liberte of man. An example of Hannah, whiche vowed for to geue vnto God, the faune which god had geue her. That vowe we non not perpetuall: for Saul in was y murther of Eli, whiche ought to haue remayned in the temple from the xii. yeare, to the .l. (accordynge to the lawe of God, which is wryten. Num. viii.) And then afterward it was lawfull for hym to withdrawe hym self, as the holy ghost declareth after warde he dwelt in the pale of hys father in Ramoth, and was Iudge many yeares in Israell. 1. Reg. vii.g

Iehoiada willing for to offre hys vowe: that is to saye hys voluntarye offeryng, whiche we call comenly deuocyon, wente vp into Syria .4. Reg. i.c. To vowe for to sweare. 1. Reg. xxiii.b

¶ Vlurye.

God forbedden to gyue or lende, any maner of thynge vpon vsoure. Deu. xxiii.c

Nehemiah kepte the people, whiche wolde haue geuen them selues to vsurye, Nehe. v.b. God doth forbidde vsurye to be done vpon hys poore people, Exod. xxii.b.

A man ought to succour hys poore brother, without takynge vsury of hym, Leui. xxv.f. He that geueth not hys monye vnto vsury, and to hath no gyfte of the poore and wdye man, shall dwell in the tabernacle of God. Psal. xv.

To lende vsurye is against nature, Eze. xviii.b.

Vsurye doth displease God. Eccle. xxix.c.

¶ Worshippe.

To worshippe one God onelye. Exod. xx.a. Deut. v.a.c.d. Psa. xcvi.a. lxxvi.b. Esa. lxvi.g. Matth. iii.b. Act. xiv.f. 1. Cor. viii.c. Apoc. xxii. b. xxi.b. In spyrite & truthe. John. iii.b. Worshyp nat Images. Exod. xx.a. xxxiii.b. Leuit. xxvi.a. xxvi.a Deuter. xxviii.c.

Let be worshippe with the hert, & not with lyppes. Esa. xxix.b. Mat. xv.b. Marc. vii.a. And in all places. John. iii.b. Psal. xxii. xv. i. Paral. xxv.b. Esa. xii.a.

To worshippe is sometyme taken for to be reuerence by certen outwarde tyrnes, as Gen. xxiii. a. xlvii. a. xlviii. a. Exod. b. i. Reg. xx.g. xv.b. Marci. a. To worshippe, for to geue thankes to god. Iudg. vii.b. Exod. xii.b. Gen. xlii.b

The angel wolde not be worshypped of Io. Apoc. xix.b. xxii.b. We may not worshippe in the holy of holy, the worshippe the beast. Apo. xiii.a.c. Nay the whiche they are punyshed. Apo. xvi.c.

¶ To walke.

To walke or to go vnto or in the Scriptures, is put for to lyue, or to continue as a stronge faith full man. Gene. xvii.a. therfore is it sayde of Enoch that he walked before God. Gene. v.b. Iob of Abraham. Gene. xvii.a.

To walke in the waye of the Lorde, is to kepe hys commaundementes. 2. Reg. xii.b. whiche whiche God teacheth. Deuter. xxii.b. and enioyneth. Deut. x.x.xi.c.

To walke to lyghte, is to beleue in Christe. John. xii.c.

To walke in feare, is to loue God with all oure herte, & with all our soule. 2. Reg. xi.a.

To walke after the manner of men, is to be carnall, and to lyue in fleshe and bloudnesse. 1. Cor. iii.a

To walke in the Spirite, is to mortifye the dedes of the flesshe. Galat. v.c.

¶ Warre.

The warre in the Lorde, shulde not be forbyd den of the Iewes. Rom. xiii. a. xv. a. i. Tes. v.a. To the heathe Gentile became warlike. 1. Cor. x.b. 2. Cor. xi. Sometyme a man ought not to refuse, by entynge of meate. 1. Cor. viii. c.b.

God abolysh the warlike thynges, for to confounde the stronge. 1. Cozin. i.b. An example in Paule. ii. Cozinth. x.b.

¶ Wronge

Rather to suffre wrong, then a man to pleade in lawe against hys brother. 1. Cozin. vi.b. for Christe forbyddeth the reuengynge of wronge. Mat. v.f. and therfore shulde we beleeue it. Eccl. x.a. without hauynge any myndr of it. Leui xix. b. An example in Ioseph. Gene. l.c.

God punyshed the wrong done vnto hys. ii. Reg. xvi. b.c.

¶ Wrath of God.

The wrath of God vpon manye, for y synne of one onlye. Iosu. xxii. b. by the which Pharao was destroyed. Ex. xv. b. For the wrath of god is vpon the vnbeleuers. Colo. iii. b. John. iii. b. An example in the Iewes. 1. Cor. x. b. Iud. ii. b. Num. xi. a. Deut. ix. c. Exod. xxxii. c.

The ryche men of thys worlde, do heape vp for the selues the wrath of God. Iam. v. c. By nature we are the children of wrath. Ephe. ii. a but thorowe Christe we are deliuered from the wrath to come. 1. Tessa. i. c.

¶ Wrath or pallyon of man.

Let vs cast of yre wrath from vs. Rom. xii. b. Ephe. iiii. g. Col. iii. b. Eccle. viii. b. xi. b. Prouer. xxvii. a. For he that is angrye with hys brother, kylleth hym. Mat. v. c.

If any man be angrye against hys brother, after he hath prayed, he ought to reconcyle him selfe. 1. Timoth. ii. c. for the wrath of man fulfilleth not the ryghteousnes of God. Ia. i. c

Let wrathfull men be ouerrome with swetenes. Prou. xv. b. with whome we shuld make none felowshyp. Prouer. xxii. b. nor chyde with them. Eccli. viii. b

¶ The worlde.

The worlde made by the worde of god. Ioa. i. a. in the whiche we haue no thynge. 1. Cor. ii. f And which passeth awaye with the concupiscence therof. vii. c. i. Iob. ii. c.

The worlde is full of wickednes. 1. Ioh. b. b That is to saye, the lust of the flesshe, the lust of the eyes, a pryde of lyfe. 1. Ioh. ii. c. The frendshyp of whiche is enemye to God. Iam. iiii. a. For he that loueth thys worlde, loueth not god 1. Ioh. ii. b. and knoweth him not. Ioh i. a. And b. Let not be them loue the worlde, nor y which is in it. 1. John. ii. b.

The worlde loueth the faythfull, where Io. xv. b. i. Io. iii. a. The whiche thoughe they be ouerrome. ii. Io. b. a. b. Also they shal rulye it. 1. Cozinth. vi. c.

¶ The worde of God.

The worde of God ought to be in our hert. Deute. b. b. xi. c. xxxi. g. The preache of the worde of God. Prouer. xxii. a.

Be exhortyd for to heare the worde of god Esa. lv. a.

Men ought not to do but accordynge to the worde of God, without any addyng vnto it, or diminyshynge from it. Deutro. xii. a. xii. b. Apoc. xi. b

The worde of God abydeth euermore: that is the Gospell which is preached vnto vs. 1. Cor. xv. i. Pet. i. b. The whiche is the worde of truthe Ephe. i. c. Of eternall lyfe. Titu. b. b. a. of redemcyon. ii. Cor. b. b. by the whiche we be sanctified. 1. Ioh. ii. b. And haue a mouth & maner of speache. Mat. vii. b. xxviii. b

The worde of God is an offence & stombling stock to the vnbeleuers. Rom. xi. b.

Men ought to flame them, that do withdrawe men from the worde of God. Ma. xxi. c

¶ The worde of God which Christ calleth all holye thynges & goodnes ought not to be preached any colde to beggers (that is to saye) also forfeytors any vngodlynes. nay to Turkes, that is mockers and dyspysers of it. Mat. vii. a. Prou. xxiii. b.

¶ Wisedome.

¶ Wives.

¶ Women.

¶ Words.

¶ Workes.

¶ Wrath.

¶ Writing.

¶ Wyfe.

¶ Wyfes.

¶ Wyll.

¶ Wyll of God.

¶ Wyll of man.

¶ Wyll of the flesh.

¶ Wyll of God.

¶ Wyll of man.

¶ Wyll of the flesh.

¶ Wyll.

¶ Wyll.

¶ Wyll

The supputation

A perfect supputacyon of the yeares & tyme from Adam vnto Christe ꝓued by the Scryptures, after the Collecyon of dyuers Authours, by Edmund Becke.

The summe of the yeares of the fyrste age.

FRom Adam vnto Noes floude are a.M.cccccc.lvi.yeares.

For when Adam was.C.xxx.yeares olde, he begat Seth.

Seth beyng.C.v.yeares, begat Enos.

Enos beynge.xc.yeares, begat Cainan.

Cainan beyng.lxx.yeares begat Malaleheel.

The fyrste age. Malaleheel beyng.lxv.yeares begat Jared.

Jared at the age of.Clxij.yeares begat Enoch

Enoch being.lxv.yeares begat Mathusaleth

Mathusaleth at hys age of.Clxxvij.yeares

Gen.v. begat Lamech.

Lamech beyng Clxxxij.yeares begat Noe.

Noe at the cõminge of the deluge or mayne floude was.ccccc.yeares olde, as apeareth in the.v.of Genesis.

The whole summe of the yeares are a.M.DCCCCC.lvi.

FRom the sayd deluge or floud of Noe vnto Abraham departed frõ Chalde were.cccclxxi.yeares and ten dayes.

For ye sayd floud contynued one whole yeare

Genesis.viii. & ten dayes.

Arphaxat (which was Noes sonne) begat Arphaxat.ij.yeares after that.

Genesis.xi. Arphaxat begat Sala when he was.xxxv. yeares olde. Sala beyng.xxx. yeares old begat Heber.

Heber at hys age of.xxxiij.begat Phalech.

The seconde age. Phalech beynge.xxx.yeares, begat Regu.

Regu beyng.xxxij.yeares, begat Saruch.

Saruch at hys age of.xxx.year.begat Nahor

Nahor being.xxix.yeares begat Thare.

Thare being.lxx.yeares begat Abraham

And Abraham departed from Chalde when he was.lxx.yeares olde.

These sayde yeares accompted are.CCC.lxiij.yeares, & 5.dayes.

FRom Abrahame departing from Ur in Chalde vnto the departinge also of the children of Israel are.cccc.xxx. yeares, gathered as foloweth.

Genes.xii. Abraham was in Charan.v.yeares, & departed in the.lxxv.yeare.

Genes.xvi He begat Isaac when he was.C.yeares olde and in the xxv.yeare of his departinge.

Genes.xxv Isaac begat Jacob when he was.lx. yeares olde.

Genes.xlvii Jacob went into Egypt with al hys familye when he was a.C.xxx.yeares olde.

Israel was in Egypte cc.v.yeares, which remayne from that tyme.

The thyrde age Then rebate lxxx.yeares from thys. For so olde was Moyses when he conducted the Israelytes from Egypte. Exod.vij.

So the surplussage of the yeares, that is to saye.cxxx.are dewded betwixte Amram & Chath.

Then Chath begat Amrã at hys age of.lviij. yeares.

Amram beinge. lxv. yeares begat Moyses who in hys.lxxx.yeare of hys age departed with the Israelites from Egypte.

So after this supputacyon these are the.CCCC.& xxx.yeares mencioned in the.xv.of Exodi, & the.iij. of the Galatyans.

FRom the going of the Israelytes frõ Egypt vnto the first byldyng of the temple are.cccc.lxxx. yeares after thys supputacyon & accompt

Moyses remayned in the deserte or wylderenes xl.yeares Deuter.i.

Josue & Othoniel xl.yeares. Aioth lxx.yeares Debora xl.yeares. Gedeõ xl.yeares: Abimelech thre yeares. Thola xxiij.yeares. Jair xxij yeares. Then were they without a captayn vnto ỹ xviij.year of Jepthe. Jepthe vi.yeares Abessan.vij.yeares. Elom.x.yeares. Abaton viij.yeares. Sampson.xx.yeares. Heli iudge & preste xl.yeares. Samuel & Saule raigned xl.yeares. Dauid was kyng.xl.yeares. Salomon in the.iij.yeare of hys raygne began the buyldynge of the temple. Judic.iij Judic.viii.& Judic.x. Judic.xii. The fourth age Judic.xvi. i.Reg.iiii. Jesu.xiii. ii.Reg.v.

These are the.CCCC.lxxx.yeares mencioned in the.iij.of the kynges and the.vi.

FRom the first buyldyng of the temple vnto the captyuite of Babilõ are.cccc. xx.yeares & a halfe.

Salomon raigned per.xxxbi. yeares. Roboã xvij.yeares. Abia.iij.yeares. Asa.xli. yeares. Josaphat.xxb.yeares. Joram.viij.yeares. Ochozias one year. Athalia the Quene.vij.yeares. Joas.xl.yeares. Amasias.xxix. yeares. Ozias lij.yeares. Joathã.xbi.yeares. Achaz xbi.yeares. Ezechias xxix.yeares. Manasses lb.yeares. Amon .ij.yeares. Josias.xxxi.yeares. Joachas.iij.monethes. Eliachim.xi.yeares. Joachim. Jechonias.iij.monethes. And here begynneth the Captyuite of Babylon, & ynt after the.xi.year of Sedechia whẽ bothe the temple & the cyte was destroyed & burned. Matthe.i. Jerem.xxiij.xxb. iii.Kynges.xj. i.Par.xxi. xiii. iii.Kynges.xv. iii.Pare.xxi. iiii.King.viii. xi. xii. xiiii. iiii.kyng.xv. xbi. xb. xxi. The fyft age xxi. xxii. xxiiii. xxiiii. xxiiii.

Jerusalem was reedyfyed & buylded agayne after the captyuite of Babylon a hundreth.xlij.yeares.

The captyuite contynued.lxx.yeares. Jerem.xxb.

The children of Israel were delyuered & restoured to theyr fredom in the fyrst year of Cyrus. i.Esdras.iiii.

The temple was begonne to be buylded in ỹ ij.yeare of the sayde Cyrus, & fynyshed in the xbi.yeare, which was ỹ sixt year of Darius i.Esdras.ii. John.vi.

After that Darius had raygned. xx. yeares. Nehemi.ii.

Nehemias was restoured to libertye, & went to buylde

Nehemiah.

The lappyt. of the yeares

to buylde the cytye, whiche was fynyshed in the .xxxii. yeare of the syxte Darius.

All the yeares from the buyldynge of the temple agayne are .cxlvi. yeares.

¶ The whole summe of yeares amounte to a hundreth .xiiii. yeares.

From the recbuyldynge of the cytye bn to the comminge of Chryste are .cccc. lxxvii. yeares, after thye supputacii of mankynde.

It is mencyoned in the .ix. of Daniel, that Jerusalem shulde be buylde up agayne, and that from that tyme, bnto the comminge of Chryste are .lxix. weekes, and everye weeke is reckned for seue yeares. So .lxix. weekes a mounte to foure hundreth. lxxxiii. yeares. Ffor from the .xxxii. yeare of Darius bnto the .xlii. yeare of Augustus, in the whyche yeare oure Sauyour Chryste was borne, are iust and complete so manye yeares, wherebpon we reckon, that from Adam bnto Chryste are thre thousande, .v. hundreth. lxxiii. and bi. monethes and ten dayes. And from the byrthe of Chryste bnto thys psente yeare is. M. D. xlv. And the whole summe and nombre of yeares from the begynnynge of the worlde bnto thys psente yeare of oure Lorde God

A thousande. v. hundreth. xlv. are

xiii. monethes

fyue

dayes

The .iii. age.

The .iiii. age.

The .v. age.

The .vi. age.

The following Prologue was written by Tyndale before 1530

¶ A Prologe

thertynge the bse of the Scripture.



To vnderstonde the scripture, it is moche necessarye to marke, to whom the thinge is spoke, that is spoke, and to consydre the circumstaunces goynge before and folowynge after. Ffor the scripture is full of ambiguites and darke sentences, and wolde be harde ynough for vs to vnderstonde, yee and full of errours, were it not that the holy goost hath ordeyned certayne rules, wherebpon to ground oure fayth, and to stonde vpright in the middes of all temptacions. Whych rules yf we marke diligently, and vse them as we ought, we shall not erre, nether shall any thinge be able to hurte vs. Ffor they are so easye, that a chylde may learne them, and so true, that they shall neuer fayle any man. Ffor they are the very worde of God, and the scripture of the holy goost, which cannot lye, nether can be false. Ffor he is truthe, and the fountayne of truthe, and the iudge of truthe, and truthe it selfe. Ffor he is so true, that he is not onely true him selfe, but also maketh all other true, that put their confydence in him, and that submytte their wyttes vnto his worde, and captyuate their vnderstondynge vnder the obedience of his holy spyrite, and become fooles in the eyes of the worlde, that they may be wyse in him. Ffor he is so true, that he is not onely true him selfe, but also maketh all other true, that put their confydence in him, and that submytte their wyttes vnto his worde, and captyuate their vnderstondynge vnder the obedience of his holy spyrite, and become fooles in the eyes of the worlde, that they may be wyse in him. Ffor he is so true, that he is not onely true him selfe, but also maketh all other true, that put their confydence in him, and that submytte their wyttes vnto his worde, and captyuate their vnderstondynge vnder the obedience of his holy spyrite, and become fooles in the eyes of the worlde, that they may be wyse in him.

theyr. But for the electes sake, God sendeth the preachers. Moreouer as they harden theyr hartes agaynst the truthe, and God destroyeth the heretyke, and begynneth the worlde a newe.

These comforte thatte thou ouermoze findest in the playnte texte literall sense. Nether is there anye storre to homely, so rude, yea, or so vyle as at lenoth outwarde whereon is not ensuynge greate comforte. And when some (whiche seme to them selues greate clarkes) saye they wote not what moze profyte is in many textes of the Scripture, yf they be reade without an allegorye, then in a tale of Robynhode, say thou: that eye, then in a tale of Robynhode, say thou: that eye, then in a tale of Robynhode, say thou: that they were in prison for oure consolacyon, and ensample, that we despayre not, yf such like happen vnto vs. We be not better then Noe, though he were once dronche. Nether better beloued then Jacob, though hys owne sonne defiled his bed. We be not holyer then Lot, though his daughters thorowe ignorauncy destroyed him, nor puer then Dauid, though he slewe Vrie and committed abhominable murther. All thoste men have wrytten of the Scripture that they pleased God, were good men both before that thoste thynges chaunced them and also after. Nor vnwyttyngly sorte thynges happened them for pure exemples: not that we thoulde commaunde them vntyll, but yf whyle we fyghte with our fleshe ensuynge to walke in the lawe of God (as they dyd) we yet fall like wyse, that we despayre not, but come agayne to the lawes of God, and take better holde.

We read hence the tyme of Christes deathe, of bygone that have ben brought vnto the ro-mysh fayth, and there defyled, & of martyrs that have ben bounde, and hoten have abused theyr bodyes. Where the iudgementes of God are horrible, straunge thynges chaunsed parteyly for exemples, parteyly God thoroowe lenne had his tyme. Pryde can nether be healed, nor yet appeare but thoroowe such horrible ordes. Nor aduenture they were of the Popes sorte, and reuayled swiftly, thynkynge that heauen came by deedes, and not by Christe, and that the outwarde deed iustyfyed them, & made them holye, and not the inwarde. Egypte recouered by fayth and the confent of the harte vnto the lawes of God.

Be thou readeth therfore thincke that euery lyttake pertayneth to thyne owne self, and fashion the pyths of the Scripture, and arme thy self agaynst all aduerse. Fynde note wyth stronge fayth the power of GOD in recouerynge all of nought. Then marke the greuous fal of Adam and of vs all in him, thoroow the hyght regarding of the commaundement of God. In the fourth Chapter of Genesis, God rejecteth hym vnto Abel, and then to hys offeryng, but not to Cain & hys offeryng. Where thou fyrst that thoughe the burden of the curse appeare outwardsre as plentyous on the braders of the goode yet in the fyght of God whiche lyeth on the harte, the harte is good because of the man, and not the man good because of hys deede. In the.vi. God sendeth Noe to preache to the wicked a seuenth yeare to repent, they wolde not beleeue, God bryngeth them to nought. Yet yet seuenth Noe saued by the same water by whiche he destroyed them. Marke also what followeth the pryde of the buyldynge of the tower of Babel.

Genesis xi.

Conforme hereto God sendeth forth Abraham out of hys owne countrey into a straunge lande full of wycked people, and gaue him but a barre possession, neuer thynge that he myght dwelle there, & promyseth hym that he myght dwelle there, & promyseth hym that he myght dwelle there, & promyseth hym

The names of all the bokes of the Byble.



¶ The names

of all the bokes of the Byble, and the contente of the Chapters of euerye boke.

¶ The bokes of the olde Testament.



Genesis. Of the fyrste of Moses. Chapter.i.
Exodus, of the boke of Moses Chapter.ii.
Leuiticus of the fyrste of Moses Chapter.xvii.
Numeri, of the foureth of Moses. Chapter xxiiii.
Deuteronomium, of ye fyfth of Moses. Chapter xxxi.
Iosue. Chapters xxxii.
Iudges. Chapters xxxiii.
Ruth. Chapters xxxiii.
The fyrst of Samuel, of the fyrste of the Kynges Chapters xxxiii.
The seconde of Samuel, of the seconde of the Kynges. Chapters xxxiii.
The thyrde of the Kynges. Chapters xxxiii.
The fourthe of the Kynges. Chapters xxxvi
The fyrst of the Chronycles, of Paralypomenon. Chapters xxxvii.
The seconde of the Chronycles, of Paralypomenon. Chapters xxxviii.
The fyrste of Esdras. Chapters.i.
Nehemiah, of the seconde of Esdras. Chapters ii
Hester. Chapters iii
Iob. Chapters iiii
The Psalmes. Chapters v.
The Prouerbes. Chapters vi.
The boke of the preacher of Salomon. Chapters vii.
The boke of balettes of Salomon, of Cantica canticorum. Chapters viii.

¶ The Prophetes.

Esayas, in Greeke. Chapters viii.
Ieremy the Prophete. Chapters iii.
The lamentacyons of Ieremy, of Threnorum Chapters.v.
Ezechiel the Prophete. Chapters vi.
Daniel. Chapters vii.
Osee, in Greeke. Chapters viii.
Ioel. Chapters ix.
Amos. Chapters x.
Abdy, in Greeke Chapters xi
Ionas, in Greeke. Chapters xii.
Michee, in Greeke. Chapters xiii.
Nahum, in Greeke. Chapters xiiii.
Habacuc, in Greeke. Chapters xv.
Sophonie, in Greeke. Chapters xvi.
Aggeus, in Greeke. Chapters xvii
Zacharie, in Greeke. Chapters xviii

bokes of the Byble.

¶ The Apocripha.

The fyrste of Esdras. Chapters.i.
The seconde of Esdras. Chapters.xiii
Tobias, or Tobie. Chapters xiiii
Iudith. Chapters xv.
The residue of the boke of Hester. Chapters xvi.
The boke of wysedome, or Salomons. Chapters xvii
The boke of Iesus, or Iesus the sonne of Syrach, or Ecclesiasticus. Chapters. xi.
Baruch the Prophet, with the epystle of Ieremy Chapters xii.
The songe of the three chyldren in the fyre, with the storye of Susanna. Chapters xiii
The storye of Bel and the Dragon. Chapters xiiii
The prayer of Manasses. Chapters xv.
The fyrst of the Machabees. Chapters xvi.
The seconde of the Machabees. Chapters xvii

¶ The newe Testament.

The Gospell of S. Matthew. Chapters xviii
The Gospell of S. Marcke Chapters xix.
The Gospell of S. Luke. Chapters xx.
The Gospell of S. Iohn. Chapters xxi.
The Actes of the Apostles Chapters xxii.

¶ The Epystles.

S. Paules to the Romayns. Chapters xiii
The fyrste to the Corynthyans. Chapters xiii
The seconde to the Corynthyans. Chapters xiii
To the Galathyans. Chapters.vi.
To the Ephesyans. Chapters.vi.
To the Philippyans. Chapters.iii.
To the Colossyans. Chapters.iii.
The fyrst to the Thessalonyans. Chapters.v
The seconde to the Thessalonyans Chapters.iii.
The fyrst to Timothe. Chapters.vi.
The seconde to Timothe Chapters.iii.
To Titus Chapters.iii.
To Philemon. Chapter.i.
The fyrste Epystle of S. Peter. Chapters.v
The seconde of Sayncte Peter. Chapters.iii.
The fyrst of S. Iohn. Chapters.v
The seconde of S. Iohn. Chapter.i.
The thyrde of S. Iohn. Chapter.i.
To the Hebrues. Chapters xiii.
The Epystle of S. Iames. Chapters.v
The Epystle of S. Iude. Chapter.i.
The Reuelacyon or Apocalypsis of S. Iohn. Chapters xxii.

¶ All these thynges are the boke of lyfe, the assurance of the lyfe, and the knowledge of the truth.

Finis.

A Regyster or a byrefe rehersall of the names of the moost famous & notable persons, mencyoned in the olde and newe Testamente.

Adam. Genesis i.
Abel. Genesis iiij.
Seth. v.
Enos. viij. & ix.
Enoch. v
Noe. ix. xij. xiij.
Thare. xi.
Abraham. xij. & so to the. xxv.
Isaac. xxvij.
Jacob. xxv. & of him to the ende of Genesis.
Joseph. xxxvij.
Moses. Exodi. i.
Aaron. iij.
Jethro. father in lawe to Moses. ij.
Eleazar. the sonne of Aaron.
Numeri. xxvj.
Phinees the sonne of Eleazar. xxv.
Jehosua. xxvij.
Caleb. the sonne of Jephone. xiij.
Othoniel. Josue. xv.
Aioth. Judicum. iij.
Sangar. Judicum. iij.
Gedeon. vi. vij. viij.
Thola. x.
Jair. x.
Jepte. xi.
Abessan. xij.
Ahalon. xij.
Sampson. xiij. & of him to the. xvj.
Siron Aram Aminadab Naasson Salomon Booz Obed Jsai
Ruth. i. ij. iij. iiij.
Helcana. i. Reg. ij.
Samuel. i. Reg. ij.
Nathan the Prophete. ij. Reg. xij.
David. i. reg. xlv. & of him. iij reg. iij
Salomon. x. reg. ij. unto the. xij.
Abias. iij. Reg. xv.
Asa. iij. Reg. xv.
Josaphat. iij. Reg. xvij.
Joram. iij. Reg. xxj.
Ochozias. iij. Reg. xxij.
Joas. iij. Reg. xxiij
Amasias. iij. Reg. xxiv
Ozias. iij. Reg. xxvij
Joathas. iij. Reg. xxvij
Achas. iij. Reg. xxviij
Ezechias. iij. Reg. xxix
Manasses the Prophet. iij. Reg. xxxj.
Josias. iij. Reg. xxxj
Hieremias. Hiere. i. & of him to the ende of the boke.
Ezechiel & the xij Prophetes, Osee Joel, Amos, Abdias, Jonas, Micheas, Naum, Habacuch, Sophonias, Aggeus, Zacharias, Malachias. Esaias bod prophecye in the time of Ozias, Joatham, Achas, & Ezechias kinges of Juda, & in the tyme of Jeroboam sonne of Joas, kynge of Jsrael. Amos in the time of Jeroboam. Michias in the tyme of Joatham, Achas & Ezechias.
Sophonias in the time of Josias
Aggeus in the tyme of Zorobabel
Jechonias the sonne of Hieremye, & the Rechabytes. Hiere. xxxv
Abdemelech Hieremy. xxxviij.
Zorobabel Hieremye. xxxix
Josias the sonne of Josedech
Esras Ju hys boke.
Both the Tobias in theyr boke.
Mardocheus in the boke of Hester
Job, rede hys boke
Naaman iiij. Regum. b
Mathathias, & hys v. sonnes. Johanna otherwyse called Gaddis: Simon or Thassi: Judas or Machabeus: Eleazer or Aaron: Jonathan or Apharus: rede the boke of Macha.
Baruch the sonne of Nerie, rede hys boke
Zacharias & Barachias. xxxiij.

The famous men of the newe Testamente.

Mathewe. Joseph. John Baptista.
Marche. Zacheus.
The. xij. Apostles of Christ.
Symon Peter, Andrewe, James & John, Philyp & Bartholmew. Mathew & Thomas, James the sonne of Alpher, Symon Zelotes, Judas Jacobi, Judas Jscarioth. Actu. i.
Joseph of Arimathia. Math. xxvij.
John Apostel. Luke the Physicion.
Lazarus. Joan. xi. xij. Nicodemus. Joan. iij. Paul and his master Gamaliel. Actu. ix. Cornelius. Actu. x
Apollo. Actu xviij. Dionisius Areopagita, Actu xvij. Aquila. xviij.

Seuen Deacons.

Steuen, Philyp, Prochorus, Nicanor, Timo, Parmenas, & Nicolas. Actu. vi.
Agabus the Prophete. Actu. xi.
Ananias. ix Timotheus. xvi Titus
Joseph called Barsabas, and Mathias. Actu. i. Josue. Actu. xiij.

The wycked men of the olde Testamente.

Cain, The Gyauntes, Nymrod, Cham, Jsmael, Esau, Sichem Her, Abiam, Onan. Achab, Ochozyas, Achas, Manasses, Amon, Dathan, Phinees, Manasseth. The Kynges of Egypte. The Emperour Pharao. The Emperours of Babylon. Nabuchodonosor, Balthasar. Sennacherib. The Emperours of Rome. Julius Cesar, Octauian Augustus, Tiberius, Claudius, Nero, Domitian, Traian, Adrian, Antonius Pius, Marcus Aurelius, Commodus, Antonius, Alexander, Maximinus, Gordianus, Philippus, Decius, Gallus, Emilianus, Valerianus, Gallienus, Claudius, Aurelianus, Tacitus, Probus, Carus, Numerianus, Carinus, Diocletianus, Maximianus, Constantius, Galerius, Maximinus, Constantinus, Maxentius, Licinius, Maximinus, Tiberius Antiochus, Alexander, Antiochus, Alcimus, Tripho Andronicus, &c.

The wycked men of the newe Testamente.

Herodes. Judas. Caiphas with hys company. Pylatus, Barichu, Symon, Alexander, Symeneus, Jannes, Mambre, Diotrephes, Demetrius, Ananias.

The famous women of the olde Testamente.

Eua, Sara, Rebecca, Rachel, Lya, Seruida, Maria, Debora, Ruth, Rahab, Bethsaba, Susanna, Judith, Esther, Anna the wyfe of Helcane. Abigail. Olda. Sarepta the wydowe. The Quene of Saba. Sephora. Sara, the wyfe of Raguel.

The famous women of the newe Testamente.

Marye the mother of Christ. Elyzabeth. Anna the Prophetysse. Martha. Magdalene. Joanna the wyfe of Cusi Herodes stuard, and Suche wyche mynystred vnto Christe of theyr substaunce. Luke viij.
Susanna. Symeonis uxor.
Lydya. Tabitha.

The wycked women of the olde Testamente.

Dalila Sampsons wyfe.
Jezabel.
Ethalya Putipharis wyfe.
The Moabytysh wyues and cõcubynes of Salomon, amongste whome Cosbi was chefe.
Michol the doughter of Saul, the wyfe of David.
Anna, the wyfe of Tobias.
The wyfe of Job.

The wycked women of the newe Testamente.

Herodias the wyfe of Philyp. Mat. xiij.
Saphira. Actu. v.
Dalphin the great harlot, and strumpet of Babylon.

The creation of the worlde.

The fyrst boke of Moses called Genesis.

¶ How heaven and erth, the lyght, the firmament, the sunne, the moone, the starres, and all beastes, foules and fyshes in the sea were made by the worde of GOD. And howe man also was create.

¶ The fyrst Chapter.

IN THE begynnynge* GOD created heaven and erth. The erth was voyde and emptye, and darcknesse was upon the depe, and the spirite of God ‡ moued upon the watre.

‡ or brethed upon.

Then God sayde: let there be lighte: & there was lyght. And God sawe the lyght that it was good: & devyded the lyght frō the darcknesse, & called the lyght the daye, & the darcknesse the nyght: and so of the euenynge & mornynge was made the fyrst daye.

‡ or heaven. Psal. cxxxvi. a. 9. x. b. It is an Hebrew word and signifieth trusting fourth or spredynge abrode.

And God sayde: let there be a firmamēt betwene the waters, & let it devyde the waters a sonder. Then God made the firmament, and parted the waters whyche were vnder the firmamente, from the waters that were above the firmamente: And it was so. And God called the firmamēt heaven. And so of the euenynge and mornynge was made the seconde daye.

And God sayde: * let the waters that are vnder heaven gather them selves vnto one place, that the drye lande may appere. And it came so to passe. And GOD called the drye lande the erth, and the gatherynge together of waters called he the sea. And God sawe that it was good.

* Psa. cxxxvi. a. Prou. viii. c.

And God sayde: let the erth bringe forth herbe and gralle that sowe seed, and fruteful trees, that bere fruite every one in his kynde, havynge their seed in them selves vpō the erth. And it came so to passe. And the erth brought forth herbe and gralle sowynge seed every one in his kynde, and trees bearynge fruite, and havynge their seed in them selves, every one in his kynde. And God sawe that it was good, and then of the euenynge and mornynge was made the thyrde daye.

Then sayde God: * let there be lightes in the firmament of heaven, to devyde the daye from the nyght, & they may be vnto sygnes, seasons, dayes and yeares. And * let them be lyghtes in the firmament of heaven, to shyne vpon the erth. And it was so. And God made * two greate lyghtes: a greater light to rule the daye, and a lesse light to rule the nyght, and he made starres also. And God put them in the firmament of heaven to shyne vpon the erth, and to rule the daye and the nyght and to devyde the lyght frō darcknesse. And God sawe that it was good: & so of the euenynge & mornynge was made the fourth daye.

* Psa. civ. b. Ecclesi. xviii. a. Jeremy. x. b. Hebr. i. c. xi. a. Psalm. ci. b. & cxxxvi. a. Esay. xliii. b. ‡ brethed on the face.

* Psalm. civ. b. Ecclesi. xxxiii. c. Jeremy. xxxi. c.

And God sayde: * let the waters bringe forth creatures that moue and have lyfe, & foules for to flye ouer the erth vnder the firmament of heaven. And God created great whales & al maner of creatures that have & moue, wherwith the waters brought forth plentuously in their kyndes, & all maner of fetherd foules in their kyndes. And God sawe that it was good: & God blessed them sayinge: Be ye mery and multiplye and fyll the waters of the sea: and let the foules multyplye vpō the erth. And so of the euenynge & mornynge was made the fyfth daye.

* Deut. xvii. b.

And God sayde: let the erth bringe forth by sprynge creatures in their kyndes: catell and wormes & beastes of the erth in their kyndes, & so it came to passe. And God made the beastes of the erth in their kyndes, and catell in their kyndes, & al maner wormes of the erth in their kyndes: & God sawe that it was good.

And God sayde: let vs make man in our fassyō & after our lykenesse: that he may have rule ouer the fyshe of the sea, and ouer the foules of the ayre, & ouer catell, and ouer all the erth, and ouer all wormes that crepe vpō the erth. And God created man after his owne lykenesse, after the lykenesse of god created he them: male & female created he them.

And God blessed them, & God sayde vnto them: Be ye mery and multiplye & fyll the erth, & subdue it, & have dominion ouer the fyshes of the sea, and ouer the foules of the ayre, and ouer al the beastes that moue on the erth.

And God sayde: Lo, I have geven you al herbes that sowe seed, wherso ever they be on all the erth, & all maner trees that have fruite in them and sowe seed: to be meate for you and for al beastes of the erth, and vnto all foules of the ayre, and vnto all that crepeth on the erth, wherin is lyfe, that they myght have all maner herbes and gralle for to eate, and so it was. And * God behelde all that he had made, and lo, they were exceadynge goode: & so of the euenynge and mornynge was made the syxte daye.

* Deut. xvii. b. Eccles. xxxix. c. Jeremy. xxxii. b. 1 Tim. iii. a.

¶ The seuen.

a Here is it sayde that God blessed his creatures, that is to saye, accepted them gracyously in makynge a cōuenaunt thereby to geve vnto him agayn wonder exceadynge glorie in euerlastynge ryght creatures) that is to saye, Be mery and multiplye &c.

Blessynge.

b Then is made after the fassyon of God, perfect in suche a double consyderacyon, wherof the one is the soule, whych is immortall, endowed with diuerse myghtes and other notable qualities, not vnlyke vnto God: the other is the body, made of the moste pure and fyne matter that was in the erth, and therfore apte to receyve the soule. Of whych double consyderacyon ensueth that the soule after it departeth from the body, is immortall, and the body after it ryseth again shall be immortall. Also in the soule appeareth three myghtes, wherby it is lyke vnto the blessed Trynyte, the memorye resembling the Father, the vnderstandynge the Sonne, and the wyll the Holy Ghost. Also in the soule is the ymage of God perfectly fynished, but in the body not so. For in the soule is the ymage of God, wherby he knoweth God, loveth him, and lyveth in him, and he in him.

Fassyō.

Ymage.

¶ The.ii. Chapter.

¶ The Chapter that wil before is here repeted again: the bolowyng of the .vi. abouth dayes four Boukes of paradyse. The setting on of man in paradyse the tree of knowledge: to fore bydde him: how Adam named all creatures: the creacion of Eua. the institucion of mariage.

THus was heauen and erth fynyshed with all their apparel, and in the seuenth day God ended his worke whiche he had made, & rested in the seuenth day from all his workes which he had made. And God blessed the seuenth daye, & sanctified it, for in it he rested frō all his workes which he had created and made.

These are the generacions of heauen and erth when they were created, in ye tyme whē the Lord God created heauen & erth and all the shrubbes of the felde before they were in the erth. And all the herbes of the felde before they spraunge, for the Lord God had yet sent no rayne vpon the erth, neither was there yet any man to tyll the erth. But there arose a mysle out of the ground, & watered all the face of the erth: Then the Lord God* shope man, euen of the mould of the erth, & breathed into his face the breth of lyfe. So* man was made a lyuyng soule.

The Lorde God also planted a garden in Eden from the beginning, and there he sette man whō he had formed. And the Lord god made to spraunge out of the erth, all maner trees beautyfull to the syght and pleasant to eate, and the* tree of lyfe in the middes of the garden: and also the tree of knowledge of good and euell.

And there spraunge a ryuer out of Eden to water the garden, & thence deuyded it self, & grewe in to foure partes. The name of the one is* Phison, he it is that compasseth all the lande of Heuyla, where golde groweth. And the golde of that coūtre is pure, ther is found Bedellyon, and a stone called Onix. The name of the second ryuer is Gihon, whych compasseth al the lande of Iude. And the name of the thyrde ryuer is Hydechel, whyche runneth on the east syde of the Assyrians. And the fourth ryuer is Euphrates.

And the Lord God tooke Adam, & put him in the garde of Eden, to dresse it & to kepe it. And the Lord God commaunded Adā saying: Of all the trees of the garden se thou eate: But of the tree of knowledge of good & bad se that thou eate not: For euen the same daye thou eatest of it thou shalt dye the dethe.

And the Lorde God sayde: It is not good that man should be alone, I wyll make hym an helper to beare hym company. And after that the Lorde God had made of the erth all maner beastes of the felde, and all maner foules of the ayre, he brought them vnto Adā to se what he would call them. And as Adam called al maner lyuyng beastes, euen so are their names. And Adam gaue names vnto al maner catell, and vnto the foules of the ayre and vnto all maner beastes of the felde. But ther was no helpe founde vnto Adā to beare hym company.

Then ye Lord god cast a slomber on Adā, and he slepte. And then he toke out one of his ribbes, & in stede ther of he filled vp the place wt flesh. And the lord God made of the ribbe whych he toke out of Adam* a woman: and brought her vnto Adam. Then sayde Adam: This is once bone of my bones, & flesh of my flesh. This shal be called woma: because she was take of the man. *For this cause shal a man leue father & mother, & cleue vnto his wyfe, & they shal be one flesh. And they were either of the naked, both Adam & his wyfe, and were not ashamed.

¶ The notes.

a. Thys apparel is the sunne, the mone, with other planetes and starres, for the heauen he speaketh of here, is that we call the skye or welken. The apparell of heauen.

b. In thys place, to bleese, and to sanctifie, is the same that is commaunded in the .xx. of Exod. As appeareth by that which foloweth For in it he rested &c. What was ment by this reste in the seuenth day, the spirite of god the weth to all them that desyre the spirituall reste of the Lord. Euen the small ende and rest of all thynges, to ensue immediatly after ye ende of sye thousand yeres after the creacion of the worlde. So that yf it were possible for men to haue the iuste numbre of the yeres of the world from Adam to Christ, they myght certenly assygne the iuste daye. But because that daye must come sodenly: GOD hath not suffered the true computation and accompt to be had. No not to hys well beloued Apostles wolde Christe shewe aupe certentie of that day otherwyse then by signes. To bleese & sanctifie.

c. Suche rehersalles of wordes, do signifye sometyme an halluines or behemencie, sometyme an assurance that the thynge shalbe performed whyche is promysed. As it is in the Psalm. cxviij. c. Dye & death.



¶ The.iii. Chapter.

¶ The serpēt beguyleth the woman. The sinne, the woman, and the man are cursed, and hereon out of Paradyse. Christ cum foreseene & promysed.

But

BVt the serpent was subtyller than all the beastes of ye felde, whych the Lorde God had made: sayd vnto the woman: yea hath God sayd in dede, ye shall not eate of all maner trees in the garden? And ye woman sayd vnto the serpent, of the fruite of the trees in the garden we may eate, but of the fruite of the tree that is in the myddes of the garden sayd God: ye eate not, neyther ye touche it not, lest ye dye. Then sayd the serpent vnto the woman: nay ye shal not dye: for God doth know that when so euer ye should eate of it, your eyes should be opened, and ye should be as god, knowe both good and euell. And ye woman sawe ye it was a good tree to eate of, and lusty vnto ye eien, and a pleasant tree vnto ye vnderstandynge. And toke of the fruite of it and ate, and gaue vnto her husband also with her, and he ate. And the eyes of bothe them were opened, and they vnderstode howe that they were naked. Thē they sowed figge leues together and made them aprons.

And they herd the voyce of the Lorde God as he walked in the garden in the coole of ye daye. And Adam hyd hym self and his wyfe also from the face of the Lorde God, amōg the trees of the garden. And the Lorde God called Adam, and sayd vnto hym: where art thou? And he answered: Thy voyce I herde in the garden, but I was afrayed, because I was naked, and therfore hyd my self. And he sayde: Who tolde the that thou wast naked: hast thou eaten of the tree, of whyche I bade the that thou shuldest not eate? And Adam answered: The woman whych thou gauest to bere me company she toke me of the tree, and I ate. And the Lorde God sayd vnto the woman: Wherfore dydest thou so? And the woman answered: The serpent deceyued me and I ate.

And the Lord God sayd vnto the serpent: because thou hast so done, accursed be thou of all catell and of all beastes of ye felde: vpon thy belly shalt thou go: and erth shalt thou eate all dayes of thy life. Moreouer, I wyll put hatred betwene the & the woman, & betwene thy seed and her seed. And that seed shall tread the on thy head, and thou shalt treade it on the hele.

And vnto the woman he sayde: I wyll sore encrease thy trauell, and make the all vnready, & with payne shalt thou be deliuered: And thy lust shall pertayne vnto thy husband, and he shal rule the.

And vnto Adam he sayde: For as much as thou hast obeyed the voyce of thy wyfe, and hast eaten of the tree of which I commaunded the, sayinge: Se thou eate not therof: accursed be the erth for thy sake. In sorow shalt thou eate therof all dayes of thy life: And it shall beare thornes & thystles vnto the. And thou shalt eate the herbes of the felde. In the swete of thy face shalt thou eate bread, tyll thou returne vnto the erth whence ye wast taken: for erth thou art, & vnto erth shalt ye returne.

And Adam called his wyfes name Heua, because she was the mother of all that liueth. And the Lord God made Adā & his wyfe garmentes of sheapes, and put them on them. And the Lorde God sayde: Lo, Adam is become as it were one of vs, in knowledge of good and euell. But now lest he stretch forth his hande and take also of the tree of life, & eate & liue euer. And the Lord God cast hym out of the garden of Eden, to tylle the erth wherout he was taken. And he cast Adam out, & sette at the entrynge of the garden Eden, Cherubins with a naked swerde mouynge in and out, to kepe the way to the tree of life.

¶ The notes.

a. Thys openynge of eyen, is the entrynge of pleasure to perceyue good from euell, which man coulde neuer haue knowe, yf he had not transgressed goddes commaundement. For that was the cause of all the euelles that happened vnto man, so that yf he had neuer transgressed, there had neuer euell happened vnto him. And so consequently he had neuer knowne euell. For suche as neuer fele euell, can saye de not to knowe what euell meaneth. And he that knoweth not euell, knoweth not good, for ther is no knowe but by the comparysynge of it to the contrarie which is euell. So Adam when he had transgressed, knewe both good and euell, that is to saye he felte the swetenesse of the fruite whyche were geuen for the transgression, and by that he felt them to be euell, he perceyued the pleasures that he was in before to be good. Thus knewe he good and euell.

Open eyed.

b. In thys place the face of the Lord is taken as it is in the .cxxx. Psalme, that is to saye for his presence. For as he is alwayes present in all places: so he is present in the glorie of the transgressours of his lawes, a terrible thinge & fulle wrongar.

The face of God.

c. The brute of the serpent, signifieth the power and tyrannye of ye deuel, which shall be the brute of the woman ouercome. And so shall he (vnto the tyme) be serpentes head. The hele, is Christes manhode, whych ye deuel attempted to ouerthrowe by all meanes possible, in temptynge him to the breache of godlye commaundements.

The brute of the serpent.

d. In thys place, loue, is taken for a moche, & signifieth suche as that we are bounde to shewe in oure dedes: yelde vnto vs habite to worke our thinges well in vpon whose conceyte, Christ saye we, this man hath put himself in the possession of vs all.

The moth Loue.

¶ Here bringeth the scripture further what ye Lord laboureth vnto vs withall. The gouernaunce of [illegible]

¶ The .iii. Chapter.

AND Adam knewe Heua his wyfe, & she conceyued & bare Cayne, & sayde: I haue gotten a man of the Lorde. And she gaue agayne of her sonne Abell: and Abell became a

shepherde, and Cayn became a plowman.

And it fortuned in processe of tyme, that Cayn brought of ỹ fruite of the erth, an offeryng vnto the Lorde. And Abell he brought also of the fyrst frutes of hys shepe, & of the fatt of them. And the Lord loked vnto *a Abel and to hys offeryng, but vnto Cayn & vnto hys offeryng loked he not. And Cayn was wroth exceadyngly, & loured. And the Lorde sayd vnto Cayn: why art thou angry, & why lourest thou? Wotest thou not yf thou dost well thou shalt receyue it? But and yf thou dost euell, by & by the synne lyeth open in the dore. Notwithstandyng let it be subdued vnto the, and rea thou rule it. And Cayn talked with Abel hys brother.

*Hebr.xi.a

And as soone as they were in the felde,



Cayn fell vpon* Abell hys brother, & slewe hym. And the Lorde sayd vnto Cayn: where is Abel thy brother? And he sayde: I can not tell. am I my brothers keper? And he sayde: What hast thou done? The voyce of thy brothers blonde ỹ cryeth vnto me oute of the erth. And now cursed be thou as pertaining to the erth, whyche opened her mouth to receyue thy brothers blonde of thyne hande. For when thou tyllest the grounde she shall henceforth not geue her power vnto the. A vagabunde and a* tremagaite shalt thou be vpon the erth.

*Sapien.x.a
1.Joh.iii.c
Hebr.xii.f.
Mat.xxiii.b
Jude.i.b

*.Deuter. xxviii.i.

And Cayn sayd vnto the Lorde: my synne is greater, then that it may be* forgeuen. Beholde thou castest me out thys daye from the face of the erth, & frō thy syghte must I hyde my self, & I must be vagabunde and a vagabunde vpon the erth: Whosoeuer wholoeuer fyndeth me, wyl kyl me. And the Lorde sayd vnto him: Nay so, but wholoeuer sleeth Cayn shalbe punished vii. folde. And the Lord put a marke vpō Cayn that no man that founde hym should kyl him. And Cayn went out frō the face of the Lorde, and dwelt in the lande Nod, on the east syde of Eden.

*Joh.xv.c

And Cayn laye with his wyf, which conceyued & bare Henoch. And he was buylding a cyte, & called the name of it after the name of hys sonne, Henoch. And Henoch begat Irad. And Irad begat Mahuiael. And Mahuiael begat Mathusael. And Mathusael begat Lamech. And Lamech toke him two wyues: the one is called Ada, & the other Zilla.

And Ada bare Jabell, of whome came they ỹ dwell in tentes, & possesse catell. And his brothers name was Jubal, of hym came all that exercyse them selues on the harpe & on the organs. And Zilla she also bare Tubalcayn a worcher in metal & a father of all that graue in brasse & yron. And Tubalcayns sister was called Naema.

Then sayde Lamech vnto his wyues Ada & Zilla: heare my voice ye wiues of Lamech & herke vnto my wordes, for I haue slayne a man & wounded my self, & haue slayn a yōg man, & gotte my self strypes: for Cayn shall be auēged seuenfolde, but Lamech seuentye tymes seuenfolde. Adam also laye with his wyfe yet agayne, & she bare a sonne & called his name Seth. For God (sayd she) hath geuen me another sonne for Abel whom Cayn slewe. And Seth begat a sonne, & called hys name Enos. And in that tyme began men to call on the name of the Lord.

D

¶ The notes.

a. The lord loked vnto Abel & his offeryngs that is, he was pleased with them. But with Cayn nor hys offeryng was he not pleased, wherfore it is sayd, ỹ he loked not therunto. The same vse of speaking is also in ỹ .ii. boke of the kynges xvi. chapt. c. & Psal. xxx. b. — Abel and hys offeryngs.

b. Crieth, that is asketh vengeaūce, as ye haue Gene. xix. c. And this maner of speach is cōmune in the scriptures, when suche thynges are mentioned as god hath prompted & thea tened to auenge. — The blond of Abell cryeth.

c. To call on ỹ name of the lord, is to require all thinges of him and to trust in him, geuing hym the honoure and worshyp that belōgeth vnto him, as in Genesis xii. b. — To call on the name of the Lorde.

¶ The.v. Chapter.

¶ The genealogye of Adam vnto Noe.



This is the boke of the generacōn of man. In the daye when God created man & made hym after the similitude of God. Male & female made he them, & called their names man, in the daye when they were created. And when Adam was an hundred & thyrty yere olde, he begat a sonne after hys lycknesse and similitude: & called his name *Seth. And the dayes of Adā after he begat Seth, were eyght hundred yere, and begat sonnes & daughters. And al the dayes of Adā which he lyued, were .ix. hundred & xxx. yere, and then he dyed. — *i. Paral.i.a.

And Seth lyued an hundred & .v. yeres, & begat Enos. And after he had begat Enos he lyued .viii. hundred & vii. yere, & begat sonnes & daughters. And all ỹ dayes of Seth were ix. hundred & xii. yere, and dyed. And Enos lyued xcv. yere, & begat Kenan. And Enos after he begat Kenan, lyued viii. hundred & xv. yere, and begat sonnes & daughters: & all the dayes of Enos were ix. hundred & v. yere, & then he dyed. And Kenan lyued lxx. yere, & he gat Mahalaliel. And Kenan after he had begat Mahalaliel, lyued viii. hundred and xl. yere,

pere, & begat sonnes and daughters: & al the dayes of Iared were ix. hundred & .xii. pere, and than he dyed. And Mahalaliel lived .lxv pere, & begat Jared. And Mahalaliel after he had begat Jared lyued .viii. hundred & .xxx pere, & begat sonnes and daughters: and al the dayes of Mahalaliel were .viii. hundred nynetye and .v. pere, and than he dyed.

And Jared lived an hundred & .lxii. pere, & begat Henoch: & Jared lyued after he begat Henoch viii. hundred pere, & begat sonnes & daughters. And all the dayes of Jared were ix. hundred & .lxii. pere, and than he dyed. And Henoch lyued .lxv. pere, & begat Mathusala. And *Henoch. a. walked wyth God after he had begat Mathusala .iii. hundred pere, & begat sonnes & daughters. And al the dayes of Henoch were .iii. hundred & .lxv pere, & than Henoch lived a godly lyfe, and was no more seene, for God toke hym awaye.

And Mathusala lyued an hundred and .lxxvii. pere & begat Lamech: & Mathusala after he had begat Lamech, lyued .vii. hundred & .lxxii. pere, & begat sonnes and daughters. And all the dayes of Mathusala were ix. hundred .lxix. pere, and than he dyed.

And Lamech lyued an hundred .lxxvii. pere & begat a sonne, & called hym Noe, sayinge: This same shal comforte vs as concerning our worke & sorowe of oure handes wherin we haue about the erth that the Lorde hath cursed: and Lamech lived after he had begat Noe. v. hundred, nynetye & .v. pere, and begat sonnes & daughters. And al the dayes of Lamech were .vii. hundred .lxxvii. pere, & than he dyed. And when Noe was fyue hundred pere old, he begat Sem, Ham, & Japheth.

☞ The notes.

To walke wyth God. a. To walke vp god, is to do his wyl & leade a lyfe according to his worde.

¶ The .vi. Chapter.

The cause of the floud. Godwarneth Noe of the comming of the floud. The preparing of the arck.

AND it came to passe, whan men began to multyply vpō the erth, & had begat them daughters, the .a. sonnes of god saw the daughters of men that they were fayre, and toke vnto them wyues, which they best lyked among them all. And the Lorde sayde: My spirite shall not alway stryue wyth man, for they are flesh. Neuertheles I wyl geue them yet *space, an. C. xx. pere.

*1. Pet. iii. d

There were tyrantes in the world in those dayes. For after that the children of god had gone in vnto the daughters of men, & had begotten them children, the same children were the mightiest of the world, & men of renowme. And whan the Lord saw that the wickednesse of man was encreased vpon the erth, & that al the imagination & thoughtes of his *hert was only euell continually, he .b. repented that he had made man vpon the erth, and sorowed in his hert. And sayde: I wyl destroy mankynde whych I haue made, from of the face of the erth: both man, beast, worme and foule of the ayre, for it repenteth me that I haue made them. But yet Noe founde grace in the syght of the Lord.

*Gene. viii. c
*1. Reg. xv. c

*These are the generacions of Noe. Noe was a righteous man & vncorrupte in his tyme, & walked vp God. And Noe begat .iii. sonnes: Sem, Ham, & Japheth. And the erth was corrupt in the syght of God, & was full of mischefe. And God loked vpon the erth, & lo it was corrupte: for all flesh had corrupte his way vpon the erth. *Eccl. xliiii. c

Than sayde God to Noe: the ende of all flesh is come before me, for the erth is full of their mischefe. And lo, I wyl destroye them with the erth. Make the an arcke of pyne tree, and make chambers in the arcke, and pitch it wythin & without wyth pytch. And of this facyon shalt thou make it. C

The length of the arcke shall be .iii. hundred cubytes, & the bredth of it .l. cubytes, & the hyeth of it .xxx. cubytes. A wyndow shalt thou make about in the arcke. And within a cubyte cōpasse shalt thou fynysh it. And the dore of the arcke shalt thou sette in the syde of it: & thou shalt make it with .iii. lofte one about another. For beholde, I wyl brynge in a flood of water vpon the erth to destroye al flesh frō vnder heauē, wherin breth of lyfe is: so that all that is in the erth shal perysh. But I wyl make myne apoyntement wyth the, that both thou shalt come into the arcke and thy sonnes, thy wyfe & thy sonnes wyues wyth the. D

And of all that lyueth what so euer flesh it be, shalt thou brynge into the arcke, of euery thyng a payre, to kepe them a lyue wyth the. And male & female se that they be, of byrdes in their kynde, & of beastes in their kynde, & of all maner of wormes of the erth in their kynde: a payre of euery thynge shal come vnto the to kepe them a lyue. And take vnto the of all maner of meate that may be eaten and lay it vp in store by the, for it maye be meate for the and for them. And Noe dyd according to all that God commaunded him.

☞ The notes.

Sonnes of God. a. The sonnes of seth are called the sonnes of god, because they: father had instructed and noury shed the godlye, & trayned them vp in the feare of God. Contrarie wise, the sonnes of Cayn are called the sonnes of men, because they were trayned and brought vp after the wickednes of the flesh.

God repent. b. This is not to be taken so that we shoulde herby holde opinion, that god may do any thyng rashly, wherof he may afterwarde repent himself: God is liable in al his workes & repenteth not of ought that he doeth, but it is to be gathered of them, that the sonnes of mā kynde were then so greate, that yt had ben possible for God to haue repented his workes, he had then cause sufficient.

All flesh. c. By al flesh is ment in this place al kynreds of men after: such as he seuered to be of Seth as of Cain.

¶ The.vi. Chapter.

¶ The entraunce of Noe and them that were wt him into the arcke. The ryssynge of the flood wt the wyth al thynges vpō yerthe.



A Nd the Lorde sayd vnto Noe: Go in to the arcke bothe thou and all thy housholde. For the haue I sene a ryghteous before me in this generacyon. Of all clene beastes take vnto the seuen of euery kynde, the male & female, & of vncleane beastes a payre, the male & his female: lykewyse of the byrdes of the ayre seuē of euery kynde, male and female to saue seed vpon all the erth. For seuen dayes hence wil I sende rayne vpon the erth. xl. dayes and. xl. nyghtes. and wyll destroy al maner of thynges that I haue made, from of the face of the erth.

B And Noe dyd accordynge to all that the Lorde commaunded him: and Noe was. vi. hundred yere olde, when the *flood of waters came vpon the erth: and Noe went and his sonnes and his wyfe & his sonnes wyues wt him, into the arcke from the water of the flood. And of b clene beastes & of the beastes that were vncleane, & of byrdes and of al that creepeth vpon the erth, came in by couples of euery kynde vnto Noe into the arcke, a male & a female: euen as god commaunded Noe. And the seuenth day the waters of the flood came vpon the erth.

*Gen.vii.b
Eccl.xlvi.f. &
1.Pet.iii.b

In the. vi. hundred yere of Noes lyfe, in the seconde moneth, in the. xvii. daye of the moneth, that same day were al the. c. fountaynes of the great depe broken vp, & the wyndowes. D. of heauen were opened, & there fel a rayne vpon the erth. xl. dayes & xl. nyghtes.

And the selfe same daye went Noe, Sem, Cham & Japheth, Noes sonnes, & Noes wyfe & the. iii. wyues of hys sonnes with the in to the arcke: bothe they & al maner of beastes in theyr kynde, and all maner of catell in their kynde, & al maner of wormes that creepe vpō the erth in their kynde, & al maner of byrdes in theyr kynde, & all maner of foules what so euer had feders. And they came vnto Noe in to the arcke by couples, of al flesh that had breth of lyfe in it. And they that came, came male & female of euery flesh as dyd as God commaunded him: & the Lorde shut the doue vpō hym. And the *flood came. xl. dayes and. xl.

*Gen.xvii.c
Sapien.x.b

nyghtes vpō the erth, & the water increased & bare vp the arcke, & it was lyfte vp frō of the erth. And the water preuayled & increased exceadingly vpō the erth: & the arcke wet vpon the toppe of the waters. And the waters preuailed exceadingly aboue measure vpō the erth, so that all the hye hylles which are vnder all the partes of heauē were couered euen. xv. cubytes hye preuayled the waters, so that the hylles were couered. D

And all flesh that moued on the erth, both birdes, catell and beastes perysshed, with al that crepte on the erth and al men: so that al that had the breth of lyfe in the nostrels of it thorow out all that was on drye lande, dyed. Thus was *destroyed al that was vpon the erth, both man, beastes, wormes and foules of the ayre, so that they were destroyed from the erth: saue Noe was reserued only he and they that were with him in the arck. And the waters preuayled vpon the erth an hundred and. l. dayes. *Sapien.x.a

¶ The notes.

a. They are ryghteouse before god, that loue their neighbours for goddes sake, vnfaynedly hauing & spirite of god, which maketh the sonnes of god, & therfore are they accepted of god as iust & righteous, as it is in gen. xvii. c b. In this place, vncleane beastes seme to be suche beastes as (for some vncleane properties which they had) were not vsed to be sacrificed. For as it appeareth by the. iv. chap. of this boke, ther was then no meate vnlawful to be eaten. Ryghteouse before God

c. That is, all the waters that were on the earth, sprange vp, encreased and multiplied, in suche wyse, that the greate depe, that is the sea ouerflowed and semed to haue her springes opened. Clene beastes. Fountaynes of the great depe.

d. That is, such aboundance of water came from aboue, & heauē semed to haue ben none other thyng but an whole sea of waters, and to haue his floudgates euen then opened & it mighte shut to ouerflow the earth. The wyndowes of heauē

¶ The. viii. Chapter.

¶ After the fleeing forth of the rauen and the doue Noe went forth of the arcke. He offreth sacrifyce. The maner of mannes heart.

A Nd God. a. remembred Noe & al the beastes & al the catel that were with him in the arcke. And God made *a wynde to blowe vpon the erth, & the waters ceased: & the ‡fountaynes of the depe & the wyndowes of heauen were stopte, & the rayne of heauen was forbydde, & the waters returned from of the erth, & abated after the end of an hundred and. l. dayes. A *Gene.i.a. ‡Gene.vii.b

And the arcke rested vpon the mountains of Ararat, the. xvii. daye of the. vii. moneth. And the waters went awaye, & decreased vntyll the. x. moneth. And the first daye of the. x. moneth & toppes of the mountayns appeared.

And after & ende of. xl. dayes Noe opened the window of the arcke which he had made, and

and sent forth a rauen, which went out, euer goynge & commynge agayne, tyll the waters were dryed vp vpon the earth.

Then sent he forth a doue frō him, to wete whether the waters were fallen from of the earth. And when the doue could finde no restyng place for hyr fote, she returned to him agayne into the arcke, for the waters were vpon the face of al the earth. And he put out hys hande, and toke hyr, and pulled hyr to hym into the Arcke.

And he abode yet seuen dayes more, & sent out the doue agayne out of the arcke, & the doue came to him agayne about euentyde, & beholde, there was in hyr mouth a lefe of an olyue tre whyche she had plucked: wherby Noe perceiued that the waters were abated vpon the earth. And he taried yet seuen other dayes, and sent forth the doue, whyche from thence forth came no more agayne to hym.

And it came to passe, the .vi. hundred and one yere & the fyrst day of the fyrste moneth, that the waters were dried vp vpon & earth. And Noe toke of the hatches of the arcke, & loked: and beholde, the face of the earth was dry. So by the .xxvii. day of the second moneth the earth was dry.

And God spake vnto Noe, saying. Come out of the arcke, both thou & thy wyfe & thy sons & thy sonnes * wyues with the. And al the beastes that are by the wharsoeuer flesshe it be, both foule & catel, & all maner wormes that crepe on the earth, bringe out with the & let them moue, *grow & multiply vpō the erth. And Noe came out, & hys sonnes, & hys wyfe, and hys sonnes wines with him. And all the beastes, and all the wormes, and all the foules and all that moued vpon the erth, came also out of the arcke, all of one kynde together.

And Noe made an aulter vnto the Lord, & toke of all maner of *clene beastes, & all maner of clene foules, & offred sacrifice vpō the aultare. And the Lorde smelled a swete sauour, & sayd in his hert: I wyll henceforth no more curse the earthe for mans sake, for the imaginatiō of mans herte is euyll, euen frō the very youth of him. Moreouer I wyll not destroy from henceforthe all that lyueth as I haue done. Neyther shal forgoynge time and hervest, cold and hete, sommer, and wynter, daye and nyghte ceasse, as longe as the earth endureth.

¶ The notes.

Gods remembred Noe. a. Thys is spoke after the maner of men. For God neuer forgetteth thynges, that he maye call it to remembraunce agayne.

The Lorde smelled. b. The Lordes smellinge of sacrifice is alowaunce of the workes of the faythfull, as in Exod. xxix. Deut. i. ii. iii.

¶ The .ix. Chapter.

¶ God blesseth Noe and his sonnes. He forbiddeth to eate the blode of Beastes, and forbiddeth the shedynge of mannes blode. The bowe of the swerde. He maketh a couenaunte that he wyll destroy the worlde no more by water, and geueth the rayneborowe as a token and confirmation of the same. Noe is dronken, & hym vncouereth hym, and curseth his sonne.

AND God * blessed Noe & hys sonnes, and sayd vnto the: Encrease & multiply and fyll the earth. The feare also & dreade of you be vpon all beastes of the earthe, and vppon all foules of the ayre, & vpon al that crepeth on the earth, and vpō all fyshes of the sea, whych are geuen vnto your handes. And all that moueth vpon the earth hauynge lyfe, shall be your meate: euē as the grene herbes so geue I you al thynge. Only ye * eate not flesh with his lyfe whych is his blonde se that you eate not.

* For surely the .x. blonde of you wherin your lyues are wyll I requyre: euen of the hande of all beastes wyll I requyre it, and of the hande of man and of the hand of euerye mannes brother wyll I requyre the lyfe of man: so that he whych sheadeth mans blond shal haue his blond shed by man agayne: for God * made man after hys owne ymage. Be ye encreasse, and waxe, and be occupied vpon the earth, & multiply therin.

Furthermore God spake vnto Noe & to hys sonnes with him, sayenge: Lo, I make * my bond with you & your seed after you, & with all lyuynge thynge that is with you: both foule & catel, & al maner beastes of the earth that is with you, of al that cōmeth out of the arcke, whatsoeuer beast of the earth it be. I make my bonde with you, that hence forth all flesshe shal not be destroyed with the waters of any flood, & that hēce * forth there shall not be aflood to destroy the earth.

And God sayd: This is the token of my bond which I make betweene me and you, & betweene all lyuyng thyng that is with you for euer: I wyll set my bowe in the cloudes, & it shall be a sygne of the appointment made betweene me & the earth: so that whē I bring in cloudes vpon the earth, the bowe shal appeare in the cloudes. And then wyll I thinke vpon my testament whych I haue made betweene me and you, and all that lyueth what soeuer flesshe it be. So that henceforth * there shall be no more waters to make a flaude to destroy all flesshe.

The bowe shal be in the cloudes, & I wil loke vpon it, to remember the euerlastynge testament betweene God & all that lyueth vpō the earth, whatsoeuer flesshe it be. And God sayed vnto Noe: This is the sygne of the testament which I haue made betweene me and all flesshe that is on the earth.

The sonnes of Noe that came out of the arcke were: Sem, Ham and Japheth. And Ham he is the father of Canaan. These are the three sonnes of Noe, and of these was all the world ouerspred.

And Noe beganne an husbande man, and set forth & planted a vineyarde, & dranke of the wyne



wyne, & was dronche, and lay vncouered in the middest of hys tent. And Ham the father of Canaan sawe hys fathers priuities, and told hys .ii. brethren that were without. And Sem and Japheth toke a mātyll, & put it on both their shoulders and went backward, & couered their fathers secretes, but their faces were backewarde, so that they sawe not their fathers nakednes.

D As sone as Noe was awaked from hys wyne, & wyste what hys yongest sonne had done vnto him, he said: Cursed be Canaan, a seruāt of al seruātes be he to hys brethren. And he saied: Blessed be the Lorde God of Sem, & Canaā be his seruāt. God encrease Japheth, that he maye dwel in the tentes of Sem. And Canaan be their seruant.

And Noe lyued after the flood thre hūdred and fifty yere: so that all the dayes of Noe were .ix. hundred & fifty yere & then he died.

¶ The notes.

Blonde. a. Here is al cruelnes forbidden man, in that the blonde of all beastes is forbydden him. For the life of euery thynge is in the blonde which God hath therefore ded to auenge in al beastes, muche more in men.

To encrease. b. In this place, encrease is taken for trioyse & to be in peace and of good comforte, as it is Gene. xxvi. e. and. Psalm. xxxv. a.

¶ The.x. Chapter.

¶ The genealogy of Japheth, Sem, & Ham.

A 1. Para. i. Here are the generatiōs, of the sonnes of Noe: of Sem Ham, and Japheth, which begat the children after the floude.

The sonnes of Japheth were: Gomer, Magog, Madai, Javan, Tuball, Meschech, & Thyras. And the sonnes of Gomer were Ascenas, Riphat and Togarma. And the sonnes of Javan were: Elisa Tharsis, Cithim, and Dodanim. Of these came the Iles of the Gentils in their countryes, euery man in hys speach kynred, & nation.

The sonnes of Ham were: Chus, Misraim, Phut, & Canaan. The sonns of Chus were Seba, Hevila, Sabta, Rapma, and

B Sabterna. And the sonnes of Rapma were: Sheba & Dedā. * Chus also begat Nemrod 1. Para. i. which began to be myghty in the earth. He was a myghty hunter in the syghte of the Lorde: Wherof came the prouerbe: he is as Nemrod that myghty hūter in the syght of the Lord. And the beginning of hys kyngdome was * Babell, Erech, Achad, & Chalne in the lāde of Synear. Oute of that land came Assur, & builded Ninive, & the cite Rehoboth, & Calah, and Resen betwene * Ninive & Calah. That is a greate cite. And Mizrim begat Ludim, Enamim, Lehabim, Naphtuhim, Pathusim, & Casluhim: from whence came the Philistyns, and the Capthorynes. C

Canaan also begat Sidon hys eldest sōne & Heth, Jebusi, Emori, Gergosi, Hiui, Arki, Sini, Arnadi, Zemari, & Hamati. And after ward spradge the kinreds of the Cananites. And the costes of the Cananites were from Sydon tyll thou come to Gerara & to Asa, & tyll thou come to Sodoma, Gomorra, Adama, Zeboim, euen vnto Lasa. These were the children of Ham in their kynredes, tonges, landes, and nations.

And Sem the father of all the children of Eber, & the eldeste brother of Japheth begat children also. And his sonnes were Elam, Assur, Arphachsad, Lud & Aram. And the children of Aram were: Vz, Hul, Gether & Mas. D And * Arphachsad begat Sala, & Sala begat Eber. And Eber begat two sonnes. The name of the one was Peleg, for in his time the earth was deuided. And the name of his brother was Jaketan. *1. Para. i. b.

Jaketā begat Abimodad, Salyph, Hyzarmoneth, Jarah, Hadoram, Vsall, Dikla, Obal, Abimael, Seba, Ophir, Heuila & Jobab. All these are the sonnes of Jaketan. And the dwellynge of them was frō Mesa vntyl thou come vnto Sephara a mountayne of the east lande. These are the sonnes of Sem in their kinredes, languages, countryes, and nacions. These are the kinredes of the sonnes of Noe, in their generations & nations. And of these came the People that were in the worlde after the floude. The.xi. Chapter.

¶ The buildynge of the tower of Babel. The confusion of tonges. ¶ The generation of Sem the sonne of Noe vntyll Abram, whych goeth wyth Lot vnto Haran.

AND all the worlde was of one tonge and one language. And as they came from the East, they found a playne in the lāde of Synear, and ther they dwelled. And they saied one to an other: come on, let vs make bryche and burne it with fyre. So bryche was their stone, and slyme was their mortar. And they saied come on, let vs builde a cite & a tower, that the toppe may reach vnto hyue. And let vs make vs a name for peraduenture we shall be scattered abrod ouer al the erth. And the Lord came * downe to se the cite and the tower which the children of Adam had builded. And the Lorde saied: See, the people is one, and haue one tonge amonge them all. And thys haue they begon to do, and wyll not leaue of from all that they haue purposed to do. Come on, let vs

to destroye, and mingle their tonge euen there, that one vnderstande not what another speeth. Thus the Lorde shattered them from thence vpon all the earth. And they left of to builde the city. Wherefore the name of it is called Babell, because that the Lorde there confounded the tonge of al the world. And because that the Lorde from thence scattered them abroade vpon all the earth.

These are the generations of Sem: Sem was an hundred yere old, & begat Arphachsad. ii. yere after the flode. And Sem lyued after he hadde begat Arphachsad. v. hundred yere and begat sonnes and doughters.

And Arphachsad lyued. xxxv. yere & begat Sala, & lyued after he hadde begat Sala iii. hundred yere & iii. & begat sonnes & doughters. And Sala was thirty yere olde & begat Eber, and lyued after he had begot Eber. iii. hundred & vi. yere, & begat sonnes & doughters. Whē Eber was. xxxiiii. yere old, he begat Peleg, & lyued after he had begat Peleg foure hundred and. xxx yere, & begat sonnes and doughters.

And Peleg whē he was. xxx. yere old begat Regu, & lyued after he had begot Regu ii. hundred & ix. yere, & begat sonnes & doughters. And Regu whē he had lyued. xxxii. yere begat Serug, and lyued after he had begot Serug. ii. hundred and. vii. yeare, and begat sonnes and doughters.

And when Serug was. xxx. yere olde, he begat Nahor, & lyued after he had begat Nahor. ii. hundred yere, & begat sonnes & doughters. And Nahor whē he was. xxix. yere old, begat Terah, and lyued after he had begat Terah. an hundred and. xix. yeare and begat sonnes and doughters.

And whē Terah was. lxx. yere old, he begat Abram, Nahor, and Haran.

D And these are the generacions of* Terah. Terah begatte Abram, Nahor, and Haran. And Haran begat Lot. And Haran dyed before Terah hys father in the Lond where he was borne, at Ur in Chaldea. And Abram and Nahor toke them wyues. Abrams wyfe was called Sarai. And Nahors wyfe Melca, the doughter of Haran whyche was father of Melca, & of Iesca. But* Sarai was barren, and had no childe.

Then toke Terah Abram hys* sonne, & Lot hys sonne, Harans sonne, & Sarai hys daughter in lawe, hys sonne Abrams wyfe. And they went wyth him from Ur in Chaldea, to goo into the Lande of Canaan. And they came to Haran and dwelled there. And when Terah was two hundred yere olde and fyue, he dyed in Haran.

¶ The notes.

God chaseth pryde. a God is counted to come downe, when he doeth any thynge on the earth amonge men, that is not accustomed to be done, in maner shewynge hym selfe present amonge them by hys wonderfull worke, As it is. Psalme. xviii. b. and. cxliiii. a.

To se the citie b. Not that God sawe it not, no: couldst it not tyll he myght come downe from out of heuen to loke vpon or vewe it after the maner of men. (For he seith all thynges, and hathe them alwaye perfecte before hys eyes) but because the scripture applyeth it selfe to oure wittes, and vseth oure phrases and maner of speakynge. For we vse to saye, that when princes and rulers do ouersee the open offenders, they loke vpon suche thynges as such men do committe.

c. The. lxx. enterpreters, do in this place put in the generation of Cainan, (who after the reckenynge of the Hebrues, begat Sala, when he was thirty yere of age. Luke. iii. g.

The .xii. Chapter.

THen sayde the Lorde vnto Abram: Get the out of thy countre, and out of thy kynred, and out of thy fathers house, vnto a Lande whyche I wyll shewe the. And I wyll make of the a myghty people, and wyll blesse the, and make thy name great, that thou maiste be a blessynge. And I wyll blesse them that blesse the and curse them that curse the. And in the shall be blessed al the generacions of the earth.

And Abram went as the Lord bade hym, and Lot went wyth hym. Abram was. lxxv. yere olde when he went out of Haran. And Abram toke Sarai hys wyfe, and Lot hys brothers son, with all* their goodes which they had gotte, and b. soules whyche they had begotten in Haran. And they departed to goo into the Lande of Canaan. And when they were come into the Lande of Canaan, Abram went forthe into the Lande tyll he came vnto a place called Sichē, vnto the oke of More. And the Chanaanyte dwelled then in the lande.

Then the Lorde appeared vnto Abram & sayde vnto thy* seed wyll I geue this lande. And he builded an aulter there vnto the Lord whyche appeared vnto hym. Then departed he thence vnto a mountayne that lyeth on the east syde of Bethell, & pytched hys tente: Bethel beynge on the west syde, and Hy on the east: and he builded there an aulter vnto the Lord, & called on the name of the Lorde. And then Abel departed and toke hys iourney southwarde.

After there came a derth in the lande. And Abram went downe into Egypte, to sogourne there, for the derth was sore in the lande. And when he was come nye for to enter into Egypte, he sayed vnto Sarai hys wyfe. Behold, I knowe that thou art a fayre woman to loke vpō. It wyll come to passe therfore when the Egyptyans se the, that they wyll saye: she is hys wyfe. And so shall they slay me and saue the. Saye* I praye the therfore that thou arte my sister, & that I maye

The seuenth enterpreter.

a Actu. vii. a Hebr. xi. c.

b

Gene. xiii. c. Gene. xiii. a

c

*Gene. xii. b. Gene. xiii. b. Deu. xxxiii. b Gene. xiii. a

fare the better by reason of the, and that my soule may lyue for thy sake.

D As soone as he came into Egypte, the Egyptians saw the woman that she was very fayre. And Pharaos Lordes sawe her also, & praysed her vnto Pharao: So that she was taken into Pharaos house, which entreated Abram well for her sake, so that he had sheepe, oxen, & he Asses, men seruauntes, mayd seruantes, she asses, and camils.

But God plaged Pharao, and his house wt greate plages, because of Sara Abrams wyfe. Then Pharao called Abram & sayed: Why hast thou thus dealt wt me? Wherefore toldest thou me not that she was thy wyfe? Why sayedest thou, that she was thy sister, & causedest me to take her to my wyfe? But now loo, there is thy wyfe, take her and be walkynge. Pharao also gaue a charge vnto his menne ouer Abram, to leade hym oute, with hys wyfe, and all that he had.

☞ The notes.

To bleſſe. a. In this place, to bleſſe, is to make happy and fortunate. And to make great his name, is to aduaunce and to extolle hym aboue other people.

Soules. b. Here are soules taken for seruantes, both men and women, whyche were very many as you maye se. Gene. xxxiii. c.

Note. c. I would not that couetous harders should defend their abhominable lucre by this dede of Abraham, and say, that scripture leaueth it as an example of a thyng lawfull to be followed, because it doth not reprehende his doinge therin: but that they know it to be an history and that the nature of an history, is not to praise or reprehende, but onely to report the truth of the thinge done. And though Abraham myghte be excused by that he did it for loue & affearde of his wyfe: yet shall not they be excused that do it for lucre.

The. xiii. Chapter.

Lot and Loth depart out of Egypt. And Abram bowseth hys Lorde and Lord with his brother Loth. Gen esarne is promised to Abram for a yfe of Canaan.

A Of Abram departed out of Egypt, both he and his wife, & al that he had, and Lot with hym into the South. Abram was very ryche in cattell, syluer, & golde. And he went on his iorney from the South vnt vnto Bethel, & to the place wher his tent was at the first tyme, betwene Bethel and Hy, and vnto the place of the *auter which he made before. And there called Abram vpon the name of the Lorde.

*Gene. xii.c.

Lot also which went with him, had sheepe, cattell, and tentes: so that the Land was not able to receyue them, that they myght dwell together, for the *substaunce of their riches was so greate, that they could not dwell together. And there fell a stryfe betwene the herdmen of Abrams cattell, and the herdmen of Lots cattell. Moreouer the *Cananites & the Pheresites dwelled at that tyme in the

*Gene. xiii.b

B land. Then sayd Abram vnto Lot: Let there be no stryfe I pray the betwene the and me, and betwene my herdmen and thine, for we be a brethren. Is not al the whole lād before the? Departe I pray the from me. If thou wilte take the lyfte hande, I wyll take the ryght: or if thou take the ryght hand I wyll take the lyfte. And Lot lyft vp hys eyes, and beheld al the contry about Iordane, whych C was a pleasaunt cōtry of water euery where, before the Lorde destroyed Sodome & Gomorha, euen as the garde of the Lorde, & as the Land of Egypt tyll thou come to Zoar.

Then Lot chose al the costes of Iordane, and toke his iorney from the east. And so departed the one brother frō the other. Abram dwelled in the lande of Canaan: & Lot in the cities of the playne, & tented tyll he came to Sodome. But the mē of Sodome were wicked, & sinned exceadyngly against the Lord.

And the Lorde sayd vnto Abraham, after that Lot was departed from hym: Lyfte vp D thyne eyes, & loke from the place wher thou *Gen. xiii. b, art, northward, southward, eastward, & west- Gen. xxvi. a ward, for all the *Lande whyche thou seest, Gene. xii. b wyll I geue vnto the, & to thy sede for*euer. Acte. iii. a And I wyll make thy sede, as the dust of the earth: so that if a man cā numbre the dust of the earth, then shall thy sede also be numbred. Aryse, and walke about all the Lande, in the length of it, and in the bredth, for I wil giue it vnto the. Then Abram toke downe his tent & went & dwelled in the okegroue of Mamre which is in. c. Hebron, and buylded there an auter vnto the Lorde.

☞ The notes.

Brother. a. The Hebrues vse thys worde brother, for all neuewes, cosins, and neyghbours, and all that be of one stocke. As Roma. xv. a. Wherefore the worde must euer be vnderstand by the circumstaūce of the place, whether it signify a natural brother, or otherwise

Euer. b. In this place, thys worde Euer is not taken for a tyme wythoute ende, but for a long season in the ende whereof no mā doeth certainely knowe. As it is. Exodi. xii. c.

Hebron. c. Hebron is the name of a city, wher Abram, Abraham, and hys wyfe, with Isaac. & c. as in Gene. xxiii. b.

The. xiiii Chapter.

Lot is taken prisoner. The victory of Abyā of the Sodomites. Lot is deliuered by Abram. Melchisedech offereth gyftes vnto Abram. Abram payeth tithes vnto Melchisedech. Abyā holdeth acchynge of the kynge of Sodome gyftes.

And it chaunced within a while A that Amraphel king of Sinear, Arioch king of Ellasar, Derdolaomor king of Elā, & Thideal king of the nacōs, made warre with the kynge of Bera, kynge of Sodome, and with Birsa kynge of Gomorra, and wt Sinab, king of Adama, & with Semeber kyng of Zeboim, & with the kyng of. a. Bela, whych Bela is called Zoar. All these

came

came togyther to the vale of Siddim, which is nowe the salt sea. Twelue yere were they subiecte to Kynge Chedorlaomor, and in the xiij. yere rebelled. Therefore in the xiiij. yere came Chedorlaomor, and the kynges þ were with hym, and smote the a. Raphaims in Astaroth Karnaim, and the Susims in Ham, and the Emims in Save Kiriathaim, & the Horims in their owne mounte Seir, vnto the playne of Pharan, whiche bordereth vpon the wildernes. And then turned they & came to the well of Judgement whiche is Cades, and smote all the countrey of Amalechites, and also the Amorites that dwell in Hazezon Thamar.

D Then wente out the kyng of Sodome, & the kynge of Gomorha, & the kynge of Adama, and the kyng of Zeboim, and the king of Bela, nowe called Zoar. And set their men in aray to fyght with them in the vale of Siddim, that is to saye, with Chedorlaomor the kynge of Elam, and with Thideall kyng of the Nacions, and with Amraphel kynge of Synear. And with Arioch kyng of Ellasar: foure kynges against fiue. And that vale of Siddim was full of slyme pyttes.

And the kynges of Sodome & Gomorha fled, and fell there. And the residue fled to the mountaynes. And they toke all the goodes of Sodome & Gomorha, and all their vitailles, and went their waye. And they toke Lot also Abrams brothers sonne and his good (for he dwelled at Sodome) and departed. Then came one that had escaped, and told Abram the Hebrew which dwelled in the okegroue of *Mamre the Amorite, brother of Eschol & Aner: which were cõfederate with Abram.

*Gene. xiij. b

E Whē Abā heard that his brother was taken, he harnessed his seruantes borne in his owne house, three hūdred & eyghtene, and followed till they came at Dan. And set hym selfe & his seruantes in aray, & fell vpon the by night, & smote them, & chased them awaye vnto Hobba which lyeth on the left hand of Damascon, & brought again all the goodes, and also his brother Lot, and his goodes the women also and the people.

And as he returned again fro the slaughter of Chedorlaomor & of the kinges that were with hym, then came the kynge of Sodome to mete him in the vale of Save, which vale is called kinges vale.

D Then* Melchisedech. c. kynge of Salem brought forth bread & wine. And he beynge the preste of the moste highest God, blessed him saying: b. Blessed be Abal vnto the most highest God, possessour of heuē & earth. And blessed be God the most highest, which hath deliuered thyne enemies into thy handes. And Abram gaue hym tythes of all.

*Hebr. vij. a

Then sayed the kynge of Sodome vnto Abal: Giue me the c. soules, & take the goodes to thy selfe. And Abram answered the kinge of Sodome: I lyfte vp my handes vnto the Lord God moste high possessour of heauen & earth, that I will not take of all that is thyne so muche as a threde or shoelacher, lest thou shouldest saye, I haue made Abram riche. Saue onely that which the younge men haue eaten, and the partes of the men which went with me, Aner, Eschol, and Ghamre. Let these take their partes.

¶ The notes.

a. The cyte that Lot inhabited for his refuge when he came out of Sodome was called Bela, as in Gene. xix. c. — Bela.

b. In scripture Raphaims are counted for giaūtes, whiche vsed of theft & robberye. — Raphaims.

c. The Iewes suppose Melchisedech to be Sem the sonne of Noe, because he lyued after the floude fyue hundred yeare, and after the death of Abraham (by Gods prouidence) was kyng of Salem. — Melchisedech.

b. Blessed be Abraham, is as much to say as blessed be Abahil. And blessed be the most high God. Note it in Gene. xxvij. — Blessed be Abraham.

c. Soules are put for women. As in Gene. xlvj. c. — Soules.

¶ The .xv. Chapter.

¶ The Lord of Canaan to set ouer vnnumbred to Abram. God promyseth him fyue. He beareth and is mistrusted. b. The prophesy of the bondage wherin the children of Israell shoulde be vnder Pharao, and of their deliuerance out of the same.

AFter these dedes, the a. worde of God, came vnto Abram in a vision saynge: Feare not Abram, I am thy shyld, and thy rewarde shall be exceadynge greate. And Abram answered: Lorde Jehouah, what wylte thou geue me? I go childles, and the ayer of myne house, this Eliezer of Damasco hath a sonne. And Abram sayed: See, to me hast thou geuen no seede, a lad borne in my house shall be myne heyre.

And behold, the worde of the Lord spake vnto Abram, saynge: He shall not be thyne heyre, but one þ shal come out of thyne owne body shalbe thyne heyre. And he brought him out of the doores, & sayd: Loke vp vnto heauē, & tel the *starres, if thou be able to nūber them. And sayd vnto him: Euē so shall thy seede be.

*Deut. x. Iere. xxxiij. b. Rom. xij. b

And Abram b. beleued the Lord, & it was counted to him for righteousnes. And he sayd vnto him: I am the Lord that brought the out of Vr in Chaldea to geue the this lande to possesse it.

And he sayed: Lord God, wherby shall I knowe that I shall possesse it? And he sayed vnto him: Take an heyfer of three yere olde, & a she gote of three yere old, & a thre yere old ram, a turtyll doue, & a yong pygeon. And he toke all these & deuided them in the middest, and layed euery pece one against an other. But the foules deuided he not. And the foules fell vpon the carcases, but Abram draue them away. And whē the same was tourne, there fell a slumber vpon Abram. And lo, feare & great darcknes came vpon him.

And he sayd vnto Abram: Knowe this of a surety, that thy* seede shall be a straunger in a lande

lande that pertayneth not vnto them. And they shall make bondmen of them & entreate them euill ‡an hundred yeares. But the nacion whom they shall serue, will I Iudge. And after warde shall they come out with great substance. Neuertheles, thou shalt go vnto thy fathers in peace, & shalt be buried when thou arte of a good age: and in the fourth.d. generation they shall come hither agayne, for the wickednesse of the Amorites is not yet full.

‡Exod.xii.f Iudith.b.b. & Gala.iii.c.

D When the soone was downe and it was ouer darke: beholde, there was a smoking furnesse, and a fyre brond that went betwene the sayde peces.

And that same daye the Lorde made a couenaunte with Abra sayinge: vnto thy* seed will I geue this land, frō the riuer of Egypt, euen vnto the great riuer Euphrates, the Kenytes, the Kenizites, the Cadmonites, the Hethites, the Pherezites, the Raphaymes, the Amorites, the Canaanites, the Gergesites and the Iebusites.

*Gen.xvvii.a

☞ The notes.

The word of God. a. The worde of the Lorde commeth when he sheweth anything vnto vs by reuelation, as it is vsed in diuers places of the scripture, & especially in the prophetes. And it is a maner of speache of the Hebrues.

Beleue. b. To beleue, is to haue a sure trust and confidence to obtayne the thyng promysed, and not to haue any doubt in hym that promised. As Rom.iii.a. Galath.iii.b.

To iudge. c. In this place, to iudge is taken for: the takynge of vengeaunce.

Generation. d. A generacion, or an age, is here taken for: an hundred yeres. As in Genesis vi.b.

Went betwene. e. This woorde went betwene, is taken for burnyng or consumynge.

F Sarai geueth Abram leaue to take Agar her mayde to wyfe. Agar despiseth her mistres for which she was euyll intreated of Sarai, and therfore runneth away. The angel meting her, commaundeth her to turne ageyne and doth promyse her seede. And nameth her sonne eyghte Ismael.

A

¶ The.xvi.Chapter.

Arai Abrams wyfe bare hym no chyldren. But she had an hand mayde an Egyptian whose name was Agar. Wherfore she sayde vnto Abram: Beholde the Lord hath closed me, that I can not bere. I praye the go in vnto my mayde, peraduenture I shal be multiplyed by meanes of her. And Abram heard the voyce of Sarai. Thē Sarai Abrams wyfe tooke Agar her mayde the Egyptian (after Abram had dwelled.x. yere in the land of Canaan) & gaue her to hyr husbande Abram to be his wyfe.

And he went in vnto Agar, & she conceyued. And when she sawe that she had conceyued, her mastresse was despysed in her syght.

B Than sayde Sarai vnto Abram: Thou doest me iniury, for I haue geuen my mayde in to thy bosome: and now because she seeth that she hath conceyued, I am despysed in her syght: the Lorde iudge betwene thee and me. Than sayde Abram to Sarai: behold, thy mayde is in thy hande, do with her as it pleaseth the.

And because Sarai dealt foule with her, she fled from her. And the Angell of the lord found her besyde a fountayn of water in the wildernes: euē by a well in the way to Sur. And he sayde: Hagar Sarais mayde, whēce comest thou & whether wylt thou goo? And she answered: I flee from my maistresse Sarai. And the Angell of the Lorde sayde vnto her: returne to thy maistresse agayne, & submytte thy self vnder her handes.

And the angell of the lorde sayde vnto her: C I wyll so encrease thy seed, that it shall not be nombred for multytude. And the Lordes angell sayde further vnto her: se, thou art with childe & shalt bere a sonne, & shalt call hys *name Ismael: because the Lord hath herde thy tribulacion. He wyll be a wylde man, & hys hande wyll be agaynst euery mā, & euery mans hande agaynst hym. And yet shall he dwel faste by all hys brethren. And she called the name of the Lorde that spake vnto her: thou art the God that lokest on me, for she sayde: I haue of a suerte sene here the backe partes of hym that seeth me. Wherfore she called the well, the well of the lyuynge that seeth me which well is betwene Cades and Bared. And Hagar bare Abram a sonne, and Abram called his sons name whyche Hagar bare Ismael. And Abram was.lxxvi. yere olde, when Hagar bare him Ismael.

*Gene.xvii.g Iudic.xiii.b Mat.i.c. Luc.i.b.c.

D

☞ The notes.

To go in vnto a woman. a. To go in vnto her mayden, is to haue carnall copulation with her, as these woordes know & slepe do also signifie. Gene.xix.g.

Bosome. b. After the maner of the Hebrues: bosome is taken for: companynge with a woman, &. it is also taken for: sayth. As in Luke.xvi.f.

To se & backe part of god. c. That se the backe partes of god, that by reuelation or otherwyse, haue perfuerance or knowledge of God.

¶ Abram is called Abysham, and Sarayes name is made Sara. The lande of Canaan is here the fourth time promysed. Circumcision is here ordeyned. Isaac is promysed. Abysham prayeth for Ismael.

¶ The.xvii.Chapter.

A When Abram was nynetye yere olde and.ix. the Lorde apeared vnto hym sayinge: I am the almyghtye God: walke* before me and be vncorrupte. And I wyll* make my bonde betwene the and me, & wyll multyplye the exceadyngly. And Abram fell on hys face. And God talked moreouer with hym sayinge: I am, behold my testament is with the, that thou shalt be a father of many* nacions. Therfore, shalt thou no more be called Abram, but thy name shalbe Abraham: for a father of many nacions haue I made the, and I wyll multyplye the exceadyngly, and wyll make nacions of the: yea & kynges

*Gene.b.c.b

*Gene.bi.b

*Eccl.xliii.c

kynges shal spynge out of the. Moreouer I
B wyl make my bonde *betwene me & the, and
*Act.vij.b. thy seed after the, in their times to be an euer-
lastyng testament, So that I wyl be god vn-
to the & to thy seed after the. And I wyl geue
vnto the and to thy seed after the, the lande
where in thou arte a straunger: Euen all the
lande of Canaan, for an euerlastynge posses-
sion & wyl be their God.

And god sayd vnto Abrahā: Se thou kepe
my testament, both thou & thy seed after the
in their tymes: This is my testament which
ye shal kepe betwene me & you and thy seed
after the, that ye circumcyse all youre men
chyldren. Ye shall circumcyse the foreskynne
‡Rom.iiij.b. of youre flesh, & it shal be a *token of the bōd
betwyxte me and you. And euery manchylde
*Gen.xxi.a when it is viij. dayes *olde, shal be circumcy-
Luc.ij.b sed among you in your generacions, and all
Leui.xij.a seruauntes also borne at home or bought vⁿ
money though they be straungers and not of
thy seed. The seruaunte borne in thy house, &
he also that is bought with money, must nedes
be circumcysed, that my testament may
be in your flesh, for an euerlastyng .a. bonde.
If there be any vncircumcysed manchyld, &
hath not the foreskynne of his flesh cut of, his
soule shal perish from his people: because he
C hath broken my testament. And God sayde
vnto Abraham. Sarai thy wyfe shal no more
be called Sarai: but Sara shall her name be.
For I wyl blesse her and geue the a sonne of
her & wyl blesse her: so that people, yea & kyn-
ges of people shal spynge of her. And Abra-
ham fell vpon his face & laughe, & sayd in his
harte: shal a chylde be borne vnto hym that is
an hundred yere olde, and shal Sara that is
nynetie yere olde, bere: And Abraham sayde
vnto God. O that Jsmael myghte lyue in
thy syghte.

*Gen.xviij.b xxi.a The sayd God: Sara thy wyfe shal *bere
the a sonne in dede & thou shalt cal his name
Jsaac. And I wyll make my bond with him,
*Esa. xviij.a that it shalbe an *euerlasting bond vnto his
seed after him. And as concernynge Jsmael
also, I haue herde thy requyst: loo, I wyll
blesse hym and encrease hym, and multiplye
*Gen. xvb.b hym exceedyngly. Twelue * princes shall he
begette and I wyl make a greate nacion of
hym. But my bond wyl I make with Jsaac,
whych Sara shal bere vnto the: euen this ty-
me twelue moneth.

And God left of talkynge with him, & de-
D parted vp from Abraham. And Abrahā toke
Jsmael his sonne and al the seruauntes bor-
ne in his house and all that was bought vⁿ
money as many as were men chyldren amōg
the men of Abrahams house, and circumcy-
sed the foreskynne of their flesshe, euen y self
same daye, as God had sayde vnto hym. Abra-
ham was nynetie yere old and nyne, whē
he cut of the foreskynne of his flesh. And Jsma-
ell his sonne was .xiij. yere olde, when
the foreskynne of his flesh was circumcysed.
The selfe same daye was Abraham circum-
cysed and Jsmael his sonne. And all the men
in his house, whether they were borne in his
house or bought wyth money (though they
were straungers) were circumcysed wyth
hym.

¶ The notes.

a. The scripture vseth to call the synne of a thynge, by the name of the thyng it self. Only to kepe the thynge signified the better in memorie. As here he calleth circumcision his bonde, whych is but a token therof. And as in Exod. xij. b. the Paschal lambe is called the Lordes passeouer, and also as the breade in the Lordes supper is called his bodye. Math. xxvi. &c. The synne & thynge.

¶ The xvij. Chapter.

¶ There apered the man vnto Abrahā. Sara is promysed to bere a sonne, at whiche Sara laughed. The destruction of Sodomites is declared vnto Abraham. Abraham prayeth for them.

AND the Lorde apeared vnto hym
A in the okegroue of Mamre as he
sat in his tent dore in the .a. heate
of the daye. And he lyfte vp his
eyes and loked: & lo, there stode one fayre
from him. And when he sawe them, he ran to
mete the from the tent dore, & fell to the grounde
and sayde: Lord yf I haue founde fauoure in
thy syght: go not by thy seruaunte. Let a lyttle
water be fet, and wash youre fete, and rest
youre selues vnder the tree: And I wyll fet
a *morsell of .b. breed, to comforte youre hart-
es withal. And than go your wayes, for euē
therfore are ye come to youre seruaunte. And
they answered: Do euen so as thou hast sayd.
*Judi. xix.b
And Abraham went a pace in to his tent vn-
to Sara and sayd: make redy a tronce thre pe-
kes of fyne meale, knedde it and make cakes.
And Abrahā ran vnto his beastes & fet a calfe
that was tender and good, & gaue it vnto a
ponge man which made it redy a tonce. And
he toke butter and mylcke and the calf whyc-
he had parpared, and set it before them,
and stode hym selfe by them vnder the tree:
*Tobie.vij.b Judi.xiij.c
and * they ate.

And they sayd vnto hym: Where is Sara
thy wyfe? And he sayde: in the tent. And he
sayde: I wyll come again vnto the as sone
B as the frute can lyue. And loo, Sara thy wife
shall haue a sonne. That herde Sara, vnto
of the tent dore whyche was behynde hym
backe. Abraham and Sara were both olde
and well stryken in age, and it ceased to be
wyth Sara after the maner as it is with wy-
men. And Sara laughed in her selfe sayenge:
Loo I am waxed olde, shall I geue my self
*Gene.xviij.a
to *lust, and my Lorde olde also? Than sayd
the Lord vnto Abraham: wherfore doth Sa-
ra laughe sayenge: shall I of a surete bere a
chylde, seyng whē I am olde? Is ought vnto
*vij. Mr. vij.c Roma.ix.b
the Lorde to hard? In the tyme * appoynted wyll I returne vnto the, as sone
as the frute can haue lyfe, and Sara shall
haue a sonne. Than Sara denyed it sayenge: I laughed not, for she was afrayde.

But he sayde: yee thou laughest. Than the men stode vp from thence and loked toward Sodome. And Abraham went with them to bringe them on the way. And the Lord sayde: Can I hyde from Abraham that thyng whyche I am about to do, seynge that Abraham shal be a* great & a myghtie people, & all the nacions of the erth shalbe blessed in him? For I know him that he wyl cõmaunde his children & his household after him, that they kepe the way of the Lord, to do after ryght & conscience that the Lord may bringe vpõ Abraham that he hath promysed hym.

*Eccl.xlviii.c Gene.xviii.a.

And the Lord sayde: The crye of Sodome and Gomorra is great, and their synne is exceadynge greuous. I wyll go downe and se whether they haue done all to gether accordynge to that crye which is come vnto me or not, that I may knowe. And the men departed thẽce & went to Sodome ward. But Abrahã stode yet before the Lorde, & drewe nere and sayde. Wylt thou destroy the righteous wt̃ the wycked? If there be.l. righteous wyth in the cyte, wylt thou destroy it & not spare the place for the sake of.l. righteous that are therin? That be farre from the, that thou shuldest do after this maner, to slee the righteous wt̃ the wicked, & that the righteous shuld be as the wicked: that be farre from the. Shulde not the iudge of all the worlde do accordynge to ryght? And the Lorde sayde: If I fynde in Sodome.l. righteous wythin the cyte, I wyll spare all the place for their sakes.

And Abraham answered & sayde: behold I haue taken vpõ me to speake vnto the Lord, & yet am but* dust and asshes. What though there lacke .v. of .l. righteous, wylt thou destroy al the cyte for lacke of .v.? And he sayde: If I fynde there .xl. and .v. I wil not destroy them. And he spake vnto hym yet agayn and sayde: what yf there be .xl. founde there. And he sayde: I wyll not do it for fourtyes sake. And he sayde: O let not my Lorde be angry, that I speake. What yf there be founde .xxx. there? And he sayde: I wyll not do it, yf I fynde .xxx. there. And he sayde: Oh, se, I haue begonne to speake vnto my Lorde, what yf there be .xx. found there? And he sayde: I wyll not destroye them for .xx. tenties sake. And he sayde: O let not my Lorde be angrye, that I speake yet, but euen once more onlye. What yf ten be found there? And he sayde: I wyll not destroy them for .x. sake. And the Lorde went hys waye as soone as he had left communyng wyth Abraham. And Abraham returned vnto hys place.

*Gene. ii.b.

☞ The notes.

Heate. a. The heate of the day is taken for noone.
Breade. b. By bread is vnderstand in the scripture al maner of fode mete for mans eatynge, as in the fyrst of the kynges .xvii. d.

¶ The.xix. Chapter.

¶ Lot receyued two Angelles into his house. The lyuyng lothe of the Sodomytes. Lot is delyuered and destroyth to dwell in the cytie yoar. Lottes wyfe is turned into a pyller of salt. Sodome is destroyed. Lot is dronken and lyeth wyth hys doughters wherby conceyued childe by hym.

AND there came .ii. angels to Sodome at euen. And Lot sat at ỹ gate of the cyte. And Lot sawe them, & rose vp to mete the, & he* bowed hym self to the ground with hys face. And he sayde: Se Lordes, turne in I praye you in to youre seruauntes house and tary all nyghte and wash youre fete and ryse vp earlye and go on youre wayes. And they sayde: nay, but we wyll byde in the streates all nyghte. And he* compelled them exceadingly. And they turned in vnto him & entred in to hys house, and he made them a feaste & dyd bake swete cakes, and they* ate. But before they went to rest, the men of the cyte of Sodome compassed the house rounde about both olde and yonge, al the people from all quarters. And they called vnto Lot & sayd vnto him: where are the men which came in to thy house to.n. nyght: bringe them oute vnto vs ỹ we maye do our lust with them.

A

*Ge.xviii.a

*Luc.xxiiii.c

*Tobie.xi.d

And Lot went out at doores vnto the and shut the doore after hym & sayd: nay for goddes sake brethern, do not so wickedly. Behold I haue two doughters whych haue knowne no man, them wyll I bringe out vnto you: do wyth them as it semeth you good: Onlye vnto these men do nothyng, for therfore cam they vnder the shadowe of my rofe. And they sayde: stonde hyther. And they sayde: camest ỹ not into so sowre, and wylt thou be nowe a* iudge? we wyl surely deale worse with the than wyth them.

B

*Prou.ii.b Matth.vii.c. Actuũ. viii.d.

And as they preased sore vpon Lot and began to breake vp the doore, the men put forth their handes and pulled Lot in to the house to them & shut to the doore. And ỹ men that were at the doore of ỹ house, they smotte wyth blyndnesse* both small and great: so that they coulde not fynde the doore. And the men sayde moreouer vnto Lot: If thou haue yet here any some in law or sonnes or doughters or what so euer thou haste in the cyte, bringe it out of this place: for we must destroy this place, because the crye of them is greate* before the Lorde. Wherfore he hath sent vs to destroy it.

C

*Sapi.xix.c. iiij.Reg. vi.b

*Gen.xviii.c

And Lot went out & spake vnto hys sonnes in lawe which shuld haue maryed his doughters, & sayde: stonde vp & get you out of this place, for the Lord wyl destroy the cyte. But he seemed as though he had mocked, vnto his sonnes in lawe. And as the mornynge arose the angels caused Lot to spede him sayenge: Stonde vp, take thy wyfe & thy two doughters & that ỹ is at hande, lest thou perysshe in the .b. synne of the cyte. And as he prolonged the tyme, the men caught both him, his wyfe & his two doughters by the handes, because the Lord was mercyfull vnto him, and they brought hym forth & sette hym without the

D

cyte.

cyte. When they had brought them out, they sayde: Saue thy lyfe, & loke not behynde the nether tary thou in any place of the countre, but saue thy selfe in the mountayn, lest thou perysshe. Than sayde Lot vnto the: Oh naye my Lord: behold, in as moch as thy seruaut hath founde grace in thy syghte, now make thy mercy great, whyche thou shewest vnto me in sauing my lyfe. ff or I can not saue my selfe in the mountayns, lest some misfortune fall vpon me and I dye. Behold, here is a cite by, to flee vnto, and it is a lytle one: let me saue my selfe therin: is it not a lytle one, that my soule may lyue? And he sayd to him: Se, I haue receiued thy request as concerning this thyng, that I wyl not ouerthrowe this cyte for the which thou hast spoken. Haste the, and saue thy selfe there, for I can do nothyng tyl thou be come in thyther. And therfore the name of the cyte is called Zoar. And the sunne was vpō the erth when Lot was entred in to Zoar.

Than the Lorde rayned vpon * Sodome and Gomorra, brymstone and fyre from the Lord out of heauen, & ouerthrewe those cites and al the region, and all that dwelled in the cytes, and that that grewe vpō the erth. And Lots wyfe loked behynde her, and was turned into a pyllar of salte. Abraham rose vp early and got hym to ‡ place where he stode before the Lorde, and loked toward Sodome and Gomorra and towarde all the lande of that countre. And as he loked: behold ‡ smoke of the countre arose as it had bene the smoke of a fornace. But yet when God destroyed the cytes of the region, he thought vpon Abraham: & sent Lot ‖ out from the danger of the ouerthrowinge, when he ouerthrewe the cytes where Lot dwelled.

And Lot departed out of Zoar & dwelled in the mountayns & his .ii. doughters wt hym for he feared to tary in Zoar: he dwelled therfore in a caue, bothe he & his two doughters also. Than sayd the elder vnto the yonger: our father is olde, and there are no moo men in the erth to come in vnto vs after the maner of al the worlde. Come therfore, let vs gyue our father wyne to drynke, and let vs lye wt hym that we maye saue seed of oure father. And they gaue their father wyne to drynke that same nyght. And the elder doughter went and laye with her father. And he perceyued it not, neither when she lay downe, nether when she rose vp.

And on the morowe the elder sayd vnto ‡ yonger: behold yesternyght laye I with my father. Let vs gyue him wyne to drynke this nyght also, and go thou and lye wyth hym, & let vs saue seed of oure father. And they gaue their father wyne to drynke that nyght also. And the yonger arose & laye with hym: and he perceyued it not, neither when she lay downe, nether when she rose vp. Thus were both the doughters of Lot with childe by their father. And the elder bare a sonne, and called hym Moab, which is the father of ‡ Moabytes vnto this daye. And the yonger bare a sonne, & called hym Ben Ammi, whyche is the father of the chyldren of Ammon vnto this daye.

* Esa. xiii.d Jere.l.f. Ezech.xvi.f

‡ ii.Pet. ii.b. Sapien. x.a Amos. iii.d & Luc.xvii.f Jude.i.b.

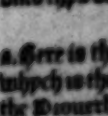
☞ The notes.

a. Here is the nyght taken for the ryumynge, The nyght.
whych is the begynnyng of the nyght, as in the Fourth.iiij.b.

b. The sonne is taken for the sonner, as malice is for the wycked, and ryghteousnes for ryghteous. As Paul to Titus the.i. chap.c. Sonne.

¶ The.xx. Chapter.

¶ Abraham went as a straunger into the land of Gerar. The kynge of Gerar taketh away his wyfe.



And Abraham departed thence toward the southcoaste & dwelled betwene Cades and Sur and sourned in Gerar. And Abraham sayde of Sara his wyfe that she was his *sister. Than Abimelech kyng of Gerar sent and fet Sara away. A * Gen.xij.c & xxvi.b

And God came to Abimelech by nyght in a dreame & sayd vnto him: Se, thou art but a dead man for the womans sake whych thou hast taken awaye, for she is a mans wyfe. But Abimelech had not yet come nye her, & therfore sayde: Lorde wylt thou slee ryghtewes people? sayde not he vnto me, that she was his sister? yea and sayde not she herself that he was her brother? wyth a pure herte and innocent handes haue I done this. And God sayde vnto hym in a dreame. I wot it wel that thou dyddest it in the puerenesse of thy herte. And therfore I kepte the that thou shouldest not synne agaynst me, neither suffred I the to come nyght her. Now therfore delyuer the mā his wyfe agayne, for he is a Prophete. And let him pray for the that thou mayst lyue. But and yf thou delyuer her not agayn, be sure that thou shalt * dye the death, wyth al that thou hast. B * Gene.iii.c

Than Abimelech rose vp be tymes in the morowyng and called al his seruauntes, & told all these thynges in their eares, and the men were sore afrayde. And Abimelech called Abraham and sayd vnto him: What hast thou done vnto vs, & what haue I offended the, ‡ thou shouldest bryngē on me and on my kyng dome so great a synne? thou hast done dedes vnto me that ought not to be done. And Abimelech sayde moreouer vnto Abraham: What sawest thou ‡ mouedst the to do this thynge? C

And Abraham answered: I thought that peraduenture the .a. feare of God was not in this place, & that they shulde slee me for my wyfes sake: yet in very deede she is my sister, ‡ daughter of my father, but not of my mother: and became my wife. And after god caused me to wādre out of my fatherēs house, I sayd vnto her: This kyndenesse shalt thou shewe vnto me in all places where we come, that thou saye of me, howe that I am thy brother. D

Than toke Abimelech sheepe and oxē, men seruauntes & wemē seruauntes & gaue them vnto Abraham, & deliuered hym Sara hys wyfe agayn. And Abimelech sayde: beholde the land lyeth before the, dwell where it pleaseth the best. And vnto Sara he sayde: Se I haue geuen thy brother a thousand peeces of syluer, behold this thyng shal be a.b. couering to thyne eyen & vnto al that are with the and vnto all men an excuse.

And so Abraham prayd vnto God, & god healed Abimelech and his wyfe and his maydens, so that they bare chyldren. For the lord had closed to, all the mariages of the house of Abimelech, because of Sara Abrahams wyfe.

☞ The notes.

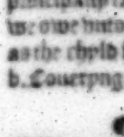
The feare of God. a. Amonge the Hebrues, the feare of God is principally taken for the honour and seruice we owe vnto god, and that with such a loue as the child hath to the father.

Couering. b. Couering and excuse is al one.

¶ The.xxi. Chapter.

¶ Isaac is borne. Agar is cast out with her young sonne Ismael. The aungell comforteth Agar. The couenaunt betwen Abimelech and Abraham

A



*Gen.xviii.b
e.xxv.c.
Gala.iii.d.
Hebr.xi.c

He Lorde vysited Sara as he had sayd & dyd vnto her. *according as he had promysed. And Sara was with child and bare Abraham a sonne in hys olde age euen the same season which the Lord had appointed. And Abraham called hys sonnes name that was borne vnto hym * which Sara bare hym Isaac, and Abraham ‡circumcysed Isaac hys sonne when he was. viii. dayes olde, as God commaunded hym. And Abraham was an hundred yere old, when his sonne Isaac was borne vnto him. And Sara sayde: God hath made me a laughynge stocke: for al that heare, wyll laugh at me. She sayde also: who wold haue sayd vnto Abraham, that Sara shulde haue geuen children sucke, or & I shulde haue borne hym a sonne in his olde age: The child greue & was weaned, & Abraham made a great feast, the same daye that Isaac was weaned. Sara sawe the sonne of

B Hagar the Egyptian wyfe he had borne vnto Abraham, a mockynge. Then she sayde vnto Abraham: put away this *bondemaide & her sonne: for the sonne of this bondwoman shall not be heyre with my sonne Isaac: But the wordes semed verey greuous in Abrahams syght, because of his sonne. Than the Lord sayd vnto Abraham: let it not be greuous vnto the, because of the ladd and of thy bondmayde: But in all that Sara hath sayde vnto the, heare her voyce, for in *Isaac shall thy seed be called. Moreouer of the sonne of the bondwoman wyll I make a nacion, because he is thy *seed.

*Gala.iii.c.

*Rom.ix.b
Galat.iii.d
Hebr.xi.b
*Gen.xxi.c.

And Abraham rose vp early in the mornyng and toke bread & a bottel with water, & gaue it vnto Hagar, puttynge it on her shoulders with the lad also, and sent her away. And she departed and wandred vp and downe in the wyldernes of Berseba. When the water was spent that was in the bottel, she cast the lad vnder a bush and went & sat her out of syght a great waye, as it were a bowshote of: for she sayd: I wyll not se the lad dye. And she sat downe out of syght, and lyfte vp her voyce and wepte.

And God herde the voice of ỹ chyld. And C
the angel of god called Hagar out of heauen and sayd vnto her: What ayleth the Hagar? Feare not, for god hath herde the voyce of ỹ L
chyld where he lyeth. Aryse and lyfte vp the lad, & take him in thy handes, for I wyll make of him a greate people. And God opened her eyes and she sawe *a well of water. And *Exo.xv.c.
she went & fylled the bottel with water, and gaue the boye drynke. And God was with the lad, & he greue and dwelt in the wildernesse, and became an archer. And he dwelt in the wyldernesse of Pharan. And his mother got him a wyfe out of the land of Egypte.

And it chaunced the same season, that Abimelech and Phicol his chefe captaine spake vnto Abraham sayinge: *God is with the in *Gen.xxvi.f
al that ỹ doyst. Now therfore swere vnto me euē here by god, that thou wylt not hurt me nor my children, nor my childrens children. But that thou shalt deale with me & the contre where thou art a straunger, according vnto the kyndnesse that I haue shewed the. Then sayd Abraham: I wyll swere.

And Abraham rebuked Abimelech for a D
well of water, which Abimelechs seruauntes had taken away. And Abimelech answered I wyst not who dyd it: Also thou toldest me not, neither herde I of it, but this day. And Abraham toke sheepe and oxen & gaue them vnto Abimelech. And they made both of the a bonde together. And Abraham set vii. lambes by them selues. And Abimelech sayd vnto Abraham: what meane these vii. lambes which thou hast set by the selues. And he answered vii. lambes shalt thou take of my hād, that it maye be a witnesse vnto me, that I haue digged this well. Wherfore the place is called Berseba, because they sware both of the. Thus made they a bonde together at Berseba. Than Abimelech & Phicol his chefe Captayne rose vp & turned agayne vnto the lande of the Philistines. And Abraham plāted a wood in Berseba, and called there on the name of the Lorde, the euerlastyng god: and dwelt in ỹ Philistins land a long season.

¶ The.xxii. Chapter.

¶ The faith of Abraha is proued in offering his sonne Isaac. Christ our sauioure is promysed. The generation of Nachor Abrahams brother.



After these dedes, GOD dyd A
*proue Abraham and sayde vnto *Iudit.viii.c
hym: Abraham. And he answered Eccl.xliii.c
here am I. And he sayde: I take Hebr.xi.b.
thy.a. only sonne Isaac whome thou louest,

and

and get the vnto the lande Moria, & sacrifice him there for a sacrifice vpon one of the mou-
tayns whych I wyll shewe the. Than Abra-
ham rose vp early in the morning and sadled
his asse, & toke two of his men vp with him,
& Isaac his sonne: & cloue wood for the sacry-
fice, and rose vp & got him to the place why-
che God had appointed him.

The third day Abraham lyfte vp his eyes
and sawe the place a farre of, and sayd vnto
his yong men: byde here with the asse. I and
*to worshyp the lad wyll goo ponder and * worshyppe
is here to do and come agayne vnto you. And Abraham
sacrifice. toke the wood of the sacrifyce and layde it
B vpon Isaac his sonne, and toke fyre in his
hande and a knyfe. And they went both of
them together.

Than spake Isaac vnto Abraham his fa-
ther & sayde: My father? And he answered
here am I my sonne. And he sayde: Se here
is fyre and wood, but where is the shepe for
sacrifice? And Abraham sayd my sonne, god
wyll prouyde him a shepe for sacrifice. So
went they both together.



And whē they came vnto the place whych
God shewed him, Abraham made an awlter
there & builded the wood, & bounde Isaac his
*James. ii.b sonne & *layde him on the awlter, aboue vpō
i.Mach.ii.f the wood. And Abraham stretched forth his
hande, and toke the knyfe to haue slayne his
sonne. Than the angell of the Lorde called
vnto him frō heauē sayinge: Abraham, Abra-
ham? And he answered: here am I. And he
sayde: laye not thy handes vpō the childe, ne
ther do any thyng at all vnto him, for now I
C know that thou fearest God, in that thou
hast not kept thyne only sonne frō me. And
Abraham lyfte vp his eyes & loked about:
and beholde, there was a ram caught by the
hornes in a thycket. And he went & toke the
ram and offred him vp for a sacrifyce in the
stede of his sonne. And Abraham called the
name of the place, the Lorde wyll sē: wher-
fore it is a comen sayinge this daye: in the
mounte wyll the Lord be sene.

And the Angell of the Lorde cryed vnto
*Psal.c.iiij.a Abraham frō heauē the second tyme sayinge:
Luc.i.g. by my selfe haue I *swore (sayth the Lord)
Eccl.xliij.c because thou hast done this thynge and hast
Hebr.vi.c. not spared thy only sonne, that I wyll bles-
se the & multiplie thy seed as the starres of hea-
uen and as the *sande vpon the sea syde. And *Gen.xxij.d
thy seed shall possesse the gates of his ene-
mies. And in thy seed shal all the *nacions of *Gene.xii.a.
the erth be blessed, because thou hast obeyed Actu.iii.b.
my voyce. So turned Abraham agayn vnto Galat.iij.b
his yonge men, and they rose vp and went
to gether to Berseba. And Abraham dwelt at
Berseba. And it chaunced after these thyn-
ges, that one tolde Abraham sayng: Behold,
Milcha she hath also borne children vnto
thy brother Nachor: Hus his eldest sonne
and Buz his brother, and Emuell the fa-
ther of the Syrians, and Esed, and Hasi,
and Pyldas, and Jedlaph, and Bethuel.
And Bethuel begat Rebecca. These .viii. his
Milcha bere to Nachor Abrahams brother.
And his concubyne called Rhuma she bare
also Tebah, Gaham, Thaas & Maacha.

D The notes.

a. Only sonne, for only beloued or most chi-
fly beloued aboue other, after the Hebrue Only sonne.
Phrase. As in Prouer.viij.a.

b. That is I haue experience that thou feareſt I know.
god. As in the Epistle to the Philip.iij.c.

¶ The.xxiij. Chapter.

¶ Sara dyeth and is buryed in the fylde that Abraham bought of Ephron the Hethite.

SAra was an hundred and .xxvij.
yere old (for so long lyued she) A
and than dyed in a beade cyte
called Hebron in the lande of
Canaan. Than Abraham cam
to mourne Sara, and to wepe for her. And A-
braham stode vp from the corse, and talked
vnto the sonnes of Heth sayeng: I am a straun-
ger and a sojorner among you, geue me a pos-
session to burye in with you, that I may bu-
ry my dead out of my syght. And the chyld-
ren of Heth answered Abraham sayenge vnto
him: Heare vs lorde, thou art a prince of god
amonge vs. In the chefest of our sepulchres
bury thy dead: None of vs shall forbyd
thee his sepulchre, that thou shouldest not burye B
thy dead therin. Abraham stode vp, & bowed
him selfe before the people of the lande the
children of Heth. And he communed with them
sayenge: If it be your mynde that I shall
bury my dead out of my syght, heare me and
speke for me to Ephron the sonne of Zoar: &
let him geue me the dubbyll cave which he
hath in the ende of his fylde, for as much
money as it is worth, let him geue it me in
the presence of you, for a possession to burye
in. For Ephron dwelled among the children
of Heth.

Than Ephō the Hethite answered Abra-
ham in the audience of the children of Heth &
of all that went in at the gates of his cyte,
sayeng: Nay so my Lorde, but heare me: The
fylde geue I the, & the cave that therin is geue
I the also: & euē in the presence of the sonnes
of my people geue I it the to bury thy dede C
in. Than Abraham bowed him selfe before

the people of the lande, & spake vnto Ephron in the audience of the people of the contre saying: I praye the heare me, I wyll geue the siluer for the felde, take it of me, & so wyl I burye my dead there. Ephron answered Abrahã saynge vnto hym: My Lorde, harken vnto me. The lande is worth.iiii. hundred sycles of siluer: but what is that betwyxte the and me? bury thy dead. And Abraham harkened vnto Ephron & wayde hym the siluer which he had sayde in the audience of the sonnes of Heth. Euen.iiii. hundred siluer sycles of curraut money amõg marchauntes. Thus was the felde of Ephron where in the dubbyl caue is before Mamre: euen the felde and the caue that is therin and all the trees of the feld which growe in al the borders rounde about, made sure vnto Abraham for a possessyon, in the syght of the chyldren of Heth, and of all that went in at the gates of the cite. And then Abraham buryed Sara hys wyfe in the double caue of the felde that lyeth before Mamre, otherwyse called Hebron in the land of Canaan. And so both the felde and the caue that is therin, was made vnto Abraham a sure possessyon to bury in, of the sonnes of Heth.

¶ The.xxiiii. Chapter.

¶ Abraham maketh his seruaunt to swere, and sendeth him to take a wyfe for Isaac his sonne. The seruant was faythfull and brought Rebecca, whych Isaac toke to his wyfe.

ABraham was old and stryken in dayes, & the Lorde had blessed him in all thynges. And he sayd vnto his eldest seruaunte of hys house whyche had the rule ouer al that he had. Put thy hand vnder my thye that I may make the swere by the Lord that is God of heauen & God of the erth, that thou shalt not take a wyfe vnto my sonne, of the daughters of the Canaanytes, among whych I dwel. But shalt go vnto my contre and to my kynred, and there take a wyfe vnto my sonne Isaac.

Than sayd the seruaunte vnto him: what & yf the woman wyl not agree to come with me vnto thys lande, shal I bringe thy sonne again vnto the lande which thou camest out of? And Abraham sayde vnto him: beware of that, that thou bryng not my sonne thyther. The Lorde God of heauen whyche toke me from my fathers house and from the lande where I was borne, & whych spake vnto me and sware vnto me saynge: vnto thy seed wyl I geue thys lande, he shal sende hys angell before the that thou mayste take a wyfe vnto my sonne from thence. Neuertheles yf the woman wyl not agree to come with the than shalt thou be without daunger of thys oth. But alone all thinge bringe not my sonne thyther again. And the seruaunt put his hand vnder the thye of Abraham & sware to hym as concernyng that matter. And the seruaunt toke.x. camels of the camels of his master & departed, & had of all maner goodes of his master with him, & stode vp & went to Mesopotamia, vnto the cytie of Nahor. And made his camels to lye doune without the cytie by a wels syde of water, at euen: about the tyme that women come out to drawe water, and he sayde.

Lord God of my master Abraham, sende me good spede thys daye, and shewe mercye vnto my master Abraham. Lo I stonde here by the well of water and the doughters of the men of thys cytie wyll come out to drawe water: Nowe the damsell to whome I saye, stoupe doune thy pytcher, and let me drinck. If she saye: Drincke, and I wyll geue thy camels drynche also, the same is she that thou hast ordened for thy seruaute Isaac: yea and therby shall I knowe that thou hast shewed mercy on my master. And it came to passe yet he had left speakynge, that Rebecca cam out, the daughter of Bethuell, sonne to Milca the wyfe of Nahor Abrahams brother, and her pytcher vpon her shoulder: The damsel was very fayre to loke vpon, and yet a mayd and vnknowen of man. And she went doune to the well and fylled her pytcher and came vp agayne. Then the seruaunte ranne vnto her and sayde: let me suppe a lytle water of thy pytcher. And she sayd: drynche my Lorde.

And she hasted and lete doune her pytcher vpõ her arme & gaue him drinche. And when she had geuen him drinche, she sayde: I wyll drawe water for thy camels also, tyll they haue dronck ynough. And she poured out her pitcher in to the trough hastely, & ranne agayn vnto the well, to fet water: and drewe for all hys camels. And the felowe wondred at her. But helde his peace, to wete whether the Lorde had made his iourney prosperous or not. And as the camels had left drinckyng, he toke a.½. golde earing of half a sicle weyght, & two bracelettes for her handes, of.x. sycles weyght of gold, and sayde vnto her: Whose doughter art thou? tell me: is there rowme in thy fathers house for vs to lodge in? And she sayd vnto him: I am the doughter of Bathuel the sonne of Milcha whyche she bare vnto Nahor: and sayde moreouer vnto hym: we haue litter and prouender ynough, and also rowme to lodge in.

And the man bowed him self, & worshipped the Lord, & sayd: blessed be the lorde God of my master Abraham whych ceaseth not to deale mercyfully & truly with my master, & hath brought me the waye to my masters brothers house. And the damsel ranne & told them of her mothers house these thynges. And Rebecca had a brother called Laban.

And Laban ranne out vnto the man, to the welle: as soone as he had sene the earinges and the bracelettes vpon hys systers handes, and hearde the wordes of Rebecca hys syster saynge thus sayde the man vnto me,

then

then he wente out vnto the man. And loo, he stode yet with the camels by the wel side. And Laban sayd come in thou blessed of the Lord. Wherefore standest thou without? I haue dressed the house, & made rowme for the camels. And the the man came into the house: & he vnbaudeled the camels: & brought litter & prauender for the camels, & water to wasshe his fete & their fete that were vnto him, & there was meate sette before him to eate. But he sayed: I wyll not eate, vntyll I haue sayed myne erande. And he sayd: saye on. And he sayed: I am Abrahās seruant, and the Lorde hath blessed my master out of measure, & he is become greate, & hath geue him shepe oxen, siluer & golde, men seruantes mayde seruantes, camels and asses. And Sara my masters wife bare him a sonne, whē she was olde: & vnto him hath he geue al y he hath. And my master made me sweare sayeng: thou shalt not take a wife to my sonne amōge the doughters of the Canaanites in whose lande I dwell. But thou shalt go vnto my fathers house: & to my kynred, and there take a wyfe vnto my sonne. And I said vnto my master: what if the wyfe wyll not folow me? And he sayed vnto me: The Lorde before whome I walke wyll send his angell with the, and prosperre thy iorney that thou shalte take a wife for my sonne, of my kynred, & of my fathers house. But & if (whē thou cōmest vnto my kynred) they wyl not giue the one, the shalt thou bear no perysll of myne oth.

And I came this day vnto the wel & said: O Lorde, the God of my master Abrahā, if it be so that thou makest my iorney which I go, prosperous: beholde I stand by this wel of water, and when a virgin cōmeth forth to drawe water, & I say to her: geue me a litle water of thy pytcher to drincke, and she say again to me: drynke thou, and I wyll also draw water for thy camels: that same is the wyfe whom the Lord hath purpased for my masters sonne.

And before I had made an ende of speakinge in myne herte: beholde Rebecca came forth, & her pytcher on her shoulder, & she wēt downe vnto the wel & drew. And I sayd vnto her: geue me drincke. And she made hast, & tooke downe her pytcher from of her & sayed: drincke, & I wyll geue thy camels drinke also. So. And I dranke, & she gaue y camels drynke also. And I asked her & sayd: whose daughter art thou? And she answered: I am doughter of Bethuel Nahors sonne, whom Milca bare vnto him. And I put y earing vpō her face & the braceletes vpō her handes. And I bowed my selfe & worshypped the Lorde, & blessed the Lorde God of my master Abrahā which had brought me the ryght waye, to take my masters brothers doughter vnto his sonne. Now therfore if ye wyll deale mercifully and truly with my master, tell me, and if not tell me also: that I maye turne me to the ryght hand or to the lyft.

Then answered Laban & Bethuel sayeng: The thyng is proceaded out of the Lord, we can not therfore say vnto the, either good or bad: beholde Rebecca before thy face, take her & go, and let her be thy masters sonnes wyfe, euē as the Lord hath sayed. And when Abrahams seruaūt hearde their wordes, he bowed him selfe vnto the Lorde, flatte vpon the earth. And the seruaūt toke forthe iewels of siluer, & iewels of golde, & rayment, & gaue the to Rebecca: but vnto her brother, & to her mother he gaue sygnes. And the they ate and dranke both he & the mē that were wt him, and taried al vyght and rose vp in the morninge.

And he sayed: let me departe vnto my master. But her brother and her mother sayed: let the damsel abyde with vs a whyle, & it be but euen ten dayes, and then go the wayes. And he sayed vnto the: hinder me not for the Lord hath prosperred my iorney. Sende me awaye that I may go vnto my master. And they sayd: let vs call the damsell, & wet what she saith to the matter. And they called forth Rebecca, and said vnto her: wilte thou go with this man? And she sayed: yea.

So they let Rebecca their sister go with her nurse & Abrahams seruaunte, & the men that were with him. And they blessed Rebecca, & sayd vnto her: Thou art our sister growe into thousande thousandes, and thy seed possesse the gates of their enemies. And Rebecca arose & her dāsels, & sat the vpō the camels, & went their way after the man. And y seruaūt toke Rebecca, & wet his way.

And Isaac was a commynge frō the wel of the * lyuynge & seynge, for he dwelt in the south cōtrey, & was gone out to walke in his meditacions before the euē tide. And he lift vp his eyes & loked, and beholde the camels were cōming: And Rebecca lyft vp her eyes & when she sawe Isaac, she lighted of the camel, & sayd vnto the seruaunt: what man is this that cometh against vs in the feld? And the seruaunt sayd: it is my master. And then she toke her mantil, & put it about her. And the seruaūt tolde Isaac all that he had done.

Then Isaac brought her into his mother Saras tente, and toke Rebecca, and she became his wyfe, & he loued her: & so was Isaac cōforted ouer his mother. ☞ The notes.

a. Whē the Hebrues made any other pertayninge to the testament and promise of God: they vsed to bydde him that sware, put his hande vnder his thyghe to whom he sware as Gene. xxiiii. g.

b. Earynges are beclppynges either to appareyle the face and fourbeate of the woman, or the eares. And Bracelettes to decke the armes or handes.

c. To worshippe, is here to geue thankes.

d. God blesseth vs, when he geueth vs his benefytes, and cursseth vs when he taketh them awaye.

e. That is as much to say in thys, as to shewe pleasure gentlenes or kindnes. As xxiii. Re. xx

Gene. xxiii. d and xxiiii. c.

* Or. xxiii. d

To put the hād vnder. gc

Earynges.

To worshyp

To blisse.

Mercifully & truly.

The

The ryght hande.

f. The ryght or left hande, is no more to say but tell me one thynge or other, that I may knowe wherunto to speke, and is a Phrase of the Hebrue.

To bleſſe.

g. To bleſſe a mans neyghboure, is to praye for hym and wyſhe hym good: and not to wagge two fyngers ouer hym.

Meditations

h. The exercyſe of the ſpirite and lyftyng vp of the minde to God, are called meditations.

The.xxv. Chapter.

¶ Abraham taketh Ketura to wyfe, and begetteth many children. Abraham dieth & geueth all his goodes to Iſaac. The genealogy of Iſmael. The deathe of Iacob and Eſau. Eſau ſelleth hys birthright for a meſſe of potage.

A

Abrahã toke hym an other wife called *Ketura, whyche bare hym Simran, Iecſhan, Medã Madian, Iesbach and Suah. And Iecſhã begat Seba & Dedã. And the ſons of Dedã were Aſſurim, Letuſim & Leummim. And the ſonnes of Madian were Epha, Epher, Hanoch, Abida & Eldaa. All theſe were the children of Ketura. But Abraham gaue all that he had vnto Iſaac. And vnto the ſonnes of hys concubynes he gaue gyftes, and ſent them away from Iſaac hys ſonne (whyle he yet lyued) eaſtwarde vnto the eaſt countre.

These are the dayes of the life of Abrahã

Gene.xvi.c. which he lyued: an hundred & lxxv. yere, and then fell ſycke & dyed in a luſty age (whyle he had lyued inough) & was b put vnto hys people. And hys ſonnes Iſaac & Iſmael buried hym in the double caue in the fielde of Ephrõ ſonne of Zoar the Hethite before Mamre.

Which fielde Abraham bought of the ſonnes of Heth: There was Abraham buried & Sara hys wyfe. And after the death of Abrahã God bleſſed Iſaac hys ſonne, whych dwelled by the well of lyuynge and ſeynge.

B

These are the generatiõs of Iſmael Abrahams ſonne, whych Hagar the Egyptis Saras handmaide bare vnto Abrahã. And theſe are the names of the ſonnes of Iſmael, with theyr names in theyr kynreddes. The eldeſt ſonne of Iſmael Nebaioth, then Kedar, Adbeel, Mibſam, Miſma, Duma, Maſa, Hadar, Thema Ietur Naphis & Kedma: Theſe are & ſonnes of Iſmael, & theſe are their names, in their townes & caſtels*. xii. princes of nations. And theſe are the yeres of & life of Iſmael, an hundred & xxxvii. yere, & then he fell ſycke & died, & was laied vnto his people. And he dwelte frõ Suſa to Sur & is before Egypte, as one go towarde the Aſſirias. And he dyed in the preſence of all hys brethren.

*Gene. xvii.c. Para.ib

C

And theſe are the generations of Iſaac, Abrahams ſonne: Abrahã begat Iſaac. And Iſaac was.xl. yere old whẽ he toke Rebecca to wyfe, the daughter of Bethuel the Syrian of Meſopotamia & ſiſter to Laban & Syrien.

And Iſaac made interceſſiõ vnto the Lord for his wife, becauſe ſhe was barreyn: and the Lord was entreated of hym, & Rebecca hys wyfe conceyued: & the chyldren ſtroue together within her. Then ſhe ſayde: if it ſhould go ſo to paſſe, what helpeth it that I am with chylde? And ſhe went & aſked the Lorde. And the Lorde ſayed vnto her: there are two maner of people in thy wombe, & two nations ſhall ſpryng out of thy bowels, and the one nation ſhal be mightyer then the other, & the eldeſt ſhalbe ſeruant vnto the yonger.

And when her tyme was come to be deliuered: behold there were two twynnes in her wombe. And he & came out fyrſt was redde & rough ouer al as it were an hyde: and they called hys name Eſau. And afterward hys brother came out, & his hãd holding Eſau by the *hele. Wherefore his name was called Iacob. And Iſaac was.lx yere old when ſhe bare the: & the boyes greWe, & Eſau became a cunnyge hunter, and a tyl man. But Iacob was a. & ſimple man, & dwelled in the tentes Iſaac loued Eſau becauſe he dyd eate of his venyſon, but Rebecca loued Iacob.

D Deu.xii.b

Iacob ſod potage, & Eſau came frõ the fielde and was faynty, & ſayd to Iacob: let me ſup of & redde potage, for I am faynty. And therfore was his name called* Edõ. And Iacob ſayde: ſell me thys day thy * birthrygh. And Eſau anſwered: Lo, I am at the poynte to dye, & what profit ſhall this birthrygh do me? And Iacob ſayd* ſwere to me the this day. And he ſware to him, & ſolde hys birthrygh vnto Iacob. Then Iacob gaue Eſau bread & potage of redde ryſe. And he eat and dronke & roſe vp, & went hys waye. And ſo Eſau regarded not hys birthrygh.

*Abdi.i.a. *Hebr.xii.c

*Ge.xlvii.g.

¶ The notes.

a. In the ſcripture concubines are not harlottes, but wyues, yet beare they no rule in the houſe, but were ſubiectes as ſeruantes. As Agar was vnto Sara. Gene.xvi.a. And Bilha. Gene.xxx.a. Concubynes

b. To be put amonge hys people, is not one lye to be put in a goodly place of burial: but to be putte with the compayne of the auntient fathers, that dyed in the ſame faith that he dyd. Put amonge hys people.

c. By theſe two peoples are ſygnifyed vnto vs the lawe and the Goſpell. As ye maye reade Gala.iii.d. Two peoples

d. He is ſimple, that is without craft and deceyte, and continueth in beleuynge and executynge of Goddes wyll. Symple

The.xxvi. Chapter.

¶ The tyranny of Iſaac towarde Abimelech. The promiſe made vnto Iſaac and hys ſede. Iſaac is rebuked of Abimelech for calling his wyfe hys ſiſter. The chydyng of the ſhepherdes for the welles. Iſaac is conſerted. The atonement betweene Abimelech and Iſaac.

A

And there fel a derth in the land paſſyng the ſyrſt derth that fell in the dayes of Abrahã. Wherfore Iſaac went vnto Abimelech kynge of the Philiſtyans vnto Gerar. Then the Lord appeared vnto hym and ſayed: Go not downe into Egypte but

but bide in the lande whych I say vnto the: soiourne in thys lande, and I will be with the, and wyll blesse the: for vnto the, and vnto thy seed, I will giue all these *countreys. And I wyll performe the oth which I sware vnto Abraham thy father, & wyll *multiply thy sede as the stars of heauen, & will giue vnto thy sede all these countreys. And thorow thi sede shal all the nacions of the earth be blessed, because that Abrahã herkened vnto my voyce, & kept myne ordinaunces, commaundementes, statutes and lawes.

*Gene. xii. b and. xiij. b

*Gene. xv. b and. xvii. c. Eccle. xliiij. c

And Jsaac dwelled in Gerar. And* the men of the place asked hym of his wife, & he said that she was hys *sister: for he feared to call hys his wyfe, lest the men of the place shold haue killed him for hir sake, bicause she was beautiful to the eye. And it happened after he had bene there long tyme, that Abimelech kynge of the Philistians looked out at a wyndow, & sawe Jsaac sporting wt Rebecca hys wife. And Abimelech sente for Jsaac, & said vnto him: Lo, of a surete thy wyfe, & why saydest thou that she was thy sister? And Jsaac said vnto hym: I thought that I myght peraduenture haue dyed for her sake. Then said Abimelech: why hast thou done this vnto vs? one of the people myght lyghtly haue lyen by thy wife, and so shouldest thou haue brought synne vpõ vs. Than Abimelech charged all his people, saying: he that toucheth this man or his wyfe, shall surely dye for it.

Gene. xii. c and. xx. a.

And Jsaac sowed in that lande, & found in that same yere an .C. bushels: for the Lorde blessed hym, & the man waxed myghty, and went forth and grewe tyll he was exceading greate, that he had possession of shepe, of oxen, and a mighty housholde: so that the Philistians had enuye at hym: in so muche that they stopped and filled vp with earth all the welles whyche hys fathers seruantes digged in hys father Abrahams tyme.

Then said Abimelech vnto Jsaac: gett the fro me, for thou art myghtier thẽ we a great deale. Thẽ Jsaac departed thence, & pitched his tente in the valey Gerar, & dwelt there. And Jsaac digged againe the welles of water which they digged in* dayes of Abrahã his father, which* Philistians had stopped after* death of Abrahã, & gaue thẽ the same names which his father gaue thẽ. As Jsaacs seruãtes digged in the valay, they found a wel of liuing water. And the herdmẽ of Gerar did stryue with Jsaacs herdmẽ, saying: the water is ours. Then called he the well Eseck, bicause they stroue with hym.

Then digged they an other well, & they stroue for that also. Therfore called he it Sitna. And then he departed thẽce, & digged a nother wel for* which they stroue not, therfore called he it Rehoboth, saying: the Lorde hath now made vs rowme, & we* encrea sed vpõ the earth. Afterwarde departed he thence and came to Berseba. And the Lorde appeared vnto hym the same nyght, & said: I am the God of Abraham thy father, feare not for I am with the, and wyll blesse the, and multiply thy sede for my seruaũt Abrahams sake. And then he builded an aultare there, and called vpon the name of the Lord, and there pitched hys tent. And ther Jsaacs seruauntes digged a well.

Then came Abimelech to hym frõ Gerar & Ahusath his frende and Phitol hys chefe captayne. And Jsaac said vnto them: wherfore come ye to me, seyng ye hate me & haue put me away frõ you? Then said they: we saw that the* Lorde was with the, & therfore we said that there should be an oothe betwene vs & the, & that we wolde make a bond with the, that thou shouldest do vs no hurt, as we haue not touched the, and haue done vnto the nothynge but good, & sent the away in peace: for thou art nowe the blessed of the Lorde. And he made them a feast, and they ate & dranke. And they rose vp by tymes in the mornynge, and sware one to an other. And Jsaac sent them away. And they departed from hym in peace. And that same daye came Jsaacs seruaũtes, & told hym of a well whych they had digged: and said vnto hym, that they had found water. And he called it Seba, wherfore the name of the cyty is called Berseba vnto thys daye.

Gene. xxi. c. Judic. xi. b.

☞ The notes.

a. Encreased, as if he shoulde saye. After so greate payues and labours, God hath graũted vs peace and quietnes. For quietnes doeth open and encrease the herte, and sadnes restrayneth it. As in Gene. xl. d. Psa. xcix. a

To encrease.

The xxvii. Chapter.

Jacob beaten the blessynge from Esau by hys mothers counsayle, Isaac is sad. Esau is offended. The hatred of Esau toward Jacob.



When Esau was .xl. yere old, he toke to wyfe Judith the daughter of Beery an Hethite, & Basmath the doughter of Elon an Hethite, also whyche were disobedient vnto Jsaac and Rebecca.

And it came to passe that Jsaac waxed olde and hys eyes were dymme, so that he coulde not se. Then called he Esau his eldest sonne & said vnto him: my sonne. And he said vnto hym: here am I. And he said: beholde, I am old, & know not* day of my death: take therfore take thy weapons, thy quiuer & thy bowe, & gette the to the feldes, and take me some venyson, and make me meate such as I loue, and bryng it me, and let me eat that my soule may a.blesse the before that I dye. But Rebecca hearde when Jsaac spake to Esau hys sonne.

And as sone as Esau was gone to the felde to catche venyson, and to bryng it, she spake to Jacob hir sonne saying: Beholde I haue heard thy father talkyng with Esau thy brother & saying: bringe me venyson & make me meate that I may eate and blesse the before the Lord per I dye. Now therfore my sonne hym

heare my voice in that whiche I cõmaunde
the: gette the to the flocke, & bryng me thence
two good kydde, and I wyll make meate
of the for thy father, such as he loueth. And
thou shalt bryng it to thy father, & he shall
eate, that he may blesse the before hys death.

Then sayd Jacob to Rebecca his mother:
beholde, Esau my brother is rough, & I am
smooth. My father shall peraduenture fele
me, & I shal seme vnto him as though I wer
about to begyle hym, & so shall he bryng a
curse vpõ me, & not a blessing: & his mother
sayd vnto hym: Vpon ♁ me be thy curse my
sonne, onely heare my voyce, & go & fetch me
the. And Jacob went & fet the, & brought the
to his mother. And his mother made meat of
the, accordyng as hys father loued. And she
went and fet goodlye rayment of hir eldest
sonne Esau, which she had in the house with
hir, and put them vpon Jacob hir yongest
sonne, and she putte the skynnes vpon hys
handes, and vpon the smooth of hys necke.
And she putt the meate and breade whyche
she had made in the hãdes of hir son Jacob.

And he went in to his father saying: my fa-
ther. And he answered: here am I: who arte
thou my sonne? And Jacob sayd vnto his fa-
ther: I am Esau thi eldest sõne, I haue done
according as thou badest me: vp & sit, & eat
of my venison, that thy soule may blesse me.
But Jsaac sayd vnto his sonne: how cõmeth
it ♁ thou hast found it so quickely my sonne?
He answered. The Lord thy God brought it
to my hande. Then sayd Jsaac vnto Jacob:
come nere and let me fele the my sonne, whe-
ther thou be my sonne Esau or not. The went
Jacob to Jsaac his father, and he felt him &
sayd: the voice is Jacobs voice, but the hãdes
are the handes of Esau. And he knewe him
not, because hys handes were rough as his
brother Esaus handes: & so he blessed hym.

And he axed him: art thou my sonne Esau?
And he sayd that I am. Then sayd he: bryng
me & let me eate of my sonnes venison, that
my soule may blesse the. And he brought him
& he ate. And he brought him wyne also, & he
dranke. And his father Jsaac sayd vnto him:
come nere, & kysse me my sonne. And he wente
vnto him and kissed him. And he smelled the
*Eccle.44.b. sauour of hys rayment, & *blessed him, and
Hebr.11.a. sayd: Se, the smell of my sonne is as the smell
of a fyld which the Lorde hath blessed. God
gyue the of the dewe of heauẽ, & of the fatnes
of the earth, & plenty of corne & wine. Peo-
ple be thy seruantes, & nations bowe vnto
the. Be Lord ouer thy brethre, & thy mothers
children bowe vnto the. Cursed be he that
curseth the, & blessed be he that blesseth the.

As soone as Jsaac had made an ende of ble-
syng Jacob was scarce gone out frõ the pre-
sence of Jsaac his father: the came Esau his
brother from his huntyng, & had made also
meate, & brought it vnto hys father, & sayd
vnto hym. Aryse my father, and eate of thy
sonnes venison, that thy soule may blesse me.
Then his father Jsaac sayd vnto him: who
art thou? he answered: I am thy eldest sonne
Esau. And Jsaac was greatly astonied oute
of measure, & sayd. Where is he the ♁ hath
hunted venison and brought it me, & I haue
eate of all before thou camest, & haue blessed
hym, & he shall be blessed styll. When Esau
herd the wordes of hys father, he cryed out
greatly & bytterly about measure, & sayd vn-
to his father: blesse me also mi father. And he
sayd: thy brother came wyth subtelty, & hath
take away thy blessinge. Then sayed he: He
may well be called Jacob, for he hath vn-
dermined me now two tymes, fyrste he toke
away my byrthright: & lo, nowe hathe he ta-
ken away my blessynge also. And he sayed,
hast thou kept neuer a blessyng for me?

Jsaac answered and sayed vnto Esau: be-
hold I haue made hym thy Lord, and al his F
mothers children haue I made his seruãtes.
Moreouer with corne & wyne haue I sta-
blyshed him, what cã I do vnto the now my
sonne? And Esau sayd vnto his father: haste
thou but ♁ one blessing my father? blesse me
also my father: so lifted vp Esau hys voyce
and *wept. The Jsaac his father answered *Hebr.xii.e
& sayd vnto him: behold thy dwellyng place
shall haue of the fatnes of the earth, and of
the dewe of heauen from aboue. And with
thy swerd shalt thou liue, & shalt be thy bro-
thers seruaunt. But the time wil come, whẽ
thou shalt get the maistry, & louse hys poche
frõ of thy necke.

And Esau* hated Jacob, bicause of ♁ ble- *Abdi.i.a
syng that hys father blessed hym with all, &
sayed in hys hert. The dayes of my fathers
sorowes are at hand, for I wyll slea my bro-
ther Jacob. And these wordes of Esau hys
eldest sonne were tolde to Rebecca. And she G
sent & called Jacob hys yongest sonne, & said
vnto him: beholde thy brother Esau threate-
neth to kyll the: now therfore my sonne hear
my voyce, make the redy, & fle to Laban my
brother at Haran: & tary wyth hym a whyle
vntil thy brothers fearcnes be swaged, & vn-
tyl thy brothers wrath turne away from the
and he forget that whiche thou hast done to
hym. The wyl I send & fet the away from
thẽce. Why shoulde I lose you both in one
daye. And Rebecca spake to Jsaac: I am we
ry of my life, for feare of the doughters of
Heth. If Jacob take a wife of the doughters
of Heth, such one as these are, of ♁ daugh-
ters of ♁ lãd, what lust shold I haue to lyue.

The notes.

a. To blesse here, is to wisshe good, & to pray Blesse.
to God for hym.

b. There be two maner of curses vsed in the Curse.
scripture. The one is in the soul that perta-
neth to the soule, as synne and wickednes.
And ♁ other to ♁ body, as all ♁ penal miseries
& wretchednes. As in Ge.iij.c. Deu.xxviij.a.

c. By this word dewe is vnderstande of the Dewe.
Heauens, al that is in the firmament ♁ cõfor-
teth the erth, as the sunne, the mone, raine, &
tem-

temperatnes of wether. As by the fatnes of the earthe they vnderstande all thas is brought forth beneth in the earth. As Exo. xvi.d. and Nume the. xi. b.

d. Wp come and wynd, is vnderstand abundance of all temporall thynges.

The. xxviii. Chapter.

C Jacob is sent into Mesopotamia to Laban for a wyfe. Esau marieth an Jsmaelites. Jacob dreameth a dreame. Christ is promised. Jacob maketh a vowe.

Then Jsaac called Jacob hys sonne and .a. blessed hym, and charged hym, and saied vnto hym: se thou take not a wyfe of the daughters of Canaan, but arise and gette the to Mesopotamia to the house of Bethuel thy mothers fathers: there take the a wyfe of the daughters of Laban thy mothers brother. And God almyghty blesse the, encrease the, and multiply the that thou mayst be a numbre of people, and gyue the the blessing of Abraham: both to the, and to thy sede with the, that thou mayst possesse the Lande (wherein thou arte a straunger) whych God gaue vnto Abraham. Thus Jsaac sent forth Jacob, to go to Mesopotamia vnto Laban, sonne of Bethuell the Syrien, and brother to Rebecca Jacobs and Esaus mother.

Whē Esau saw that Jsaac had blessed Jacob, & sent him to Mesopotamia, to fet him a wyfe there, & that as he blessed him he gaue him a charge, saying: se thou take not a wife of the daughters of Canaā: and that Jacob had obeyed hys father and mother, & was gone vnto Mesopotamia: and seynge also that the daughters of Canaan pleased not Jsaac hys father: then went he vnto Jsmael, and toke vnto the wyues whyche he had Mahala the daughter of Jsmaell Abrahās sonne, the sister of Nabaioth to be hys wyfe. Jacob departed from Berseba, and went towarde Haran, and came vnto a place, and taried there al nyght, because the sonne was downe. And toke a stone of the place, & put it vnder hys head, and laied hym downe in the same place to slepe. And he dreamed: and behold there stode a ladder vpon the earth, & the toppe reached vp to heauen. And se, the angels of God went vp and downe vpon it, yea, & the Lord stod vpon it, and saied.

I am the Lorde God of Abraham thy father, & the God of Jsaac. The * land whiche thou sleapest vpō wyl I gyue the & thy sede. And thy sede shal be as the dust of the earthe and thou shalt spreade abrode: weste, este, south, and south. And thorowe the and thy sede shal al the kynredes of the earth be blessed. And se I am with the, and wyll be thy keper in all places whether thou goest, and wyll bringe the agayne vnto thys lande: neither wyll I leaue the vntyll I haue made good all that I haue promised the.

When Jacob was awaked out of his slepe he sayd: surely the Lord is in this place, & I was not aware. And he was afrayed & sayd: howe fearfull is this place! it is none other: but euē the house of god, & the gate of heuē. And Jacob stode vp early in the morning, & toke the stone that he had layd vnder his head, and pitched it vpon the ende, and poured oyle vpon the top of it: And he called the name of the place. b. Bethell, for in dede the name of the city was called Luz before time. And Jacob vowed a vowe saynge: If God wyll be with me, and wyll kepe me in thys iourney whyche I goo, and wyll gyue me bread to eate, and clothes to put on, so that I come again vnto mi fathers house in safetye, then shall the Lorde be my God, & thys stone whyche I haue sette vp an ende, shall be Godes house: and of all that thou shalte gyue me, wyll I gyue the .c. tenth vnto the.

The notes.

a. Loke in Genes. xxvii. a.
b. Loke in the fyrst Chapter of Genesis. c.
c. He calleth it the house of God, because of the housholde of angels that he there sawe. We in like maner call the churche of stone and stone, the house of God, because the people come thether, whyche are the churche of God. As Paule teacheth. i. Cor. iii. 4. ii. Cor. vi. Ephe. ii.
d. Bethel signifieth Godes house.
e. Vp tythes, the fathers were all greate rewarders. As in Genesis. xiiii. b.

Blesse.
Blessed.
The house of God.
Bethel.
Tithes.

The. xxix. Chapter.

C Jacob cometh to Laban and serueth seuen yere for Rachel. Lea was brought to his bedde in stede of Rachel. He marieth them both, and serueth yet seuen yere more for Rachel. Lea conceiueth.

Then Jacob lyfte vp hys fete, and went towarde the east countre. And as he loked about, beholde there was a well in the fylde, and thre flockes of sheepe lay thereby (for at that well were the flockes watered) and there lay a greate stone at the well mouth. And y maner was to bringe the flocke thether, and to roull the stone fro me the welles mouthe, and to water the sheepe, and to put the stone agayne vppon the welles mouthe vnto his place. And Jacob sayd vnto them: brethren whence be ye? And they sayd: out of Haran are we. And he sayd vnto them: knowe ye Laban the sonne of Nahor? And they sayd: we knowe hym. And he sayd vnto them: is he in good healthe. And they sayd he is in good healthe: and beholde hys daughter Rachell cometh with the sheepe. And he sayd: lo, it is a greate while to nyght, neyther is it tyme that the cattell shoulde be gathered togyther: water the sheepe, and go & fede them. And they sayd: we may not, vntyll all the flockes be brought togyther, and the stone be rolled from the welles mouthe, and so we water our sheepe.

While he yet talked with the, Rachel came with hys fathers sheepe, for she kepte the

fame

sone as Jacob sawe Rahell, the doughter of
L Laban hys mothers brother, & the sheepe of
Laban hys mothers brother, he went & rolled the stone frō the wels mouth, & watered the sheepe of Labā his mothers brother. And Jacob kissed Rahell, & lyfte up hys voyce & wepte: and told hir also that he was hys fathers brother & Rebeccas sonne. Then Rahell ranne and told hir father.

When Laban heard tell of Jacob hys sisters sonne, he ran to mete hym, & embraced him & kissed him, & brought him to his house And then Jacob tolde Laban all the matter. And then Laban said: wel, thou art my bone & my flesh. Abide with me the space of a moneth. And afterward Laban saied vnto Jacob: Though thou be my brother shouldest thou therfore serue me for nought? Tell me
D what shal thy wages be? And Laban had .ii. daughters, the eldest called Lea & the yōgest Rahel. Lea was tender eyed, but Rahell was beautifull & well fauoured. And Jacob loued hir well, and said: I wyl serue the seuē yere for Rahel thy yongest doughter. And Labā answered, it is better that I gyue hir the then to an other manne: byde therefore with me.

*Oyre. 20.d And Jacob serued *vii. yere for Rahell, and they semed vnto hym but a few dayes, for the loue he had to hir. And Jacob saied vnto Laban: gyue me my wyfe that I maye lye with hir. For the tyme appointed me is come.

E Then Laban bade al men of that place, & made a feast. And when euen was come, he toke Lea hys doughter & brought hir to him & he wēt *in vnto hir. And Laban gaue
*Gen. xvi. c to hys doughter Lea, Zilpha hys mayd, to be hir seruaūt. And when the morning was come, he hold it was Lea. Then said he to Laban: wherfore hast thou played this vē me? did not I serue the for Rahell, wherfore then hast thou begyled me? Labā answered: it is not the maner of thys place to mary the yōgest before the eldest. Passe out this weke & then shal thys also be geuen the for the seruice which thou shalt serue me yet .vii. yere
F more. And Jacob did euē so, & passed out that weke, & then he gaue him Rahel his doughter to wyfe also. And Laban gaue to Rahell hys doughter, Bilha hys hādmayd to be hir seruaunte. So lay he by Rahell also, & loued Rahell more then Lea, and serued hym yet .vii. yere more.

When the Lord sawe that Lea was despised he made hir fruitful: but Rahel was barG ren. And Lea conceaued & bare a sonne, & called
*De. xxvi.b hys name Ruben, for she said: the Lorde hath loked vpō my tribulatiō. And nowe my husband wyll loue me. And she conceaued agayne & bare a sonne, and said: the Lorde hath hearde that I am despysed, & hath therfore geuen me thys sonne also, & she called
*i. Para.v.a hym *Simeon. And she conceaued yet, and bare a sonne and saied: now thys once wyll my husbande kepe me compayne, because I haue borne him thre sonnes: and therfore she called hys name Leui. And she conceaued yet agayne, and bare a sonne saiynge: nowe wyll I prayse the Lorde: therfore she called hys name Juda, and left bearyng.

The.xxx.Chapter.

Rachell and Lea bryngē dorth barren gyue their maydens vnto their husbande, and they bare hym children. Jacob deceyueth Laban in the conueyaunce of the sheepe and kiddes. Jacobs rewarde for his seruice.

WHen Rahel sawe that she bare A
Jacab no children, she enuied hir sister, and said vnto Jacob Geue me children, or els I am but dead. Then was Jacob wroth with Rahel saying. Am I in Goddes stede whyche keepeth from the, the fruite of thy wombe? Then she said: here is my maid Bylha: go in vnto hir, that she maye beare vpon my lappe, that I may be encreased by hir. And she gaue hym Bilha hir handmaid to wyfe. And Jacob wente in vnto hir: and Bylha conceaued and bare Jacob a sonne. Then said Rahel. God hath gyuen sentence on my syde, & hath also heard my voice, and hath geuen me a sonne. Therefore called she hym Dan. And Bylha Rahels mayd cōceaued agayne, and bare Jacob an other sonne. And Rahel said: God is turned, and I haue made a chaunge with my sister, and haue gotten the vpper hande. And she called hys name: Nepthalp.

When Lea sawe that she had left bearing she toke Zilpha hir mayd, and gaue hir Ja- B
cob to wyfe. And Zilpha Leas mayd bare Jacob a sonne. Then said Lea: Good luck: & called his name Gad. And Zilpha Leas mayd bare Jacob an other sonne. The said Lea: happy am I, for the doughters wil call me *blessed. And called his name Aser.

And Ruben went out in the wheate harnest, and founde .a. mandragoras in the fyelden, and brought them vnto his mother Lea Then said Rahel to Lea giue me of thy sonnes mandragoras. And Lea answered. Is it not inoughe that thou haste taken away my husband, but wouldest take away my sonnes mandragoras also? Then said Rahel: wel, C
let hym slepe with the thys nyght, for thy sonnes mandragoras. And whē Jacob came from the fyelden at euen, Lea went out to mete hym, and said: come in to me, for I haue bought the with my sonnes mandragoras.

And he slept with hir that nyght. And God hearde Lea, that shee conceaued and bare vnto Jacob the fyft sonne. Then said Lea. God hath rewarded me for my husbande hath geuen me my wayden to my husbande, and she called hym Jachar. And Lea cōceaued yet agayne, and bare Jacob the syxt sonne. Then said she. God hath endewed me

me with a good wage. Now will my husbande dwell with me, because I have borne him three sonnes: and called his name Zabulon. After that she bare a daughter, & called her Dina.

*Genesis.a

And God remembred Rahel, heard her, & made her fruitefull: so ✝ she conceaued & bare a sonne & said: God hath taken away my rebuke. And she called his name Joseph, saying. The Lord giue me yet an other sonne. As sone as Rahel had borne Joseph, Jacob said

*iij.Re.xi.g

to Laban. Send* me away that I may go into mine owne place & country, giue me my wiues & my children for whom I haue serued the, and let me goo: for thou knowest what seruice I haue done the. Then said Laban vnto him: If I haue founde fauoure in thy sight (for I suppose that the Lorde hath blessed me for thy sake) aske what thy reward shall be, and I will giue it the. But he said vnto him: thou knowest what seruice I haue done the, and in what taking the cattell haue bene vnder me: ✝ for it was but litle ✝ ✝ haddest before I came, & now it is increased into a multitude, & the Lord hath blessed the for my sake. But now when shal I make prouision for mine owne house also. And he

Gen.xxxix.a

said: what shall I then giue the? And Jacob answered: thou shalt giue me nothing at al, if thou wilt do this one thinge for me: and then will I turne againe, and feede thy shepe and kepe them.

I will go about all thy shepe this day, & seperate from them all the shepe that are spotted & of diuers colours, & all blacke sheepe among the lambes, & the party, and the spotted amog the kiddes: & the same shall be my reward. So shall my .b. righteousnes answere for me: when the time cometh that I shal receiue my reward of the: so ✝ what soeuer is not speckled & party amog the geese & blacke among the lambes, let that be theft with me. Then said Laban: Loo, I am content, that it be according as thou hast said. And he toke out that same daye ✝ he gootes that were party & of diuers colours, and all the she gootes that were spotted, & party coloured, & all that had white in the, & all the blacke amonge the Lambes: & put them in

F

the keppinge of his Sonnes, and sette three dayes iourney betwixte him selfe and Jacob. And so Jacob kepte the reste of Labans shepe.

Jacob toke rodds of greene populer, hasil & of chestnottrees, & pilled white strakes in them, & made the white appeare in the stakes: And he put the stakes whiche he had pilled, euē before the shepe in ✝ gutters & watring troughes, when the shepe came to drynke: that they should conceyue when they came to drynke. And the shepe conceyued before the stakes, & brought forth straked, spotted, and

G

party. Then Jacob parted the lambes and turned the faces of ✝ shepe toward the spotted thinges, & toward al maner of blacke thinges thorow out the flockes of Laban. And he made him flockes of his own by them selfe, whiche he put not vnto the flockes of Laban.

And alwaye in fatte backenge time of the shepe, Jacob put the stakes before the shepe in the gutters, that they might conceyue before the stakes: but in the laste backing time he put them not there: so the laste bode was Labans, & the fatt Jacobs. And the manne became exceading rich and had many shepe, maydeseruauntes, menseruauntes, camels and asses.

¶ The notes,

A. The Hebrues call it an herbe, or rather a tree that beareth the fruitfulnesse of a mans body. Other call it an apple, which being eaten with meate, causeth conception. Saint Augustyne thinketh that it pleaseth women, because it hath a pleasaunt sauour, or rather for dayntines, because ther was not many of them to get.

Mandragoras.

b. In this place, righteousnes signifieth true and fayeth full seruice.

Righteousnes.

The.xxxi.Chapter.

¶ By the commaundement of God, Jacob departeth from Laban, & takes his goodes with him. Rahell stealeth her fathers Images. Laban followeth Jacob. The couenant betwene Laban and Jacob.

H

And Jacob hearde the wordes of Labans sonnes howe they sayed: Jacob hathe taken awaye all that was our fathers & of our fathers goodes hath he gotten all his honour. And Jacob beheld the countenance of Laban, that it was not toward him as it was in tymes paste.

And the Lorde sayed vnto Jacob: turne againe into the Land of thy fathers & to thy kinred, & I will be with the. Then Jacob sent & called Rahell & Lea to the fielde vnto his shepe, & said vnto the: I se your fathers countenance, that it is not towarde me as in tymes past. Moreouer the god of my father hath bene with me. And ye know how that I haue serued your father with al mi might. And your father hath deceyued me, & chaūged mi wages .x. times: but God suffred him not to hurt me. When he sayed thus: The spotted shall be thy wages, then all the shepe were spotted. If he said thus: The straked shall be thy reward, then were all the shepe straked: thus hath God taken away your fathers cattell & geue them me. For in backing time I lifted

I

my eyes, & sawe in a dreame, & behelde the rammes that backed ✝ shepe were straked spotted, & party. And the angel of god spake vnto me in a dreame, saying: Jacob. And I answered: here am I. And he sayed lyft vp thine eyes & se, howe al the rammes that leape vpon the shepe are straked, spotted & party: for I haue sene al that Laban doth vnto the. I

*Ge.xxxiiij.d

am the god* of Bethel where thou anoyntedst the stone, & where thou vowedst a vowe vnto me. Now aryse & get the* out of this coūtry, & return vnto the lād where thou was borne.

Ge.xxviij.c

Then answered Rahell & Lea, & sayed vnto him: we haue no parte nor enheritaūce in oure fathers house, he counteth vs euen as straungers, for he hath solde vs, & hath euen eaten vp the pace of vs. Moreouer al the riches which God hath takē frō our father, þ is oures & our childrē. Nowe therfore what soeuer God hath sayd vnto the that do. The Jacob rose vp, & sett his sonnes & wyues vpō camels, & caried away al his cattel & al his substaunce which he had gotē in Mesopotamia, for to go to Jsaac his father vnto the lād of Canaā. Labā was gone to* shere his shepe, & Rahel had stole her fathers ymages. And Jacob stale away the herte of Laban the Syrien, in that he tolde hym not that he fledde. So fled he and all that he had, and made hym selfe readye, and passed ouer the ryuers, and sette his face straight ouer the mounte Gilead.

*Gene. xxxviij.b.ij. Reg viij.c.

Upon the third day after, was it told Laban þ Jacob fled. Then he toke his brethren vnto him & folowed after hym. vij. dayes iourney, & ouertoke him at the mount Gilead.

And God came to Laban the Syrian in a dreame by nyght, & sayd vnto him: take hede to thy selfe, that thou speake not to Jacob ought saue good. And Laban ouertoke Jacob: Jacob had pitched his tēt in the moūt. And Laban & his brethrē pitched their tent also vpō the mounte Gilead. Then sayd Laban to Jacob: Why hast thou thus done to steale awaye my herte, and carye awaye my daughters as though they had bene take cap tyue wt the swerde? Wherfore wentest thou away secretly vnknowne to me, and diddest not tel me, that I might haue brought the on the way wt mirth, singyng, timbrels and harpes, & hast not suffered me to kisse my children & my daughters? Thou wast* a fole to do it, for I am able to do you euil. But the God of youre father spake vnto me yesterday sayeng: take hede that thou speake not to Jacob ought saue good. And now thoughe thou wentest away, because thou longest after thi fathers house, yet wherfore hast thou stolen my Goddes.

*1. Re. xiij.c. 13. Pa. xvij.c.

Jacob answered & sayd to Laban: because I was afraied, & thought that thou wouldest haue take away thy daughters frō me. But with whome soeuer thou findest thy Godes, let hym dye here before our brethr̄. Serche thyne in by me, & take it to þ: for Jacob wist not that Rahel had stole thē. Then went Laban into Jacobs tente, & into Leas tente, & into ij. maydes tentes: but founde thē not. Then went he out of Leas tent, & entred into Rahels tēte. And Rahel toke the Jmages & put thē in the camels strawe & sate downe vpon thē. And Laban searched all the tente but found them not. Then sayd she to her father my Lorde, be not angrye that I can not ryse vp before the, for the disease of women is come vpon me. So searched he but found them not.

Jacob was wroth & chode with Laban. Jacob also answered and sayd to him: what haue I trespased or what haue I offended, þ thou folowest after me? Thou hast searched all my stuffe, and what hast thou founde of al thy houshold stuffe? put it here before thy brethr̄ & myne, & let the Judge betwexte vs both. Thys. xx. yere that I haue bene wt thy shepe, & thy gotes haue not bene barē, & the rammes of thy flocke haue I not eaten. Whatsoeuer was* torne of beastes I brought it not vnto the, but made it good my selfe of my hande vpdeest thou requyre it, whether it was stolen by day or nyght. Moreouer by daye the heate consumed me, and the colde by nyght, and my slepe departed frō myne eyes.

ff

Thus haue I bene. xx. yere in thy house, & serued the* xiiij. yeres for thy .ij. daughters and .vi. yere for thy shepe, & thou hast chaunged my rewarde. x. tymes. And excepte the God of my father, the God of Abraham, & the God whome Jsaac a frayeth, had bene wyth me: surely thou haddest sent me away now al empty. But God beheld my tribulation, and the labour of my handes: and rebuked the yesterdaye.

*Gene. xxix.

Laban answered & sayd vnto Jacob: the daughters are my daughters, & the children are my children, & the shepe are my shepe, & al that thou seest is myne. And what can I do thys day vnto these my doughters, or vnto their childrē which they haue borne? Now therfore come on: let vs make a bond, I and thou togyther, & let it be a witnes betwene the & me. Then toke Jacob a stone and sett it vp an ende, and sayed vnto his brethren, gather stones. And they toke stones, & made an heape, and they ate thet vpō the heape. And Laban called it Jegar Sahadutha, but Jacob called it Gilead.

Then sayed Laban: thys heape be* witnes betwene the & me this day (therfore is it called Gilead) & this token which the Lord (sayd he) be witnesse betwene me and the when we are departed one from another that thou shalt not here my daughters neyther shalt take other wyues vnto them. Here is no man wyth vs: behold God is witnes betwyxt the and me. And Laban sayd moreouer to Jacob: beholde, this heape and this marke which I had set here, betwyxt me, & the: this heape be witnesse: & also this marke that I will not come ouer this heape to the, & thou shalte not come ouer thys heape and marke to do any harme. The God of Abraham, the God of Nahor, & the God of their fathers be Judge betwyxt vs.

gg

Josu. xxiij. f. xxiiij. f.

And Jacob sware by him that his father Jsaac feared. Then Jacob did sacrifice vpō the mounte, and called hys brethren to eate bread. And they ate bread & tarried al nyght in the hyll. And early in the morning Laban rose vp & kyssed hys children and his daughters, & blessed the & departed and went vnto hys

hys place agayne. But Jacob went forth on
his iourney. And the angels of God came
met hym. And when Jacob sawe them, he
said, this is Gods hoost: & called the name
of that same place, Mahanaim.

The notes.

ffeare. a. ffeare is taken for honoure. As afore in Genesis.xx.c.

The.xxxii. Chapter.

¶ The vision of the Angelles. Jacob sendeth
messengers vnto his brother Esau. How he wrest
led with the angell which changed his name
and called him Israell.

A Jacob sent messengers before him
Josu.xxiiij. a to Esau his brother, vnto the lãd
*of Seir, and the feeld of Edom
And he commaunded them saying
ing: see that ye speake after this maner to
my Lord Esau: thy seruaunt Jacob sayeth
thus. I haue sojourned and bene a straunger
with Laban vntil this time, and haue gotē
oxen, asses, and sheepe, menseruauntes & wo-
menseruauntes, & haue sent to shew it my Lord,
that I may finde grace in thy sight. And the
B messengers came againe to Jacob saying:
we came vnto thi brother Esau, & he cōmeth
against the .iiij. hundred men with him.
Then was Jacob greatly afraied, & wiste
not which way to turne him selfe, and deui-
ded the people that was with him, and the
sheepe, oxen, & camels, into .ii. companies, &
said: If Esau come to the one part & smite it
the other maye saue it selfe.

And Jacob said: O god of mi father Abra-
ham, & God of my father Isaac: Lord which
saydest vnto me, returne vnto thy countrye &
C to thy kynred, & I will do all well with the.
I am not worthy of the leaste of all the mer-
cies & truth which thou hast shewed vnto
thy seruaunt. ffor with my .s. staffe came I
ouer this Jordane, & now haue I gotten two
droues. Deliuer me from the hādes of my
brother Esau: for I feare him: least he will
come and smyte the mother with the chil-
dren. Thou saydest that thou wouldest surely
do me good, and wouldest make my seede
as the sande of the sea, which cānot be
numbred for multitude.

D And he taried ther that same nyght, and
toke of that which came to hand a present, vn
to Esau his brother. ij. hundred she goates,
and .xx. he goates. iij. hundred sheepe, and .xx.
rammes: thirtye milch camels with their
colttes. xl. kyne, and .x. bulles. xx. she asses, &
x. foles, and deliuered them into his seruaun-
tes, euery droue by them selues, & said
vnto them, go forth before me & put a space
betwixte euerye droue. And he commaun-
ded the formest saying.

Whē Esau my brother meeteth the & asketh
the saying: whose seruaunte arte thou and
whither goest thou, and whose are these that
go before the: then shalte say, they be thy ser-
E uaūte Jacobs, and are a present sent vnto my
Lorde Esau, and beholde he him selfe com-
meth after vs. And so cōmaunded he the hed,
& eue so the third, & likewise al that followed
the droues saying, of this maner se that ye
speake vnto Esau saying whē ye mete him,
& said moreouer. Behold thy seruaūt Jacob
cometh after vs, for he said. I will pease his
wrath with the present that goth before me, and
afterward I will se him my selfe, so peraduē-
ture he will receiue me to grace. So went
the present before him and he taried all that
nyght in the tent, and rose vp the same nyght
and toke his two wyues, and his two mayde-
dens and his .xi. sonnes, and went ouer the
fourd Jabok. And he toke them and sent the
ouer the ryuer, and sente ouer that he had, &
taried behind him selfe alone.

F And there *wrestled a man with him vn- *Ose.xii.b.
to the breaking of the day. And whē he sawe
that he could not preuayle against him, he
smote him vnder the thye, & the sinewe of
Jacobs thye stroke as he wrestled with him
And he said: let me goo, for the day breaketh.
And he said: I will not lette the go, except
thou blesse me. And he sayd vnto him: what
is thy name? He answered: Jacob. And he
said: thou shalt be called Jacob no more, but
*Israel. ffor thou hast wrestled with God *Ge.xxxv.b
and hast preuayled.

And Jacob asked him saying, tell me thy
name. And he said, wherfore doest thou aske
after my *name? & he blessed him there. And G *Judic. xiij.
Jacob called the name of that place Phenuel
for I haue sene God face. ꝑ. to face, & yet is
my life preserued. And as he went ouer Phe-
nuel the sonne rose vpō him, & he halted vpō
his thye: wherfore the children of Israell eate
not of the sinewe that stroke vnder the thye,
vnto this daye: because that he smote Jacob
vnder the thye in the sinewe that shronke.

The notes.

a. To go with a staffe, is a maner of spea- A staffe.
kynge of the Hebrues, which signifieth no-
thing else but to go simply, barely, and with
out any ryches or strength. As in Mark. vi. b
b. To se God face to face, is to haue a cer- To se God
tayne & sure knowledge of him. As in Ex-
odus.xxxiii.b.

The.xxxiii. Chapter.

¶ Esau and Jacob are agreed, & Jacob came
vnto Sichem.

Jacob lift vp his eyes & sawe his A
brother Esau come, & with him
iiij. hundred men. And he deuided
the children vnto Lea and vnto
Rahell, and vnto the two maydens. And he
put the maydens and their children formest,
& Lea & her children after, & Rahell & Joseph
hindermost. And he went before them & fell
on the ground. vij. times, vntyll he came vn-
to his brother.

Esau came to mete him & embraced him
and fell on his necke & kissed him, and they
wepte. And he lyfte vp his eyes & sawe the
wyues & their children, & said: what are these

which thou there hast: And he sayd they are
B the children which god hath geuen thy seruaunt
Then came the maydens to the, & dyd their
obeysaunce. Lea also & hir children came and
dyd their obeysaunce. And laste of all came
Joseph & Rahel and dyd their obeysaunce.

And he sayed: what meanest thou by all the
droues which I mette. And he answered: to
fynd grace in the syghte of my Lorde. And
Esau sayed: I haue inough my brother, kepe
that thou hast vnto thy selfe. Jacob answered:
Oh naye, but if I haue founde grace in thy
syght, receyue my present of my hande: for
*1.Reg.xix.c I haue sene thy face * as though I had sene
Esdr.xv.d. the face of god: wherfore receiue me to grace
& take my blessinge that I haue brought the,
for god hath geuen it me. And I haue inough
of al thinges. And so he cõpelled him to take
it. And he sayd: let vs take our iourney, and
C goo, and I wyll go in thy company. And he
said vnto him: my lord knoweth that I haue
tender children, ewes, & kine with yong, vn-
der myne hand, which if men shoulde ouer-
driue but one day, the whole flocke would
dye. Let my Lord therfore go before his ser-
uaunte, and I wyl driue fayre and softly, ac-
cordyng as the cattell that goth before me, &
the children be able to endure: vntyll I come
to my Lord vnto Seir.

And Esau said: let me yet leaue some of my
folke with the. And he sayed: what needeth
it: let me find grace in the syght of my Lord.
D So Esau went his waye agayne that same
daye vnto Seyr. And Jacob toke his iourney
toward Sucoth, and built him a house,
and made boothes for his catell: wherof the
name of the place is called Sucoth.

And Jacob came prosperly into the cytye
of Sichē in the Lande of Canaan, after that
he was come frō Mesopotamia, & pytched
before the cytye, & bought a percel of ground
wher he pytched his tent, of the children of
Hemor Sichēs father, for an hundred lābes.
And he made ther an aulter, & there called vp-
on the mighty God of Israel.

The.xxxiii.Chapter.

¶ The rauysshynge of Dina Jacobs daughter
by the men of Sichē. And of the great bloude
shedding done by the sonnes of Jacob.

A IJna & doughter of Lea whiche
she bare to Jacob, went out to se
the doughters of the land. And
Sichem the sonne of Hemor the
Heuite Lorde of the countrey,
a To lie with his wife in Gene.xix.g. Deu.xxii.c. saw hir, and toke hir, and lay with hir, and
forced *hir: and his herte lay vnto Dina the
daughter of Jacob. And he loued that damo-
sell, & spake kyndly vnto hir, and spake vnto
his father Hemor saying, get me this mayden
vnto my wyfe. And Jacob hearde that
he had defiled Dina his daughter, but his
sonnes were with the cattel in the felde, and
therfore he held his peace, vntyl they were
come.

Then Hemor the father of Sichem went
out vnto Jacob, to comen with him. And &
sonnes of Jacob came out of & field as sone
as they heard it, for it greued the, & thei were
not a little wroth because he had wrought
folly in Israel, in that he had lyed vi Jacobs
doughter, which thynge ought not to be
done. And Hemor comened with the saying: B
The soule of my sonne Sichē lōgeth for your
doughter: giue her him to wife, & make ma-
riages vi vs: giue your doughters vnto vs,
& take our doughters vnto you, & dwel with
vs & the land shal be at your pleasure, dwel
& do your busines, & haue your possessions
therein. And Sichem sayed vnto his father
& his brethren: lette me fynde grace in your
eyes, & whatsoeuer ye appoint me, that wyl
I gyue. Axe freely of me both the dowry and
gyftes, & I wyll giue accordynge as ye saye
vnto me, & gyue me the damsel to wyfe.

Then the sonnes of Jacob answered to
Sichē & Hemor his father deceytfullye, be-
cause he had defiled Dina their sister. And
they sayd vnto the, we can not do this thing
that we shoulde gyue our syster to one that
is vncircūcised, for that were a shame vnto
vs. Only in this wyl we consent vnto you:
If ye wyl be as we be, that all the men chil-
dren amonge you be circumcised, then wyll
we gyue our doughter to you & take yours
to vs, & wyl dwell with you & be one people.
But & if ye wyll not herke vnto vs to be cir-
cumcised, then wyll we take oure doughter
and go our waies. And their wordes pleased C
Hemor & Sichem his sonne. And the yonge
mā deferred not but to do the thyng, because
he had a lust to Jacobs doughter: he was al-
so most set by of all that were in his fathers
house. Then Hemor & Sichē wente vnto the
gate of their cyte, & commed with the men
of their city saying: these men are peaceable
with vs, & wyl dwel in the land and do their
occupation therin. And in the lāde is rowme
inoughe for the, let vs take their doughters
to wyues & gyue the ours: only herein wyll
they cōsent vnto vs for to dwel with vs & to
be one people: if all the men childre that are
among vs be circumcised as they are. Their
goodes and their substaunce, & all their cat-
tel are ours, only let vs cōsent vnto the, that
they may dwell with vs.

And vnto Hemor and Sichem his sonne
harkened al that went out at the gate of his
city. And al the men children were circūcised D
whatsoeuer went out at the gates of his city.
And the third day when it was paynfull to
them. ii. two of the sons of Jacob Simeon, &
Leui Dinas brethren, toke either of the his *Gen.xlix.a
*sweord & went into the cite boldly, & slewe Jud.ix.a.
al that was male, and slewe also Hemor and
Sichem his sonne vi the edge of the sweorde,
and toke Dina their syster oute of Sichems
house, and went their way.

Then came the sonnes of Jacob vpon the
dead, & spoyled the city, because they had de-
filed their syster: and toke their shepe, oxen
asses,

alles and what so euer was in the cite, and also in the fyeldes. And all their goodes, all their children, and their wyues toke they captiue and made hauocke of al that was in the houses.

And Jacob sayd to Simeon and Leui: ye haue troubled me and made me stincke vnto the inhabitours of the Lande, both to the Canaanites and also vnto the Pherezites. And I am a fewe in numbre. Wherefore they shal gather the selues togyther against me & slee me, & so shal I and my house be destroied. And they answered: Shold they deale with our sister as with an whore.

The.xxxv.Chapter.

¶ Jacob goeth vp vnto Bethel, & burieth the Images vnder an oke. Debora dieth. Jacob is called Israell. The land of Canaan is promised hym. Rahel dyeth in labour. Ruben lyeth vnder his fathers concubyne. The death of Isaac.

AND God sayd vnto Jacob, aryse & get the vp to Bethel, and dwell there. And make ther an aultare vnto God that appered vnto the when thou fleddest from Esau thy brother. The sayd Jacob vnto hys houshold & to all that were with him, put away the.a.straunge Goddes that are amonge you, and make your selues cleane, and chaunge your garmētes, and let vs arise and go vp to Bethel, that I may make an aultre there vnto God, whyche hearde me in the day of my tribulation and was with me in the waye whyche I wente.

And they gaue vnto Jacob all the straunge Goddes whych were vnder their handes, & al their eareynges which were in their eares, & Jacob hid them vnder an oke at Sichem. And they departed. And the feare of God fell vpō the cities that were rounde about them, that they durste not followe after the sonnes of Jacob. So came Jacob to Lus in the lād of Canaan, otherwise called Bethell, with all the people that was with hym. And he builded there an aultre, and called the place Bethel: bicause that god appeared vnto him there, when he fled from his brother.

*Gen.xxxv.g Then dyed * Debora Rebeccas nourse, & was buryed beneth Bethell vnder an ooke. And the name of it was called the oke of lamentatiō. And God appeared vnto *Jacob *Gen.xxxij.a. againe after he came out of Mesopotamia & blessed him, & sayed vnto him: thy name is Jacob. Notwithstandinge thou shalt be no *Gen.xxxij.f more called *Jacob, but Israell shall be thy name. And so was his name called Israell.

And God sayd vnto hym: I am God almighty, growe & multiplye: for people and a multitude of people shall spryng of the, yea & kinges shal come out of thy loynes. And the lād whych I gaue Abrahā & Isaac wyl I giue vnto the, & vnto thy sede after the wyl I gyue it also. And God departed from him in the place where he talked with hym. And Jacob set vp a marke in the place where he talked with hym: euen a pillour of stone, & poured drynke offeryng thereon, & poured also oyle thereon, & called the name of the place wher God spake with him, Bethel.

And they departed from Bethell, & when he was but a feld breadth frō Ephrath, Rahel begā to trauel. And in trauelynge she was in perell. And as she was in paynes of hyr labour the mydwyfe sayed vnto hir: feare not, for thou shalt haue thys sonne also. L

Then as hyr soule was a departynge, that she *must die, she called his name .a. Ben-Oni. *i.Reg.xiij.b. But his father called him .c. Ben Jamyn. And thus died Rahel & was buried in the way to Ephrath which nowe is called Bethleh. And Jacob sette vp a pillar vpon hir graue, whych is called Rahelles graue pillar vnto this daye. And Israel went thēce & pytched vp his tent beyond the *tower of Eder. And *Mich.iiij.c it chaūced as Israel dwelt in that lāde, that Ruben wēt & laye *with Bilha hys fathers *Ge.xlix.a. concubyne, and it came to Israels eare. The D sonnes of Jacob were .xij. in nūbre. The sonnes of Lea. Ruben Jacobs eldest sonne, and Simeon, Leui, Juda, Issachar, & Zabulon. The sonnes of Rahell: Joseph & Ben Jamin. The sonnes of Bilha Rahels mayde: Dan and Nepthali. The sonnes of Zilpha Leas mayde, Gad and Aser. These are the sonnes of Jacob whyche were borne hym in Mesopotamia.

Then Jacob went vnto Isaac his father to Mamre a principal cite, otherwise called Hebron: where Abraham & Isaac soiourned as straungers. And the dayes of Isaac were an hundred & .lxxx. yeres: & then fell he sycke & dyed, & was .d. put vnto his people beyng olde and full of dayes. And his sonnes Esau and Jacob buried him.

¶ The notes.

a. The scripture calleth all Images and Idols, straunge Gods: bycause the worshyppers of them estemе them as Gods. Straunge Gods.

b. Ben Oni, in hys interpretation. The sonne of my sorrowe. Wherfore Rahell beyng in the extremitie of deathe when she was delyuered of hyr sonne: called hym Ben Oni. Ben Oni.

c. Ben Jamin, that is the sonne of the ryghte hand. And the ryght hand is taken for good fortune. Ben Jamin.

d. To be putte vnto his people. Lyke in Genesis. xxv.a. Put to hys people.

The.xxxvi.Chapter.

¶ The wyues of Esau. Jacob and Esau are ryche. The genealogi of Esau. Esau dwelleth in the hyll of Seir.

THese are the generations of Esau which is called Edō, Esau toke hys wyues of the doughters of Canaā, Ada the doughter of Elō an Hethite, & Aholibama the daughter of Ana, which Ana was the sone of Zibeō an Hevite. And Basmath Ismaels *daughter & sister of Nebaioth. *Ge.xxviij.a And Ada bare vnto Esau Eliphaz: .i.e. Balmath bare Reguel. And Aholibama bare Jeus, Jaelā, & Bohah. These are the sonnes of Esau which were borne hym in the lād of Canaā. A

And Esau toke hys wyues, hys sonnes & daughteres & all the soules of hys house: hys goodes and al hys cattel & al hys substaūce whych he had gott in the lande of Canaan, and wente into a countrey awaye fromme hys brother Jacob: for their * substaūce was so much, that they could not dwel togyther, & that the lāde wherin they were straungers, could not receiue them: because of their cattell. Thus dwelte Esau in the mounte Seir, which Esau is called Edō. These are the generatiōs of Esau father of the Edomites in mounte Seir, & these are the names of Esaus sonnes: * Eliphas the sonne of Ada the wife of Esau, & Reguell the sōne of Basmath the wife of Esau also. And ỳ sonnes of Eliphas were. Themā, Omar, Zepho, Gathā and Kenas. And Thamna was concubine to Eliphas Esaus son, & bare vnto Eliphas Amalech. And these be the sonnes of Ada Esaus wyfe. And these are the sons of Reguel: Nahath, Serah, Samma and Mila: these were the sonnes of Basmath Esaus wyfe. And these were the sonnes of Aholibama Esaus wyfe the daughter of Ana, sonne of Zebeon whyche the bare vnto Esau: Jeus, Jealam, and Koah.

These were dukes of the sonnes of Esau. The chyldren of * Eliphas the fyrst sonne of Esau were these: duke Themā, duke Omar, duke Zepho, duke Kenas, duke Korah, duke Gathā, & duke Amalech: these are ỳ dukes that came of Eliphas in the lande of Edom, & these were the sonnes of Ada. These were the childrē of Reguel Esaus sōne: duke Nahath, duke Serah, duke Samma, duke Mylla. These are the dukes that came of Reguel in the Land of Edom, and these were the sonnes of Basmath Esaus wife. These were ỳ children of Aholibama Esaus wyfe: duke Jeus duke Gathā, duke Korah, these dukes came of Aholibama the doughter of Ana Esaus wyfe. These are the childrē of Esau, & these are the dukes of them: which Esau is called Edom. These are the childrē of Seir the Horite the inhabitours of the Lande: Lothan, Sobal, Zibeon, Ana, Dison, Ezer, & Disan. These are the Dukes of the Horites the chyldren of Seir, in the Lande of Edomme. And the chyldren of Lothan were: Hori and Hemam. And Lothans syster was called Thimnā.

The chyldren of Sobal were these: Alian, Manahath, Ebal, Sepho, & Onam. These were the childrē of Zibeon, Aia & Ana, thys was that Ana ỳ found the mules in the wildernes, as he fed hys father Zibeons asses. The chyldren of Ana were these, Dison, & Aholibama the doughter of Ana. These are the chyldren of Dison, Hemdan, Eshan, Jethrā, & Cheran. The children of Ezer were these, Bilhan, Zeauan, & Akan. The children of Disan were: Hus & Aran. These are the dukes that came of Hori: duke Lothan, duke Sobal, duke Zibeon, duke Ana, duke Dison, duke Ezer, duke Disan. These be the dukes that came of Hori in their dukedoms in the land of Seir. These are ỳ kynges ỳ reigned in the land of Edō before there raygned any kynge amonge the chyldren of Israel, Bela the sonne of Beor raygned in Edomea, & the name of hys city was Dinhaba. And when Bela dyed, Jobab the sonne of Serah oute of Bezara, reigned in his stede. When Jobab was dead, Husam of the lād of Themany reygned in hys stede, And after the death of Husam, Hadad the sonne of Bedad which slew the Madianites in the feyld of ỳ Moabites, reigned in his stead, & the name of hys city was Auith. When Hadad was deade, Samla of Masreka reigned in hys stead. When Samla was deade, Saule of the ryuer Rehoboth reygned in hys stede. When Saul was deade, Baal Hanam the sonne of Achbor reygned in hys stede. And after the deathe of Baal Hanan the sonne of Achbor, Hadad reygned in hys stede, & the name of the city was Pagu. And hys wyues name Mehitabell the doughter of Matred the daughter of Mesahab.

These are the names of the dukes ỳ came of Esau, in ỳ .xij. kyngdoms, places & names: Duke Thimna, duke Alua, duke Jetheth, Duke Aholibama, Duke Ela, duke Pinon, duke Kenas, duke Theman, duke Mibzar, duke Magdiel, duke Jram. These be the dukes of Edomea in their habitations, in the Lande of their possessions. Thys Esau is the father of the Edomites.

The notes.

a. Basmath otherwise called Mahaleth. And so in other places is there diuers names geuen to one person. Basmath.

The.xxxvii. Chapter.

Joseph accuseth his brethren. Joseph dreameth and is hated of of his brethren & is solde to the Ismaelites. Jacob bewayleth Joseph.

AND Jacob dwelt in the Lande wherin his father was a straūger, that is to saye in the Land of Canaan. And these are the generations of Jacob, when Joseph was .xvij. yere olde, he kepte sheepe with hys brethren, and the ladde was with the sonnes of Bilha and of Zelpha hys fathers wyues. And he brought vnto their father an euil saying that was of them. And Israel loued Joseph more then al his childrē because he begate hym in hys olde age, and he made him a cote of many colours.

When hys brethrē sawe that their father loued hym more then all his brethrē, they hated him, & could not speake one lōde worde vnto hym. Moreouer Joseph * dreamed a dreame & told it his brethren: wherfore they hated him yet ỳ more. And he saied vnto them, Here I praye you thys dreame which he I haue dreamed: Beholde we were makynge sheues in the field: & lo, my sheefe arose and stode vpryght, & youres stode rounde aboute

* Ge.xlii.b

and made obeysaunce to my sheffe. Thi sayd
hys brethren vnto hym: what, shalt thou be
our kyng or shalt thou reygne ouer vs? And
they hated him yet the more, because of hys
dreame and of hys wordes.

E And he dreamed yet another dreame & told
it his brethren sayinge: behold, I haue had
one dreame more: me thought the sonne and
the moone and.xi. starres made obeysaunce
to me. And whē he had told it vnto his father
and his brethren, hys father rebuked hym &
sayde vnto him: what meaneth this dreame
which thou hast dreamed: shal I and thy mo
ther and thy brethren come and fall on the
grounde before the? And his brethren hated
him, but his father noted the saying.

His brethren went to kepe their fathers
shepe in Sichem, and Israel sayde vnto Jo-
seph: do not thy brethren kepe in Sichem?
come that I may sende the to thē. And he an-
*1.Mos.46.c swered *here am I. And he sayde vnto hym:
go & see whether it be well with thy brethren
and the shepe, and bringe me worde agayne.
And sent hym out of the vale of Hebron, for
to go to Sichem. And a certayne man founde
hym wandringe out of his way in the felde,
and axed hym what he soughte. And he an-
swered: I seke my brethren, tell me I praye
the where they kepe shepe. And the man said:
they are departed hence, for I herde them say
D let vs goo vnto Dothan. Thus went Jo-
seph after hys brethren, and founde them in
Dothan.

And when they sawe him a farre of before
he came at them, they toke councell agaynst
him, for to slay him, and sayd one to another,
*Mat.xxi.d. Behold thys *dreamer cometh, come nowe
Mar.xii.a and let vs slay hym and caste hym in to some
Luc.xx.c pyt. and let vs saye that some wycked beast
hath deuoured him, and let vs see what hys
dreames wyl come to.

When Ruben herde that, he went about
to rydd hym out of their handes and sayd, let
vs not kyl hym. And Ruben sayde moreouer
*Gen.xlij.b vnto them, shede not his *bloud, but cast hym
in to this pyt that is in the wyldernes, and
layenō handen vpon him: for he wolde haue
rydd hym out of their handes and delyuered
F him to his father agayn.

And as soone as Joseph was come vnto
hys brethren, they stripte hym out of hys
gay coote that was vpon hym, and they toke
hym and caste hym in to a pyt: But the pyt
was emptie and had no water therein. And
they sate them doune to eate bread. And
as they lyft vp their eyen and loked about,
there came a compayne of Ismaelites from
Gilead, and their camels laden with spicery
basme, and myrre, and were goynge doune
into Egypte.

Than sayde Juda to hys brethren, what
auayleth it that we slay oure brother, & kepe
hys bloude secret? come on, let vs *sell hym
*Act.vij.b to the Ismaelites, & let not our handen be de-
F filed vpon him: for he is our brother and our
flesh. And his brethren were content. Than
as the Madianites marchaunt men passed
by, they drewe Joseph out of the pyt & solde
hym vnto the Ismaelites for.xx. peces of syl-
uer. And they brought him into Egypte.

And when Ruben came agayne vnto the
pyt and found not Joseph there, he rent hys
cloothes and went agayne vnto his brethren
saying the lad is not ponder, & whether shall
I go? And they toke Joseps coote and kylled
a goote, & dypped the coote in the bloud. And
they sent that gay coote and caused it to be
brought vnto their father and sayde: Thys G
haue we founde: se, whether it be thy sonnes
coote or no. And he knewe it sayinge: it is my
*Gen.xlvij.f sonnes coote, a wicked beast hath *deuoured
hym, and Joseph is rent in peces. And Jacob
rent hys cloothes, and put sacke cloth about
hys lopnes, and sorowed for hys sonne a
longe season. Than came all hys sonnes and
all hys doughters to comforte him. And he
wold not be comforted, but sayde: I wyll go
doune in to the graue vnto my sonne, mour-
ninge. And thus his father wepte for hym.
*Psal.cxiij.f. And the Madianites *solde hym in Egypte
Sapien.x.c. vnto Putiphar a Lorde of Pharao: & hys
chefe marshall.

The notes.

A. Rentynge of clothes was specially vsed a- To rent clo
mong the Hebrues, when the glorie of God thes.
was contemned. As here, where they feared
god so litle, as to kyl their owne brother.

The.xxxviij. Chapter.

The mariage of Juda. The trespace of Er & Onan and the vengeaunce of God therof came ther vpon. Juda lay by his daughter Thamar. The byrthe of Phares and Zarah.

AND it fortuned at that tyme that
Judas went from his brethren A
& gat him to a man called Hira
of Odollam, & there he sawe
daughter of a man called *Sua *1.Para.ij.a
& Canampte: And he toke her and went in
vnto her. And she conceyued & bare a sonne
and called hys name Er. And she conceyued
agayne and bare a sonne & called him Onan.
And she conceyued the thyrde tyme & bare a
sonne, whom she called Sela: and he was at
Chesyb when she bare him.

And Judas gaue Er hys eldest sonne a
wyfe whose name was Thamar. But thys
Er Judas eldest sonne was a wicked in the
sight of the Lord, wherfore the Lorde slewe
him. Than sayde Judas vnto Onan: goo in
to thy brothers wyfe & marye her, and reyse
vp seed vnto thy brother. And whē Onā per-
ceyued that the seed should not be hys: there-
fore when he went in to hys brothers wyfe,
he spylled it on the ground, because he wolde
not geue seed vnto his brother. And & thyng
which he dyd, displeased the Lorde, where-
fore he slewe hym also. Than sayde Judas
to Thamar hys daughter in lawe: remayne
a wydowe at thy fathers house, tyll Sela my
sonne be growne: for he feared lest he should

F.iij. lose

haue dyed also, as hys brethren dyd. Thus went Thamar & dwelt in hyr fathers house.

And in processe of tyme, the daughter of
L Sua Judas wyfe dyed. Than Judas when he had left mournyng, went vnto hys shepe shearers to Thymnath with his frende Hira of Odollam. And one told Thamar sayinge: beholde, thy father in lawe goth vp to Thymnathe, to *shere hys shepe. And she put hyr
*Gen. xxxi.c
8. Reg. xiij.c. wyddowes garmēts of frō her & couered her wyth a cloake, & disguysed her self: And sat her downe at the entrynge of Enaim which is by the hepe waye syde to Thymnath, for because she sawe that Sela was growne, and she was not geuen vnto hym to wyfe.

D When Juda sawe her, he thought it had bene an whoore, because she had couered her face. And turned to her vnto the waye and sayde, come I praye the, let me lye wyth the, for he knewe not that it was his daughter in lawe. And she sayd what wylt thou geue me for to lye vs me? Than sayde he, I wyl sende the a kydd from the flocke. She answered, Than geue me a pledge tyl thou send it. Thā sayde he, what pledge shall I geue the? And
E she sayde: thy sygnet, thy bracelet, and thy staffe that is in thy hande. And he gaue it her & lay by her, & she was with childe by him. And she gat her vp & went & put her mantell from her, and put on her wyddowes rayment agayn. And Judas sent the kydd by his nephewe of Odollam, for to fetch out his pledge agayn from the wyfes hande. But he found her not. Than asked he the men of the same place sayinge: where is the whoore that sat at Enaim in the waye? And they sayde: there was no whoore here. And he came to Juda agayne sayinge: I can not fynde her, & also the men of the place sayd: that there was no whoore there. And Juda sayde: let her take it to her, lest we be shamed: for I sent the kydd and thou couldest not fynde her.

F And it came to passe that after .iij. monethes, one tolde Juda sayinge: Thamar thy daughter in lawe hath played the whoore, & wyth playnge the whoore is become great vb childe. And Juda sayde: bringe her forth & let her be burnt. And when they brought her forth, she sent to her father in law sayeng: by the man vnto whome these thynges pertayne, am I wyth childe. And sayd also: loke whose are thys seall, bracelet, and staffe. And Juda knewe them sayeng: she is more rygh̄t wes than I, because I gaue her not to Sela my sonne. But he lay with her nomore.

G When tyme was come that she shulde be delyuered, beholde there was two twynnes in her wombe. And as she trauled, the one put out hys hande and the mydwyfe toke & bound a threde therde about it sayenge: thys wyll come oute fyrste. But he plucked hys hande backe agayne, and hys brother came out. And she sayd: wherfore hast thou. b. rent a rent vpon the? and called hym Phares. And afterwarde came oute hys brother that had the rede threde about his hande, whyche was, called Zarah.

☞ The notes.

a. To be wicked in the syght of the lorde is to walche in wickednes, knowyng & the Lorde seeth vs, & yet we wyl not repent. Wycked.

b. Ret a rent, & is, wherfore diddest thou opē the matrice syst or was borne syst. Rent.

¶ The.xxxix. Chapter.

¶ God prosperyth Joseph. & Pharaos wyfe tempteth hym. She is accused and cast in prysō. God hath mercy vpon hym.

IOseph was brought vnto E-
gypte, and Putiphar* a Lorde of Pharaos: & his chefe marshal an Egyptian, bought him of & Jsmachites which brought him thyther. And the Lorde was wyth Joseph, & he was a luckie felowe and continued in the house of his master the Egyptian. And hys mayster sawe that the Lorde was wyth hym, and that the Lorde made all that he dyd prosper in hys hande: Wherfore he founde B grace in his maisters syghte, and serued him. And hys mayster made hym ruelar of hys house, and put al that he had in hys hād. And assoone as he had made him ruelar ouer his house & ouer al that he had, the Lorde blessed this Egyptians house for Joseps sake, and the blessynge of the Lorde was vpon all that he had: both in the house & also in the feldes. And therfore he left all & he had in Josephs hande, & loked vpon nothing that was with him, saue only on the bread which he ate. And Joseph was a* goodly persone and a wel fa- *1. Reg. xvi.c
shioned. And it fortuned after thys, & hys maisters wyfe cast her eyes vpon Joseph & sayd: come lye with me. But he denyed & sayde to her: Beholde, my master wotteth not what he hath in the house vb me, but hath committed all that he hath to my hande. He him selfe is not greater in the house than I, and hath kepte nothyng from me, but only the because thou art hys wyfe. How than can I do thys great wyckednes, for to synne agaynst God? And after thys maner spake she to Joseph daye by day: but he harkened not vnto her, to slepe nexte her, or to be in her company.

And it fortuned about the same season, C
that Joseph entred in to the house, to do hys busynes: & there was none of the housholde by, in the house. And she caught hym by the garment sayng: come slepe wyth me. And he left his garment in her hande & fled and got him out. When she sawe that he had left hys garment in her hande, and was fled out, she called vnto the men of the house, & tolde them sayinge: Se, he hath brought in an Hebrewe vnto vs to do vs shame: for he came in to me, for to haue slept wyth me. But I cryed with a loude voyce. And when he harde, & I lyfte vp my voyce & cryed, he left his garment vb me & fled away and got him out.

And she layed by his garmēt by her, vntil her

her Lord came home. And she told him accor-
D ding to these wordes saying. This Hebrues
seruaunte whiche thou hast brought vnto vs
came in to me to do me shame. But as soone
as I lyft vp my voyce and cryed, he left his
garment with me & fled out. Whē his master
herde ye wordes of his wyfe which she told
him saying: after this maner dyd thy ser-
uaunte to me, he waxed wroth.

Psal. cv.b And he toke Joseph & put him in prison:
euen in the place where the kinges prisoners
lay bounde. And there continued he in pri-
son, but the Lorde was with Joseph & shew-
ed him mercye, & got him fauoure in the
syghte of the keper of the prison which com-
mytted to Josephs handē all the prisoners
that were in the prison house. And what soe-
uer was done there, that dyd he. And the ke-
per of the prison loked vnto nothynge that
was vnder his hande, because the Lorde
was with him, and because that what soe-
uer he dyd, the Lorde made it come luckely
to passe.

¶ The.xl. Chapter.

¶ Joseph expoundeth the dreames of the two prisoners.

A And it chaunced after this, that

the the chefe butlar of the kyng
of Egypte and his chefe baker
had offended their Lorde the
kynge of Egipte. And Pharao
was angrye vp them and put them inwarde
in his chefe marshals house: euen in the pri-
son where Joseph was bound. And the chefe
marshall gaue Joseph a charge with them,
and he serued them. And they continued a
season inwarde.

And they dreamed either of them in one
nyghte: both the butlar and the baker of the
kynge of Egypte which were bounde in the
prison house, either of them his dreame, and
B eche mannes dreame of a sondrye interpreta-
cion. When Joseph came vnto them in the
mornyng, & loked vpon them: beholde, they
were sadd. And he asked them saying: wher-
fore loke ye so sadly to day? They answered
him, we haue dreamed a dreame, & haue no
man to declare it. And Joseph sayd vnto the.
Interpretynge belongeth to God but tell me
yet. And the chefe butlar told his dreame to
Joseph and sayde vnto him. In my dreame
me thought there stode a vyne before me, &
in the vyne were .iii. braunches, and it was
as though it budded, and her blossoms shott
forth: & the grapes there of waxed ripe. And
I had Pharaos cuppe in my hand, and toke
C of the grapes & wronge them into Pharaos
cuppe, & delyuered Pharaos cuppe in to his
hande. And Joseph sayd vnto him, this is the
interpretacio of it. The.iii. braūches are the
dayes: for within thre dayes shall Pharao
lyft vp thyne heade, & restore the vnto thyne
office agayne, and thou shalt delyuer Pha-
raos cuppe in to his hande after the old ma-
ner, euen as thou dydest when thou wast his
butlar. But thynke on me with the, when
thou art in good case, and shewe mercy vnto
me. And make mencion of me to Pharao, &
helpe to bringe me out of this house: for I
was stollen out of the lande of the Hebrues,
& here also haue I done nothing at all where-
fore they should haue put me in to this dun-
geon. Whē the chefe baker sawe that he had
well interpretate it, he sayde vnto Joseph,
me thought also in my dreame, that I had .iii.
whyte basketes on my heade. And in the vp-
permost basket of all maner bakemeates for
Pharao. And the byrdes ate them out of the
basket vpon my head.

Joseph answered and sayde: this is the in-
terpretacio therof. The .iii. basketes are .iii. D
dayes, for this daye .iii. dayes shall Pharao
take thy heade from the, and shall hange the
on a tree, and the byrdes shall eate thy flesshe
from of the.

And it came to passe the thyrde day which
was Pharaos * byrth daye, that he made a *Gen.xl.a
feast vnto all his seruauntes. And he lyfted
vp the head of the chefe buttelar and of the
chefe baker amonge his seruauntes. And re-
stored the chefe buttelar vnto his buttelar-
shippe agayne, and he reched the cuppe in to
Pharaos hande, and hanged the chefe baker
euē as Joseph had interpretated vnto them.
Notwythstandyng the chefe buttelar remem-
bred not Joseph, but forgat him.

¶ The.xli. Chapter.

¶ Pharao dreames are expouded by Joseph. He is made ruler ouer all Egypt. He hath two sonnes, Manasses and Ephraim. The derth beginneth in Egypt.

A And it fortuned at .ii. yeres ende

& Pharao dreamed, & thought
that he stode by a ryuers syde,
and that there came out of the
ryuer .vii. goodly kyne and fa-
tesshed, and fedd in a medowe, and him
thought that .vii. other kyne came vp after
them out of the ryuer euyl fauoured and leane
fleshed and stode by the other vpon & bryncke
of the ryuer. And the euyll fauoured and leane
fleshed kyne ate vp the .vii. wel fauoured and
fat kyne: and he awoke there with. And he
slepte agayne and dreamed the second tyme,
that seuen eares of corne grewe vpon one
stalke ranche and goodly. And & .vii. thynne
eares blasted with the wynde, sprange vp
after them: and that the .vii. thynne eares de-
youred the .vii. ranche and full eares. And
B thā Pharao awaked: & se, here is his dreame.
When the morowe came, his spyrye was
troubled. And he sent and called for all the
sothesayers of Egypte & al the wyse men there-
of, and tolde them his dreame: but there was
none of them that coulde interpretate it vnto
Pharao. Then spake the chefe buttelar vnto
Pharao saying, I do remēbre my faute this
daye. Pharao was angrye vp his seruauntes,
& put me warde in the chefe marshals house
both me & the chefe baker. And we dreamed
both

both of vs in one nyght & ech mānes dreame of a sundrye interpretacion.

And there was with vs a yonge man, an Ebrue borne, seruaunte vnto the chefe marshall. And we told hym, and he declared our dreames to vs accordynge to ether of oure dreames. And as he declared them vnto vs, euen so it came to passe. I was restored to myne office agayn, and he was hanged.

Than Pharao sent & called Joseph. And they made him haste out of *prison. And he *p. I.c.my b
shaued him self and chaunged his rayment, and went in to Pharao. And Pharao sayde vnto Joseph: I haue dreamed a dreame & no man can interpreate it, but I haue herde say of the that as sone as thou hearest a dreame thou dost interpretate it. And Joseph answered Pharao sayng: God shal geue Pharao an answere of peace without me. Pharao sayd vnto Joseph: in my dreame me thought
L I stode by a ryuers syde, and there cam out of the ryuer .vii. fat fleshed and well fauored kyne, and fedde in the meddow. And the. vii. other kyne came vp after them, poore & very euell fauored & leane fleshed: so that I neuer sawe there lyke in all the lande of Egypte in euell fauordnesse. And the .vii. leane and euel fauored kyne eate vp the fyrste .vii. fat kyne. And when they had eaten them vp a man couldo not perceyue that they had eaten the: for they were styll as euyll fauored as they were at the begynnyng. And I awoke. And I sawe agayn in my dreame. vii. eares spryng out of one stalke ful and good, and .vii. other eares wythered, thynne an blasted with wynde, sprynge vp after them. And the thynne eares deuoured the .vii. good eares. And I haue told it vnto the soothsayers, but no man can tell me what it meaneth. Then Joseph sayde vnto Pharao: both Pharaos dreames are one. And God doth shewe Pharao what he is about to do. The seuen good kyne are .vii. yeres: & the seuen good eares are seuen yeres also, and it is but one dreame. Likewyse the seuen thynne and euel fauored kyne that came out after them, are seuen yeres: and the .vii.
D emptye and blasted eares shalbe .vii. yeres of hunger. This is that whiche I sayde vnto Pharao, how god doth shewe Pharao what he is about to do.

Beholde there shal come .vii. yere of great plentyousnes throughe oute all the lande of Egypte. And there shal aryse after them .vii. yeres of hunger. So that all the plentyousnes shalbe forgotten in the lande of Egypt. And the hunger shall consume the lande: so that the plentyousnes shall not be once a sene in the lande by reason of that hunger that shall come after, for it shalbe exceadynge greate. And as concernynge that the dreame was doubled vnto Pharao the seconde tyme, it betokeneth that the thynges is certainly prepared of God, and that God wyll shortye bringe it to passe.

Nowe therfore let Pharao prouyde for a man of vnderstandyng & wysdome, and set him ouer the land of Egypte. And let Pharao make officers ouer the lande, & take vp the fyfte parte of the lande of Egypte in the vii. plentyous yeres & let them gather all the foode of these good yeres that come, and lay vp corne vnder how power of Pharao, how there may be foode in the cytyes, and there let them kepe it: that there maye be foode in stoore in the lande, agaynste the .vii. yeres of hunger whych shal come in the land of Egypte, and that the land perysh not thorow hunger.

And the sayinge pleased Pharao & all his
S seruauntes. Than sayde Pharao vnto hys seruauntes: where shal we fynde soch a man as thys is, that hath the spirite of GOD in hym: wherfore Pharao sayde vnto Joseph: for as moch as God hath shewed the al this, there is no man of vnderstandyng or of wysdome lyke vnto the. Then therfore shalt be *ouer my house, and accordyng to thy worde *Psal. cxiij.b
shall al my people obeye: only in the kynges Actu. vij.b
seate wyll I be aboue the. And he sayde vnto 1. Macha. ij.f
Joseph: beholde, I haue set the ouer all the Daniel.vj.g
lande of Egypte. And he toke of hys ryngre from hys fyngre, and put it vpon Josephs fyngre, and araped him in rayment of byssse, & put a golden chayne about hys necke & set him vpon the best charet that he had saue one. And they cryed before hym. a. Abrech, & that Pharao had made him ruler ouer al the lād of Egypte.

And Pharao sayd vnto Joseph: I am Pha
ff rao, without thy wyll, shall no man lyfte vp ether his hand or foote in al how land of Egypte. And he called Josephs name. b. Zaphnath Paena. And he gaue him to wyfe Aseath the daughter of Putiphar prest of On. Than went Joseph abrode in the lande of Egypte. And he was. xxx. yere olde. c. when he stode before Pharao kyng of Egypte. And thā Joseph departed from Pharao, & went thorow out al the lande of Egypte.

And in the .vii. plentyous yeres they made
gg heapes & gathered vp all the fode of the .vii. plentyous yeres whych were in the lande of Egypte & put it in to the cytyes. And he put the foode of the feldes that grewe rounde about euery cyte: euen in the same. And Joseph layde vp corne in stoore, lyke vnto the sande of the sea in multitude out of measure, vntyll he left nombrynge: for it was with out nombre. And vnto Joseph were borne .ii. sonnes before how yeres of hunger came, which Aseath the doughter of Putiphar prest of On, bare vnto him. And he called the name of the fyrst sonne *Manasse, for God (sayde *Gen.xlvi.c.
he) hath made me forget all my labour and all my fathers household. The seconde called he Ephraim, for God (sayde he) hath caused me to growe in the lande of my trouble.

And when the .vii. yeres of plentyousnes that was in the land of Egypte were ended, than came the .vii. yeres of *derth, accordyng *Act.vij.b
as Joseph had sayd. And the derth was in all

landes:

landes: but in the lande of Egypte was there yet foode. When now all the lande of Egypt began to hunger, than cryed the people to Pharao for breade. And Pharao sayde vnto all Egypte: goo vnto Joseph, and what he sayth to you that doo. And when the deareth was throw out all the lande, Joseph opened all that was in the eyries and solde vnto the Egyptyans. And hunger waxed sore in the lande of Egypte: And all countrees came to Egypte to Joseph for to bye corne: because that the hunger was so sore in all the landes.

¶ The notes.

Abrech. a. Abrech is as much to say as tender father. Or as some wyll bowe the knee.

Zaphnath Paena. b. Zaphnath Paena, are wordes of Egypt, and is as much to say, as a man to whom secrete thynges are opened.

Whence come. &c. c. To stande before Pharao, is to be admitted into the office of Pharao, as in. i. Reg. xvi. d.

¶ The. xlii. Chapter.

¶ Jhosephs brethren come into Egypte to bye corne. And he knoweth them and tryed them. Symeon is put in prysone, the other returne to their father to fetche Benjamyn. Jhos father is lothe to let them go, but at the last he yeldeth it.

1 WHen Jacob sawe that there was corne to be solde in Egypte, he sayd vnto hys sonnes: why are ye negligent: beholde, I haue harde that there is corne to be solde in Egypte. *Gette you thyther and by vs corne from thence, that we maye lyue and not dye. So went Josephs ten brethre downe to bye corne in Egypte, for Beniamyn Josephs brother wolde not Jacob sende with hys other brethren: for he sayde: some misfortune myght happen hym.

*Act. vii. b

And the sonnes of Israel came to bye corne among other that came, for there was derth also in the lande of Canaã. And Joseph was gouernour in the land, and solde corne to all the people of the land. And his brethre came, & fell flat on the grounde before him. When 2 Joseph sawe his brethre, he knewe them: But made straung vnto them, and spake roughly vnto them sayinge: Whence come ye? they sayde: out of the lande of Canaan, to bye vytayle. Joseph knewe his brethern, but they knewe not hym.

*Ge. xxxvii. b And Joseph remembred his *dreames which he dreamed of them, and sayde vnto them: ye are spies, and to se where the lande is weake is youre comynge. And they sayd vnto hym: nay my Lorde: but to bye vytayle thy seruauntes are come. We are all one mans sonnes, & meane truely, and thy seruauntes are no spies. And he sayd vnto them: nay verely, but euen to se where the lande is weake is youre comyng. And they sayde: we thy seruauntes are. xii. brethern, the sonnes of one man in the lande of Canaan. The yongest is yet with oure father, and one, no mã weteth where he is. Joseph sayde vnto them, that is it that I sayde vnto you, that ye are surelye spies. Here by ye shall be proued. For by the lyfe of Pharao, ye shall not go hence, except your yongest brother be come hither. Sende therfore one of you and let him fet your brother, and ye shalbe in prysone in the meane season. And thereby shall youre wordes be proued, whether there be any truethe in you: or els by the lyfe of Pharao, ye are but spies. And he put them in warde thre dayes.

And Joseph sayd vnto them the thyrd daye: D Thys do and lyue, for I feare God. If ye meane no hurte, let one of youre brethern be bounde in the prysone, and go ye and bringe the necessarie foode vnto youre householdes, and bringe youre yongest brother vnto me: that youre wordes maye be beleued, and that ye dye not. And they dyd so.

Then they sayde one to another: we haue verely synned against oure brother, in that we sawe the anguyth of hys soull when he besought vs, & wold not heare: therefore is thys trouble come vpon vs. Ruben answered them sayinge: sayd I not vnto you? ye shulde not *synne against the lad: but ye wolde not here. And nowe verely se, hys *Ge. xxxvii. d bloud is required. They were not awares that Joseph vnderstode them, for he spake vnto them by an interpreter. And he turned from them & wept, and than turned to them E agayn and commened with them, & toke out Symeon from amonge them and bounde hym before their eyes, & commaunded to fyl their sackes with corne, and to put euery mans money in his sacke, and to geue them vitayle to spende by the waye. And so it was done to them. And they laded their asses with the corne and departed thence. And as one of them opened hys sacke, for to geue hys asse prouender in the Inne, he spyed hys money in hys sackes mouth. And he sayde vnto hys brethren: my money is restored me agayne, and is euen in my sackes mouth. Then their hartes fayled them, and were afrayned and sayde one to another: howe cometh it that God dealeth thus with vs. And they came F vnto Jacob their father into the land of Canaan, and tolde hym all that had happened them sayinge. The Lorde of the lande spake roughly to vs, and toke vs for spyes to serche the countre. And we sayde vnto hym: we meane truely and are no spyes. We be. xii. brethern sonnes of oure father, one is away, and the yongest is now with oure father in the lande of Canaan. And the Lorde of the countre sayde vnto vs: here by shal I knowe yf ye meane truely: leaue one of youre brethern here with me, and take foode necessary for youre householdes and get you away, and bringe youre yongest brother vnto me. And thereby shall I knowe that ye are no spyes, but meane truely: so wyll I deliuer you youre brother agayn, and ye shall occupye in the lande.

And as they emptied their sackes, beholde: euery mans bundel of money was in his sacke. And when both they & their father sawe the

bundels

G bundels of money, they were afrayde.

And Jacob their father said vnto the: The haue ye robbed of my children: Joseph is away, and Symeon is awaye, and ye will take Ben Jamin awaye. All these thynges fall vpon me. Ruben answered his father saynge: Slee my two sonnes, yf I bringe him not to the agayn. Delyuer him therfore to my hande, and I will bringe him to the agayne: And he sayde: my sonne shall not go doune with you. ffor his brother is dead, & he is left alone. Moreouer some myschefe myght happen vpon him by the way which ye go. And so shuld. ye bring my gray head with sorowe vnto the graue.

☞ The notes.

To require blonde. a. To require blood at the hãdes of an other is to take vengeaunce of the euill done vnto him: as in Gen. ix. a. Psal. ix. b. Ezech. xx.

To bringe to the graue. b. Here is the graue taken for death. So that, to bring to the graue betokeneth to be the cause of death, as in Ecclesiasti.

¶ The.xliii. Chapter.

¶ Whē Ben Jamin was brought, they returned with gyftes. Symeon is deliuered out of prison. Joseph goeth aside and weepeth. They feast to gether.



AND the derth waxed sore in the lande. And when they had eate vp the corne which they brought out of the lande of Egypt, their father sayde vnto them: go again and by vs a litle food. Than sayd Juda vnto him: the man dyd testifye vnto vs

*Gen. xliij.d. sayinge * take that ye se not my face except your brother be with you. Therfore yf thou wylt sende our brother with vs, we wyl go and bye the food. But yf thou wylt not sende him, we wyl not goo: for the man sayde vnto vs: take that ye see not my face, except your brother be with you. And Israel sayd: wherfore dele ye so cruelly with me, as to tel the man yt ye had yet another brother? And

B they sayde: The man asked vs of our kynred sayinge: is your father yet alyue? haue ye not another brother? And we tolde him according to these wordes. How could we knowe yt he wold bydde vs bringe our brother doune with vs? Than sayd Juda vnto Israel his father: Sende the lad with me, and we will ryse and go, that we maye lyue and not dye: both we, thou and also our children. I will be surety for him, & of my handes requyre him. If I bring him not to the and set him before

*Gen. xliij.g. thyne eyes, * than let me bere the blame for euer. ffor except we had made thys tarying: by thys, we had bene there twyse, and come agayne.

C Than their father Israel sayd vnto them: yf it must nedes be so now thā do thus, take of the best fruites of the lande in your vessels, and bringe the man a present, a quantyte of bawme, and a quantyte of honye, spices and myrre, dates & almondes. And take as much money more with you. And the money that was brought agayne in your sackes, take it agayn with you, peraduenture it was som ouersyghte.

Take also your brother with you, & aryse & go agayn to the man. And God almighty geue you mercy in the syght of the man and send you your other brother and also Ben Jamin, and I wyll be as a man robbed of his children.

Thus toke they the present and twyse so moche more money with them, and Ben Jamin. And rose vp, went doune to Egipte, and presented the selues to Joseph. When Joseph D sawe Ben Jamin with them, he sayde to the ruler of his house: bringe these men home & slay and make redy: for they shal dyne with me at none. And the man dyd as Joseph bad, and brought them in to Josephes house.

Whē they were brought to Josephs house, they were afrayde and sayde: because of the money that came in our sackes mouthes at the fyrst tyme, are we brought, to pyke a quarell with vs and to laye some thynge to our charge to bring vs in bondage and our asses also. Therfore came they to the man yt was E the ruler ouer Josephes house, & commened with him at the doore & sayde.

Syr, we came hyther at the fyrste tyme to bye food, & as we came to an inne and opened our sackes: beholde, euery mannes * money * Gen. xliij.d. was in his sacke with full weyght: But we haue brought it agayne with vs, and other mony haue we brought also in our handes, to bye foode, but we can not tel who put our money in our sackes. And he sayde: be of good chere, feare not: your God and the god of your fathers, hath put you that treasure in your sackes, for: I had your money. And he brought Symeon out to them & led them in to Josephes house, and gaue them water to washe their fete, and gaue their asses prouender: And they made redy their present against Joseph came at none, for they herde say that F they shuld dyne there. When Joseph came home, they brought the present into the house to him, which they had in their handes, and fel flat on the ground befo: him. And he welcomed them courteously sayinge: is your father that olde man which ye tolde me of, in good health? and is he yet alyue? they answered: thy seruaunt our father is in good health and is yet alyue. And they bowed them selues and fel to the ground.

And he lyfte vp his eyes & beheld his brother Ben Jamin his mothers sonne, & sayde: * is this your youngest brother of whome ye sayde vnto me? And sayde: God be mercyful vnto the my sonne. And Joseph made hast (for G * his hert did melt vpō his brother, & sought where to wepe, & entred in to his chambre, for to wepe there. And he washed his face & came out and refrained him self, and bad, set bread on the table.

*Gen. xliij.c.

*3. Reg. iij.a.

And they prepared for him by him selfe, & for them by them selues, & for the Egipcians which

the Egyptians may not eate bread with the Hebrues, for that is an. a. abhominacion vnto the Egyptians. And they sat before hym the eldest according vnto hys age, and the yongest according vnto his youth. And the men maruyled amog themselues. And they brought retwardes vnto them from before hym: but Beniamins parte was fyue tymes so moche as any of theyrs. And they eate and dronke, and were dronke with hym.

☞ The notes.

Abominatiō. a. Here abomination betokeneth a thinge abhorred, as though he should haue sayde. The Egyptians abhorre the eatynge of meate vp an Hebrue.

¶ The. xliii. Chapter.

¶ Joseph accuseth his brother of theft. Juda becommeth suerty for Beniamin.

A AND he commaunded the ruler of his house sayinge: Fyll the vessels sackes with food, as moche as they can carye, and put euery mans money in hys bagge mouth. And put my syluer cuppe in the sackes mouthe of the yongest and his corne money also. And he dyd as Joseph had sayd. And in the mornyng as soone as it was lyght, the men were let go with their asses. And when they were oute of the cyte and not yet farre away, Joseph said vnto his ruler of his house: vp and folowe after the men and ourtake them, and say vnto them: wherfore haue ye rewarded euel for good? is that not the cuppe of which my Lord drynketh, and doth he not prophesye therin? ye haue euel done, that ye haue done.

And he ourtoke them and sayde the same wordes vnto them. And they answered him: B wherfore sayeth my Lord such wordes? God forbyd that thy seruauntes should do so. Beholde, the money whyche we founde in oure sackes mouthes, we brought agayne vnto the, oute of the lande of Canaan: howe then should we steale out of my lordes house, either syluer or golde? with whom soeuer of thy seruauntes it be founde let him dye, and let we, also be my Lordes bondmen. And he sayde: Now therfore accordyng vnto your wordes, he vp whom it is found, shalbe my seruaute: but ye shalbe harmelesse.

And anone euery man toke downe hys sacke to the grounde, and euery man opened C hys sacke. And he serched, and began at the eldest and left at the yongest. And the cuppe was founde in Beniamins sacke. Then they *Ge.xxxiii.f rent their clothes, and laded euery mā hys asse and went agayne vnto the cyte. And Juda and hys brethre came to Josephes house, for he was yet there, and they fell before hym on the grounde. And Joseph sayde vnto them: what dede is this which ye haue done? wyst ye not that soche a man as I. can prophesye?

Then sayde Juda: what shall we saye vnto my Lorde, what shall we speake or what excuse can we make? God hath founde out the wickednesse of thy seruauntes. Beholde, both D we and he vp whom the cuppe is founde, are thy seruauntes. And he answered: God forbyd that I should do so, the man vp whō the cuppe is found, he shalbe my seruaute: but go ye in peace vnto your father.

Then Juda went vnto hym and sayde: Oh my Lorde, let thy seruaunte speake a worde in my Lordes eare, and be not wroth with thy seruaunte: for thou art euen as Pharao. Thy Lord axed hys seruaunte sayinge: haue E ye a father or a brother? And we answered my Lord, *we haue a father that is olde, & a *Ge.xliiii.c. yonge lad which he begat in his age: and the brother of the sayd lad is dead, & he is al that is left of that mother. And his father loueth him. Then sayde my Lorde vnto hys seruauntes bringe hym vnto me, that I maye set myne eyes vpon hym. And we answered my Lorde, that the lad coulde not goo from hys father, for yf he shoulde leaue hys father, he were but a dead man. Then saydest thou vnto thy seruauntes *except youre yongest bro- *Ge.xliii.a. ther come with you, take that ye se my face no more.

And when we came vnto thy seruaunt oure father, we shewed hym what my Lorde had sayde. And when oure father sayde vnto vs, goo agayne and bye vs a lytle fode: we sayde, that we coulde not goo. Neuertheles yf oure yongest brother go with vs then wyll we go, for we maye not se the mannes face except oure yongest brother be with vs. Then F sayde thy seruaunt oure father vnto vs. Ye knowe that my wyfe bare me two sonnes. And the one went out from me and it is sayde of a suerye that he is *torne in peaces of *Ge.xxxvii.g wyld beastes, and I sawe him not sence. If ye shall take thys also awaye from me and some myssortune happen vpon him, *then *Ge.xlii. shall ye bringe my grey head with sorow vnto the graue.

Now therfore when I come to thy seruaūt G my father, yf the lad be not with me: seynge that hys life hāgeth by the ladds life, then as soone as he seeth that the lad is not come, he will dye. So shall we thy seruauntes bringe the grey hedde of thy seruaunt oure father with sorow vnto the graue. For I thy seruaunt became suerye for the lad vnto my father and sayde: * yf I bringe hym not vn- *Ge.xliii.b to the agayne, I will bere the blame all my lyfe longe. Nowe therfore let me thy seruaunt byde here for the lad, and be my Lordes bondman: and let the lad goo home with hys brethren. For howe can I goo vnto my father, and the lad not with me: lest I shulde se the wretchednes that shall come on my father.

☞ The notes. Prophesye.

a. Thys prophesyinge in the suerte that the Egyptians commonlye vsed, and not the effectuoude and certayne foreknowinge of thynges to come, maketh rebukyng

vice by the threatyng of godes wrathful displeasure for the same.

¶ The xlv. Chapter.

¶ Joseph maketh hym selfe knowen vnto his brethren and sendeth for his father.

A Od Joseph coulde no longer refraine before al them that stode about hym, but cõmaunded þ they shuld go all out frõ hym, & that there should be no mã with him, whyle he wtted him selfe vnto his brethren. And he *wepte alowde, so þ the Egpcians & the house of Pharao herd it. And he said vnto his brethren: I am Joseph, doth my father yet lyue? But his brethren coulde not answere him, for they were abashed at hys presence. And Joseph sayd vnto his brethren: come nere to me, and they came nere. And he sayd: *I am Joseph youre brother whom ye solde in to Egypte. And nowe be not greued therwyth, neither let it seme a cruel thynge in youre eyes, þ ye sold me hyther. ffor god dyd send me before you to saue lyfe. *ffor this is the seconde yere of derth in the lande, and fyue mo are behynd in which there shall neither be eatyng nor hervest.

*Gene. xliij.c xliij.g

*Act. vij.b Gen. xxxvij.f

B

*Gen.l.d.

Wherfore god sent me before you to make prouision, þ ye myght continue in the erthe and to saue youre lyues by a greate deliuerance. So nowe it was not ye that sent me hyther, but god: and he hath made me father vnto Pharao and Lorde ouer al his house, & ruler in all the lande of Egypte. Haste you & goo to my father & tell hym, thus sayeth thy sonne Joseph: God hath made me Lord ouer all Egypte. Come downe vnto me, and tarye not. And thou shalt dwell in the lande of Gosan and be by me: both thou and thy children, and thy children's children: and thy shepe, and beastes & all that thou hast. There will I make prouision for the: for there remayne yet .v. yeres of derth, lest thou and thy household and all that thou hast perysh.

C

Beholde, youre eyes do se, and the eyes also of my brother Beniamyn, that I speake to you by mouth. Therfore tell my father of all my honoure wych I haue in Egypt and of all that ye haue sene, and make haste and bringe my father hyther. ¶ And he fell on his brother Beniamynes neche & wepte, and Beniamyn wepte on his neche. Moreouer he kissed all his brethren & wepte vpõ them. And after that, his brethren talked with him. And when the tydinges was come vnto Pharaos house that Josephs brethren were come it pleased Pharao wel & all his seruauntes.

D

And Pharao spake vnto Joseph: saye vnto thy brethren, this do ye: lade youre beastes & get you hence, And when ye be come vnto the lande of Canaan, take youre father and youre households & come vnto me, & I will geue you the best of the land of Egypte, and ye shall eate the fatt of the lande. And commaunded also. This do ye: take charrettes vnto you out of the lande of Egypte, for youre children and for your wyues: and bring your father and come. Also, regarde not youre stuff, for the goodes of al the land of Egypt shalbe youres.

E

And the children of Israel dyd euen so. And Joseph gaue them charettes at the cõmaundement of Pharao, & gaue them vitaple also to spende by the way. And he gaue vnto eche of them chaunge of rayment: but vnto Beniamin he gaue .iij. hundred peces of syluer & .v. chaunge of rayment. And vnto his father he sent after the same maner .x. asses laden with good out of Egypt, & .x. she asses laden with corne, bred and meate: to serue hys father by the waye. So sent he hys brethren awaye, and they departed. And he sayd vnto them: se that ye fal not out by the way.

F

And they departed from Egypt and came in to the land of Canaã vnto Jacob their father, & told him sayinge. Joseph is yet a lyue and is gouerner ouer al the land of Egypte. And Jacobs hert waxed, for he beleued the not. And they tolde him all the wordes of Joseph which he had sayde vnto them. But when he sawe the charettes whyche Joseph had sent to carye hym, then hys spirites reuiued. And Israel sayde. I haue ynough, yf Joseph my sonne be yet alyue: I will go and se hym, yer that I dye.

G

¶ The.xlvi. Chapter.

¶ Jacob with al his household goeth to Joseph in to Egypt. The genealogie of Jacob. Joseph meeteth his father.

I Srael toke his *iourney vp with all the he had, & came vnto Berseba and offred offrynges vnto the God of hys father Isaac. And God sayd vnto Israel in a vision by nyght, & called vnto him: Jacob Jacob. And he answered: here am I. And he sayde: I am the mighty God of thy father, feare not to goo downe in to Egypte. ffor I wyl make of the a great .a. people. I will go downe with the into Egypt, and I will also bring the vp again, & Joseph shal .d. put his hand vpõ thyne eyes. And Jacob rose by frõ Berseba. And the sonnes of Israel carred Jacob their father, & their childrẽ & their wyues in þ charettes which Pharao had sẽt to carie him. And they toke their cattel & the goodes which they had gotte in the land of Canaan, and came in to Egypte: both Jacob & al hys seed with hym, hys sonnes and hys sonnes sonnes vp hym, hys doughters & hys sonnes doughters & all his seed brought he vp him into Egypte.

H *Josu.xxiiij.a Actu. vij.b Esa.lij.a

These are the names of the children of Israel which came into Egypte, both Jacob & his sonnes: *Ruben Jacobs first sonne. The children of Ruben: Hanoch, Pallu, Hezron & Charmi. The children of Symeon: Jemuel, Jamin, Ohad, Jachin, Zohar & Saul a Chananitish woman. The children of *Leui: Gerson, Kahath and Merari. The children of *Juda: Er, Onan, Sela, Pharez

*Exo.i.a and vi.c Num.xxvi.a. i.Para.v.a *i.Para.vi.a *i.Par.iij.a.

Pharez & Zerah, but Er and Onan dyed in the lande of Canaã. The chyldre of Pharez, Hezron & Hamul. The chyldren of Isachar: Tola, Phua, Job and Semron. The chyldre of Zabulon: Sered, Elon & Jaheleel. These be the chyldren of Lea whiche she bare vnto Jacob in Mesopotamia with hys daughter Dina. All these soules of hys sonnes and doughters make.xxx.and.iii.

The childre of Gad: Ziphion, Haggi, Suni, Ezbon, Eri, Arodi and Areli. The chyldre of *Asser: Jemna, Jesua, Jesui, Beria & Serah their sister. And ♄ chyldre of Beria were Heber and Malchiel. These are the chyldren of Silpha whom Laban gaue to Lea hys doughter. And these she bare vnto Jacob in nombre.xvi. soules.

The chyldren of Rahel Jacobs wyfe: Joseph and Beniamin. And vnto Joseph in the lande of Egypte were borne: Manasses and Ephraim whiche *Aseth the daughter of Putiphar preest of On bare vnto hym. The chyldren of* Beniamin: Bela, Becher, Asbel, Gera, Naeman, Ehi, Ros, Mupim, Hupim and Ard. These are the chyldren of Rahel whiche were borne vnto Jacob. xiiii. soules al to gether. The chyldren of Dan: Husim. The chyldren of Nepthali: Jahezrel Guni, Jezer and Sillem. These are ♄ sonnes of Bilha which Laban gaue vnto Rahel his daughter, and she bare these vnto Jacob, all together. vii. soules. Al the* soules that came with Jacob in to Egypte whyche came oute of hys lopns (beside hys sonnes wyues) were al together. lx. and. vi. soules. And the sonnes of Joseph, whiche were borne hym in Egypte were two soules: So that al the soules of the house of Jacob whyche came into Egypte are. lxx.

And he sent Juda before him vnto Joseph that the waye myght be shewed hym vnto Gosan, and they came in to the lande of Gosan. And Joseph made redye his charet and went to mete Israhel hys father vnto Gosan, and presented hym selfe vnto hym, and fell on hys necke and wepte vpon hys necke a good whyle. And Israel sayd vnto Joseph Nowe am I cõtent to dye, inso moch I haue sene the, that thou art yet alyue.

And Joseph sayde vnto hys brethren and vnto hys fathers house: I wyl go and shewe Pharao and tell hym: that my brethren and my fathers house whyche were in the lande of Canaan are come vnto me, and howe they are shepardes (for they were men of catell) and they haue brought their shepe and their oxen and all that they haue with them. If Pharao call you and are you what youre occupacion is, saye: thy seruauntes haue bene occupyed aboute catell, from ye chyldhode vnto thys tyme: both we and oure fathers, that ye maye dwell in the lande of Gosan. For the Egyptyans abhorre all shepardes.

The notes.

a. God made hym a great people, when he so multyplyed hys seed that many nacyons came therof. To make a great people.

b. This puttyng of the hande vpon his eyes, is the beyng present at his death and buriall. As in Tobie the. viii. b. To put hys hãdes on hys eyes.

The.xlvii.Chapter.

Jacob cometh before Pharao, & vnto hym is geuen the lande of Gosan. He sweareth hys sonne for his buryall.

And Joseph went & tolde Pharao and sayde: my father and my bre- A thren, their shepe and their beastes & al that they haue, are come oute of the lande of Canaan and are in the lande of Gosan. And Joseph toke a parte of his bre thren, euen fyue of them, and presented them vnto Pharao. And Pharao sayd vnto his bre thren: what is youre occupacion? And they sayde vnto Pharao: shepardes are thy seruauntes, both we & also oure fathers. They sayd moreouer vnto Pharao: for to* sogeoune in the lande are we come, for thy seruauntes haue no pasture for their shepe so sore is the famesshmẽt in the land of Canaan. Now therfore let thy seruauntes dwell in the lande of Gosan. *Gen.xxiii.a

And Pharao sayd vnto Joseph: thy father B and thy brethren are come vnto the. The land of Egypt is open before the: In ♄ best place of the lande make both thy father & thy brethren dwell: And euen in the lande of Gosan let the dwell. Moreouer yf thou knowe any men of actiuyte amonge them, make them ruelers ouer my catell. And Joseph brought in Jacob his father and set hym before Pharao. And Jacob blessed Pharao, and Pharao axed Jacob, how olde art thou? And Jacob sayd vnto Pharao: the dayes of my. C. pilgrymage are an hundred and. xxx. yeres. Fewe & euell haue the dayes of my lyfe bene, & haue not attayned vnto the yeres of the lyfe of my fathers in the dayes of their pilgremages. And Jacob. b. blessed Pharao and went out, from hym. And Joseph purpared dwellinges for his father and his brethren, & gaue them possessions in the land of Egypte, in the best of the lande: euen in the lande of Ramesse, as Pharao commaunded. And Joseph made prouision for hys father, hys brethren & all hys fathers housholde, as yonge chyldre are fed with bread.

There was no bread in all the lande, for ♄ derth was exceadyng sore: so that the land of Egypt & the land of Canaã, were famesshed by the reason of ♄ derth. And Joseph brought together al the money that was found in that lande of Egypte and of Canaã, for the corne which they bought: & he layde vp the money in Pharaos house. When money fayled in ♄ lande of Egypte & of Canaan, all the Egyptyans came vnto Joseph and sayde: geue vs fastenaunce: wherfore suffrest thou vs to dye before the: for our money is spent. The sayde

D Joseph: bringe your catell, and I will geue you for your catell, yf ye be without money. And they brought their catell vnto Joseph. And he gaue them bread for hosses & sheepe, and oxen and asses: so he fed them with bread for all their catell that yere.

When that yere was ended, they came vnto him the nexte yere and sayde vnto him: we will not hyde it from my Lorde, howe that we haue neither money nor catell for my Lorde: there is no more left for my Lorde, but euen our bodies and our landes. Wherfore letteth thou vs dye before thine eyes, and the lande to go to nought: bye vs and oure landes for bread: and let both vs and our landes be bonde to Pharao. Geue vs seed, that we may lyue and not dye, and that the lande go not to wast.

E And Joseph bought all the land of Egypte for Pharao. For the Egyptians solde euery man his lande because the derth was sore vpon them: and so the lande he came.c. Pharaon. And he appointed the people vnto the cyties, from one syde of Egypte vnto the other: only the land of the Preestes bought he not. For there was an ordinaunce made by Pharao for the * preestes, that they shoulde eate y which was appointed vnto them: wherfore they solde not their landes.

Then Joseph sayde vnto the folke: beholde I haue bought you this daye & youre landes for Pharao. Take there seed, and go sowe the lande. And of the encrease, ye shall geue the fyfte parte vnto Pharao, and .iiij. partes shalbe youre owne, for seed to sowe the felde: and for you, and them of your housholdes, and for youre children, to eate. And they answered: Thou hast saued our lyues. Let vs fynde grace in the syghte of my Lord, and let vs be Pharaos seruauntes. And Joseph made it a lawe ouer the lande of Egypte vnto this daye: that men muste geue Pharao the fyfte parte, excepte the lande of the preestes only, which was not bond vnto Pharao.

And Israel dwelt in Egypte: euen in the countre of Golan. And they had their possessions therin, and they greewe and multiplyed exceadyngly. Moreouer Jacob lyued in the lande of Egypte .xvij. yeres, so that the whole age of Jacob was an hundred & .xlvij. yere.

When the tyme drewe nye, that Israel must dye: he sent for his sonne Joseph and sayde vnto him: If I haue founde grace in thy syghte, put thy hande vnder my * thye & deale mercyfully and truely with me, that thou burye me not in Egypte: but let me lye by my fathers, and carye me out of Egypte, and burye me in their buryall. And he answered: I will do as thou hast sayde. And he sayde * sweare vnto me. And he sware vnto him. And than Israel bowed him vnto the bedes head.

*Gen.xxiv.d

The.xlviii.Chapter.

The notes.

a. The dayes of his pilgremage, was all the tyme that he lyued, as in Job.xiiij.c. and Ptalm. cxviij.c. Pilgremage.

b. In this place, to blesse, is to prayse and geue thankes, as afore in the. xiij. d. and 1.Cor.x.d. To blesse.

c. This name Pharao was a generall name to all the kynges of Egypte, as Abimelech was the common name to all the kynges of the Gentyles. Pharao.

d. Loke in Genes.xxiiij.a. To put his hand vnder his thygh.

The.xlviii.Chapter.

Jacob lieth sycke. He desyreth Ephraim and Manasses for his sonnes and blesseth them.

After these deades, tydynges were brought vnto Joseph, y his father was sycke. And he toke with him his two sonnes, Manasses & Ephraim. Then was it sayde vnto Jacob: beholde, thy sonne Joseph commeth vnto the. And Israel toke his strength vnto him, and sat vp on y bedd, & sayd vnto Joseph: God almyghtie apeared vnto me at * Luz in the land of Canaan, and blessed me, and sayd vnto me: beholde, I wyll make the growe and wyll multiplye the, and wyll make a great * nombre of people of the, and wyll geue this lande vnto the & vnto thy seed after the vnto an euerlastyng possession. Now therfore, thy two sonnes Manasses & Ephraim, which were borne vnto the before I came to the, into Egypte, shalbe myne: euē as Ruben and Symeō shal they be vnto me. And the children which thou getest after thē, shalbe thyne owne: but shalbe called with y names of their brethren in their inheritances. And after I came from Mesopotamia, Rahel * dyed vpō my hand in the land of Canaan, by the waye: when I had but a felden brede to goo vnto Ephrat. And I buried her there in the waye by Ephrat whyche is nowe called Bethlehem. A *Gen.xlvi.A B *Gt.xxxv.c.

And Israhel behelde Josephs sonnes and sayde: what are these? And Joseph sayde vnto his father: they are my sonnes, which god hath geuen me here. And he sayde: bringe them to me, and let me blesse them. And the eyes of Israel were dymme for age, so that he coulde not well see. And he brought them to him, and he kyssed them and embraced them. And Israell sayde vnto Joseph: I had not thought to haue seen thy face, and yet loo, God hath shewed it me and also thy seed. And Joseph toke them awaye from his lappe, and they fell on the grounde before him. C

Then toke Joseph them both: Ephraim in his ryghte hande towarde Israels lefte hand & Manasses in his lefte hande, towarde Israels ryghte hande, and brought the vnto him. And Israel stretched oute his ryghte hande & .a. layd it vpō Ephraims head which was the yonger, and his lyft hande vpon Manasses heed, crossyngе his handes, for

Manas-

Manasses was the elder. And he blessed Joseph saying: God before whome my fathers Abraham and Isaac dyd walke, and the god whyche had fedde me all my lyfe longe vnto thys day, And the angell which hath delyuered me from all euyll, bleesse these ladres: that they may be called after my name, and after my father Abraham and Isaac, and that they may growe & multiplye vpon the erth.

When Joseph sawe that hys father layde his ryght hand vpon the heade of Ephraim, it displeased him. And he lyfte vp his fathers hande, to haue remoued it from Ephraims head vnto Manasses head, and sayde vnto hys father: Not so my father, for this is the eldest. Put thy ryght hande vpon hys head. And hys father wold not: but sayd: I knowe it well my sonne, I knowe it well. He shalbe also a *people & shalbe great. But of a truth hys ponger brother shalbe greater than he, and hys seed shall be full of people. And he blessed the sayinge. In the ensample of these, the Israelites shal bleesse and say: God make thy as Ephraim and as manasses. Thus sett he Ephraim before Manasses.

*Gen. xlvi.a

And Israel sayde vnto Joseph: beholde, I dye. And God shalbe with you & bringe you agayn vnto the land of your fathers. Moreouer I geue vnto the, a portyon of *lande aboue thy brethren, whiche I gat out of the handes of the Amorites with my swerde & with my bowe.

*John. iiij.a.

☞ The notes.

Layed hys handes. a. The puttyng on of handes, was commonly vsed of the Hebrues, when they commended or offered anye thynge to God. As in Leuiticus the syxte.b.

¶ The.xlix.Chapter.

¶ Jacob bleseth al his owne sonnes. Sheweth them what is to come. He appointeth where he wolde buryed, and dyeth.

A

And Jacob called for hys sonnes & sayde: come together, that I may tell you what shall happen you in & last daies. Gather you together and heare ye sonnes of Jacob, & herken vnto Israel youre father.

*Gen. xxix.f

Ruben* thou art myne eldest sonne, my myghte and the begynnyng of my strength, chefe in recouerynge and chefe in power. As vnstable as water mast thou: thou shalt therfore not be the chefest, for thou *wentest vp vnto thy fathers bedd, and than defyledest thou my couche with goyng vp.

*Ge.xxxv.b. 1.Paral.v.a.

The brethren Symeon and Leui, wycked instrumentes are their weapons. In to their secrettes come not my soule, and vnto their congregacio *be my honour not coupled: for in their wrath they slewe a man, and in their selfe wyll they.a. houghed an oxe. Cursed be their wrath for it was stronge, and their fearsnes for it was cruell. I wyll therfore deuyde them in Jacob, & scatter them in Israell.

*Ge.xxxiiij.d.

B

Juda, thy brethren shal prayse the, & thyne hand shalbe in the *necke of thyne enemyes, & thy fathers children shall stoupe vnto the. Juda is a *lyons whelpe, From spoyle my sonne thou art come aye: he layde hym downe and couched hym selfe as a lyon, and as a *lioneesse. Who dare stere hym vp. The .b. scepter shal not departe from Juda, nor a lerar from betweene hys leggs, tyll Silo* come, vnto whome the people shal harke. He shall bynde hys fole vnto the vyne, & hys asses colt vnto the vyne braunche, and shall wash hys garment in wyne and hys mantel in the bloud of grapes. hys eyes are roudier than wyne, & his teeth whyter then mylke.

*1.Paral.b.a *Mich.b.c *Num.xxiiij *Silo, is he that maketh happye.

*Zabulon shal dwell in the haue of & sea and in the poote of shyppes, and shal reache vnto Sydon.

*Josue. xix.a

Jsachar is a stronge asse, he couched hym downe betweene two borders, and sawe that rest was good and the land that it was pleasant, and bowed his shulder to beare, and became a seruaunte vnto tribute. Dan shall .c. iudge his people, as one of the tribes of Israel. Dan shalbe a serpent in the way, and an edder in the path, & byte the horse heles, so that hys ryder shal fal backward. After thy sauynge lore I Lord.

C

Gad, men of warre shal vnuade him. And he shal turne them to flyght.

Of Aser cometh .d. fat breed, and he shal geue pleasures vnto a kynge.

Nephthalim * is a swyft hynde, & geueth goodly wordes. That flourishyng chylde Joseph, that flourishyng chylde and goodly vnto the eye: the daughters ran vpon the wall. The shoters haue enuyed hym and shot vnto hym and hated hym, and yet hys bowe bode fast, & his armes & hys handes were strong, by the handes of the mighty god of Jacob: out of hym shall come an herde man, a stone in Israel. Thy fathers God shall helpe the, & the almyghty shal bleesse the vnto blessynges from heauen aboue, and with blessynges of the water that lieth vnder, & with blessynges of the breastes and of the wombe. The blessynges of thy father were stronge: euen as the blessynges of my elders, after the desyre of the hyest in the worlde, & these blessynges shall fall on the head of Joseph, and on the toppe of the head of hym that was separat from hys brethren.

D

Benjamin is a rauenynge .e. wolfe. In & morowyng he shal deuoure hys praye, and at nyght he shal deuyde his spoyle.

All these are the .xii. tribes of Israel, & this is that whiche their father spake vnto them when he blessed them, euery man with a seuerall blessyng. And he charged them & sayd vnto the: I shalbe put vnto my *people: se & burye me with my fathers, in the cane that is in the felde of Ephron the Hethite, in & double cane & is in the felde before Mare in the lande of Canaan. Which felde Abrahā bought of Ephron the Hethite for a possessyon to burye in. There they buryed Abrahā

*Gen. xlvi.a

and Sara his wyfe, there they buryed Isaac & Rebecca his wyfe. And there I buryed Lea which felde and the caue that is therin, was bought of the chyldren of Heth.

When Jacob had commaunded all that he wold vnto his sonnes, he plucked vp his fete vpon the bedd and dyed, and was *put vnto his people. And Joseph fell vpon his fathers face, & wepte vpon him, and kyssed hym.

*Act. vij.c

¶ The notes.

Houghed an oxe. a. That is, cut the the senowes on the inside of the knee, or as some call it, the hamme, so that he could not go.

Scepter. b. Here is scepter taken for powre royall or dignitie. Here is also prophesyed the comyng of Christ, as in Esay. xi.a.

Judge hys people. c. To iudge the people, is to rule & gouerne them, as in Exod. xviij.d.

Flat bread. d. That is plentyousnes of the earthe as encrese of corne and other &c. Therwyth shall feede kynges and all the men of the earth. As in.ii. Esdras.xi.e.

Wouldst. e. In this place, wouldst is taken in the good sence, and signifyeth a feruent preachar of goddes worde, as was Paule in whome this text was verified.

¶ The.l. Chapter.

Jacob is buryed. Joseph forgeueth hys brethren. The intreye that they dyd to hym. And he dyeth.

AND Joseph commaunded his seruauntes that were Physicions, to embawme his father, and the Physicions embawmed Israel. xl. daies longe, for so long doth the embawmyng last & the Egyptians bewepte him. lxx. dayes.

And when the dayes of wepyng were ended, Joseph spake vnto the house of Pharao saying. If I haue founde fauoure in youre eyes, speake vnto Pharao and tell him, how that my father made me sweare and sayd: lo, I dye, se that thou * burye me in my graue which I haue made me in the lande of Canaan. Now therfore let me go and burye my father, and than wyll I come agayne. And Pharao sayd, goo and bury thy father, according as he made the sweare.

*Gen.xlvij.g

And Joseph went vp to bury his father, and with him went al the seruauntes of Pharao that were the elders of his house, and al the elders of Egypte, and al the house of Joseph and hys brethren & hys fathers house: only their chyldren and their shepe and their cattell lefte they behynde them in the land of Gesan. And there went wyth hym also Charettes and horsemen: so that they were an exceadyng great company.

And when they came to the felde of Atad beyonde Jordane, there they made great & exceadyng sore lamentacio. And he *mourned for his father. vij. daies. When & enhabiters of the land of the Cananytes sawe the mourenyng in the feld of Atad, they sayd: this is a greate mourenynge whiche the Egyptians make. Wherfore the name of & place is called Abel mizraim, which place lyeth beyond Jordane. And his sonnes dyd vnto him according as he had commaunded them.

*Gen.l.b

And his sonnes carryed him in to the *land of Canaan & buryed him in the double caue which Abraham had *bought wyth the felde to be a place to burye in, of Ephron the Hethite before Mamre. And Joseph returned to Egypte agayne and hys brethren, and all that went vp wyth hym to burye hys father, allone as he had buryed hym.

*Act. vij.b

*Gen.xxiij.d

When Josephs brethren sawe that their father was deade, they sayd: Joseph myghte fortune to hate vs and * reward vs agayne al the euel which we did vnto him. They did therfore a cõmaundemẽt vnto Joseph saying: thy father charged vs before his dethe saying. This wyle say vnto Joseph, forgeue I pray the the trespace of thy brethren & their synne for they rewarded the euell. Nowe therfore we pray the, forgeue the trespace of the seruauntes of thy fathers God. And Joseph wepte when they spake vnto him.

*Gen.xlv.b.

And his brethren came and fell before hym and sayd: beholde we be thy seruauntes. And Joseph sayde vnto them * feare not, for am not I vnder god? Ye thoughte euel vnto me, but God turned it vnto good to bryng to passe, as it is thys daye, euen to saue moche people a lyue. Feare not therfore, for I wyll care for you and for youre chyldren, and he spake kyndly vnto them.

Joseph dwelt in Egypte and hys fathers house also, and lyued an hundred and.x. yere. And Joseph sawe * Ephraims chyldren, euē vnto the thyrde generacion. And vnto Machir the sonne of Manasses were chyldren borne, and sat on Josephes knees.

*Tobi.xiij.a Job.xlij.d Psa.cxxvij.a.

And Joseph sayd vnto his brethre: I dye. And God wyll surelye.a. visyte you & bryng you out of thys lande, vnto the lande whych he sware vnto Abraham, Isaac and Jacob. And Joseph toke an oth of the chyldren of Israel and sayd: God wyll not fayle but vysyte you: se therfore that ye carry my * bones hence. And so Joseph dyed, when he was an hundred.x. yere olde. And they embawmed him & put him in a chest in Egypte.

*Heb.xi.d Exod.xiij.d Josu.xxiiij.g.

¶ The notes.

a. God visiteth his people two wayes. One is when he plagyth the for their wickednes, causyng them therby to acknowledge the same & to crye vnto him for mercy. The other is, whē he delyuereth them from any bonde of myserie or oppression, and so vysyted he the Israelytes when he brought them out of Egypt. Co vysit.

¶ The ende of the fyrste boke of Moses.

¶ The pzologe to the secõd boke of Moyse

ten called Exodus.



F the pzologe to the fyzst boke of Moyses called Genesis, maye stere them vnderstande the boke to be: cause they fulfil in thys boke also, & in all other bokes of the scripture. Cleane vnto the ende and playne wzoge, and subscribe: they fulfil to fourthe vnto the vnderstandinge of all that is described therein, and the true sense of all maner of speakinges of the scripture, of prouerbes, similitudes, & hyddeth speache, wherof ¶ entreated in the boke of the obedience, and brygure of lyberte allegozies.

And note euerye thynge earnestlye, as thynges pertayninge vnto thyne owne herte and soule.

For as God dyd hym selfe vnto them of the olde testamente: so shal he vnto the worlde end vnto all him selfe vnto be, wherin hone recorded hys holye scripture, and the testamente of hys sonne Jesus. So God doeth all thynges here for them that beleue hys promyses, and harken vnto hys commaundementes, and walke after the same cleane vnto him, and walke with hym: so shall he do for vs, if we receyue the worthes of Christe with a stronge fayeth, and embrace posterity folowyng hys steppes. And on the other syde, as they that fell from the promyses of God thorowe vnbelefe, and from his lawes and ordinances, thorowe mysgouernaunce of their owne lustes, were forsaken of God, and so perished: euen so shall we as manye as do lyke wyse, & as many as marke with the doctrine of Christe, and make a cloke of it to lyue fleshly and to folowe our lustes.

Note thereto howe God is founde true at the laste, and how when all is past remedy and brought into desperacion: then fulfilleth he his promises, and that by an obiecte and a cause aboue, a dyspised and a refused person, yea, and by a way impossible to brynge.

The cause of all captiuitie of Goddes people is thys, The worlde euer loueth them for they fayeth & trust wherein they haue all God: but in vayne, yll they fall from the fayeth of the promyse, and loue of the lawe and ordinances of God, and put they trust in helpe: des of they owne fyndinge, and lyue accordyng ther as they owne lust and pleasure wythoute regarde of God, as respecte of they neighboure. Then God forsaketh vs, and sendeth vs into captiuitie, for our vnthankfulnesse of his name, & dyspytynge of our neighboure. But the worlde perseuereth so for euer fayeth in Christe onelye (as the people nowe dayes) and not for our lyues (as the people in the wylderneis) and therfore trusteth. For in hys kyngedome shall neyther quyetnes and worth lyuynge, and neyther a preacher do wherefore abhominacion there here vsed: but God perseuereth so, brynge we about hys holy testament, and hys ende what we knowe the truth we folowe it not.

Note also the mysgouernaunce of the kynge, howe he playeth with hys ministers, & punisheth them, and fyzsyth them by a lawe: and a lyttle, & beleeueth not hys people in no wyse that knoth the patience of hys electe, and also the worldely wit and wyly policye of the wicked, wherewith they do fyghte against God, myght appeare.

Marke the longe sufferynge and soft pacience of Moyses, and howe he taught the people and in euer betweene the wyll of God & them, and to ernest to lyue and dye wyth them, and to by put vnto of the boke that God had wzytten for they sakes (as Paule saythe) for our learninge. Exo. xx. and howe he taketh his owne wyfe and chyldren patiently, and neuer an regarde hym selfe. And make not Moyses a figure of Christe to Rachelite: but an exaumple vnto all Pzoyses, and to all that are in authozyte, howe to rule vnto Goddes pleasure, and vnto they owne profite. For there is not a perfecter lyfe in thys worlde, both to the honoure of God, and profite of hys congregacion, nor yet a greater crosse, then to rule christendome. Both of Aaron also, for that thou make no figure of Christe, wzyght he come vnto hys sacrifisynge: but an exaumple vnto all gouernoze of Gods worde, that they abhoz nothynge vnto Goddes worde, ny take aught therfro.

Note also, howe God sendeth hys promyse to the people, and Moyses confyzmeth it with myracles, and the people beleue. But when temptacion commeth, they fall into vnbelefe, and fyrst byde Gods wzonge. When that God that all be not chyldren that wyll be so called, and that the cruell rzeede the true seede the sayeth, yea of the cruell were not, Christe shoulde haue disciples nowe. Wherein also thou seest, what an excellente gyfte of God true fayeth is, and impossible to be had wythoute the spirite of God. For it is about all naturall powers that a man in tyme of temptacion when God seemeth hym, shoulde beleue then vnbelefe, how that God loueth him, and caredh for him, and harde prepareth all good thynges for hym, and that, that happeneth in an earnest that God hath electe and chosen hym.

Note howe oft Moyses fyzyeth them vp to beleue and truste in God, puttynge them in remembraunce alwaye in tyme of temptacion, of the myracles and wonders that God hathe wzought before tyme in they captyuite. Beware diligently also forbiddeth he al that myght the hyndre they hartes from God, to put ought to Gods wozd, to take ought from it, commaundynge to do that onely that is right in the sight of the Lord, that they should make no maner is mage, to bowe downe before them, that they shoulde make none ymitacion of brasse stone, for store of Images, to be the heathen Pzoteccion, and to destroye they Aulters, and not bowne they selues vnto they worshippes, and that they shoulde not take the Daughters of them vnto they Sonnes, nor geue they daughters to the sonnes of the, and that when seuerye moneth any of them to worshippe false Goddes, howsoeuer often of dayes he were, they make a cesse vnto, & brynge him to death, yea, and wherefore they hearde of mose, woman, or chyld, that worshipped false Goddes, they shoulde slea them, and destroye the citye selfe, and not bynde it agayne, and all bycause they shoulde worshipp nothyng but God, nor putte confidence in any thynge, saue in hys worde.

Yea, and howe warneth he to beware of vnthankfulnesse, couetousnesse, vnmercifulnesse, and all craftes of the deuyll, and of hys wayes, forbyddynge, and of wordes here to beware thynge the worlde, and that they shoulde fashe make fayre to lyue.

Then wrote he wyghty fayre, they will a wonderfull. What shyne? God wyll that we care not to knowe what shall come, the wyll haue vs to care onelye to hope hys commaunde mentes, and to commyt all chaunces vnto him, for hath power enough to care for vs, and to hope to frame all well. All thynges are in his hande, he can remedye all thynges, and wyll for his truethe sake. If we hope hym. In hys promyses onely wyll he haue vs

be trust, and ther rest and to seke no further.

Howe also doeth he provoke them to love, ever rehersyng the benefites of god done to the afore, and the godly promises þ were to come? And howe goodly lawes of love geveth he, to helpe one an other, and that a man should not hate his neyghbour in his herte, but love him as hym selfe. Leuiticus. xix. And what a charge geveth he in every place, ever þ poor and nedie ever the stranger, fatherlesse and widowes? And when he dehorteth them from wrongs, he reherseth with all, the benefytes of god done to them at there nede, that they myght be a cause of the lesse ware in god to shewe mercye of their love unto their neyghbours as they nede.

Also there is no lawe so symple in appearance throughout the fyve bokes of Moyses, but that there is a greate reason of the making therof, if a man searche diligently. As that a mann is forbydde to seithe a kydde in his mothers mylke, moveth he unto compassion, and to be pitifull. So doeth also that a mann should not offre the fyve dayes and the yong both in one daye. Leuiticus. xxii. For it myght seme a cruell thynge, in as much as the mothers mylke is as it were his bloude, wherfore God will not have him fedde therwith: but wil have a man shewe curtesye, upon the very beastes. So in an other place he commaundeth that we muzell not the oxe that treadeth out þ corne (whyche mance of thesthynge is ded in holie scripture) and that because we should muche rather to be liberall and kynde unto men that do us service. O happye God wouldes have none such wanton mercy ded among his people. For the kydd of it selfe is nourishyng: and the bootes mylke is restaurative, and both together myght be to tranche, and therfore forbidden, or some other lyke cause ther was.

Of the ceremonies, sacrifices, and tabernacle, with all his glory and pompe, understond that they were not permitted onelye, but also commaunded of God, to lead the people in the shadowe of Moyses and myghte of the olde testament, untyll the lyght of Christe and day of the newe testament were come. As children are ledde in the phantasyes of youth untyl the discretion of mans age be come upon them. And all was done to kepe them from Idolatry.

The tabernacle was ordeyned to the entent they myght have a place appointed them to do their sacrifices openly in the syght of the people, and namelye the priestes whyche wayted therin: that it myght be seme that they did all thynges accordinge to Goddes worde, and not after the Idolatrye of their owne imagination. And the costlynesse of the Tabernacle, and the beautye also, pertayninge therunto, that they should see nothynge amonge the heathen, but that they should se thynges more beautyfull at home, because they should not be moved to folowe them.

And in lyke maner, the byuersle fashions of sacrifices and ceremonies was to occupy their myndes, that they should have no lust to folowe the heathen: and the multitude of them was, that they should have so muche to do in keepynge them, that they should have no leasure to imagyne other of their owne: and that gods worde might be by us at that they did, that they myghte have their faythe grounde in God, whyche he can not have that followeth eyther his owne inventions, or traditions of menne makynge without Goddes worde.

Finally, God hath vi. Testamentes: the olde and the newe. The olde testament is thole temporall promises whyche God made the children of Israell of a good Lande, and that he would defende them, and of wealth and prosperitie, and of temporall bleasynges, of which thou readest over all the lawes of Moyses, but

namely. Leuiticus. xxvi. and Deuter. xxviii. and the curysynge of all threatenynges and curses of whyche thou readest lykewyse every where, but specially in the two bokes above rehersed, and the curysynge of all punishment ordeyned for the transgressours of the law.

And the olde testament was builte altogether upon the keepyng of the lawe and ceremonies, and was the rewarde of keepynge them in thys lyfe onelye, and reached no farther then thys lyfe and thys worlde. So thou readest Leuiticus. xviii. A man that doeth them shal lyve therein, whyche texte Paule rehearseth. Ro. x. and Galathyans. iii. That is, he that keepith them, shall have his lyfe glorious, accordynge to all the promises and blessynges of the lawe, and shall swerde both all temporall punyshementes of the lawe, and all the threatenynges and cursynges also. For neyther the lawe cureth of the ten commaundementes, nor yet the ceremonies, sattisfied in the best before God, or purified unto the lyfe to come. In so muche that Moyses at his death, even fourtye yeres after the lawe and ceremonies were geven complayneth sayinge. God hath not geven you an herte to understande, nor eyen to see, nor eares to heare unto this daye. So who should have sayed. God hath geven you ceremonies, but ye knowe not the use of them, and hath geve you a lawe, but God hathe not wrytten it in youre hertes.

Wherefore seeyth the lawe then, if it geve no power to do the lawe? Paul answereth the, that it was geven to vexe synne onely, and to make it appeare. So a cotesie is layed unto an olde coze, not to heale it, but to styrre it up, and make the disease ryse, that a man myghte feele in what iopardye he is, and howe nyghe death and not aware, and to make aware unto the healynge plaster.

Even so, sayeth Paule. Gala. iii. The lawe was geven because of transgression, that is to make the synne arise, that it myght be sene, untyll the seede came unto whome it was promised, that is to saye, untyll the children of sayeth came, or untyll Christe that seede in whom God promised Abraham, that all nations of the worlde should be blessed, came.

That is, the lawe was geven to vexe synne, death, damnation, and curse, and to bynde us to Christe, in whom forgyvenesse, lyfe, sattisfying and blessynges were promised, that we myght se so greate love of God to us wardes in Christ that we hence forth ourre come with kyndnes, myght love again, and of love kepe the commaundementes.

Nowe that goeth about to quiet his conscience, and to sattisfy hym selfe with the lawe doeth but heale his woundes with treating cotesie. And he that goeth about to purchase grace with ceremonies doeth but sucke the alepole to quenche his thyrste, in as muche as the ceremonies were not geven to sattisfie the lawe, but to signifie the sattisfying, and forgyvenes that is in Christes bloude.

Of the ceremonies that they sattisfye not, thou readest Hebrues. x. It is impossible that synne should be done awaye with the bloude of oxen, and goates. And of the lawe thou readest Gala. iii. If there had bene a lawe geven that could have quickened or geven lyfe: then had ryghteousnesse or sattisfyinge come by the lawe in deede. Now the lawe not onely quickeneth not the herte, but also woundeth it with sharpenes of synne, y multiplyeth death and damnacion unto hym. Ro. vii. So that he must nedes dye and be dampned, except he fynde another remedye. So farre it is of that he is sattisfied or holpen by the lawe.

The newe testamente is thole curtesyinges promises whyche are made us in Christe the

Lorde

Lorde thoȝwe outt all the ſcripture. And that Teſtament is buylte on fayeth, and not on woȝckes.

For it is not ſayed of that Teſtamente. He that woȝcketh ſhall lyue: but he that beleueth ſhall lyue. As thou readeſt. John. iii. God ſo loued the woȝlde, that he gaue hys onely begotten ſonne, that none that beleue in hym ſhould perysshe, but haue lyfe euerlaſtynge.

And when thys teſtament is preached and beleued, the ſpirite entereth the herte, quyckeneth it, and geueth it lyfe, ſatisfieth hyt. The ſpirite alſo maketh the lawe a lyuelye thynge in the herte, ſo that a manne byndeth hymſelfe good woȝckes of hys owne accorde wyth oute compulſion of the lawe, without feare of threatenynges, or curſynges: yea, and wythout all maner reſpecte of loue vnto anye temporall pleaſure, but of the verye power of the ſpirite, receyued thoȝwe fayeth, as thou readeſt. John i. He gaue the power to be the ſonnes of God, to that they beleued on hys name.

And of that power they woȝcke, ſo that he whyche hathe the ſpirite of Chriſt, is nowe no more a chylde: he neyther learneth nay woȝcketh any longer for paine of the rodde, or for feare of bugges or pleaſure of apples, but doeth all thinges of hys owne courage. As Chriſte ſayeth John. vii. He that beleueth on me, ſhal haue riuers of liuynge waters flowynge oute of hys bealy. That is al good woȝckes, and al ſpyrte of grace ſpryngе out of hym naturallye, and by theyr owne accorde. Euen as nedeſt not to wyſſe good woȝckes out of hym, as a manne woulde wryngе wynne oute of crabbes. Naye they flowe naturally oute of hym, as ſpryngeſ oute of rooſes.

The newe Teſtament was euer euen frome the begynnynge of the woȝlde. For there were alwayes promiſes of Chriſte to come, by fayeth in whyche promiſes, the elects were then iuſtified inwardelye before God, as gute wardelye before the woȝlde, by kepynge of the lawe and ceremonies.

And in concluſion, as thou feeſt bleſſynges or curſynges folowe the breakynge or kepynge of the lawe of Moyſes: euen ſo naturallye do the bleſſynges or curſynges folowe the breakynge or kepynge of the lawe of nature, oute of whyche hyngе all our temporall lotteȝ. For that when the people kepe the temporall lawes of theyr Lande, temporall proſperite, and all maner of ſuche temporall bleſſynges as thou readeſt of in Moyſes, do accompany them and fal doȝn vpon them. And contrarywyſe, when they hyrne vnpunyſhed, and when the rulers haue no reſpecte vnto equitie or iuſtice, then God ſendeth hys curſſe amonge them, as hunger, dearth, moreyn, hanninge, peſtilence, woȝry oppreſſion, wyth ſtraunge and wonderfull deſtruccio, and newe kyndes of miſchiefes and euyll luckes.

If anye manne aſke me, ſyrynge that fayeth iuſtifieth me why I woȝcke? I anſwere. Loue compelleth me. For as longe as my ſoule feleth what loue God hath ſhewed me in Chriſte: I can not but loue God againe, and hys wyl and commaundementes, and of loue woȝcke them, nor can they ſeme harde vnto me. I thynke not my ſelfe better for my woȝkynge, nay I ſe heauen not an higher place in heauen beſauſe of it. For a chriſtian woȝcketh to make hys brother perfecter, and not to ſeke an hygher place in heauen. I compare not my lyfe vnto him that woȝcketh not. Nay, he that woȝcketh not to daye, ſhall haue great to turne and to woȝcke to moȝrowe, and in the meane tyme, I pyne hym and prayе for hym. If I had wyſſe ght the wyll of God thyſe thouſande yeres, and an other had wrought the wyl of the deuel an longe, I thynk hy ſyrynge and he as well wyſſynge to ſuffer wyth Chriſte as I: he hath thys daye ouer taken me, and is as farre come as I, and ſhall haue as muche reward as I, and I enuye hym not but reioyce muche of al, as of lyke treaſure founde.

For if I be of God, I haue thyſe thouſande yeares ſuffered to wynne hym for to come and praiſe the name of God wyth me. Thyſe thouſand yeres, I haue prayed, ſoȝowed, longed, fyghte, and ſought for that whyche I haue thys daye founde, and therfore reioyce with al my myghte, and praiſe God for hys Grace and mercye.

¶ The seconde booke of Moises called Exodus.

The first Chapter.

¶ The children of Jacob are numbred. The newe Pharao oppresseth them. The acte of the godly midwyues.

*Ge.xlvi.b. A



Hese are ye names of the *children of Israel, which came to Egypte with Jacob, euery man with hys household: Ruben, Simeon, Leui, Juda, Isachar, Zabulon, Beniamyn, Dan, Nepthali, Gad, and Aser. All these soules that came out of the lopnes of Jacob were lxx. and Joseph was in Egypte all ready.

When Joseph was deade and all hys brethren, and all that generation: the children of Israell grewe, encreased multiplied, & waxed exceadyng myghtye: so that the land *Act.vii.c Psal.cvii.c was full of them.

B Then there rose vp a newe kyng in Egipt whyche knewe not Josephe. And he sayed vnto hys folke: beholde, the people of the children of Israell are moo and mightyer then wee. Come on, lette vs playe wyselye with them: least they multiplye, and then (if there chaunce anye warre) they ioyne themselues vnto ours, enmyes and fyghte against vs, and so gette them oute of the Lande.

And he sette taskemasters ouer them, to kepe them vnder with burthens. And they buylte vnto Pharao treasure cytyes: Phyton, and Ramises. But the more they vexed them, the more they multiplyed and grewe: so that they abhorred the children of Israell. And the Egyptians helde the children of Israell in bondage withoute mercye, and made their lyues byter vnto them, with cruell laboure in clay and bryche, and all maner woorke in the fyelde, and in all maner of seruice, wherin they caused them to woorke cruellye.

And the kynge of Egypte sayed vnto the midwyues of the Ebrues women, of which the ones name was Sephora, and the other Phua: when ye do the office of a midwyfe to the women of the Hebrues, and se in the bedde tyme that it is a boye, kyll it. But if it D be a mayde, lette it lyue. Notwythstanding the midwyues feared God, and dyd not as the kynge of Egypt commaunded them: but saued the men children.

Then the kynge of Egypte called for the midwiues and sayd vnto them: why haue ye

delt on this maner and haue saued the men children? And the midwiues answerd Pharao, that the Hebrues women were not as the women of Egypte: but were sturdy women, and were delyuered per the midwyues came at them. And God therfore dealte wel vnto the midwyues. And the people multiplyed and waxed very mighty. And because the midwyues feared God, he .a. made them houses.

Then Pharao charged all his people saying All the men children that are borne, cast into the ryuer, and saue the mayd children alyue.

¶ The notes.

God made the midwyues houses, that is, To make them he encreased and multiplied them, and made houses, householdes of them, geuynge them both bull andes and children. As in Ge.xli.a.

The second Chapter.

¶ Moyses is borne, cast into the flagges. He is taken vp of Pharaos daughter. He killeth the Egyptian. He fleeth, marieth a wife. The Israelites crye vnto the Lorde.

A Nd there went a man *of the house of Leui. And take a daughter of Leui. And the wife conceaued and bare a sonne. And when she saw that it was a proper childe, she hyd him three monethes longe. *Exodi.vi.c Ps.xxiii.b.

And when she could no longer hyde him she take a basket of bulrydes, & dawbed it with slyme & pytch, & laied the child therin, & put it in the flagges by the ryuers brinke. And his sister stode a farre of, to wete what wold come of it. * And the daughter of Pharao came downe the ryuer to wash her selfe & her maydes walked a long by ye ryuers side. And whe she saw the basket amog the flagges, she sent one of her maydes & caused it to be fet. And when she had opened it she sawe the child, & behold, the babe wept. And she had compassion on it: & sayed it is one of the Ebrues children. Then sayd his sister vnto Pharaos daughter: shall I go and call vnto the a nurse of the Ebrues wome, to nurse the child? And the mayd ranne & called the childs mother. Then Pharaos daughter sayd vnto her: take this childe awaye and nurse it for me, & I wil reward the for thy laboure. And the woman take the childe, and nursed it vp. *Ia.xlvii.a. Act.vii.c Hebr.xi.

And when the childe was growen, she brought it vnto Pharaos daughter, and it was made her son, & she called it .a. Moses, because (said she) I toke him oute of the water. And it happened in those daies whe Moses was waxe great, that he went out vnto his brethren and loked on their burdens, & spyed an Egiptian smytynge one of his brethren an Ebrue. And he loked round about and when he sawe that there was no man by, he .b. slewe the Egyptian and hyd him in the sond. And he went oute an other daye: & behold, two Hebrues stroue togyther. And he sayd vnto him that did the wrong: wherfore smytest thou thyne neyghbour? And he

answered: who hathe made the a ruler or a
iudge ouer vs? intendest thou to kyll me, as
E thou kylledst the Egyptian? Then Moyses
feared and sayed: of a surete the thynge is
knowen. And Pharao hearde of it and went
about to slea Moyses: but he fled frō Pha-
rao and dwelte in the lande of Madian, ¶
he sate downe by a welle syde.

The preest of Madian had.vii. doughters
which came and drewe water and filled the
troughes, for to water theyr fathers sheepe.
And the shepherdes came ¶ drove the awaye
but Moyses stode vp ¶ helped the, ¶ watered
their sheepe. And whē they came to .r. Raguel
their father he sayed: howe happeneth it that
ye are come so sone to daye? And they an-
swered: there was an Egyptian that delive-
red vs frō the shepeherdes, ¶ so darn vs wa-
ter, ¶ watered the shepe. And he sayed vnto
hys doughters: wher is he? why have ye left
the man? Go call him ꝙ he may eate breade.
And Moyses was content to dwell with the
manne. And he gave Moyses Zephora his
daughter, which bare a sonne, ¶ he called hym
Gerson: for he sayd: I have bene a straūger in
a straunge lande. And she bare yet an other
sonne, whom he called Eleser, sayenge: the
God of my father is myne helper, and hath
rydd me out of the handes of Pharao.

And it chaunced in processe of tyme, that
the kynge of Egypt dyed, and the children
of Israel syghed by the reaso of labour and
cried. And their cōplaint came vp vnto God
from the labour. And God remembred hys
promise with Abraha, Isaac, ¶ Jacob. And
God.b. lokyd vpō the children of Israel, and
knewe them.

¶ The notes.

Moyses. a. Moyses is an Hebrue name, and it signi-
fieth drawen out of the water.

Slewe the Egyptian. b. Thys slayng of the Egyptian betokeneth
that Moyses shoulde be a reuenger of the
iniuries done to the people of God, and he
the rebukyng of the Hebrue on the other day
was a sygne that he shoulde be a iudge and
a lawe geuer amonge them.

Raguell. c. Thys Raguell is not Jethro, but is the
father of Jethro, and the grādfather of Ze-
phora, and was also the preest of Madian.
For it was a lyke order with them as it was
with the Jewes, that the sonne pertayned the
office of hys father.

To loke vpō them. a. God loketh vpō hys people, whē he hath
pyte and compassion on them, and in lyke
maner he knoweth them whom he delyuereth
from their miseries.

The.iii. Chapter.

¶ Moyses kepeth shepe. God appeareth vnto
him in a bushe, and talketh him to the children
of Israell, and to Pharao that tyraut.

MOyses kepte the sheepe of Je-
thro hys father in lawe preest
of Madian, and he drove the
flocke to the backeparte of the
desarte, and came to the mount

fayne of God, Horeb. And the Angell of the
Lorde appeared vnto hym in a flame of fyre
out of a bushe. And he percyued that the
bush burned wyth fyre, and consumed not.

Then Moyses sayed: I will go neere,
and se thys greate syghte howe it commeth
that the bush burneth not. And whē the Lord
sawe that he came for to se, he called to hym
out of the bushe, and sayed: Moyses, Moy- 4
ses. And he answered: here am I.
And he sayed: Come not hyther, but put thy
shoors of thy feete: for the place wherein thou
standest is holy ground. And he sayed: I
am the God of thy father, the God of Abra-
ham, the God of Isaac, and the God of Ja-
cob. And Moyses hyd hys face: for he was a
frayed to looke vpon God.

Then the Lorde sayed: I have surely sene
the trouble of my people which are in Egypt, 6
and have heard their cry whyche they have
of their taskemasters. For I know their sor-
rowe, and am come downe to deliuer the out
of the handes of the Egyptians, ¶ to bringe
them out of that lande vnto a good lande ¶ a
large, ¶ vnto a lande ꝙ floweth with mylke
¶ hony: vnto the place of the Chanaanites
Hethites, Amorites, Pheresites, Heuites, ¶
of the Jebusites. Nowe therfore behold, the
complaynt of the children of Israel is come
vnto me, and I have also sene the oppressiō
wherwith the Egyptians oppresse the. But
come, I will sende vnto Pharao, that thou
maist bring my people, the children of Israel 10
out of Egypt. And Moyses said vnto God:
what am I to go vnto Pharao, ¶ to bringe
the children of Israell out of Egypt? And he
sayde: I will be with the. And this shalbe a to-
ken vnto the that I have sente the, after that
thou hast brought the people out of Egypt,
ye shall serue God vpon this mountayne.

Then said Moyses vnto God: whē I come
vnto ꝙ children of Israel ¶ say vnto them, the
God of your fathers hath sent me vnto you
¶ they say vnto me, what is hys name, what
answer shal I geue the? The sayd God vn- 14
to Moyses: a. I will be what I will be: ¶ he
said, thus shalt thou say vnto the children of
Israel: I wolbe hath sent me vnto you. And God
spake further vnto Moyses: thus shalt thou
say vnto the children of Israel: the Lord God
of your fathers, ꝙ God of Abraha, the God
of Isaac, ¶ ꝙ God of Jacob hath sent me vn-
to you: this is my name for ever, and this is
my memorial throughout all generations.
Go therfore ¶ gather the elders of Israell
together, ¶ say vnto the: the Lorde God of
your fathers, the God of Abraham, the
God of Isaac, and the God of Jacob ap-
peared vnto me, and sayed. I have bene mi-
ndful both you and that which is done to you
in Egypte. And I have sayed o. that I will
bringe you out of the tribulatiō of Egypte
vnto the lande of the Chanaanites, Hethites,
Amorites, Pheresites, Heuites, and Jebu-
sites, vnto a lād that floweth wt mylke ¶ hony.

Jtē

If it come to passe ꝙ they heare thy voice
thou go, both thou and the elders of Israel
vnto the kyng of Egypt, and say vnto him:
The Lorde God of the Hebrues hath mette
with vs: let vs go therfore .iii. dayes iourney
into the wylderues, that we maye sacrifice
vnto the Lord our God. Notwithstandynge
I am sure that the kyng of Egypte wyll not
let you go, except it be with a mighty hãd:
Yea, ꝙ I will therfore stretche out myne hand
& smyte Egypt with all my wonders which
I will do therin. And after that he will let
Ex.viii.xii.c you goo. And* I will geue this people fa-
uour in the syghte of the Egyptians: so that
when ye go, ye shall not go emptye: but eue-
ry wyfe shall borowe of hyr neyghbouresse,
& of hyr that soiourneth in hir house, trewels
of syluer and of gold & rayment. And ye shal
put them on youre sonnes & daughters, and
shall.e. robbe the Egyptians.

The notes.

Desert. a. Desert, is a place not inhabited and maye
be called wylderues.

Holye. b. The scripture vseth that thing holy, which
eyther the Lorde chalengeth to him selfe, or
that is dedicated vnto the lord. As Ex.xvii.b

Myrhe and honye. c. By myrhe and honye is vnderstande abou-
dance and plentyousnes of all thinges that
perteyne to the comfort of man.

Iaphe. d. This translation followeth the Hebrue,
whyche hathe, I will, for that wyrdhe is in
all tacenes translations, Sum, I am. But
whyche waye soeuer it be taken it signifieth,
that God onely hath bene, is, and shall be, &
hath his beynge of him selfe, and that al o-
ther thynges haue their beynge of him.
Stryue not therfore for the matter, but let it
be was, am, or wylbe, all is one matter.

To robbe. e. We maye not here take in hande to proue
robbynge to be good and lawful to be vsed,
bicause the Hebrues (at the commaundement
of God) robbed the Egyptians: for our and
the same thyng is both good and euil. Good
when he commaundeth it, and euyll when
he forbiddeth it. For God can not be the au-
thor of euyll.

The.iiii. Chapter

Moyses mistrusteth his callyng and
wold fayne auoyde it. His wife circum-
cised her sonne. Aaron metteth Moyses. Mo
yses taketh his leaue of his father in lawe.

A MOyses answered and said: Be-
hold they will not beleue me, nor hear
ken vnto my voice: but will say
the Lorde hath not appeared to
the. Then the Lord sayed vnto
him: what is that in thyne hand? and he said
a rodde. And he sayd cast it on the grounde,
and it turned into a serpente. And Moyses
came away from it. And the Lord sayd vn-
to Moyses, put forth thyne hand & take it by
the tayle. And he put forth his hãd & caught
it, and it became a rodde agayne in his hãd,
that they may beleue that the Lorde God of
their fathers, the God of Abrahã, the god of
Isaac, and the God of Iacob hathe appe- B
red vnto the.

And the Lord sayd furthermore vnto him
thruste thyne hand into thy bosome. And he
thrust his hand into his bosome and toke it
out. And behold, his hand was leperous euẽ
as snowe. And he sayd: put thyne hand into
thy bosome agayne. And he put his hande in
to his bosome agayne, and plucked it oute
his bosome, & behold, it was turned agayne
as his other flesh. If they wyll not beleue the
neither hear the voyce of the firste token: yet
wyll they beleue the voyce of the second to- C
ken. But and if they wyll not beleue the two
tokens, neyther herken vnto thy voyce, then
take of the water of the riuer and poure it vp-
on the dry land. And the water which thou
takest out of the ryuer shall turne to bloude
vpon the dry land.

And Moyses sayed vnto the Lorde: oh my
Lorde* I am not eloquent, no not in tymes *Jere.i.a.
past, and namely sence thou hast spoken vnto
thy seruaunt: but I am slowe mouthed, and
slow tonged. And the Lord sayed vnto him: D
who hath made mans mouthe, or who hath
made the dombe or the deafe, the seynge or
the blynde? haue not I the Lord? Go therfore
and* I wilbe with thy mouth, and teach the *Mat.x.a
what thou shalte saye. But he sayed: oh my
Lord, send I pray the whom thou wylt. And
the lord was angry with Moyses and said:
I knowe Aaron thy brother the Leuite that
he can speake. And more ouer behold, he co-
meth to mete the, & whe he seeth the he will
be glade in his herte. And thou shalt speake
vnto him and put the wordes in his mouth,
and I wylbe with thy mouth and with his
mouth, and wyl teach you what ye shall do.
And he shal be thy spokesman vnto the peo-
ple. e. he shall be thy mouth, & thou shalt be
his God: and take this rodde in thy hande,
wherwith thou shalt do myracles.

And Moyses went & returned to Iethro
his father in law againe and said vnto him,
lette me goo (I praye the) & turne againe vn- E
to my brethren which are in Egypte, that I
may se whether they be yet alyue. And Iethro
said to Moyses: goo in peace. And the Lorde
said vnto Moyses in Madiã: returne againe
into Egypte* for they are dead which were *Mat.ii.b.
about to hil the. And Moyses toke his wyfe
and his sonnes, and put them on an asse and
went againe to Egypte, and toke the rod-
de of God in his hande.

And the Lorde sayd vnto Moyses: when
thou art come in to Egypte againe, se that
thou do all the wõders before Pharao which
I haue put in thy hand: but I wyl harde his
herte, so that he shal not lette the people go. F
And tel Pharao, thus sayeth the Lorde: Is-
rael is myne eldest sonne, and therfore sayth
vnto the let my sonne go, that he maye serue
me. If thou wylt not lette him go: behold, I
wyl slea thyne eldest sonne.

And it chaunced by the way in the inne,
that

that the Lord mett hym & wolde have kylled him. The Zephora toke a stone & circumcised hyr sonne & fell at hyr fete, and sayed: a bloudy husband art thou unto me. And he lette him go. She sayed a bloudy husbande because of the circumcision. Then sayed the Lord unto Aaron: go mete Moses in ỹ wildernes. And he went & mett hym in the mount of God & kissed him. And Moses told Aarō G al the wordes of the Lord which he had sent hym, & all the tokens which he had charged hym withall. So went Moses & Aaron and gathered all the elders of the chyldre of Israell. And Aarō told al the wordes which the Lorde had spoken unto Moses, & did the miracles in the syght of the people, & ỹ people beleved. And whē they herde that the Lord had visited the children of Israell and had loked vpō their tribulation. & they bowed them selues and worshypped.

The notes.

Mouth. a. He shalbe thy mouth, that is, he shal speake for the. As in Job. xxix.c.

To bowe. b. They bowed the selues, that is they gaue thankes, & praysed the Lord.

The.v.Chapter.

¶ Moses & Aaron goeth unto Pharao. The people of Israell are oppressed more and more and they rage oute upon Moses and Aaron therefore.

AFter Moses & Aaron went & told Pharao, thus sayeth the Lorde God of Israel. Let my people go, that they maye kepe holye day unto me in the wildernes. And Pharao answered: what felowe is the Lorde, that I should heare hys voyce for to let Israell go? I knowe not the Lord, neyther wyll let Israell go. And they sayed: the God of the Hebrues hath mett with us: lett us go (we praye the) the dayes iourney into the deserte, that we may sacrifice unto the Lord our God: lest he smyte us eyther with pestilence, or with swoorde. Then sayed the kynge of Egypte unto them: wherefore do ye Moses and Aaron let the people from their worcke, get you unto your labour. And Pharao sayd furthermore: behold, there is much people in the lande, and ye make them playe and let them worcke stand.

And Pharao cōmaunded the same day unto the taskemasters ouer the people, & unto the officers saying: se that ye giue the people no more straw to make bryche withall, as ye dyd in time passed: let them go and gather them straw them selues, and the numbre of bryche whyche they were wonte to make in D tymes passed, laye unto their charges also, & minish nothing therof. For they be idle and therfore cry saying: let us goo and do sacrifice unto our God. They muste have more worcke layed upon them, that they maye labour therin, and then wyll they not turne them selues to false wordes.

Then went the taskemasters of the people and the officers oute and told the people saynge: Thus sayth Pharao: I wyll geue you no more straw, but go your selues and gather you straw wher you can fynde it, yet shall none of your labour be minished. Then the people scattered abrode throughout all the land of Egypt for to gather them stubble to be in stede of straw.

And the taskemasters hasted the forwarde E saying: fulfyl your worcke day by day, euen as when straw was geuen you. And the officers of the children of Israel whych Pharaos taskemasters had set ouer them, were beate. And it was sayd unto them: wherfore have you not fulfilled your taske in making bryche both yesterdaye and to daye, as well as in tymes past.

Then went the officers of the children of Israel & complayned unto Pharao sayenge: wherfore dealest thou thus with thy seruantes? there is no straw geuen unto thy seruantes, and yet they say unto us make bryche. And loo, thy seruantes are beaten, and thy people is foule intreated. And he answered: D yll favoredly are ye idle, and therefore ye say: let us goo and do sacrifice unto the Lorde. Go therfore and worcke, for there shall no straw be geuen you, & yet se that ye delyuer the whole tale of bryche.

When the officers of the chyldre of Israel sawe the selues in shame case (in that he said ye shall minish nothyng of your daylye makyng of bryche) then they mette Moses and Aaron standinge in their way as they came out from Pharao, and sayd unto them. The Lorde loke unto you and iudge, for ye have made the sauour of us. & stynke in the syght of Pharao, and of his seruantes, and have put a sweord into their handes to slea us.

Moses returned unto the Lord & sayd: Lorde wherefore dealest thou cruelly with this people: and wherefore hast thou sent me? For sence I came to Pharao to speke in thy name, he hath vexed foule with thys folke, & yet thou hast not delyuered thy people at al. Then the Lord sayd unto Moses: Nowe shalt thou se what I wyll do unto Pharao for with a myghtye hande shall he let them go, and with a myghtye hande shall he driue them out of his land.

The notes.

To know. a. He knoweth not the lord that feareth him not, neither beleueth in him, but is as one having nothing to do with him. Suche are all the hard hertes, and greadye worldelynges that passe not to transgresse Goddes commaundementes for lucres sake.

To speke. b. When a man can not abyde a thynge, the we say, it sticketh in his sight. So to speke in Pharaos syght is to be al houred of him.

The.vi.Chapter.

¶ God promiseth deliuerance of the Israelites, and the land of Canaan. The genealogi of Ruben, Symeon, and Leui.

A ND God spake vnto Moyses
saying vnto him: I am ℣ Lord
and I appeared vnto Abrahã,
Isaac, & Jacob an almyghtye
God: but in my name .a. Jehouah was I not knowne vnto them. Moreouer I made an appoyntmente with them to
geue them the Land of Canaan: the land of
their pilgrimage wherin they were straungers
And I haue also heard the groninge of the
children of Israell, because the Egyptians
kepe them in bondage, and haue remembred
my promise.

A promise
made stable Wherfore say vnto the children of Israel
I am the Lord, & will bring you out from
vnder the burdens of the Egyptians, & will
rid you out of their bondage, and will deliuer you with a stretched out arme and with
great .b. iudgemẽts. And I will take you for
my people and will be to you a God. And ye
shall know that I am the Lorde your God,
which bring you out from vnder the bur-
dens of the Egyptians. And I will bringe
you vnto the lãd ouer the which I did .c. lift
vp my hande to giue it vnto Abrahã, Isaac,
and Jacob, and will geue it vnto you for a
possession: euen I the Lorde. And Moses
told the children of Israell euery so: But they
hearkened not vnto Moyses for anguyshe of
spirite and for cruell bondage.

And the Lord spake vnto Moses saying.
Go & bidde Pharao kinge of Egypte, that
he let the children of Israell go oute of hys
lande. And Moyses spake before the Lorde
saying: behold, the children of Israell herken
not vnto me, howe then shall Pharao heare
me? seinge that I haue .d. vncircumcised lip-
pes. And the Lord spake vnto Moyses and
Aaron and gaue them a charge vnto the chil
dren of Israel & vnto Pharao kyng of Egip
te to bring the children of Israell out of the
Lande of Egypte. These be the heades of

Gen. xlvi. a
Exo. i. a.
Nu. xxvi. a.
1 Par. v. a

their fathers houses. The* children of Ru-
ben the eldest sonne of Israell are these: Ha-
noh, Pallu, Hezron, Charmy, these be the
houssholders of Ruben. The children of Si-
meon are these: Semuel, Jamin, Ohad, Ja-
chyn, Zohar, & Saul the sonne of a Cana-
anytishe wyfe: These are the kynredes of Sy-
meon. These * are the names of the chil-
dren of Leui in their generations: Gerson,
Kahath, and Merari. And Leui lyued an
hundred and .xxxvij. yere. The sons of Ger-
son: Libni and Semei in their kynredes.
The children of Kahath: Amram, Jesehar, He-
bron, and Vsiel. And Kahath lyued an hun-
dred and .xxxiij. yere. The children of Mera
ri are these: Mahely, & Musy: these are the
kynredes of Leui in their generations.

Nu. iii. a.
1 Par. vi. a.
Num. iii. c
& xxvi. g.

D And Amrã tooke Jochebed his nece to wife,
which bare him Aaron & Moses. And Am-
ram lyued an hundred and .xxxvij. yere.
The children of Jezehar: Nuah, Hepheg and Sy-
chri. The children of Vsiell, Misael, Elza-
phan and Sithri.

And Aaron toke Elizaba daughter of A-
minadab & sister of Nahason, to wife: which
bare him Nadab, Abehu, Eleazar and Itha-
mar. The children of Korah: Assir, Elkana,
& Abiasaph: these are the kynredes of the
Korahites. And Eliazar Aarons sonne toke
him one of the daughters of Putuel to wife
which bare him Pinehas: these be the prin-
cipal fathers of the Leuites in their kinreds

These are that Aaron and Moses to whõ
the Lord saied: carry the children of Israell
out of the Land of Egipt with their armies.
These are that Moyses and Aaron whyche
spake to Pharao kynge of Egypt, that they
myght bringe the children of Israel oute of
Egypte. And in the daye when the Lorde
spake vnto Moyses in the lande of Egypte,
he spake vnto hym saiynge, I am the Lorde,
se that thou speake vnto Pharao the kynge
of Egypte all that I say vnto the. And Mo-
ses answered before the Lord: I am of *vn- * Loke above
circumcised lyppes, how shall Pharao then in ℣ letter. b
geue me audience.

¶ The notes.

a. Jehouah, is the name of God wherewith no creature is named, & is as much to say, as one ℣ is of himselfe, & depẽdeth of nothing. Jehouah.

b. Judgementes are take for the wõderfull dedes of God: as here for his plages. As. Psa. xxxv. d. and cxvij. Judgement.

c. To lyfte vp the hande, is to promise by an othe, as in Gene. xxiij. of Abraham. Lyft vp the hande.

d. To be of vncircumcised lippes, is to haue a tonge that lacketh vtterance & eloquence to set out hys matter wythall. Vncircumcised lyppes.

The.vii. Chapter.

¶ The tokẽ to know god. The rod of Moses is turned to a serpẽt. The sorcerers to out ℣ same. The waters are turned into bloude.

AND the lord said vnto Moses: be- A
hold. a. I haue made ℣ Pharaos
God, & Aaron thy brother shalbe
thy prophete. Thou shalt speake
all that I commaunde the & Aaron thy bro-
ther shall speake vnto Pharao: that he sende
the children of Israel out of his land. But I
wyll harden Pharaos hert, that I may multi-
ply my miracles & my wonders in the land
of Egypt. And yet Pharao shall not herken
vnto you, that I may sette myne hand vpon
Egypte and bringe out myne armies, euen
my people the children of Israell out of the
land of Egypte, with greate Judgementes.
And the Egyptians shall knowe that I am
the Lorde when I haue stretched forthe my
hande vpon Egypte, and haue brought out
the children of Israel from among them.

Moses and Aaron did as the Lord com-
maunded them. And Moses was .lxxx. yere
olde, and Aaron .lxxxiij. whẽ they spake vnto B
Pharao. And the Lorde spake vnto Moy-
ses and Aaron saiynge: when Pharao spea-
keth vnto you & saieth: shewe a wonder, the
shalt thou say vnto Aaron, take the rod &
cast it before Pharao, and it shall turne to a
serpẽt.

serpēt. Then went Moses & Aaron in vnto Pharao, and dyd euen as the Lorde had cōmaunded. And Aaron cast forth his rodd before Pharao, and before hys seruauntes, & it turned to a serpēt. Then Pharao called for the wyse men and *enchaunters of Egypte: *2.Ti.iij.b
& they dyd in lyke maner with their sorcery. And they cast down euery man hys rodde, & they turned to serpentes: but Aarōs rod ate vp theyr roddes: & yet for all that Pharaos hert was hardened, so that he herkened not vnto them, euen as the Lord had sayd.

C Then sayd the Lord vnto Moyses, Pharaos hert is hardened, and he refuseth to let the people go. Get the vnto Pharao in the mornynge: for he wyll come vnto the water, & stād thou vpon the riuers brynke against he come, and the rod whiche turned to a serpente take in thyne hande. And saye vnto hym: the Lorde God of the Hebrues hathe sent me vnto the sayinge: let my people goo, that they maye serue me in the wyldernes: but hytherto thou wouldest not hear. Wherfore thus sayeth the Lorde: herebye thou shalt knowe that I am the Lord. Beholde, I wyll smite with the stalke that is in myne hād vpō the waters that are in the ryuer, and they
D shal turne to bloude. And the fyshe that is in the ryuer shal dye, and the ryuer shal stinke so that it shall greue the Egyptiās to drynke of the water of the ryuer.

And the Lorde spake vnto Moyses, saye vnto Aaron: take thy stalke and stretche oute thyne hande ouer the the waters of Egypte ouer theyr streames, ryuers ponders, and all pooles of water, that they maye be bloude, and that there maye be bloude in all the land of Egypt: both in vessels of wodde, and also of stone.

And Moyses and Aaron dyd euen as the Lord commaūded. And he lyft vp the stalke and smote the waters that were in the ryuer
The fyrste plage. in the syght of Pharao, & in the sight of hys seruauntes, & all the water that was in the
psa.lxxviij. & and, cv.j. ryuer turned into bloud. And ỳ fish that was in the ryuer died and the ryuer stanke so that the Egyptians coulde not drinke of the water of the ryuer. And there was bloude throw out al the land of Egypt.

And the enchaunters of Egypt dyd lykewyse with theyr enchauntmentes, so ỳ Pharaos hert was hardened and did not regard them as the Lord had sayed. And Pharao turned hym selfe and went into hys house, and set.b. not his herte therunto. And the Egyptians dygged round about the ryuer for water to drynke, for they coulde not drynke of the water of the ryuer. And it continued a weke after ỳ the Lorde had smitē ỳ ryuer.

The notes.

Pharaos God. a. I haue made the Pharaos God, that is, I haue made the Pharaos Iudge. As in Exodus.xx.b.

To sette the herte on a thynge. b. He setteth hys hert on a thyng that by all meanes possible seketh to obtayne it. So doeth he also that searcheth a thynge that he is persuaded wyll come vppon hym. But contrarywyse, he that setteth not his mynde vpon a thynge moued with the feare of that is threatned to come vpon him, setteth not his herte on it, as is declared in Esa.xlviij.b

The .viij. Chapter.

C The plage of frogges. Moyses prayeth for Pharao. The plage of lyce. B

The Lord spake vnto Moyses: Go vnto Pharao and tell him, thus sayeth the Lorde: * let my people go, ỳ they may serue Exo.iij.c. vij.d me. If thou wylt not let them go: beholde, I wyll smyte all thy lande with frogges. And the ryuer shall scrale wyth frogges, and they shall come vp and go into thyne house, and into thy chamber where thou sleapest, and vpon thy bedde, & into the houses of thy seruauntes, and vpon thy people, & into thine ouens, and vpon thy vytayle which thou hast in store. And the frogges shall come vpon the, and on thy people, and vpon al thy seruauntes.

And the Lorde spake vnto Moyses, saye B vnto Aaron: stretch forthe thine hande with thy rodd ouer the streames, riuers & ponders. And bryng vp frogges vpon the land of E- The second plage. gypte. And Aaron stretched his hād ouer the water of Egypt, & ỳ frogges came vp & couered the lād of Egypt. And the sorcerers dyd lyke wyse with theyr sorcerye, & the frogges came vp vpon the land of Egipt.

Then Pharao called for Moyses & Aaron and sayed, praye ye vnto the Lorde that he C maye take away the frogges from me and from my people, and I wyll lette the people goo, that they maye do Sacrifice vnto the Lorde. And Moyses sayed vnto Pharao: Appoynt thou the tyme vnto me, when I shall praye for the & thy seruauntes and thy people, to dryue away the frogges from the and thy house, so ỳ they shall remayne but in the ryuer onely. And he sayd to morow. And he sayd euen as thou hast sayed, that thou mayst know that there is none lyke vnto the Lord oure God. And the frogges shal departe frō the and from thine houses and from thy seruauntes, and from thy people, and shall remayne in the ryuer onely.

And Moyses & Aaron went out from Pha- D rao, & Moyses cryed vnto the Lord vpon the appointment of frogges which he had made vnto Pharao. And the Lord dyd accordinge to the saying of Moyses. And ỳ frogges died out of the houses, courtes and feyldes. And they gathered them together vpō heapes: so that the land stanke of them.

But when Pharao sawe that he had rest geuen hym, he hardened his hert and herkened not vnto them, as the Lord had sayed. And the Lord sayed vnto Moyses: saye vnto Aaron stretch out thy rod and smite the dust of the lande that it maye turne to lyce in all E the land of Egypt. And they dyd so. And Aa-

ron stretched out hys hand wyth hys rodd & smot the dust of the earth, & it turned to lyse both in man and beast, so that all the dust of the Lande turned to lyse, throwout all the land of Egypt.

The thyrde plage.

And the enchaunters allayed lykewyse wyth theyr enchauntments to bringe forthe lyse, but they coulde not. And the lyse were both vpon man and beaste. Then sayed the enchaunters vnto Pharao, it is the .a. finger of God. Neuertheles Pharaos hert was hardened, and he regarded them not, as the Lorde had sayed.

And the Lord sayd vnto Moyses: ryse vp early in the mornynge & stande before Pharao, for he wyll come vnto the water: & saye vnto hym, thus sayeth the Lord: let my people goo, that they maye serue me. If thou wylt not let my people go, beholde, I wyll sende all maner of flyes both vpon the & thy seruauntes, and thy people, & into thy houses. And the houses of the egyptians shall be ful of flyes, and the ground whereon they are. But I wyl seperate the same daye, the Lande of Gosan wherein my people are, so that there shall no flyes be there: that thou mayst knowe that I am the Lorde vppon the earth. And I wyl put a deuision betwene my people and thyne. And euen to morowe shal this myracle be done.

The fourth plage.

And the Lord dyd euen so: & there came noysom flyes into the house of Pharao, and into hys seruauntes houses, and into all the land of Egypt: so that the lande was marred with flyes. Then Pharao sente for Moyses & Aaron & sayd: Go & do sacrifice vnto youre God in the land. And Moyses answered: it is not mete so to do. For we muste offer vnto the Lorde oure God, that whiche is abhominacion vnto the Egyptians: beholde, shall we sacrifice that whych is an abhomination vnto the Egyptians before theyr eyes, and shal they not stone vs? we wyll therfore goo thre dayes iourney into the desert, and sacrifice vnto the Lorde oure God as he hathe commaunded vs.

C And Pharao sayd: I wyl let you goo, that ye may do sacrifice vnto the lord your God in the wildernes: onely go not farre awaye, & se that ye pray for me. And Moyses sayed: beholde, I wyll go out from the and praye vnto the Lord, and the flyes shall depart frō Pharao & from his seruauntes and from his people to morrow. But let Pharao frō hēce forth deceyue no more, that he wyll not lette the people go to sacrifice vnto the Lord.

And Moyses went out from Pharao and prayed vnto the Lorde. And the Lord did as Moyses had sayd, & toke away the flyes from Pharao & frō his seruauntes, & frō his people so that there remayned not one. But for all that Pharao hardened his hert euen thē also and would not let the people go.

¶ The .ix. plage.

¶ The myen of beaste. The plage of botches & sores. The horrible haile, thonder, & lyghtenyng.

Then the Lord sayed vnto Moyses, A goo vnto Pharao & tell hym, thus sayeth the Lorde God of the Hebrues: let my people go that they maye serue me. If thou wylt not let them go but wylt hold them styl: beholde, the hand of the Lorde shal be vppon thy cattell whyche thou hast in the felde, vpon horses, asses, camels, oxen, and shepe, with a mighty greate murrayne.

But the lord shal make a deuisiō betwene the Beastes of the Israelites, and the Beastes of the Egyptians: so that there shall nothyng dye of all that pertayneth to the children of Israell. And the Lord appointed a time sayenge: to morowe the Lord shal do thys thing in the Lande.

And the Lorde dyd the thynge on the morowe, and .a. all the cattell of Egypte dyed but of the cattel of the childrē of Israel dyed not one. And Pharao sent to wete: but there B was not one of the cattell of the Israelites deade. Notwythstandyng the herte of Pharao hardened, and he wouldo not lette the people goo. The.b. plage

And the Lorde sayed vnto Moyses & Aaron: take youre handes full of asshes oute of the furnace, and let Moyses sprenkle it vp in to the ayre in the syghte of Pharao, and it shall turne to dust in al the Lande of Egypt & shall make swellynge sores wyth blaynes both on man & beast in al the lande of Egipt.

And they toke asshes oute of the furnace, and stoode before Pharao, and Moyses sprenkled it vp into the ayre. And they brake out sores with blaines both in man & beaste plage. so that the sorcerers could not stande before Moyses, for there were botches vpon the enchaunters, and vpō all the Egyptians. But the Lord hardened the hert of Pharao, that he herkened not vnto them, as the Lord had sayd vnto Moyses. The syxt C

And the Lord sayd vnto Moyses: ryse vp early in the mornyng, & stande before Pharao and tell hym, thus sayeth the Lord God of the Hebrues: Let my people go, that they may serue me, or els I wyll at this tyme sēd all my plages vpon thyne hert, and vpō thy seruātes, and on thy people, that thou mayst knowe that there is none lyke me in all the earth. For nowe I wyl stretch out my hand & wil smite the & thy people with pestilence: so that thou shalt perysh frō the earth. Yet Rom.ix.c. in deede * for this cause haue I stirred the vp, for to shewe my power in the * and Psal.xviij.c. to declare my name throughout al the worlde.

If it be so that thou stoppest my people D that thou wylt not let them goo: beholde, to morow this tyme I wyl send down a mighty great haple: euen such one as was not in Egipt sence it was grounded vnto this time

Sende

¶ The notes.

a. What the finger of God dooth signify, is

Finger of God.

expounded. Luke. xi. c.

Sende therefore and fette home thy beastes and all that thou hast in the feyld. For vpon all the men and beastes whyche are founde in the felde and not brought home, shall the haile fall and they shall dye. And as many as feared the worde of the Lorde among the Seruauntes of Pharao, made theyr seruauntes and theyr beastes flee to house: and they that regarded not the word of the Lord lefte theyr seruauntes and theyr Beastes in the fyelde.

E And the Lorde sayd vnto Moses: stretch forth thyne hād vnto heauē, that there maye be haile in al the land of Egypt: vpō man & beast, & vpō all the herbes of the fielde in the feld of Egypt. And Moses stretched out his rodd vnto heauē, & the Lorde thondered and hayled, so that the fyre ran a longe vpon the grouūd* And the Lord so hayled in the lād of Egypt, that there was hayle & fyre mingled with the hayle, so greuouse, that there was none suche in all the Lande of Egypte, sence people inhabited it. And the hayle smote in the lande of Egypte al that was in the feld both man and beaste. And the hayle smote al the herbes of the field, and broke al the trees of the felde: only in the land of Gosan where the childrene of Israell were, was there no hayle. And Pharao sent and called for Moses and Aaron, and sayed vnto them: I haue now synned, the Lord is righteous, & I and my people are vnwicked. Pray ye vnto the Lord, that the thonder of God & hayle may cease, and I will let you go, and ye shall tarye no lenger. And Moyses sayd vnto hym: as sone as I am out of the cyty, I wyl spreade abrode my handes vnto the Lorde, and the thonder shal cease, neither shal there be any more hayle that thou mayste knowe howe that the earth is the Lordes. But I know yt thou & thy seruauntes yet feare not the Lorde God. The flaxe and the barley were smitten for the barley was shot vp, & the flaxe was boulled: but the wheat and the rye were not smytten for they were late sowne.

And Moses went out of the cyty frō Pharao, and spread abrode hys handes vnto the Lord, and the thunder and hayle ceased, neither rayned it any more vpon the earth, whē Pharao sawe that the rayne and the hayle & thunder were ceased, he synned agayne and hardened his hert: both he and his seruātes. So was the herte of Pharao hardened, that he wolde not let the children of Israel go, as the Lord had said by Moses.

¶ The notes.

All. a. This word al, is not taken for euery one, but for a greate numbre, or of all sortes of cattell some. As in.1.Timo.ii.a.

Wycked. b. To be wicked, is to be without the knowledge and feluge of the goodnes of God, & wythoute hope to receyue aney goodnes at hys hande: so that we can not particulyr heare any of his truethes, nor beleue them neyther suffer the to be taught to other, as it appeareth in al the Psalmes, & in Psal.lviij.b.

The.x.Chapter.

¶ The hert of Pharao is hardened of God. The grasshoppers. The thyrde darckenes.

THe Lord sayed vnto Moses: go in vnto Pharao: for I haue hardened hys herte, & the hertes of hys seruauntes, that I myght shew these my signes amongest them, & that thou tell in the audience of thy sonne, & of thy sonnes sonne, the pageantes which I haue played in Egypt, and the miracles which I haue done among them: that ye may know how that I am the Lord. Then Moses and Aaron went in vnto Pharao, and sayd vnto hym: Thus sayth the Lorde God of the Hebrues: howe longe shall it be or thou wylt submit thy selfe vnto me? * Let my people go that they may serue me. If thou wylt not lette my people go: beholde, to morowe wyll I bringe grashoppers into thy lande, and they shall couer the face of the earth that it can not be seene, and they shal eate the residue which remayneth vnto you and escaped the hayle: and they shall eate all youre greene trees vppon the feilde, and they shall fyll thy houses, and all thy seruauntes houses, & the houses of al the Egyptyans after suche a maner: as neither thy fathers nor thy fathers fathers haue sene sence the tyme they were vpō the earth vnto thys day. And he turned him selfe about, and went out from Pharao.

Exo.iii.f. Exo.viii.d. and.ix.a

And Pharaos seruauntes said vnto him: How long shal we be thus cumbred? Lette the men goo that they maye serue the Lord theyr God: wylte thou not yet knowe that Egypt is destroyed? And then Moyses and Aaron were brought againe vnto Pharao, and he sayed vnto them: Goo and serue the Lorde youre God, but who are they that shal go? And Moyses answered: we wyll go with ouge and olde: yea & with our sonnes and with our daughters, and with our sheepe & oxen must we go. For we must holde a feast vnto the Lorde.

And he sayd vnto them: let it be so? The Lorde be with you, should I lette you goo, and your children also? Take hede, for ye haue some mischiefe in hande, Nay not so but go ye that are men and serue the Lorde, for that was your desyre. And they thrust them out of Pharaos presence.

The eyghte plage.

And the Lord sayd vnto Moses: Stretch out thyne hande ouer the Lande of Egypte, for grashoppers, that they come vppon the Land of Egypt and eat all the herbes of the lande, and al that the hayle left vntouched. And Moses stretched forth his rod ouer the Lande of Egypt, and the Lorde brought an eest wynd vpon the Land, all that daye and all nyghte. And in the morowe the East wynde brought the Grashoppers, and the grashoppers wente vp ouer all the Land of Egypt and lyghted in all quarters of Egy-

pte verye grevously: so that before them were there no suche grethoppers, neyther after them shal be. And they couered all the face of the earth, so that the land was darke therwith. And they ate all the herbes of the land and all the frutes of the trees whyche the haile had left: so that there was no grene thynge lefte in the trees & herbes of the felde, thorow all the land of Egypte.

E Then Pharao called for Moses & Aaron in haste & sayed: I haue synned against the Lord your God and against you. Forgyue me yet my synne only this once, & pray vnto the Lord your God that he may take away frō me this death only. And he went out frō Pharao, & prayed vnto the Lord: & the Lord turned the wynd into a mighty strōg west wynde, & it toke away the grethoppers and cast them into the rede sea: so that there was not one grethopper in all the coastes of Egypte. But the Lorde * hardened Pharaos herte, so that he wouldē not lette the chyldren of Israell go.

*Exo.iiij.f

F And the Lord sayd vnto Moses: Stretch out thy hand vnto heauē, & let there be darcknesse vpon the land of Egypt: euē that they may fele the darchenes. And Moyses stretched forth his hand vnto heauē, & there was a thycke darchenes vpō al the land of Egipt iij. dayes long, so that no man sawe another neither rose vp from the place wher he was by the space of.iij. dayes, but al the chyldren of Israel had light wher they dwelled.

The.ix plage

Then Pharao called for Moses & sayed: go and serue the Lord, onely let your shepe, & your oxen abyde, but let your chyldren go with you. And Moses answered: thou must geue vs also offeringes, & burnt offeringes for to sacrifyce vnto the Lord our God: our cattel therfore shall go with vs, and there shal not one hoofe be lefte behynde, for therof muste we take to serue the Lorde our God. Moreouer, we can not knowe wherwyth we shall.a. serue the Lorde, vntyl we come thyther.

But the Lord hardened Pharaos herte, so that he wold not let the go. And Pharao said vnto him: get the frō me, & take hede to thy selfe that thou se my face no more, For whē so euer thou comest in my syghte, thou shalte dye. And Moses sayd: Let it be as thou hast sayd: I wyl se thy face nomore.

☞ The notes.

To serue the Lorde.

a. This was an outewarde seruice, but the true and ryghte seruice of God, is to feare hym, & to kepe his commaundementes, and to commyt a mannes selfe wholly to hym, trustynge in his mercye onelye, settynge all thought and care vpon hym. And when we haue offended, to repent, and to be sorye and knowe ledge our offence, and beleue that he wyll forgyue it vs, for his truethes sake. As 1.Pet.v.b. and Psal.xxxbi.a

The.xi. Chapter.

☞ The Lord commaundeth to robbe the Egyptians. The death of all the fyrste begotten in Egypte.

And the Lorde said vnto Moses: yet wyl I bryng one plage more vpon Pharao, and vpon Egypt, & after that he wyll let you go hence. And when he letteth you go, he shal vtterly thrust you hēce. Wut byd the people, that euery man borowe of his neyghboure, and euery womanne of her neyghbours, Jewels of siluer and iewels of golde. And the Lorde gate the people fauour in the sight of the Egyptians. Moreouer * Moses was very great in the Lande of Egypt: both in the syght of Pharao & also in the syght of the people.

A *Exo.iij.g. xij.a. & c Psal.cviij.c

B *Eccl.xlv.a.

*Exo.xij.a

a. To sitte, is for to beare rule or to minister ampe manet of office, as in.1. Reg.j.b.

And Moses sayd: thus sayeth the Lorde: * About mydnyght wyll I go oute amonge the Egiptis, & all the first borne in the Lād of Egypte shal dye: euē from the first borne of Pharao that sitteth on his seat, vnto the fyrst borne of the mayde seruaunte that is in the mylle, and al the firstborne of the cattell. And there shalbe a great crye thorow out all the lande of Egypt: so that there was neuer none lyke nor shall be. And amonge all the chyldrē of Israel shal not a dogge moue his tonge, nether yet manne or beaste: that ye maye knowe howe the Lorde putteth a difference betwene the Egyptiās & Israel. And b. these thy seruauntes shall come downe vnto me, & fal before me and say: get the out & al the people that are vnder the, & the wyll I be parte. And he wente out frome Pharao, in a great anger.

C

And the Lorde sayd vnto Moses: Pharao shall not regarde you, that many wōders may be wrought in the land of Egypt. And Moses & Aarō dyd al these wōders before Pharao. But the Lord hardened Pharaos herte, so that he wouldē not let the chyldren of Israel go out of his Land.

D

These thy seruauntes

☞ The notes.

a. A sodayne chaunge of speaking to diuerse persons, as in the Psalme.xb.a. And this is referred to the ende of the Chapter that goeth before.

The.xij. Chapter.

¶ The passeouer is eaten. The lyuyng dyuide. They must teach their chyldren what the passe ouer signifieth. The destruction of the fyrst begotten in Egypt. The robberye of the Egyptians. The goynge out of the Israelites.

And the lord spake vnto Moses & Aarō in the lāde of Egipt saying: This moneth shal be your chefe moneth: euē of the fyrst moneth of the yeare shal it be vnto you. Speake ye vnto all the felowshipp of Israell saying: That they take the.x. day of this moneth to euery household a shepe. If the household be to few for a.a. shepe, then let him & his neighboure that is next vnto his house, take accordynge to the number of the soules, & coumte vnto a shepe accordynge to euery mans eatynge. A shepe

A †

B

shepe without spot & a male of one yere olde shal it be, and from amonge the lambes and the gootes shal ye take it.

And ye shall kepe hym in, vntyll the.xiiii. daye of the same moneth. And euery man of the multitude of Israel shal kyll hym aboute euē. And they shall take of the blood & strike it on the two side postes & on the vpperdoore post of the houses, wherin they eate hym. ℣ And they shal eate the flesh the same nyght, rost with fyre and with vnleuended bread, & vi sowre herbes they shall eate it. Se that ye eate not therof rawe nor soden in water, but rost with fyre: both the head, fete, & puttenāce to gether. And se that ye let nothyng of it remayne vnto the morning: yf ought remayne burne it with fyre.

Of this maner shal ye eate it: with youre lopnes gyrded, and shoes on youre fete, and your staues in your handes. And ye shal eate it in haste, for it is the Lordes. ꝺ. passeouer, ℣ for I wyl go aboute in the lande of Egypte this same nyght, and wyl smyte al the fyrste borne in the lande of Egypte, both of man & beast, and vpon all the Goddes of Egypte wyl I the Lorde do execution. And the blood shall be vnto you a token vpon the houses wherin ye are, for when I se the blonde, I wyl passe ouer you, and the plage shal not be vpon you to destroye you, when I smyte the land of Egypte.

And this daye shal be vnto you a remembraūce, & ye shall kepe it holy vnto the Lord: euen throwe out your generacions after you shal ye kepe it holy daye, that it be a custome for. ℈. euer. Seuen dayes shall ye eate vnleuē- ℣ ded bread, so that euen the fyrst daye ye shall put away leuen out of youre houses. For whosoeuer eateth leuended bread from the fyrst day vntyl the. vii. day, that soule shal be *Leui. xxiii.a plucked out from Israel. * The fyrste daye Num. xxviii.c shalbe a holy feaste vnto you, & the. vii. also. There shall be no maner of worcke done in them, saue about that only which euery man must eate that only may ye do. And se that ye kepe you to vnleuended bread. For vpon that same day I wyl bringe your armyes out of the lande of Egypte, therfore ye shal obserue this day and al your children after you, that it be a custome for euer. The fyrst moneth & the. xiiii. daye of the moneth at euen, ye shall eate swete bred vnto the. xxi. daye of the moneth at euen agayne. Seuen dayes se & there be no leuended bread founde in your houses. For whosoeuer eateth leuended bread, that soule shalbe roted out from the multitude of Israel: whether he be a straunger or borne in the lande. Therfore se that ye eate not leuended bread, but in all youre habitacions eate swete bread.

Then Moses called for the elders of Israel & sayde vnto them: chose out & take to euery housholde a shepe, & kyll passeouer. And take a bunch of yssope, & dyppe it in the blond that is in the basyn, and strycke it vpon the vpper poste & on the two syde postes, & se that none of you go out at the dore of his house vntyll the morning. For the Lord wyll goo aboute & smyte Egipte. And when he seyth the blonde vpon the vpper doore poste & on the two syde postes, he wyl ꝺ. passe ouer the doore, & wyll not suffre the destroyer to come in to youre house to plage you. Therfore se that thou obserue this thyng, that it be an ordynaūce to the & thy sonnes for euer.

And when ye be come in to the land which the Lord wyl geue you accordyng as he hath promysed, se that ye kepe this seruyce. And when youre children are you what maner of seruyce is this ye do? Ye shal saye: it is the sacrifice of the Lordes passeouer, which passed ouer the houses of the children of Israel in Egypte, as he smote the Egyptyans & saued ours houses. Than the people bowed them selues & worshypped. And the children of Israel went, and dyd as the Lord had commaunded Moses and Aaron.

And at mydnyght the Lorde smote all the fyrst borne in the land of Egypt: frō the fyrst borne of Pharao that sat on his seat, vnto the fyrst borne of the captyue † was in preson, & all the fyrst borne of catell. Than Pharao arose the same nyght & al his seruauntes and * Exo. xviii.b al the Egyptiās: * & there was a great crieng throwe out Egypte, for there was no house where there was not one deed. G The.x.plage.

And he called vnto Moses and Aaron by nyght sayinge: Ryse vp, & get you out from amonge my people: both ye & also the children of Israel, & go & serue the Lorde as ye haue sayd. And take youre shepe and your oxen as ye haue sayd, & departe ꝺ. ꝺ. blesse me also. And the Egipcians were frece vpon the people, & made haste to send them oute of the land: for they sayd: we be al deed men. Luke in Exodi.xxxii.a

And the people toke the dough before it was sowered whych they had in stoare, and bounde it in clothes, & put it vpō their shoulders. And the children of Israel dyd accordyng to the saying of Moses: and they borowed of the Egyptyans iewels of syluer, and iewels of golde, and rayment. And the Lorde gat the people fauour in the syght of the Egyptians: and so they borowed & robbed the Egyptyans.

Thus toke the children of Israel their iourneye frō Ramesis to ‡ Sucheth. vi. hundred thousand men of foote, besyde children. And moch comon people went also with the, and shepe, & oxen, & catell excedyng moch. And they baked swete cakes of the dough which they brought out of Egypte, for it was not sowered: because they were thrust oute of Egypte & could not tarye, neither had they prepared any other prouision of meate. H ‡ Otherwise Succoth.

And the tyme of the dwellynge of the children of Israel which they dwelled in Egypte, was. iiii. hundred & xxx. yere. And when the iiii. hundred & xxx. yeres were expyred, euen the selfe same daye departed all the hostes of

the Lorde out of the lande of Egypt. This is
a vpght to be obserued to the Lorde, because
he brought them out of the lande of Egypte.
Thys is a vpghte of the Lorde to be kepte of
al the chyldren of Jsrael and of their genera-
cions after them.

And the Lord sayd vnto Moses & Aaron:
thys is the maner of Passouer: there shal no
straunger eate therof, but all the seruaun-
tes that are bought for money shall pe cir-
cumcyse, and then let them eate therof. A
straunger and a hyerd seruaunte shal not eate
therof. In one house shal it be eaten. Pe shall
carie none of the flesh out at the doores: more
*John. xix.g ouer *se that pe breake not a bone therof. All ỹ
multitude of the chyldren of Jsrael shall ob-
serue it.

If a straunger dwel among you, and wyl
holde Passouer vnto the Lorde, let him cir-
cumcyse al that be males, and then let hym
come and obserue it, and be taken as one that
is borne in the lande. No vncircumcised per-
son shal eate therof: one maner of law shalbe
vnto them that are borne in the lande, and
vnto the straungers that dwell among you.
And al the chyldren of Jsrael dyd as ỹ Lord
commaunded Moses and Aaron. And euen
the self same daye dyd the Lorde bryng the
chyldren of Jsrael out of the lande of Egypt
with their armyes.

☞ The notes.

Shepe. a. That is here called a shepe, is in Hebrue a
word indifferent, to be taken either for shepe
or gote.

Passouer. b. The lambe is called the Passouer, that
the very name it selfe shoulde kepe in memo-
rye what was sygnifyed therby, wherfore
Moses and maner of speakynge the scrip-
ture vseth often, callynge the sygne by the
name of the thynge that it signifieth. As in
Genes. xvii. b.

Euer. c. Euer is not here taken for a tyme without
ende, but for a longe season whose ende is
not determined, as in Genes. xiii. b. and Eze.
xxvii. g.

Will passe ouer. d. To passe ouer, is a maner of speache of the
scripture, and signifieth no more, but that as
he woulde plage the wycked (as he dyd here
the Egyptians) so he woulde shewe mercye
vnto the faythful, as he dyd to the Jsraelites
as in Exod. xxxiv. d.

Borne in the lande. e. Those that were borne in the lande, are
ayp those that were borne amonge them: not
descendyng of the stocke or lynage of Jsrael.
And the straungers were those that dwelt
among the Jsraelites and were not borne a-
monge them, as about in this same chapter
at the letter d.

¶ The.xiii. Chapter.

¶ The firste begotten must be sanctyfyed vn-
to the Lorde. The memoryall of their deliue-
raunce. Why they were caryed thrown the wyl
dernes. The bones of Joseph. The pyller of the
clowde.

And the lord spake vnto Moses
sayng: a. Sanctifie vnto me all
ỹ fyrst borne that opẽ al maner
matrices amõge the chyldrẽ of
Jsrael as wel of men as of bee-
stes: for they are myne. And Moses sayd vn-
to the people: thynche on this day in whych
ye came out of Egypt & out of the house of bõ
dage: for by a mighty hand the Lord brought
you out from thence. Se therfore that ye eate
no leuended bread. This day come ye out of
Egypt in the moneth of ‡Abid. *That is the moneth of Apryll.

When the Lord hath brought the into the
lande of the Cananytes, Hethites, Amorites
Gergytes & Jebusites, whiche he sware vnto
thy fathers that he wolde geue the a lande
where in mylche & hony floweth, then se that
thou kepe this seruice in this same moneth. b
Seuẽ dayes thou shalt eate swete brede: * & *Deute. b. 6
the.vii. day shal be feastfull vnto the Lorde.
Therfore thou shalt eate swete bread seuen
dayes, & se ỹ there be no leuended bread sene
no: yet leuẽ among you in al your quarters.

And thou shalt shewe thy sonne at ỹ tyme
saying: this is done, because of that whiche ỹ
Lord did vnto me whẽ I came out of Egypt.
Therfore it shall be a sygne vnto the vpon
thyne hande a remembraũce betweue thyne
eyes, that the Lordes lawe maye be in thy
mouth. For ‡with a stronge hande the Lord ‡Loke Psal.
brought the out of Egypt, se thou kepe there- cxxxv.
fore this ordynaunce in his season frõ yere to
yere. Moreouer when ỹ Lord hath broughte
the in to the lande of the Cananytes, as he
hath swoine vnto the & to thy fathers, & hath
geuen it the, then thou shalt apoynt vnto the
Lorde all that openeth the matrye, all the
fyrst borne amõge the beastes which thou hast
of the he males. And al the fyrst borne of the c
asses, thou shalt redeme vnto a shepe: yf thou
redeme hym not, then breake his necke. But
al the fyrstborne amonge thy chyldren shalt
thou bye out.

And when thy sonne axeth the in tyme to
come saying: what is this? thou shalt say vn-
to him: with a myghty hãd the Lord brought
vs out of Egypt, out of the house of bõdage.
And when Pharao was loth to let vs go, the
Lord slewe all the fyrstborne in the lande of
Egypte: as well the fyrst borne of men as of
beastes. And therfore I sacrifice vnto ỹ Lord
al the males that open the matrice, but al the
fyrst borne of my chyldren I quyll redeme.
And thys shalbe as a token in thyne hande, &
as a thyng hanged vp betweue thyne eyes:
because the Lorde brought vs out of Egypte
with a myghtye hande.

When Pharao had let the people go, God d
caried them not thrown the lande of the Phili-
stines, though it were a nye waye. For God
sayd: the people might.b. happely repẽt whẽ
they se warre, & so turne agayne to Egypte:
therfore God led the about thrown the wil-
dernesse that boardeth on the red sea. The chil
dren of Jsrael were harnessed out of the lande
of Egypt

of Egypte. And Moses toke the bones of Ioseph with him: for he made the children of Israel sweare sayinge: *God wyll surely vysite you, take vp bones therfore awaye hence with you. And they toke their iourney from Succoth: & pitched their tentes in Etham in the edge of the wyldernesse. *And the Lord went before them by daye in a pyller of a cloude to leade them the waye: and by nyghte in a pyller of fyre to geue them light: that they myghte goo both by day and nyght. *And the pyller of the cloude neuer departed by daye nor the pyller of fyre by nyght out of the peoples syght.

Gen.l.d. and Iosue.xxiiij.g

*Num.xiiij.c
i.Cor.x.a.

*Nehe.ix.d

¶ The notes.

Sapnctyfie. Haply.

a. Luke Genes.xi.a

b. By this word haply some myght chaunce through a fleshly mynde, thynke that God was vncertayne what the Hebrues woulde haue done yf they had mette with sharpe warres at them: yf they departynge oute of Egypt. But let all maner of persons that take in hande to reade the scriptures, knowe that thys all ipke sentences, are spoken after the maner of men, as it is in Genes. vi. And by this is declared the greate weakenes, euen of those people for whom God had wrought so many wonders and also that he woulde not worcke any wonders as then amōg the Philistines. but only vpon the Egyptians, who by the Israelites goynge thorow the wyldernes toke occasion to folowe vpon them, and so were (to the glorye of God) ouerthrowen in the redde sea.

¶ The.xiiii.Chapter.

¶ Pharaos heart is hardened and followeth the Israelites with all his hoodle & captaynes and is drowned. The Israelites grudge. They go thorow the red sea.

AND the Lorde spake vnto Moses sayinge: byd the children of Israel that they turne and pitch their tentes before the entrynge of Hiroth betwene Migdole & the sea toward Baalzephon: euen before that that ye pitch vpon the sea. For Pharao will say of the children of Israel: they are tangled in the lande, the wyldernesse hath shut them in. And I wyll harden his harte, that he shall folow after them. that I may get me honour vpon Pharao & vpō all his hoste, that the Egyptyans may knowe that I am the Lorde. And they dyd euen so.

B And whē it was tolde the kynge of Egypt that the people fled, that Pharaos harte and all hys seruauntes turned vnto the people & sayde: why haue we thys done that we haue let Israel goo out of oure seruice? & he made readye hys charettes and toke hys people vnto him and toke .vi. hundred chosen charettes & all the charettes of Egypte and captaynes vpon al hys people. For the Lord hardened the harte of Pharao kynge of Egypt, that he C folowed after the children of Israel whyle they went out thorow* and hye hande. *Luke in the xxxvi.b.

and the Egyptians folowed after them and ouertoke them where they pitched by the sea, with all the hosses & charettes of Pharao & his hosseme & his hoste, euen fast by the entryng of Hiroth before Baall Zephon. And Pharao drewe nye, & when the children of Israel lyft vp their eyes & sawe howe the Egyptians folowed after them, they were sore afrayde & cryed out vnto the Lord.

D Than sayde they vnto Moses: were there no graues for vs in Egypte, but thou muste bringe vs awaye for to dye in the wyldernesse. wherfore hast thou serued vs thus, for to carye vs out of Egypte? Dyd not we tell the thys in Egypte sayinge, let vs be in rest & serue the Egyptians? For it had bene better for vs to haue serued the Egyptians, than for to dye in the wyldernesse. And Moses sayde vnto the people: feare ye not but stonde styll and beholde howe the Lorde shall saue you thys daye: For as ye se the Egyptians thys daye, shall ye se them nomore for euer tyl the worldes ende. The Lord shal fyght for you and. E. ye shal holde your peace.

The Lorde sayde vnto Moses: wherfore .b. cryest thou vnto me? speake vnto the children of Israel that they goo forwarde. But lyfte thou vp thy rodde & stretch out thy hand ouer the sea and deuyde it a sonder, that the children of Israel may goo on dry grounde thorow the myddest therof. And beholde I wyl harden the hertes of the Egyptians that they maye folowe you. And I wyll get me honoure vpon Pharao and vpon all hys hoste, vpon his charettes and vpon his hosseme. *And the Egyptians shal know that I am the Lord whan I haue gotten me honour vpon Pharao vpon his charettes and vpon his hossemen.

And the angell of God which went before F the hoste of Israel, remoued & went behynde them. And the cloudy pyller that was before them remoued & stode behynde the: and went betwene the hoste of the Egyptians & the hoste of Israel. It was a darke clowde, and gaue lyght by nyght: so that all the nyght long the one coulde not come at the other.

*When now Moses stretched forth hys hande ouer the sea, the Lorde caused awaye the sea with a strōge east wynde that blewe all nyght, & made the sea drye land and the water deuyded it selfe. And the children of Israel went in thorow the myddest of the sea vpon the drye ground. And the water was a walle vnto them, both on their ryght hād & on their lefte hande. And the Egiptians folowed and G went in after them to the myddest of the sea, with all Pharaos hosses, & hys charettes & his hossemen. And in the morninge watch, the Lorde loked vnto the hoste of the Egyptians out of the fyery and cloudy pyller, and troubled their hoste & smote of their charett wheles and caused them downe to the grounde. Than sayde the Egyptians: Let vs flye from Israel, *Iob.xii.d and Iudyth.b.b Psa.lxxvii.b. Eccl.xxxix.a.

Israel, for the Lord fyghteth for the̅ agaynst
vs. Than sayd the Lord vnto Moses: stretch
out thyne hande ouer the sea, that the water
may come agayn vpon the Egyptians vpon
their charettes and horsemen.

G
¶ The laste plage.

Than stretched forth Moses hys hande
ouer the sea, & it came agayne to hys course
early in the morning, & the Egyptiās fledd
agaynste it. Thus the Lorde ouerthrewe the
Egyptians in the myddest of the sea, & the
water returned and couered the charettes
and the horsemen: so that of all the hoste of
Pharao that came in to the sea after them,
there remayned not one. But the chyldren of
Israel went vpon drye lande in the myddest
of the sea, & the water was a walle vnto the̅:
both on the ryghte hande of them and also on
the lefte.

*Exo.xi.d
*Thus the Lord delyuered Israel the self
same day out of the hande of the Egyptiās,
and Israel sawe the Egyptians deade vpon
the sea syde. And when Israel sawe that
*Psal.cb.b
myghty hande which the Lorde had shewed
vpon the Egyptians *they feared the Lorde:
& beleued both the Lorde, and also hys ser-
vaunte Moses.

☞ The notes.

To holde peace.
a. Ye shal holde youre peace, ‡ is, you shalbe
in rest and quietnes.

Wherfore cryest thou?
b. To crye vnto the lord, is to pray vnto hym
with full herte and feruent desyre, as Moses
here dyd, and yet spake neuer a worde. And
so doeth this word cryinge and makynge of
noyse signifye, throughout all the Psalmes,
as in Psalm.b.a, &c.

¶ The.xb. Chapter.

¶ Moses and the people with the wemē syng.
By the praier of Moses, the bytter waters were
swete. God must be feared. They come to Elim

Then Moses and the chyldren of
A Israel sange thys songe vnto ‡
Lord & sayd. Let vs synge vnto
the Lorde, for he is become glo-
rious, ‡ hosse & hym that rode
vpon him hath he ouerthrowne in the sea.
*Psal.cxviij.b
*The Lorde is my strength & my songe, and
is become my saluacion.
Exo.xv.a
He is my God and I will glorifie hym, he
is my fathers God and I will lyfte hym vp
an hye. The Lorde is a man of warre. a. Je-
houah is hys name: Pharaos charettes and
his hoste hath he cast in to the sea. Hys tolye
captayns are drowned in the redde sea, the
depe waters haue couered the̅: they soncke to
the botome as a stone. Thyne hand Lorde is
glorious in power, thyne hand Lord hath all
to dashed the enemye. And with thy greate
glorye thou hast destroyed thyne aduersa-
ries, thou sentest forth thy wrath and it consu-
med them, euen as stubbell. With the breth
B of thyne anger the water gathered to gether
and the floodes stode vpright as a roche, and the
depe water congeled to gether in the myddest
of the sea.

The enemye sayd: I will followe and ouer
take the̅, & will deuyde the spoyle: I will sa-
tysfye my lust vpon them: I will drawe my
swerde, & myne hande shal destroy them.
Thou blewest with thy breth & the sea cou-
red them, & they sanke as lead in the mighty
waters. Who is lyke vnto the O Lorde
amonge goddes: who is lyke the so glorious
in holynes, fearfull, laudable & that shewest
wonders? Thou stretchedest out thy ryght
hande, and the erth swalowed the̅. And thou
cariedest with thy mercye thy people which
thou delyueredest, & broughtest them with
thy strength vnto thy holy habitacion. The
nacions heard, & were afrayed, panges came
vpon the Philystines. Than the dukes of
the Edomytes were amased, and trembling
came vpon the myghtiest of the Moabytes,
& al the inhabiters of Canaan waxed faynte
harted. Let feare and dreade fall vpon them
thorow the ‡greatnesse of thyne arme, & let ‡ Luke in
them be as styll as a stone: whyle thy people Job. xi.a
passe thorow o Lord, whyle the people passe
thorowe, whych thou hast gotten. Bringe
them in, & plante them in the mountayns of
thyne enherytaunce, the place Lorde whych
thou hast made for to dwell in, the sanctuary
Lord, which thy handes haue prepared.
The Lorde. b. raygne euer & all waye. For
Pharao went in on horsebacke with hys cha
rettes & horsemen in to the sea, and the Lord
brought the waters of the sea vpon them.
And the chyldren of Israel went on drye lāde
thorow the myddest of the sea. And Mir-
Jam a Prophetisse the syster of Aaron toke a
tymbrell in her hand, & all the woman came
out after her with tymbrels in a daunse. And
Mir Jam sange before them: Synge ye vnto
the Lord, for he is become glorious in deade:
the horsse and his ryder hath he ouerthrowne
in the sea. Moses brought Israell from the D
redd sea, and they went out into the wylder-
nesse of Sur. And they went thre dayes longe
in the wyldernesse, and coulde fynde no wa-
ter. At the laste they came to Mara: but they
coulde not drynche of the waters for bytter-
nesse, for they were bitter, therfore the name
of the place was called Mara. Then the
people murmured agaynst Moses, sayinge:
What shall we drynche? * And Moses * Judith.b.c.
cried vnto the Lorde, and he shewed hym a Eccl.xxxviij.a
tree: and he cast it in to the waters, and they
waxed swete.

There he made the an ordinaunce & a law
& there he tempted them, & sayde: If ye will
herken vnto the voyce of the Lord youre god,
& wyl do that which is.c. ryght in his syght &
wyl geue an eare vnto hys cōmaundemētes,
and kepe all hys ordynaunces: than will I
put none of these diseases vpon the whych I
brought vpon the Egyptyans, for I am the
Lord thy surgione.

☞ The notes.

a. Luke Exod.in.a. Jehouah.
b. To raygne euer and alwaye, is a maner of Regne.
speaking

speakyng of the Hebrues, whiche signifyeth without ende: because that euer is taken for a tyme whose ende is not appointed & not for al way. As in Exod. xii. c

Right in his sight. c. We must do that whyche is right in goddes sight, & as hys worde teacheth vs, and not after our owne Imagination.

¶ The.xvi.Chapter.

¶ The Israelites come into the desert of Sin. It raineth quayles & Manna. They grudge.

A

* Nu.xxxiij.a

AND * they came to Elim where were. xii. welles of water & lxx. date trees & they pytched there by the water. And they toke their iourney from Elim, & all the hole company of the children of Israel came to the wylderne sse of Sin, which lyeth betwene Elim and Sinai the. xv. day of the. ii. moneth after that they were come out of the lande of Egypte. And the hole multitude of the children of Israel murmured against Moses & Aaron in the wyldernesse, & sayd vnto them: wolde to God we had dyed by the hand of the Lorde in the lande of Egypte, when we sat by the fleshpottes, & eate bred our belyes ful, for ye haue brought vs out into this wyldernesse to kyll thys holy multitude for honger.

Than sayd the Lord vnto Moses: behold

B

I wyl rayne bred from heauē doune to you, & let the people go out, & gather day by daye that I maye proue them whether they wyll walke in my lawe or no. The. vi. day let thē prepare that which they wyll bringe in, and let it be twyse as moche as they gather in daily. And Moses & Aaron sayd vnto all the children of Israel: at euen ye shall know that it is the Lorde, whych broughte you oute of the lande of Egypte, and in the morning ye shal se. a. the glorye of the Lorde: because he

C

hath hearde youre grudgynges against the Lorde: for what are we? ye should murmure against vs. And moreouer spake Moses. At euen the Lord wil geue you fleth to eate, and in the morninge bread ynough, because the Lord hath hearde youre murmure which ye murmur against him: for what are we? your murmuryng is not against vs, but against the Lorde.

And Moses spake vnto Aarō: Saye vnto al the company of the children of Israel, come forth before ỳ Lord: for he hath hearde your grudgynges. And as Aaron spake vnto the hole multitude of the children of Israel, they loked toward the wyldernesse: & behold, the glorye of the Lord apeared in a cloude. And the Lorde spake vnto Moses saying: I haue heard the murmuring of ỳ children of Israel, tel them therfore & say that at euen they shall eate fleth, & in the morning they shall be fylled with bred, & ye shall knowe that I am ỳ

D

* psa. lxxviij.c & .cviij.b. Sap. xvi.c.

Lorde your God. And at euen the quayles came and couered the grounde where they lay. And in the morning the dewe lay rounde about the hoste. * And when the dewe was fallen: behold it laye vpon the grounde in ỳ wyldernesse, small and rounde and thynne as the hore frost on the grounde. When the children of Israel sawe it they sayde one to another: what is this? For they wyst not what it was. And Moses sayd: * this is the bread which the Lord hath geuē you to eate. This is the thyng whych the Lord hath commaunded, that ye gather euery man ynough for hym to eate: a gomer full for a man according to the nombre of you, and gather euery man for them whyche are in hys tente.

* 1.Cor.x.d

And the children of Israel dyd euen so, and gathered some more some lesse, & dyd mete it with a gomer. * And vnto him that had gathered moche remayned no thynge ouer, & vnto hym ỳ had gathered lytle was there no lacke: but euery man had gathered sufficiēt for his eating. And Moses sayde vnto thē: Se that

* 2.Cor. viij.c

E

no man let oughte remayne of it tyl the morning. Not withstanding they harkened not vnto Moses: but some of them lefte of it vntyl the morning, & it waxte ful of wormes & stancke, & Moses was angry with them.

And they gathered it al morninges: euery man as moche as sufficed for his eating, for as soone as the * hete of the sonne came it

* Gen.xviij.a

moulte. And the .vi. daye they gathered twise so moch bred. ij. gomers for one man: & ỳ rulers of the multitude came & tolde Moses. And he sayde vnto thē: this is that whych the Lorde hath sayde: to morowe is the Saboth

F

of the holy rest of the Lord: bake that which ye wyl bake & sethe that ye wyll sethe, & that whych remayneth laye vp for you; & kepe it tyl the morninge. And they layde it vp tyll the morning as Moses bade, and it stancke not, neither was there any wormes therin. And Moses sayd: that eate thys daye: for to day it is the Lordes Saboth: to day ye shall fynde none in the feld. Sixe dayes ye shal gather it, for the .vij. is the Saboth there shalbe none therin.

Notwithstanding there went out of ỳ people in the seuenth day for to gather: but they founde none. Then the Lorde sayd vnto Moses: how long shall it be per ye wyl kepe my commaundementes & lawes? * Se because

* Ezech. xx.b

the Lord hath geuen you a Saboth, therfore he geueth you the sixte daye bred for two dayes. Vpde therfore euery man at home, & let no man go out of hys place the seuenth day. And the people rested the seuenth daye.

G

And the houlse of Israel called it Manna. * And it was lyke vnto Coriander seede, & whyte, & the taste of it was lyke vnto wafers made with honye.

* Num. xi.b.

And Moses sayde: thys is that which the Lord cōmaundeth: fyll a Gomor of it, that it may be kept for youre children after you: ỳ they may se the bred wherwith he fed you in wyldernesse, when he had brought you out of the land of Egypte. And Moses spake vnto Aaron: take a cruse & put a Gomer full of

Man

Wan therin, and laye it vp before the Lorde to be kept for youre chyldren after you, as the Lorde commaunded Moses. And Aaron layde it vp before the testymonye there to be kept. * And the chyldren of Israell ate man.xl.yere untyll they came vnto a lande inhabited. And so they ate Man, euen vntyl they came vnto the borders of the lande of Canaan. And a Gomor is the tenth parte of an Epha.

*Nu. Eth. xi.d Judith.v.c

The notes.

Gloipe. a. The gloye of the Lord, is here taken for ỹ brightnes ỹ lyght that was seue in the cloud Of the whyche gloipe the Apostle maketh mention in the. ii. Corinth. iii. c.d.

The.xvii. Chapter.

The Israelites come into Raphidim. They grudge. Water is geuen them out of the rocke. Moses holdeth vp hys handes and they ouer come the Amelechytes.

A

And all the company of the children of Israel went on their iourneys from the wildernesse of Sin at the commaundement of the Lorde, ỹ pytched in Raphidim: where was no water for the people to drynke. And the people chode with Moses and sayde: geue vs water to drynke. And Moses sayde vnto them: why chyde ye with me, and wherfore do ye tempte the Lorde? There the people thyrsted for water, and murmured against Moses ỹ sayde: wherfore hast thou brought vs out of Egypte, to kyll vs and ours chyldren ỹ oure cattel with thyrste?

B

And Moses cryed vnto the Lord sayinge what shall I do vnto this people? they be all most redye to stone me. And the Lorde sayde vnto Moses: go before the people, and take with the of the elders of Israell: and thy rodde wherwith thou smotest the ryuer take in thyne hande and go. Beholde, I wyll stande there before the vpon a rocke in Horeb: and thou shalt smyte the rocke, and there shall come water out therof, that the people may drynke.

C

*Num. xx.b Psa. lxxvi.b 1. Cor. x.a.

* And Moses dyd euen so before the elders of Israel. And he called the name of the place: Massa and Meriba: because of the chydynge of the children of Israel, and because they tempted the Lorde sayinge: is the Lorde among vs or not?

Then came Amelech and fought with Israel in Raphidim. And Moses sayde vnto Josua: chose out men and goo fight ch Amelech. Tomorow I wyll stonde on the toppe of the hyll and the rodde of God in myne hand. And Josua dyd as Moses bade hym, and fought with the Amelechites. And Moses, Aaron and Hur went vp to the toppe of the hyll. And when Moses helde vp his handes, Israel had the better. And when he let hys handes downe, Amelech had the better.

D

When Moses handes were weary, they toke a stone ỹ put it vnder hym, and he satte downe thereon. And Aaron and Hur stayed vp hys handes, the one on the one syde, and the other on the other syde. And hys handes were steady vntill the sunne was downe.

* And Josua discomfyted Amelech and his people with the edge of the swerde.

*Judi. iiij.d. Sapien. xi.a. Deut. xxv.b

And the Lorde sayed vnto Moses, write thys for a remembraunce in a boke and tell it vnto Josua, for I wyll put out the remembraunce of Amelech from vnder heauē. And Moses made an aulter and called the name of it * Jehouah Nissi, for he sayed: the hande is on the seate of the Lorde, that the Lorde wyll haue warre with Amelech thorow out all generations.

*That is the Lorde is he ỹ exalteth.

The notes.

a. To tempt the Lord, is to prouoke the lord to be angry with him. Num. Sapi.i.a. Tempt.

The.xviii. Chapter

Jethros counsell is receyued of Moses.

A

Jethro the prieste of Madian, Moses father in lawe hearde of all that god had done to Moses ỹ to Israel hys people, how ỹ the Lord had brought Israel out of Egypt. * And he toke Ziphora Moses wyfe, after she was sent backe, and hir two sonnes, of whyche the one was called Gerson, for he sayed: I haue bene an alienie in a straunge land. And the other was called Eliezar: for the God of my father was myne helpe and deliuered me from the swerde of Pharao. And Jethro Moses father in lawe came with hys two sonnes and hys wyfe vnto Moses into the wyldernes: where he had pytched hys tent by the mount of God. And he sent word to Moses: I thy father in lawe Jethro am come to the, ỹ thy wife also ỹ her.ii. sonnes with hyr. And Moses wente out to mete hys father in lawe and dyd obeysaunce and kyssed him, and they saluted eche other ỹ came into the tent. And Moses tolde hys father in lawe al that the Lord had done vnto Pharao ỹ to the Egyptians for Israels sake. and all the trauayle that had happened them by the way, and how the Lord had deliuered the. And Jethro reioyced ouer all the good which the Lorde had done to Israell, ỹ because he had deliuered the out of the hāde of the Egyptians. And Jethro sayed: blessed be the Lord whyche hath deliuered you out of the hand of the Egyptians and out of the hand of Pharao, whych hath deliuered hys people frō vnder the power of the Egyptiās Now I know that the Lord is greater then al Gods, for bicause that they dealt proudly with thē. And Jethro Moses father in lawe offered burnte offerynges and sacrifices vnto God. And Aaron and all the elders of Israell came to eate bread with Moses father in lawe before God.

*Exod. ii.d ỹ iiij.f.

B

And it chaunced on the morow that Moses sat to iudge the people, ỹ ỹ people stode about Moses from morninge vnto euen.

When

When his father in law sawe all that he did vnto the people, he sayde: what is this that thou doest vnto the people? why sittest thou thy self, & letest all the people stonde about the from morninge vnto euen? And Moses sayd vnto his father in lawe: because the people came vnto me to seke counsayll of God. For when they haue a matter, they come vnto me, and I must iudge betwene euery man & his neyghbour, & must shew them the ordinaunces of God and his lawes.

And his father in lawe sayde vnto him: it is not wel that thou doest. Thou dost consume thy self & also this people that is with the: because the thinge is to greuous for the* & thou arte not able to do it thy selfe alone. But heare my voyce, and I will geue the counsayl, and God shalbe with the. Be thou vnto the people to Godward, and bringe the causes vnto God and prouide them ordinaunces & lawes, and shewe them the waye wherin they must walke and the workes that they must do.

*Deut.1.d.

D Moreouer seke out amonge all the people men of actiuite. a. which feare God and me that are true and hate couetousnes: & make them heades ouer the people, captaines ouer thousandes, ouer hundredes, ouer fifty & ouer ten. And let them. b. iudge the people at all seasons: If there be any great matter let them bringe that vnto the, & let them iudge al small causes them selues, & ease thy selfe & let them bere with the. If thou shalt do this thing, then thou shalt be able to endure that which God chargeth the with all, & all this people shall go to their places quietly.

a. The condicios that Iudges shoulde haue.

b. To Iudge: loke in Genesis.xlix.c

And Moses hearde the voyce of his father in lawe, and dyd all that he had sayd, & chose actiue men out of all Israel and made them heades ouer the people, captaynes ouer thousandes, ouer hundreds, ouer fifty and ouer ten. And they iudged the people at all seasons, & brought the harde causes vnto Moses: & iudged all small matters them selues. And then Moses let his father in lawe departe, and he went into his owne lande.

The.xix. Chapter.

¶ The children of Israel came to the mounte Sinai. The people of God are holy & a royall priesthode. He that toucheth it shall dye. God appeareth vnto Moses vpon the mounte in thonder and lightenynge.

IN the thyrd moneth after the children of Israel were gone out of Egipt: the same daye they came into the wildernesse of Sinai.* For they were departed from Raphidim, & were come to the desert of Sinai, and had pitched their tentes in the wildernesse. And there Israell pitched before the mounte. And Moses went vp into God. And the Lorde called to him out of the mountayne, sayinge: thus saye vnto the house of Jacob, & tell the children of Israel: ye haue seene what I dyd vnto the Egipcians & how I tooke you vp vpō Egles wynges, & haue brought you vnto my self. Now therefore if ye will heare my voyce & kepe myne appointment: ye shall be myne owne about al nacions, for all the erth is myne. Ye shalbe vnto me a kyngdome of preistes & an holy people: these are the wordes which thou shalt saye vnto the children of Israel.

*Nu.xxxiii.c

And Moses came & called for the elders of Israel, & layde before them all these wordes which the Lord had cōmaunded him. And the people answered altogether and sayde: All that the Lorde hath sayde, we will do. And Moses brought the wordes of the people vnto the Lorde. And the Lord sayde vnto Moses: Lo, I will come vnto the in a thycke cloude, that the people maye heare when I talke with the, and also beleue the for euer. And Moses shewed the wordes of the people vnto the Lorde.

And the Lord sayde vnto Moses: Go vnto the people & sanctifye them to daye & to morow, & let them washe their clothes: that they maye be redy against the thyrde daye. For the thyrd day the Lord will come downe in the sighte of all the people vpon mounte Synai. And set markes rounde about the



people & saye: beware that ye go not vp into the mounte, & that ye touche not the borders of it, for whosoeuer toucheth the mounte, shall surely dye. There shall not an hande touch it, but that he shall eyther be stoned or els shot thorow: whether it be beast or man, it shall not liue, when the horne bloweth: than let them come vp into the mountayne.

And Moses went downe from the mount vnto the people and sanctified them, & they washed their clothes: And he sayde vnto the people: be redy against the thyrde daye, & se that ye. b. come not at youre wyues. And the thyrde daye in the morninge there was thonder & lightening & a thicke cloude vpon the mount, & the voice of the horne wayed exceadynge loude, & all the people that was in the hoste was afrayed. And Moses brought the people out of the tentes to mete with God, & they stode vnder the hyll.

C

And mounte Sinai was altogether on a smoke because the Lorde descended downe vpon it in fyre. And the smoke therof ascended vp, as it had bene the smoke of a hylle, & all the mount was exceadynge fearfull. And the voyce of the horne blewe & waxed louder & louder. Moses spake, & God answered him

and that with a voyce. And the Lorde came doune vpon mount Sinai, euē in the toppe of the hyll, and called Moyses vp into the toppe of the hyll. And Moyses went vp.

And the Lord sayd vnto Moyses: go doune & charge the people that they breake not vp vnto the Lorde for to se hym, & so many of thē perish. And let ỹ preistes allowyche come to the Lordes presence sanctifye them selues: lest the Lord smyte them. Then Moyses sayd vnto the Lord: the people can not come vp in to the mount Sinai, for thou chargedest vs saying: set markes about the hyll, & sanctifie it. And the Lorde sayde vnto hym: awaye, & get the doune: & come vp both thou & Aaron with the. But let not the preistes & the people presume for to come vp vnto the Lord: lest he smyte them. And Moyses went doune vnto the people, and tolde them.

¶ The Notes.

Sanctifie. a. To sanctifie, is here to purge & clense thē from the filthines both of their bodies & garmentes, as is in this same chapter beneth at b. and. xxxi. c

Come not at your wyues. b. That is, when ye will serue the Lorde, ye shall put from you al lustes and fleshly cōcupiscences, & purge your selfe wholy in prayer and al sobrietie, as Paule teacheth. 1. Corint. vii. c. that they ỹ haue wiues, should be as though they had none.

¶ The .xx. Chapter.

¶ The .x. commaundementes are geuen. The ordre of. xxiii.

A *Deut. v. a Psal. lxxx. b Leuit. xxvi. a. Psal. xcvi. b

And God spake all these wordes & sayd: I am the Lorde thy God, which haue brought the out of the lande of Egipte and out of the house of bondage.

Thou shalt haue none other Goddes in my sight. Thou shalt make the no graue ymage nether any similitude ỹ is in heauē aboue either in the earth beneth, or in the water that is beneth ỹ earth. Se that thou neither bowe thy self vnto them nether serue thē: for I the Lord thy God, am a. a. gelous God, & visit the synne of the fathers vpon the children vnto the third and fourth generacion of thē that hate me: and yet shewe mercy vnto thousandes among them that loue me and kepe my commaundementes.

B Thou shalt not take the name of the Lord thy God in vayne, for the Lord wil not holde him giltlesse that taketh his name in vayne. Remembre the Sabbath daye that thou sanctifie it. Sixe dayes mayst thou labour and do all that thou hast to do: but the seuēth day is the Sabbath daye of the Lord thy God, in it thou shalt do no maner worke: nether thou nor thy sonne, nor thy doughter, nether thy man seruaunt nor thy mayde seruaunt, nether thy cattel nether yet the straunger that is within thy gates. For in sixe dayes ỹ Lord made both heauen & earth & the sea & all that in them is and rested the seuenth day: wherfore the Lord blessed the Sabbath daye and halowed it. b. Honour thy father & thy mother, that thy dayes may be longe in the lāde which the Lorde thy God geueth the. + L

Thou shalt not kyll.

Thou shalt not breake wedlocke.

Thou shalt not steale.

Thou shalte beare no false witnesse against thy neyghboure.

Thou shalt not couet thy neighbours house nether shalt couet thy neighbours wyfe, his man seruaunt, his mayde, his oxe, his asse or ought that is his.

*Deut. b. c Hebr. xii. c. *And all the people sawe the thunder & the lightninge & the noyse of the horne, & howe the mountayne smoked. And whē the people sawe it, they remoued & stode a farre of and sayde vnto Moyses: talke thou with vs & we wil heare *but let not God talke with vs lest we dye. And Moyses sayd vnto ỹ people feare not, for God is come to proue you, & that his feare maye be among you that ye synne not. *Deu. xviii. c

And the people stode a farre of, & Moyses D went into the thicke cloude where God was And the Lord sayde vnto Moyses: thus thou shalt saye vnto the children of Israel: Ye haue seene howe that I haue talked with you from out of heauē. Ye shal not make therfore with me goddes of syluer nor goddes of golde in no wise shal ye do it. *An aulter of earth thou shalte make vnto me and therevpon offer thy burnt offerynges & thy peace offeringes, and thy sheepe and thyne oxen. And in all places where I shall put the remembraunce of my name, thither I will come vnto the & *blesse the. But and if thou wilt make me an aulter of stone, se thou make it not of hewed stone, for if thou lift vp thy tole vpon it, thou shalt pollute it. Moreouer thou shalt not go vp vi steppes vnto myne aulter, that thy nakednesse be not shewed therevn. *Deut. xvii. b. a. Josu. viii. f. *Gene. xii. b. +

¶ The Notes.

a. God is gelous, that is, he watcheth and loketh narrowly vnto our wickednes, & will punish it straightly. And agayne he feruētly loueth our goodnes, and will rewarde it aboundantly. Gelouse.

b. To honour father & mother, is not onely to shew obedience to them, but also to helpe them in their age, if they be poore and nedy. As Eph. vi. a. Colloss. iii. b. Marc. vii. b. Mat. xv. c. Rom. xiii. b Honour thy father. 4c

¶ The .xxi. Chapter.

¶ Temporall and ciuile ordinances.

These are the lawes whyche thou A shalt set before the. * If thou bye a seruaunt that is an Hebrue, sixe yeres he shall serue, & the seuenth he shal go out fre paying nothing. If he came alone, he shal go out alone: If he came maried, his wyfe shal goo out with him. And if his master haue geuē him a wyfe & she haue borne him sonnes or doughters: then ỹ wife & her childre shalbe her masters & he shall goo out alone. But & if ỹ seruaut say I loue my master & my wife & my childre, I wil not go out fre. Thē let his master bring him vnto ỹ Lawes. *Deut. xv. c. Jere. xxxiv. c Leuit. xxv. f.

a. Goddes

a. Godders and sette hym to the doore or the
doorepost & bore his eare thorow with a nawle
and let hym be his seruaunte for euer.

If a man sell his doughter to be a ser-
uaunt she shal not go out as the mā seruaūtes
doo. If she please not her master, so that he
hath geue her to no man to wife, then shal he
let her go free: to sell her vnto a straunge nacī-
on shall he haue no power, because he despi-
sed her. If he haue promised her vnto his son
to wife, he shal deale with her as mē do with
their doughters. If he take him another wife
yet her fode, rayment and dutye of mariage
shall he not mynysshe. If he do not these thre
vnto her, then shal she goo oute free and paye
no money. *He that smiteth a mā that he dye
shalbe slain for it. If a mā laie not awaite but
God delyuer him into his hand, then I wyll
poynte the a place whether he shall flee. If a
man come presumptuously vpon his neyghe-
boure and slea him with gile, thou shalt take
him fro myne auter that he dye. And he that
smyteth hys father or his mother, shall dye
for it.

He that stealeth a man & selleth him (if it
be proued vpon hym) shalbe slayne for it.
*And he that curseth his father or mother,
shalbe put to death for it. If men stryue toge-
ther and one smyte another with a stone or
with hys fyste, so that he dye not, but lieth in
bedde: if he ryse agayne and walke without
vpon hys staffe then shall he that smote hym
go quyte: saue only he shall beer his charges
whyle he laie in bedde & pay for his healing.

If a man smyte his seruaūt or hys mayde
with a staffe that they dye vnder his hand, it
shalbe auenged. But & if they cōtinue a daye
or two, it shall not be auēged for they are his
money. When men stryue & smyte a woma
with chylde so that her fruite departe frō her
and yet no mischefe folowerh: then shal
he be mulcted, according as the womans hus-
band will laye to his charge, & he shall paye
as & iudges men appointe hym. But* and if
any mischefe folow, then shall he pay lyfe
for lyfe, eye for eye, toth for toth, hande, for
hande, foote for foote, burnyng for burnynge,
wounde for wounde, and stripe for stripe.

If a man smite his seruaunt or his mayde
in the eye & put it out, he shal let them go fre
for the eyen sake. Also if he smyte out his ser-
uaunres or his maydens toth, he shal let them
go out free for the tothes sake. If an oxe gore
a man or a woma that thei dye, then the* oxe
shalbe stoned, & hys flesh shall not be eaten:
and hys master shall go quyte.

If the oxe were wont to runne at men in
tyme past & it hath bene tolde hys master, &
he hath not kept hym, but that he hath killed
a man or a woman: then the oxe shalbe sto-
ned and hys master shall dye also. If he be
set to a summe of money, then he shall geue
for the deliueraunce of hys lyfe, accordynge
to all that is put vnto hym. And whether he
hath gored a sonne or a doughter, he shalbe
serued after the same maner. But if he a ser-
uaunte or a mayde that the oxe hathe gored,
then he shall geue vnto their master the sum-
me of.xxx.d. sicles, and the oxe shall be sto-
ned.

If a man open a welle, or digge a pytte,
and couer it not, but that an oxe or an asse fal
therein, the owner of the pytte shall make it
good and geue money vnto their master, and
the dead beast shalbe hys.

If one mans oxe hurte anothers that he
dye, then they shal sell the lyue oxe & deuyde
the money, & the dead oxe also they shall de-
uide. But & if it be knowen that the oxe hathe
bled to pushe in tymes past, yet because his
master hath not kept hym, he shall paye oxe
for oxe, and the dead shalbe hys owne.

☞ The notes.

a. Iudges and princes are oftentymes in the scripture called godders, because they are the ministers of God, to do the office of God, & is, to defende the innocēt and punyshe the of-fenders according to & rule of godders worde. As in the next chapter at.b. and Roma.xiii.a

b. A Sicle (after the Hebrue) is an ounce: but after the Grekes and Latines it is but the fourth parte of an ounce. And it conteyneth xx. gerras, as in Exod.xxx.b. whiche is.x.d. sterling or there about.

☞ The.xxii. Chapter.

☞ Dothe lyke lawes as are in the chapter
aboue.

If a man straie an oxe or shepe & kylle it or selle it, he shall restore
v. oxen for an oxe, & iiii. shepe for
a shepe. If a theefe be fonde breakynge vp & be smytten that he dye, there shal
no blonde be shed for hym: except the sunne
be vp when he is founde, then there shalbe
blonde shed for hym.

A theefe shall make restitucion: If he haue
not wherwith, he shalbe solde for his theft.
If the theft be fonde in his hāde alyue (whe-
ther it be oxe, asse or shepe) he shall restore
double. If a man do hurt felde or vyneyarde
so that he put in his beast to fede in another
manns felde: of the beste of hys owne felde, &
of the best of his owne vyneyarde, shall he
make restitucion.

If fyre breake out & catch in the thornes,
so that the stakes of corne or the standynge
corne or felde be consumed therwith: he that
kyndled the fyre shall make restitucion.

If a man deliuer his neyghbour money
or stuffe to kepe, & it be stolē out of his house:
If the theefe be fonde, he shal pay double. If
the theefe be not founde, then the goodman of
the house shalbe brought vnto the godders &
swere, whether he haue put hys hande vnto
hys neyghbours good.

And in all maner of trespace, whether it be
oxe, asse, shepe, rayment or any maner lost
thyng whiche another chalengeth to be hys,
the cause of bothe parties shall come before
the godders. And whom the godders shall con-
demne shall paye double vnto his neyghboure.

T.ii. If a

Godders.

Sicle.

Theefe.

If a man delyuer vnto his neighboure to
kepe, asse, oxe, shepe or what so euer beaste it
be and it dye or be hurte or doputh awaie and
no man se it: then shall an oothe of the Lord
goo betwene them, whether he haue put hys
hand vnto his neyghbours goode: the owner
E of it shall take the othe, and the other shal
not make it good: If it be stolle frō him, then
he shall make restitution vnto the owner: If
it be torne with wylde beastes, then let hym
bringe recorde of the tearynge: & he shall not
make it good. When a man borroweth ought
of his neighbour if it be hurte or els dye, and
if the owner thereof be not by, he shall make
it goode: If the owner thereof be by, he shall
not make it good namelye if it be an hyred
thyng and came for hyre.

If a man begyle a mayde that is not be-
trouthed and lie with her, he shall endote her
and take her to his wyfe: If hir father refuse
to geue her vnto hym, he shall paye moneye
accordynge to the dowrye of virgyns.

Wytches. Thou shalte not suffer a wytche to lyue.
Whosoeuer lyeth with a beast, shalbe slayne
for it. He that offereth vnto any goddes saue
vnto the Lord only, let him die without redē
*Exo.xix.g. ption. Vexe not a straunger neither oppresse
him: for ye were strangers in the land of E-
*Zacha.vii.c gipt. *Ye shal trouble no widdowe nor father
lesse chylde: *If ye shall trouble them: they
Let al oppres-sars of ỹ poor take hede to this texte. shall crye vnto me, and I wyll surelye heare
their crye and then wyll my wrath waxe hote
and I wyll kil you with thy swearde, and your
wiues shalbe widdowes and your chyldren
fatherlesse.

D If thou lende money to any of my people
that is poore by the, thou shalte not be as an
vsurer vnto him, neither shalt oppresse him vn-
Pledges. to vsurye. If ỹ take thy neyghbours rayment
to pledge, that thou delyuer it vnto him a-
gayne by that the sunne go downe. For: that
is hys couerlet one lyeth in the rayment for
his shame wherein he sleepeth: or els he will
crye vnto me and I wyll heare him, for I am
mercyfull.

Thou shalt not raple vpon the goddes, ne
ther curse the ruler of thy people.

Thy.b. fruytes (whether they be drye or
moyste) se thou kepe not backe. Thy firste
borne sonne thou shalte geue me: lyke wyse
shalte thou do of thyne oxen and of thy shepe
Seuen dayes it shall be with the dame, and
the viii. daye thou shalte geue it me. Ye
shall be holye people vnto me, and therefore
shall ye eate no fleshe that is torne of beas-
tes in the fielde. But shall caste it to dogges.

¶ The notes.

In othe. a. An othe in the ende of strife and division,
whiche is lawfull to be done, when it is ey-
ther to the glory of god or profit of our neigh
bour, or for the common wealth, or elles not,
as Math.v.f.

Fruites. b. By tithes and first fruites are vnderstand
geuing of thankes, whereby the herte knowe-
ledgeth and confesseth to haue receyued it of
God, as in.1.Timoth.iii.a.

¶ The.xxiii. Chapter

Where I set no somme because I wold al men
should reade the chapter throughout, and the two
that are next before also.

A
False witnes

Thou shalt not accepte a vayne
tale, neither shalt put thine hand
with the wycked to be an vn-
ryghteous wytnesse. Thou
shalt not folowe a multitude to
do euell: neyther answere in a matter of plea
that thou (wouldest to folow many) turne a
syde from the truth, neither shalt thou paint
a poore mans cause.

*When thou meetest thine enemies oxe or *Deut.xxii.a
asse goynge a strape, thou shalt bringe them
to him agayne. If thou se thine enemies asse
synke vnder his burthē, thou shalt not passe
by and let him alone: but shalt helpe hym to
lyfte hym vp againe.

Thou shalt not hinder the right of ỹ poore
that are amonge you in their sute.

Kepe the farre from a false matter, and the
Innocente and righteous se thou slay not, for
I wil not iustify the wicked. Thou shalt take
B no gyftes, for gyftes blynde the seynge and
peruerte the wordes of the ryghteous.

Thou shalt not oppresse a straunger, for
I knowe the herte of a straunger, because ye
were straungers in Egypt. Sixe yeres thou
shalt sowe thy land and gather in the fruites
therof: & the seuenth yere thou shalt let it rest
and lye styl, that the poore of thy people may
eate, and what they leaue, the beastes of the
fielde shall eate: In lyke maner thou shalt do
with thy vineyard and thine oliue trees.

Sixe dayes thou shalt do thy worke and
the seuenth daye thou shalt kepe holye daye,
that thyne oxe and thyne asse maye reste and
the sonne of thy maide and the straunger may
be refreshed. And in all thinges ỹ I haue said
vnto you be circumspecte. And make no re-
hersall of the names of straunge goddes, ne-
ther let anye man heare them oute of youre
*Exo.xx.c.f mouthes.

C The feastes thou shalt holde vnto me in xxiiii.c.
a yere. *Thou shalt kepe the feaste of swete
bread ỹ thou eate vnleuened bread.vii.dayes
longe, as I commaunded the in the tyme ap-
poynted of the moneth of Abyb, for in that *Ex.xxxiii.c
moneth thou camest out of Egypte: * and se Deu.xvi.d.
that no man appeare before me empteye. And
the feaste of Heruest, when thou reapeste the
fyrst frutes of thy labours whych thou hast
sowne in the fielde. And the feast of inga-
therynge, in the ende of the yere when thou
haste gathered in thy labours oute of the
fielde.

Thre tymes in a yere shall all thye men-
chyldren appere before the Lord Iehouah.
*Ex.xxxiiii.d *Thou shalt not offer ỹ blonde of my sa-
crifyce vnto leuended bread: neither shal the fat
of my feast remayne vntyl the morninge.

*The first of the firstfruites of thy lande thou *Ex.xxxiii.d
shalt bringe into the house of the Lorde thye
God. *Thou shalt also not sethe a kydde in his *That is,
mothers

shalt not seth mothers mylke.

it so longe as it soucheth, or as some think they shoulde not kyll both the damme & the kyd.

Beholde, I sende myne aungel before the to kepe the in the waye, & to bryng the into ỹ place whych I haue prepared. Beware of him & heare his voice and anger him not: for he will not spare youre mysdedes, yea, and my name is in hym. But & if thou shalt herken unto hys voyce & kepe all that I shal tel the, then I wilbe an enemy unto thyne enemies and an aduersary unto thine aduersaries. When myne aungel goeth before the & hath brought the in unto the Amorites, Hethithes, Pherezites, Canamites, Heuites and Iebusites & I shall haue destroyed them, se thou worship not their goddes neyther serue them, neither do after the workes of the: but ouerthrowe them & breake doune the places of them. And se that ye serue the Lord youre God, & he shall blesse thy bread & thy water and I will take all sickenesse awaye from amonge you.

D Moreouer there shalbe no woman chyldelesse or unfrutefull in thy lande, & the nombre of thy wayes I will fulfyll. I wil sende my feare before the and will kill all the people whether thou shalt go. And I will make all thyne enemies turne their backes unto the, & I will sende.b. hornettes before the, & they shall driue out of the Heuites, the Canamites & the Hethites before the. I will not cast the out in one yere, lest the lande growe to a wildernesse: & the beastes of the felde multeplye upon the. But a litle & a litle I wil driue the

A out before the, untyll thou be increased that thou mayst enherete the lande. And I wil make thy costes from the red sea unto the sea of ỹ Philistines and from the desert unto the ryuer. I wil deliuer the inhabitets of the lande into thyne hande, & thou shalt driue the out before the. *And thou shalte make none appoyntment with the nor with their goddes. Neither shall they dwel in thy lande, lest they make the sinne agaynste me: for if thou serue their goddes *it will surely be thy decaye.

*Deut.vii.a. Exo.xxxiiii.b

*Ex.x.b

Egipte.

¶ The notes.

a. By receyuing of giftes, is vnderstand all thynge by which one seketh his owne profite and honour and not goddes. As in Deu. xvi b.xxvii.d. and Ecclesiasti.xx.d

Hornet.

b. And hornet is lyke a waspe, she is of a more venomouse nature & stingeth much, sorer, as in Deut.vii.c. and Josua.xxiiii.c

¶ The.xxiiii.Chapter.

¶ Moyses ascendeth up to the mounte & reporteth the wordes of the Lorde. The bloud of the couenaunt. The elders of Israel iudge the people.

A



nd he sayde unto Moyses: come unto the Lord: both thou & Aarō, Nadab & Abihu, & the.lxx. elders of Israel, and worship afarre of. And Moyses went hym selfe alone unto the Lord, but they came not nye, neyther came the people up with hym. *And Moyses came & tolde the people all the wordes of ỹ Lorde & all the lawes. And all the people answered with one voyce & sayd: all the wordes which the Lord hath sayd, will we do. Then Moyses wrote all the wordes of the Lorde & rose vp early and made an aulter under the hyl, & xii. pylleres according to the numbre of the.xii trybes of Israell, and sent yonge men of the children of Israel to sacrifice burntofferinges B and to offre a peaceofferinges of oxen unto the Lorde. And Moyses toke halfe of the bloude & put it in basens, and the other halfe he sprenkled on the aulter.

*Ex.x.b,

And he toke the boke of the appoyntment & red it in the audience of the people. And they sayd. All that the Lord hath sayd, we wil do and heare. And Moyses toke the bloude and sprenkeld it on the people and sayd: beholde, this is the bloude of the appointment which the Lorde hath made with you upon all these wordes.

Then went Moyses & Aarō, Nadab and C Abihu and the.lxx. elders of Israell vp, and sawe the God of Israel, and under his feete as it were a pyche worke of Saphir & as it were the facion of heauen when it is cleare, & upon the nobles of the children of Israel he set not hys hande. And when they had sene God they ate and dronke.

And the Lord sayde unto Moyses: come + vp to me into the hyll and be there, & I wyll geue the tables of stone and a lawe and commaundemētes, which I haue written to teache the. Then Moyses rose up & his minister Josua, and Moyses went vppe into the hyll of God, & said unto the elders: tarye ye here vntyll we come againe unto you: And beholde here is Aaron & Hur with you. If any man D haue any matters to do, let hym come to the. When Moyses was come up into the moūt a cloude couered the hyll, and the glory of ỹ Lorde abode vppon mounte Sinai, and the cloude couered it. vi. dayes. And the seuenth daye he called unto Moyses out of ỹ cloude. And the facion of the glorie of the Lord was lyke consumynge fyre on the toppe of ỹ hyll in the syghte of the children of Israel. *And Moyses went into the mountayne. And Moyses was in the mount. xl. dayes. and xl. nyghtes. ỹ

*Ex.x.b

¶ The notes.

a. The offeringes that were offered to reconcile God towarde men, too be at peace with them and forgeue them their trespalle, were called peace offeringes. Or as some wil say, for peace obtayned after victory in battayle. As afore. xx. d. and after. xxxii. b.

Peace offeringes.

b. They sawe God, that is, they knewe certainly that he was there present, & they sawe him as in a vision, not in his godly maiesty, but as it were by a certayne reuelation.

To se God.

c. Of this glorie is spoke of afore in the.xvi. chapter. c.

Glorie.

¶ The.xxv. Chapter.

¶ The Lord geueth Moyses the fashion of ỹ holy place and the thinges pertayning thereto.

J.ij. And

A ND the Lord talked with Moses saying: speake vnto the children of Israel that they geue me an heue offeringe, & of euery man that geueth it willingly with his hert, ye shall take it. * And this is the heue offeringe which ye shall take of them: gold, siluer and braule: & Iacynct colour, scarlette, purpull, byssle, and gootes here: rame shynnes that are red, and the shynnes of tarus & sethim wood oyle for lightes, and spices for a noynt oyle and for swete cense: Onix stones and set stones for the * Ephod and for the brest lappe.

*Exo.xxv.a

* Ephod is a garment like an Aungel.

And they shall make me a sanctuary that I maye dwell amonge them. And I shall shewe the the facion of the habitacio and of all the ornamentes therof, euen so se that ye make it in all thinges. And they shall make an arke of sethim wood. ii. cubites & an halfe long, a cubyte & an halfe brode & a cubyte & an halfe hye. And thou shalt ouerlay it with pure gold both thin & without, & shalt make an hye vpon it a croune of gold rounde about.

B And thou shalt caste .iii. ringes of golde for it and put them in the .iii. corners therof. ii. ringes on the one syde of it and .ii. on the other. And thou shalt make staues of sethim wood and couer them with golde, and putte the staues in the ringes alonge by the sydes of the arke, to bere it withall. And the staues shall abyde in the ringes of the arke, & shall not be taken awaye. And thou shalt put in the arke, the witnesse which I shal geue the.

And thou shalt make a mercyseate of pure golde. ii. cubytes and an half longe and a cubyte and an halfe brode. And make. ii. cherubins of hyche golde on the two endes of the mercyseate: and set the one cherub on the one ende and the other on the other ende of the mercyseate: so se that thou make them on the two endes therof. And the Cherubyns shal stret he hye wynges aboue ouer an hye, & couer the mercyseate with their wynges, and their faces shal loke one to another: euē to the mercyseate warde, shall the faces of the cherubyns be. And thou shalte putte the mercyseate aboue vpon the arke, and in the arke thou shalt put the witnesse which I wil geue the.

There I will mete the and will comon with the from vpon the mercyseate from betwene the two Cherubyns which are vpon the arke of witnesse, of all thynge which I will geue the in commaundementes vnto the children of Israel.

C Thou shalt also make a table of sethim wood of two cubytes longe and one cubyte brode and a cubyte and an halfe hye. And couer it with pure golde and make there to a croune of golde rounde aboute. And make vnto that an whope of .iii. fyngers brode, round about. And make a golde croune also to the whope rounde about. And make for it iiii. ringes of golde and put them in the .iiii. corners that are on the .iii. fete therof: euē hard vnder the whope that the ringes be, to putte in staues to bere the table withall. And thou shalt make staues of sethim wood & ouerlape them with golde, that the table maye be borne with the. And thou shalt make his dysshes, spones, pottes & flat peces to poure out withall, of fyne golde. And thou shalte sette vppon the table, shewbreade before me alwaye.

D And thou shalt make a candelstycke of pure thicke golde with hys shaft, braūches, bolles, knoppes and floures procedynge there out fyue braunches shall procede oute of the sydes of the candelstycke. iii. out of the one syde and. iii. out of the other. And there shall be. iii. cuppes like vnto almondes with knoppes and floures vpon euerye one of the vi. braunches that procede out of the candell stycke: & in the candelstycke selfe. iiii. cuppes like vnto almondes with their knoppes and floures: that therebe a knoppe vnder euery. ii braūches of the fyue that procede oute of the candelstycke. And the knoppes & the braunches shalbe all together, one pece of pure thycke golde.

And thou shalt make. vii. lampes and put them an hye there on, to geue lighte vnto the other syde that is ouer against ward snoffers & fyre pannes of pure golde. And an hundred pounde weyghte of fyne golde shall make it with al the apparel. * And se that thou make the after the facyon that was shewed the in the mounte.

*Hebr. viii.a Acto. vii.i.

The.xxvi.Chapter.

This chapter also describeth the thinges pertayninge to the holy place.

MOreouer thou shalt make an habitacō of ten curtaynes of twyned bysse, Iacynct, scarlet and purpul, & shalt make thē with cherubins of broudered worke. The lengthe of a curtaine shalbe. xxviii. cubites & the bredth. iiii. & they shalbe all of one measure: fyue curtaynes shalbe coupled together one to another: and the other fyue likewyse shalbe coupled together one to another.

E Then shalt thou make loupes of Iacincte coloure, a longe by the edge of the one curtayne euen in the selueage of the couplynge courtayne. And likewyse shalt thou make in the edge of the vtmost curtaine that is coupled therewith on the other syde: fyfty loupes shalte thou make in the one curtaine and fifty in the edge of the other that is coupled therwith on the other syde: so that the loupes be ouer against another. And thou shalte make fyfty buttons of golde, and couple the curtaines to gether with the buttons: that it may be an habytacyon.

And thou shalte make .xi. curtaynes of gootes here, to be a tent to couer the habitacion. The length of a curtayne shalbe. xxx. cubites, and the brede. iiii. and they shalbe all xi. of one measure. And thou shalt couple .v.

by

it wyth.iii.pilleres, and .iii. sockets: ℣ likewise by them selues, ℣ the other syde by them selues, and shalt double the firt in the fore frõt of ℣ tabernacle. And thou shalte make fyfty loupes in the edge of the vttermost curtayne on the one side: euen in the couplynge curtayne and as many in the edge of the couplynge curtayne on the other side. And thou shalt make fiftye buttones of braſſe and put thẽ on the loupes, ℣ couple the tent together wyth al, that ther may be one couering.

And the remnaunt that resteth in the curtaynes of the tente: euẽ the bredeth of halfe a curtayne ℣ resteth, shalbe lefte on ℣ backe syde of the habitacyon: a cubyte on the one syde ℣ a cubyte on the other syde, of that that remayneth in the length of the curtaynes of the tabernacle, whych shal remayne of ether side of the habitacion to couer it with al.

D And thou shalte make another couertynge for the tente of rams skynnes dyed red: ℣ yet another aboue al of taxus skynnes.

And thou shalt make bordes for the habitacion of settym wood to stãd vp rygh: ten cubytes longe thal euery borde be, and a cubite ℣ an halfe brode. Two fete shall one borde haue to couple thẽ together wt all, ℣ so thou shalt make vnto al ℣ bordes of ℣ habitacion.

And thou shalt make .xx. bordes for the habytaciõ on the south syde, ℣ thou shalt make xl. sockets of syluer and put theim vnder the E xx. bordes. ii. sockettes vnder euery borde, for their .ii. fete. In lyke maner in the north syde of the habitacion there shalbe .xx. bordes and xl. sockettes of siluer: two sokettes vnder euery bord.

And for the west ende of ℣ habitaciõ, shalt thou make syx bordes ℣ two bordes mo for the two west corners of the habitacyon: so ℣ these two bordes be coupled together beneth and lykewyse aboue with clampes. And so shall it be in both ℣ corners. And so ther shal be .viii. bordes in al ℣ .xvi. sockettes of syluer. F ii. sockettes vnder euery bord.

And thou shalt make barres of settym wood syue for the bordes of the one syde of the tabernacle, ℣ syue for the other syde, and syue for the bordes of the west ende. And ℣ myddle barre shall goo alonge thorowe the myddes of the bordes and bar thẽ together from the one ende vnto the other. And thou shalte couer the bordes with golde and make golden rynges for them to put the barres thorowe, and shalt couer the barres wyth golde also. And rere vp the habytacyon accordynge to the facyon therof that was shewed ℣ in the mounte.

And thou shalt make a vaple of Jacynct, of scarlet, purpul and twined bisse, and shalt make it of brodred worcke and ful of Cherubyns. And hang it vpõ .iiii. pilleres of settym wod couered with gold and that their knoppes be couered with golde also ℣ stand vpon iiii. sockettes of syluer. And thou shalt hange G vp the vaple with rynges, ℣ shalt bringe in within the vaple, the arke of witnes. And the vaple shal deuide ℣ holy from the .c. most holye. And thou shalt put the mercyseate vpõ the arke of wytnesse in the holyest place. And thou shalt put the table without the vaile and candelsticke ouer against the table vpõ the south side of the habitaciõ. And put the table on the north syde.

And thou shalt make an hangynge for the doore of the tabernacle of Jacynct, of scarlet, of purpull and of twyned bysse wrought with nedle worcke. And thou shalte make for the hãgynge, syue pylleres of settym wodde. ℣ couer both them ℣ their knoppes wt golde, ℣ shalt cast syue sockettes of braſſe for them.

¶ The notes.

a. Loke in the .xxvb. of Exodi. Bysse.

b. Jacincte, is a foure that we call bialet, and it is also a precious stone of ℣ colour, ther of, but here it is taken only for the colour of Jacincte, of the whych colour the courtines should be, as afore in the .xxb. a. Jacincte.

c. The secrete and inwarde place of the sanctuary wherin the Arche ℣ the mercy seate stode, was called the most holy place, into which none but the Preistes only might come and that but ones in a yere, the figure wher of is declared in the Hebrues the .ix. a. in. Regum. vi. c. The most holy place.

¶ The .xxvii. Chapter.

THou shalte make an aulter of settym wood: syue cubytes longe .x. ii. cubytes brode that it be foure square ℣ iii. cubytes hye. And make it hornes proceadyng out in the .iiii. corners of it, ℣ couer it wyth braſſe. And make hys aſſepannes shouels, basens, fleshhokes, fire pannes and al the apparel therof, of braſſe and thou shalt make a greder yn also like a net, of braſſe: vpõ whose .iiii. corners shalbe .iiii. brasen rynges: and the greder yn shall reache vntothe myddes of the altare. And thou shalt make staues for the altare of settym wood, and couer thẽ with braſſe, and let them be put in rynges a long by the sydes of the altar to beare it wt al ℣ make the aulter holow wt bordes: euẽ as it was shewed ℣ vpõ ℣ mount, so let thẽ make it. B

And thou shalt make a .x. courte vnto ℣ habytacyon, which shall haue in the south syde hãgynges of twyned bysse, beinge an hundred cubytes long, ℣ .xx. pilleres therof, with their xx. sockettes of braſſe: but the knoppes of the pylleres and their whopes shalbe syluer. In lykewyse on the north syde there shalbe hãgynges of an hundred cubytes long and .xx. pilleres by ther sockettes of braſſe, ℣ the knoppes ℣ whopes of syluer. And in the bredeth of the courte westwarde, there shalbe hangynges of fyfty cubytes long, and .x. pylleres wyth their .x. sockettes. And in the bredth of the courte eastwarde towarde the rysynge of the sonne, shalbe hãgynges of .l. cubytes. C Hangynges of .xv. cubites in the one syde of

it with.iii.pyllers & .iii. sockettes: & likewyse on the other syde shalbe hangynges of. xv. cubytes with.iii.pyllers and.sockettes.

And in the gat of the courte shalbe a vaile of.xx.cubytes of iacincte, scarlet, purpull & twyned bisse wrought with nedle worke, and iiii.pyllers with their.iiii.sockettes. All the pyllers round about the courte shalbe whoped with syluer, & their knoppes of syluer, & their sockettes of brasse. The legth of ỹ court D shall be an hundred cubytes, & the breadeth.l. & the heygth fyue, and the hangynges shalbe of twyned bysse and the sockettes of brasse. And all the vessels of the habitacyon to all maner seruyce & the pynnes therof: yea and the pynnies also of the court shalbe brasse.

And commaūd the children of Israel that they geue the pure oyle olyue beaten for the lyghtes to poure all waye into the lampes. In the.b.tabernacle of witnesse wythout the vaple which is before the witnesse: & Aaron & hys sonnes shall dresse it both euen & morenyng before the Lorde. and it shalbe a dewty.c.for euer vnto youre generacyons after you to be geuen of the children of Israel.

¶ The notes.

a. The courte of the tabernacle, was as our churcheyardes be, and as our church stande commonly in the myddes of them, so dyd the tabernacle in that courte.

A courte.

b. It was called the tabernacle of witnes, because therein was contayned the covenaunte and witnes whereunto God wouldē that the children of Israell shoulde trusse. As Leuiticus.iii.c.

The tabernacle of witnes

c. Lyke in Genesis.xiii.b.

For euer.

¶ The .xxviii. Chapter.

¶ Aarons apparell, and his sonnes



AND take thou vnto ỹ Aarō thy brother and hys sonnes with him, from amonge the children of Israell that he may mynistre vnto me, both Aarō, Nadab, Abihu, Eleazar and Ithamar Arons sonnes. And thou shalt make holye rayment for Aarō thy brother, both honorable and glorious,

2

Moreouer speake vnto all that are wyse harted, which I haue fylled wt the spirite of wysdome: ỹ they make Aarons rayment to consecrate him wt, ỹ he may mynyster vnto me.

These are the garmentes whyche they shal make: a brestlapp. a. Ephod. a tunycle, a strayte cote, a myter and a girdell. And they shall make holye garmentes for Aaron thy brother and his sonnes that he may mynyster vnto me. And they shal take therto gold iacincte, scarlet, purpull and bysse. And they shall make the Ephod of golde, iacincte, scarlet, purpull and whyte twined bysse with broydered worke. The two sides shall come together, closed vp in the edges therof. And the girdell of the Ephod shalbe of the same worckemanshyppe and of the same stuffe, euen of golde, iacincte, scarlette, purpull and twyned bysse.

And thou shalt take two onyx stones, and graue in them the names of the children of Israell: sixe in the one stone, the other sixe in the other stone: accordynge to the order of their birth. After the worcke of a stonegrauer E
that engraueth seales or signettes are grauen, shalt thou graue the.ii. stones with the names of the children of Israel, and shalt make them to be set in ouches of golde. And thou shalte put the two stones vpō the two shoulders of the Ephod and they shalbe stones of remembraunce vnto the children of Israel. And Aaron shal beare their names before the Lorde vpon his two shoulders for a remembrance. And thou shalt make hokes of gold and two chaynes of fine golde: lyke worke and wreathed, and fasten the wreathed chaynes to the hokes.

And thou shalte make the brestlappe of iudgement with broydered worke: euen after the worcke of the Ephod shalte thou make it: of gold, iacincte, scarlet, purple and twined bisse shalt thou make it. For square it shalbe and *Sap.xviii.d
double, an hande brede longe and an handē brede brode. And thou shalt fyll it wyth.iiii. rowes of stones. In the fyrste rowe shalbe a Sardios, a Topas and * Smaragdus. The *Or an Emeraud.
seconde rowe, a‡ Rubye. Saphir and Diamonde. The thyrde: Ligurius an Achat and Jaspis. The fourth: a Turcas, Onix and Jaspis. And they shalbe set in golde in their inclosers. And the stones shalbe grauē as signettes be grauen: wyth the names of the children of Israell euen wyth.xii. names euerye ‡Som.xvii.a a carbuncle.
one hys name accordynge to the.xii. tribes

And thou shalt make vpon the brestlappe two fastnyng chaynes of pure gold and wreathen worke. And thou shalt make, lyke wyse vpō ỹ brestlap two ringes of gold, & put the on the edges of ỹ brestlap. & put ỹ .ii. wreathe chaynes of gold in ỹ .ii. ringes which are in the edges of the brestlappe. And the .ii. endes of the .ii. chaynes thou shalte fasten in the .ii. ringes, and put them vpon the shoulders of the Ephode on the fourthe syde of it. And thou shalt yet make .ii. ringes of golde, and put them in the .ii. edges of the brestlappe euen in

the

the borders therof towarde the inside of the Ephod that is euer against it. And put .ii. other ringes of golde thou shalt make, & put them on the .ii. sides of the Ephod, beneth ouer against the brestlappe alowe where ye sydes are ioyned together vpon the bordered gyrdell of the Ephod. And they shall bynde the brestlappe by hys ringes vnto the ringes of the Ephod with a lace of Jacyncte, that it maye ye close vnto the bordered gyrdell of the Ephod, that the brestlappe be not loosed from the Ephod.

E And Aarō shal beare the names of ye chyldern of Jsrael in the brestlappe of iudgemēt vpon hys hert, when he goeth into the holy place for a remembraunce before the Lorde alwaye. And thou shalt put in the brestlappe of iudgement .h. Urim & Thummim: that they be euen vpon Aarōs hert whē he goeth in before the Lord & Aaron shall beare the ensample of the chyldern of Jsrael vpon hys herte before the Lorde alwaye.

And thou shalt make the tunycle vnto the Ephod altogether of Jacyncte. And there shalbe an hole for the head in the midde of it, and let there be a bonde of wouen worke rounde aboute the coller of it (as it were the E coller of a partlet) that it ret not. And beneth vpon the hēme, thou shalt make pomgranates of Jacyncte, of scarlette, and of purpull rounde about the hēme, and belles of golde betwene them rounde aboute: that there be euer a golden bell and a pomgranate, a golden bell and a pomgranate rounde aboute vpon the hem of the tunicle. And Aaron shal haue it vpon him whē he mynistreth, that the sounde may be herde when he goeth into the holy place before the Lorde and when he cometh out, that he dye not.

And thou shalt make a plate of pure golde and graue therin (as signettes are grauen) c. The holynes of the Lord, & put it on a lace of Jacyncte & tye it vnto the mytre, vpon the fourefront of it, that it be vppon Aarons forehead that Aaron beare the .b. sinne of ye holy F things which the chyldern of Jsrael shall halowed in all their holy giftes. And it shalbe alwayes vppon Aarons forehead, that they maye be accepted before the Lord.

And thou shalt make an albe of byssi, and thou shalt make a mytre of byssi & a gyrdell of nedle worke.

And thou shalt make for Aarons sonnes also cotes, gyrdels and bonettes honorable and glorious, and thou shalt put them vpō Aaron thy brother and on hys sonnes with him & shalt anoynte them & fill their hondes and consecrate them that they may mynistre vnto me. And thou shalte make them lynē hosen too couer their priuyties: from the loynes vnto the thyes shall they reach. And they shalbe vpō Aarō & his sonnes whē they go into the * tabernacle of witnesse, or when they go vnto the auter to mynistre in holynes, that they beare no sinne and so dye. And it shalbe a lawe .b. for euer vnto Aaron & his sede after hym. b. Luke in Genesis.xvij.d.

The Notes.

a. This brestlap or brestflap, is such a flap as is in the brest of a cope. Brestlap.

b. Urim and Thummim, are Hebrue wordes. Urim, signifieth light, and Thummim perfectnes. And I thynke that the one were stones that did glyster, and had lighte in them, & the other cleare stones as Cristal. And the light betokeneth the light of Goddes woorde, and the pureness, cleane liuyng according to the same, and was therfore called the ensample of the chyldern of Jsrael, because it put them in remembraunce to leke Goddes woorde & to do therafter. Urim &c.

c. This holines of the Lorde, was a name of God, made with .iii. letters, whiche the Hebrues durst not name for honour which they had to God In stede wherof, they sayd Adonay, which we haue interpret Exod.vi.a by this name Jehouah. The holynes of the Lord.

d. The sinne, for the offering made for sinne, as Roma.viii.a Sinne.

The.xxix.Chapter.

¶ The consecration of Aaron & hys sonnes.

Thin is the thing that thou shalt do vnto them when thou halowest them to be my priestes. Take one oxe & two rammes ye are without blemysh, and vnleuended bread and cakes of swete bread tempred with oyle & wafers of swete bread anoynted with oyle (of wheten floure shalte thou make them, & put them in a maside and bringe them in the maunde with the oxe and the .ii. rammes. H

And bryng Aarō & his sonnes vnto ye dore of the tabernacle of witnesse, & wash them with water, & take the garmentes, & put vpō Aaron the strayte coote, & the tunycle of the Ephod, & the Ephod & the brestlappe: & gyrd the to him with the bordered gyrdell of the Ephod. And put the mytre vpō his head & put the holy croune vpō the mytre. Then take ye anoynting oyle & poure it vpō his head & anoynte hym. And bring his sonnes & put albes vpon them, & gyrd the with gyrdels: as well Aarō as his sonnes. And plit the bonettes on them that the priestes office maye be theirs for a perpetuall lawe. I

And fyl the handes of Aaron and of hys sonnes, and bringe the oxe before the tabernacle of witnesse. * And let Aaron and hys sonnes put their handes vpō hys head & kyl hym before the Lord in the dore of the tabernacle of witnesse. And take of the bloude of the oxe and put it vpō the hornes of the altre with thy finger & poure all the bloude vpon the botome of the auter, and take all the fat that couereth the intrayles, & the kal that is on the liuer and the .ii. kidneys with the fat that is vpon them: and burne them vpō the auter: But the flesh of the oxe & hys skynne and hys dounge shalte thou burne with fyre without * Leuit.i.b.

without the holt. For it is a synne offeryng.

Then take one of the rammes, & let Aaron & hys sonnes put their handes vpon the head of the ramme, and cause him to be slaine, and take of hys bloude and sprenkell it rounde aboute vpon the alter, and cutt the ramme in peces and waith the inwardes of hym and hys legges, and put them vnto the peces and vnto his head, and burne the hole ram vpon the alter. For it is a burnt offeryng vnto the Lorde, and a.a. swette sauoure of the Lordes sacrifyce.

And take the other ram and let Aarō and hys sonnes, put their handes vpon hys head and lett him than be killed. And take of hys bloude and put it vpon the tippe of the right eare of Aaron and of hys sonnes, and vpon the thombe of their ryghte handes and vpon the greate too of their ryghte fete and sprenkel the bloude vpon the auiter round aboute.

Then take of the bloude that is vpon the alter and of the anoyntynge oyle, and sprenkell it vpon Aaron and his vestimentes, and vpon his sonnes and vpon their garmentes also. Then is he and his clothes holy and his sonnes and their clothes holye also.

D Then take the fatte of the ramme and his rompe and ✠ fat that coureth the inwardes and the hall of the liuer and the two kidneis and the fat that is vpon them and the ryghte shoulder (for that ram is a fulloffring) and a sponnell of bread, and a cake of oyled bradde and a wafer out of the basket of swete bread that is before the Lord, and put all vpon the handes of Aaron and on the handes of hys sonnes: and waue the in and out, a wauerofferyng vnto the Lorde. Then take it from of their handes and burne it vpon the alter ✠ vpon the burnteofferyng, to be a sauoure of swetnesse before the Lorde. For it is sacrifyce vnto the Lord. Then take the brest of the ramme that is Aarons ful offring and waue it a waueoffring before the Lorde, and lette that be thy part. And sanctify the brest of the waueofferyng and the shoulder of the heue offeryng whyche is waued and heued vp of the ram which is the fullofferyng of Aarō and of his sonnes. And it shalbe Aarons and his sonnes duty✠ for euer of the children of Israel, for it is an heueofferyng. And the heue E offeryng shalbe the Lordes duty✠ of the children of Israell: euen of the sacrifyce of their praceofferynges whyche they heue vnto the Lorde. And the holye garmentes of Aaron shalbe hys sonnes after hym, to anoint them therin, and to fyll their handes therin. And that sonne that is preest in his stede after him shall put them on seuen dayes: that he go into the tabernacle of wytnesse, to mynister in the holy place.

Then take the ram that is the fullofferyng F and seth his flesh in an holy place. And Aron and his sonnes shall eate the flesh of hym, & the bread that is in the basket: euen in the dore of the tabernacle of wytnesse. And they shall eate them because the attonement was made therwyth to fyll their handes & to sanctify them: but a straunger shall not eate therof because they are holy.

If ought of the flesh of the ful offeringes or of the bred remayne vnto the morowe, thou shalt burne it wyth fyre: for it shall not be eaten, because it is holye. And se thou do vnto Aaron and his sonnes, euen so in al thinges as I haue commaunded the: that thou fyll their handes seuen dayes and offer euery day an ox for a synne offring for to reconcyle wyth al. And thou shalt halow the alter when thou reconcylest it, and shalt anoynte it to sanctyfy it. Seuen dayes thou shalte reconcile the alter and sanctyfye it, that it may be an alter most holy: so ✠ no man may touch it but they that be consecrate.

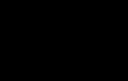
This is that which thou shalt offer vpon the alter, ij. lambes of one yere olde, daye by daye for euer, the one thou shalte offer in the morowe and the other at euen. And vnto ✠ one lambe take a tenthe deale of floure mingled wt the fourth parte of an hinne of beten oyle, & the fourth parte of an hinne of wyne for a drynckeofferyng. And the other lambe thou shalt offer at euen and shalte doo therto accordyng to the meateofferynge and drinke offeryng in the morowe, to be an odoure of a swete sauoure of the sacrifice of ✠ Lorde And it shalbe a continuall burnteofferynge among youre children after you, in the dore of the tabernacle of wytnesse before ✠ Lorde where I will mete you to speake vnto you there. There I will mete with the children of Israell, and wylbe sanctifyed in myne honoure. And I will sanctifye the tabernacle of wytnesse and the alter: and I wil sanctifie also both Aarou and hys sonnes to be my preestes. And more ouer I will dwell amonge the children of Israel and wylbe their God. And they shall knowe that I am the Lorde their God that brought them out of the lande of Egypte for to dwell amonge them: euen I the Lorde their God.

¶ The notes.

a. What a swet sauour is, you shal find in Leuit.i.c. and Ezechiell.xx.f. A swete sauoure.

¶ The.xxx. Chapter.

¶ The alter of incense. The brasen laure. The anoyntynge oyle. A



Nd thou shalt make an alter to burne cense therin, of sethym woode: a cubite long, and a cubyte brode, euen foursquare shal it be: and two cubytes hie, wyth hornes proceedinge out of it, and thou shalt ouerlay it wt fine gold, both ✠ rofe and the walles rounde about, and his hornes also, & shalt make vnto it a crowne of gold round about. ij. golde ringes on either side: euen vnder ✠ crowne, to put staues therin for to beare it wt al. And ✠ shalt make ✠ staues of sethym woode & couer them wt gold. And ✠ shalt put it before the vaile ✠ hangeth before the arche

of

a Luke in Genesis.9.a

of wytnesse, and before the mercyseate that is before the witnesse, wher I will mete the.

B And Aaron shall burne theron swete ensse euery morning when he dresseth the lampes and whensoeuer at euen when he lyghteth vp the lampes he shall burne ensse perpetually before the Lorde throwe oute youre generacyons. Ye shall put no straunge ensse theron, neither burntsacrifyce nor meateoffryng, neither power any drinkeoffryng theron.

And Aaron shall reconcyle vpon the hornes of it once in a yere, with the bloude of the synne offeryng of reconcylynge: euen once in the yere shall he reconcyle it throwe youre generacyons. And so is it most holye vnto the Lord.

And the Lorde spake vnto Moses saying *when thou takest the summe of the children of Israel and tellest them, they shal geue euery man a reconcylynge of his soule vnto the Lorde that there be no plage amonge them whē thou tellest them. And thus much shall euery man geue that goth in the nūber: halfe a sycle, after the sycle* of the sanctuarye: a sycle is.xx. gears: and an halfe sycle shalbe the heueoffryng vnto the Lord. And all that are nombred of them that are .xx. yere olde and above shall geue an heueoffryng vnto the Lorde. The ryche shall not passe, and the poore shall not go vnder halfe a sycle, when they geue an heue offeringe vnto the Lorde for the attonemente of their soules. And thou shalt take the reconcylynge money of the children of Israell and shalt put it vnto the vse of the tabernacle of witnesse, and it shall be a memorial of the children of Israell before the Lord, to make an attonemēt for their C soules.

And the Lord spake vnto Moses saynge: *thou shalt make a lauer of brasse & his fote also of brasse to wash with all, and shalt put it betwene the tabernacle of witnesse, and the alter and put water therin: that Aaron and his sonnes may wash both their handes & their fete thereoute, when they goo into the tabernacle of wytnesse, or when they go vnto the altare to minister and to burne the Lordes offeryng, lest they dye. And it shalbe an ordinaunce for euer vnto him and his sede amonge youre children after you.

And the Lord spake vnto Moses saynge: take principall spices: of pure myrre fyue hundred sycles, of swete cynamon halfe so much two hundred and fyftye sycles: of swete Calamite, two hundred and.l. of Cassia, two hundred and.l. after the holye sycle, and of oyle olyue an hin. And make of thē.a. holy anoyntynge oyle euen an oyle compounde after the craft of the apoticarye. And noynte the tabernacle of wytnesse therwith, and the arke of wytnesse, and the table with all his apparell, and the candelsticke with al his ordynaunce, and the alter of incense, and the alter of burntsacrifyce and all his vessels, and the lauer and his fote. And sanctifie them that they

maye be moste holye: so that no man touche the but they that be halowed. And anoynte Aaron and his sonnes and consecrate the to minister vnto me. D

And thou shalt speake vnto the children of Israell saynge: this shalbe an holye oyntynge oyle vnto me throwe out youre generations. No mans flesh shalbe anointed therwith: neither shall ye make any other after the makynge of it for it is holye, se therfore that ye take it for holye: whosoeuer maketh lyke that, or whosoeuer putteth ought of it vpon a straunger, shall perysshe from amonge his people.

And the Lorde sayd vnto Moses: take vnto the swete spices: stacte, onycha, swete galbanum and pure frankencense, of euche lyke much: and make ensse of them compound after the craft of the apoticarye, mingled together, that it may be made pure and holy. And beate it to powder and put it before the witnesse in the tabernacle of witnesse, where I will mete the, but let it be vnto you holye. And se that ye make none after the makynge of that, but let it be vnto you holye for the Lorde. And whosoeuer shal make lyke vnto that, to smell therto shall perysh frō amonge his people.

¶ The Notes.

a. This holy oyle anoyntynge, doth figure the vertue of the holy Ghost, declared & shewed by the word of God, and defending downe vpon the heed of Aaron whyche is Christe, and consequently vpon the Apostles, and al the faythfull. As in Psalme.xxxiii.a. The holye anoynting oyle

¶ The.xxxi. Psalme.

The raysyng of Beseleel & Aholiab the workemen The Sabboth is cōmanded. The tables of Gods are geuen Moses. I

*Exo.xxxvi.a

AND the Lorde spake vnto Moses saynge: behold* I haue called by name Bezaleel the sonne of Hur sonne to Vrie of the tribe of Juda And I haue fylled hym with the spirite of God, with wysdome, vnderstandynge and knowledge: euen in all maner worke, to fynde out subtyle, feates to worcke in golde syluer and brasse and with the craft to graue stones, to sette and to carue in tymber and to worke in al maner workemanshippe. And behold I haue geuen hym to be his companion Aholiab the sonne of Ahisamach of the tribe of Dan, and in the hertes of al that are wyse harted I haue put wysdom to make al that I haue commaunded the: D the tabernacle of wytnesse, and the arke of wytnesse, and the mercyseate that is ther vpon all the ornamentes of the tabernacle, and the table with his ordinaunce, and the pure candelsticke with all his apparell, and the aulter of incense, and the aulter of burntoffryngs with al his vessels, & the lauer with his fote & the vestimentes to mynister in & the holye garmētes for Aaron the preest, & the garmētes of his sonnes to minister in, & the anoynting oyle & the swete

swete sense for the sanctuarye: accordynge to
C all as I haue commaunded the shall they do
And the Lorde spake vnto Moses sayenge
speake vnto the children of Israell and saye:
in any wyse se that ye kepe my. s. Sabboth,
for it shalbe a sygne betwene me and you in
youre generacyons for to knowe, that I the
Lorde do sanctifye you. Kepe my Sabboth
therfore, that it be an holye thynge vnto you.
He ꝑ defyleth it shalbe slayne therfore. For
whosoeuer worcketh therein, the same soule
shalbe rotted oute from amonge hys people.
Syx dayes shall men worke, but the seuenth
daye is the Sabboth of the holye reste of the
Lorde: so that whosoeuer doeth anye worke
D in the Sabboth daye, shall dye for it: where-
fore lette the children of Israel kepe the Sab
both, that they obserue it throwe oute their
generacyons, that it be an appoyntmente for
euer. For it shalbe a sygne betwene me
and the children of Israell for euer. * For
Gene.i.d. in syx dayes the Lord made heuē and earth
and the seuenth daye he rested and was re-
freshed.

And when he had made an ende of com-
mennyng with Moses vpon the mount Sinai
*Exo.xxiiii.c and.xxxi.d. he gaue hym two tables of witnesse: which
were of stone and written with the fyngers of
God.

¶ The Notes.

Sabboth. a. The Sabboth betide that it serued to come
and heare the worde of God and to fulfyll hys
wyll, and to offer and reconcile them selues
vnto God: it was a signe vnto the also, and
dyd put them in remembraunce that it was
God that sanctified them with hys holye
spirite and not they them selues with their
holy workes.

Fynger of God b. With the fynger of God, that is, with
the spirit of God, or with the power of God
As in luke.xi.c.

¶ The.xxxii.Chapter.

¶ The Israelites worshyp the golden calfe. Moses prayeth for them puttynge God in re-membraunce of his promyse. He breaketh the ta-bles for anger. He chydeth Aaron. The rebella-rers are slayne. Moses prayeth God to forgeue the, or to put to him oute of the boke of lyfe.

AND whē the people saw that it
was lōg or Moyses came down
out of the mountaine, they ga-
thered them selues together
and came vnto Aaron and sayd
*Acte.vii.c. vnto him. *Vp and make vs a God to goo
before vs: for of thys Moses the felow that
brought vs out of the land of Egypte, we wot
not what is become.

And Aaron sayd vnto them: plucke of the
golden earynges whyche are in the eares of
youre wyues, youre sonnes and of youre
doughters: and bringe them vnto me. And
all the people pluckede of the golde earynges
that were in their eares, and brought them
*Psalm.c.b. vnto Aaron. And he *receiued them of their
handes and facioned it with a grauer and made
it a calfe of molten metall. And they sayde
*This is thy God O Israel, which brought *iii.Reg.xii.f
the out of the land of Egypte. B

And whē Aaron sawe that, he made an al-
tare before it, and made proclamatiō sayenge
to morrow shalbe holye daye vnto the Lorde.
And they rose vp in the morninge and offred
burntoffringes, and brought offringes of at-
tonemente also. *And than they satte them *i.Corin.x.b.
doune to eate and drinke, and rose vp agayne
to play.

Then the Lorde sayde vnto Moses: goo *Deute.ix.b.
get the downe, for thy people whyche thou
brought out of the lande of Egypte have
marred all, they are turned at once out of the
waye whyche I commaunded the: *and have Psalm.c.b.c.
made them a calfe of molten metall, and have
worshipped it and have offred therto and sayd
Thys is thy God thou Israell, whyche hath
brought the out of the lande of Egypte. And
the Lord sayd vnto Moyses: beholde *I se C
this people that it is a styfe necked people, Exo.xxxiii.c.
and nowe therfore suffer me that my wrath
may waxe hote vpon the, and that I may con-
sume the and then wyll I make of the a migh-
tye people.

Then Moyses besought the Lorde hys
God and sayde: O Lorde, why shoulde thy
wrath waxe hote vpon thy people whyche
thou hast brought out of the Lande of Egipt
with great power and with a mighty hande? * Num.xiiii.c
wherfore shuld the Egyptians speake and saye
For a mischefe dyd he bringe them out: euen
for to slee them in the mountaynes, and to con-
sume them from the face of the earth. Turne
from thy fearfull wrath, and have compassion
ouer the wickednesse of thy people. Remember D
Abraham, Isaac and Israel thy seruauntes,
to whom thou swarest by thyne owne selfe and
sayedst vnto them. * I will multiplye youre
seed as the starres of heauen, and all thys * Gen.xxvi.c.
lande which I have sayd, I will geue vnto xxviii.b.xxxv.b.
youre seede: and they shall enherett it for euer
And the Lord repented him selfe from ꝑ euil
which he sayed he wolde do vnto his people.

And Moses turned hys backe and wente
downe from the hyll, and the.ii. tables of wit
nesse in his hande: which were written on both
the sydes and were the worcke of God, and
the writynge was the writynge of God gra
uen vpon the tables. And whē Josua herde
the voyce of ꝑ people as they shouted, he said
vnto Moses: there is a noyse of warre in
the hoste. And he sayde: it is not the crye of
them that haue the masterye, nor of them that
have the worse: but I doo heare the noyse of
synginge.

And as soone as he came nie vnto the hoste E
and sawe the calfe and the daunsynge, hys
wrath waxed hote, and he cast the tables out
of his handes, and brake them eue at the hylle
fote. And he toke the calfe whyche they had
made and burned it with fyre, and stampte
it into powder and strawed it in the water and
made the children of Israel drynke. And then
Moses sayde vnto Aaron: what dyd thys
people

people vnto the that thou halte broughte so great a synne vpon them.

And Aaron sayde: let not the wrath of my Lorde waxe fearce, thou knowest the people that they are euen sett on mischefe: they sayde vnto me: make vs a God to go before vs, for we wote not what is become of Moses the felow that brought vs out of the land of Egypte. And I sayde vnto them: let them that haue golde, take and bringe it me: and I cast it into the fyre, and there of came oute this calfe.

F When Moses sawe that the people were naked (for Aarō had made them naked vnto their shame when they made insurrectiō) he went & stode in the gate of the hoste & sayde: If any man pertayne vnto the Lord, let him come to me. And all the sonnes of Leui gathered them selues together and came vnto him. And he sayde vnto them, thus sayeth the Lorde of Israel: * put euery man his swerde by his syde, and go in and out from gate to gate thorow out the hoste: & slee euery man his brother, euery man his frende and euery man his neighbour. And the children of Leui dyd as Moses had sayde. * And there were slayne of the people the same daye, aboute thre thousande men. Then Moses sanctified your handes vnto the Lord this day, euery man vpon his sonne & vpon his brother: to bringe vpon you a blessyng this day.

* Nu.xxv.a

* 1.Cor.x.b

G And on the morowe, Moses sayde vnto the people: Ye haue sinned a great synne. But now I will goo vp vnto the Lorde, to wytt whether I can make an attonemēt for your synne.

And Moses went againe vnto the Lorde & sayde: Oh, this people haue synned a great synne & haue made them a god of golde: Yet forgeue them their synne I praye the: If not, a. wype me out of thy boke which thou hast written. And the Lorde sayde vnto Moses: I will put him out of my boke that hath sinned against me. But go & bring the people vnto the land which I sayd vnto the: behold, myne angel shall go before the. Neuertheles in the daye when I visit, I will. b. visit their synne vpon them. And the Lord plaged the people, because they made the calf which Aaron made.

☞ The notes.

Wype me oute. a. To wype him out of the boke, is to put him out of the nombre of the chosen, & to call him cleane out from god, as Rom.ix.a.

To visyte. b. God visiteth the synne of the people whē he punisheth it longe after it is cōmitted.

¶ The.xxxiii. Chapter.

¶ The Lord sendeth an angell before his people. The Lord bideth to go vp with the people. The people lamente their synne. Moses talketh with the Lord and desyreth to se his face: and is commaunded to stande vpon the rocke.

A And the Lorde sayde vnto Moses: departe and go hence: both thou & the people which thou hast brought out of the land of Egypt, vnto the lande which I swore vnto Abraham, Isaac and Jacob sayinge: vnto thy seed I will geue it. * And I will sende an angell before the, & I will cast out the Cananites, the Amorites, the Hethites, the Pherezites, the Heuites, & the Jebusites: that thou mayst go into a land that floweth with mylke and honye. But I will not go amonge you my selfe, for ye are a stifnecked people: lest I consume you by the waye. And when the people herde this euell tydinges, they sorowed: and no man dyd put on his best rayment.

* Exo.xxiii.c

And the Lord spake vnto Moses, say vnto the chyldren of Israel: ye are a stifnecked people: I must come once sodenly vpō you, & make an ende of you. But now put youre goodly rayment from you, that I maye wete what to do vnto you. And the chyldren of Israel layde their goodly rayment from them euen vnder the mount Horeb.

B And Moses tobe the tabernacle & pytched it without the hoste a ferre of fro the hoste, & called it the tabernacle of wytnesse. And al & wold aske any question of the Lorde, went out vnto the tabernacle of wytnesse whych was without the hoste. And when Moses went out vnto the tabernacle, all the people rose vp and stode euery man in his tent dore and loked after Moses, tyrpll he was gone in to the tabernacle. And as sone as Moses was entred in to the tabernacle, the clouden pyller descended and stode in the dore of the tabernacle, and he talked with Moses. And when all the people sawe the clouden piller stande in the tabernacle dore, they rose vp & worshipped: euery man in his tent dore.

And the Lorde spake vnto Moses, a. face to face, as a man speaketh vnto his frende. And when Moses turned againe in to the hoste, the lade Josua his seruaūte the sonne of Nun departed not out of the tabernacle.

C And Moses sayde vnto the Lorde: se, thou sendest vnto me: leade this people forth, but thou shewest me not whom thou wylt sende with me. And hast sayde moreouer: I know the by name and thou hast also founde grace in my syght: Now therfore, yf I haue found fauour in thy sight, then shewe me thy waye & let me know the: that I may fynde grace in thy syght. And loke on this also, howe that this nacion is thy people.

And he sayde: my presence shal goo with the, and I will geue the rest. And he sayde: If thy presence goo not with me, carye vs not hence for how shall it be knowne now that both I and thy people haue founde fauoure in thy syght, but in that thou goest with vs: that both I and thy people haue a preemynence before all the people that are vpon the face of the erth. And the Lord sayd vnto Moses: I will do this also that thou hast sayde, for thou hast founde grace in my syght, and I knowe the by name.

D And he sayde: I beseche the, shewe me thy glorye. And he sayde: I will make all my good

god before the, and I wyll be called in thy name Iehouah before the, & wil shew mercy to whom I shewe mercy, and wyll haue cõpassion on whom I haue compassiõ. And he saied furthermore, thou maist not see my face, there shall no man se me and liue.

And the Lorde saied, beholde, there is a place by me, & thou shalt stand vpõ a rocke, And whyle my glory goeth forth I wyll put the in a clyfte of the rocke, & wyll put myne hand vpon the whyle I passe by. And then I wyll take away myne hande, and thou shalte se my backe partes: but my face shall not be seene.

☞ The notes.

Face to face. a. To se God face to face, is: to speake vnto him sone to haue a manifest and sure knowledge of him. As in Gen. xxxij.

No man shal se God. b. So longe as man liueth here, is not possible for hys weakenes to see the maiestye of God, for the eyes that be carnall can not be able to se the Godhead that is a spirit. Thus notwythstanding, when our corruptible bodyes shall be made incorruptible: then shall we se him as he is, and not dye, but be satisfied and fed by the syght of him, as the holy spirites are nowe.

The.xxxiiii. Chapter.

¶ The tables are renued. The mercy of God. To haue leage with the Scriptures forbydden, and their Idolatry also. The feaste of swete bread. The frute of the wombe. The Sabboth. The feast of.vii. weekes. The feast of frutes. The feast of tabernacles. Moses face glystereth.

AND the Lord saied vnto Moses: hewe the two tables of stone lyke vnto the fyrste, that I may write in them the wordes whyche were in the fyrste two tables, whych thou brakest and be ready against the morning that thou wayst come vp early to the mount of Sinai and stande me there vppon the toppe of the mounte. But let no man come vp with the neither let any man be seene throughout al the mount, neither let there nor oxen fede before the hyll.

And Moses hewed.ij. tables of stone lyke vnto the fyrst, and rose vp early in the morninge and went vp into the mountr of Sinai as the Lord commaunded him: and toke in hys hand the two tables of stone. And the Lord descended in the cloud, and stode with him there: and he called vpõ the name of the Lorde. And when the Lord walked before him, he cried: Lord* Lord God full of compassion and mercy, which are not lightly angry but abundant in mercy and truth, and kepest mercye in store for thousandes, & forgeuest wyckednes, trespace, and synne (for there is no man innocent before the) and vysitest the wickednes of the fathers vpon the chyldren and vpon chyldrens chyldren, euen vnto the third and fourth generation. And Moses bowed him selfe to the earth quickly & worshipped & said: If I haue found grace in thy sight, O Lorde, then let my Lorde go with vs (for it is a stubburne people) & haue mercy vpon our wickednes & our sinne, and let vs be thyne enheritaunce.

And he sayd: behold, I make an appoyntment before all thys people, that I wyll doo marualls: such as haue not bene done in all the world, neither among any nation. And all the people among whych thou arte, shall se the workes of the Lord: for it is a terrible thynge that I wyll do with thee: kepe al that I commaund the thys daye, and behold: I wyll caste out before the the Amorytes, Canaanites, Hethytes, Pherezites, Heuites, and Iebusites. *Take hede to thy selfe, that thou make no compact with the inhabiters of the Lande whether thou goest, least it be cause of ruine among you. But ouerthrowe their aulters and breake their pillars, & cut downe their groues, for thou shalt worshyp no straunge God. For the Lorde is called gelouse because he is a gelouse God: lest if thou make any agreemente with the inhabiters of the lande, when they go a whorynge after their Gods and do sacrifice vnto their Goddes, they cal the and thou eate of their sacrifyce: and thou take of their daughters vnto thy sonnes, and when their daughters goo a whorynge after their Goddes, they make thy sonnes goo a whorynge after their Goddes also.

*Deu.vij.a. iij.Reg.xi.a

Thou shalt make the no Gods of metall. ¶ The feast of swete bread shalt thou kepe, & vij. dayes thou shalt eat vnleauened bread (as I cõmaunded the) in the time appointed in the moneth of Abib: for in the moneth of Abib thou camest out of Egypte. a. All that breaketh vp the matrice shall be myne, & all that breaketh the matrice among thy cattel, if it be male whether it be oxe or shepe. But the fyrst of the asse thou shalt bye out with a shepe or if thou redeme him not: se thou breake his necke. All the fyrst borne of thy sonnes thou must nedes redeme. *And se that no man appeare before me empty.

*Exo.xxiij.c.

Sixe dayes thou shalt worcke, & the seuenth thou shalt rest: both frõ eareyng and reaping *Thou shalt obserue the feaste of weekes of the fyrst frutes of wheate harueste, and the feast ingaderyng at the yeares ende. Thrise in a yeare shall all youre men chyldren appeare before the Lorde Iehouah God of Israell: for I wyll caste out the nations before the & wyll enlarge thy costes, so that no man shall desyre thy lande whyle thou goest vp to appeare before the face of the Lorde thy God, thryse in the yeare.

Deu.xvi.c.

*Exo.xxiij.c. Deu.xvi.c

*Thou shalt not offer the bloud of my sacrifice vp leavened breade neither shal ought of the sacrifice of the feast of passouer, be left vnto the morning. The fyrst of the fyrst frutes of thy Lande, thou shalt bringe vnto the house of the Lord thy God. And se that thou seeth not a kydd in hys mothers milke.

*Exo.xxiij.c Deu.xvi.c

And the Lorde saied vnto Moses: wryte these

these wordes, for vpon these wordes I haue made a couenaunt with the & with the chyldren of Israel.* And he was there with the Lorde.xl.dayes & xl.nightes, and neither ate bred nor dranke water. And he wrote in the tables the wordes of the couenaut: euen ten verses.

*Exo.xxiiij.d

And Moses came downe from moūt Synay & the.ij.tables of wytnesse in his handes, & yet the wyst not that the shynne of his face shone with beames of hys conuersing with hym. And when Aaron and all the chyldren of Israel loked vpon Moses and sawe that the shynne of his.b.face shone with beames they were afrayde to come nye hym. But he called them to hym, and then Aaron & all the chefe of the company came vnto him, & Moses talked with them.

And at the last all the chyldre of Israel came vnto hym, and he commaunded them all that the Lord had spoke vnto him in mount Sinai. And as soone as he had made an ende of conuersing with them, he put a couerynge vpon his face. But when he went before the Lorde to speake with hym, he toke the couerynge of vntyll he came out. And he came out & spake vnto the chyldren of Israel & whych he was commaunded. And the chyldre of Israel sawe the face of Moses, that & shynne of hys face shone with beames: but Moses put a couerynge vpon hys face, vntyll he went into comen with hym.

¶ The notes.

All & barayeth vp & matrice

a. That is saied to breake vp the matrice, & is spoke vnto, whether it be of man or beaste, as in Genes.the.xxxviii.g.

ffare shon.

b. The shynyng of Moses face, is expounded in.ij.Corineth.iij.b.

¶ The.xxxv.Chapter.

¶ The Sabboth. The fyrst frutes are required. The redynes of the people to offer. Bezaleel & Aholiab are praised of Moses & set to worke.

AND Moses gathered all the cōpany of the chyldren of Israell together, and sayd vnto them: these are the thynges whiche & Lord hath commaunded to do: Syx dayes ye shall worke, but the seuenth day shal be vnto you the holy Sabboth of & Lordes rest: so & whosoeuer doth any worke therin, shal dye. Moreouer ye shall kindle no fyre throwe out all your habitacions vpon the Sabboth day.

And Moses spake vnto all the multytude of the chyldren of Israel sayinge: *this is the thynge which the Lord cōmaunded saying:

*Exo.xxv.a.

Geue from amonge you an heue offrynge, vnto the Lorde.

All that are wyllynge in their hartes, shall bringe heue offrynges vnto the Lord: gold, syluer, braſſe, a. Jacynct, scarlet, purpull, byſſe and.b.goottes heare: rams skinnes red and tarus skynnes and Sethim wood: and oyle for lyghtes & spices for the anoyntynge oyle and for the swete cense: and Onixstones and stones to be set for the Ephod and for the brestlappe.

And let all that are wyseharted among you, come and make all that the Lorde hath cōmaunded: the habitacion & the tent therof with his couerynge and his ringes, bordes, barres, pyllers & sockettes: the arke and the staues therof with & mercyseate & the vayle that coūreth & the table & hys staues with all that pertayneth therto & the shewbred: the candelstycke of lyght with his apparel and his lampes and the oyle for the lyghtes: the cense alter & hys staues, the anoyntynge oyle and the swete cense and the hāgynge before the tabernacle dore the alter of burnt sacrifices and his brasen grate that longeth therto with his staues & all hys ordinaunce and the lauer and his foote: the hangynges of the courte with his pyllers & their sockettes, and the hangynge to the dore of the courte: the pynnes of the habitacion and the pynnes of the courte with their bondes: the mynysteringe garmentes to mynyster with in holynesse, and the holy bestymentes of Aaron the preest and the bestimentes of his sonnes to mynyster in.

And all the compayne of the chyldren of Israel departed frō the presence of Moses. And they went (as many as their hartes cōpelled & as many as their spirites made them wyllynge) and brought heue offringes vnto the Lorde, to the makynge of the tabernacle of wytnesse & for all hys vses & for the holy bestimentes. And the men came with the women (euen as many as were wyllyng hartred) and brought bracelettes, earpynges, rynges & gyrdels & all maner Jewels of golde. And al the men that waued waue offringes of golde vnto the Lorde and euery man with whom was found iacinct, scarlet, purpull, &c. byſſe or goottes heare or red shynnes of rāmes or tarus shynnes, brought it. And all & haue vp golde or braſſe, brought an heue offrynge vnto the Lord. And all men vp whom was found Sethim wood mete for any maner worke or seruice, brought it.

And al the women that were wyse hearted to worke vp their handes, spanne, & brought the sponne worke, both of Jacynct, scarlet, purpul and byſſe. And all the women that excelled in wyldōme of herte, spūne the goottes haire. And the Lorders brought Onix stones and set stones for the Epod, and for the brestlappe, and spice & oyle: both for the lyghtes and for the anoyntynge oyle & for the swete cense. And the chyldre of Israel brought wyllynge offringes vnto the Lorde, both men & women: as many as their hartes made them wyllynge to bringe, for all maner workes which the Lorde had commaunded to make by the haude of Moses.

And Moses sayd vnto the chyldren of Israel: behold* the Lorde hath called by name Bezaleel & sonne of Uri the sonne of Hur of

*Exo. xxxi.a

the tribe of Juda, and hath fylled him wyth the ſpirite of God wyth wyſedome, vnderſtandyng and knoweledge, euen in al maner worcke, ¶ to fynde oute curious worckes, to worcke in gold, ſiluer, and braſſe: and wyth grauynge of ſtones to ſett, ¶ wyth kerueynge in wodd, and to worcke in al maner of ſottle workes. And he hath put in his hert ℔ grace to teach: both him ¶ Aholiab the ſonne of Ahiſamach of the tribe of Dan hath he fylled with wildome of hert, to worcke al maner of grauen worcke: they are alſo broderers and worckers wyth nedle. In Jacynct, ſcarlet, purple, and byſſe, and are weauers that can make all maner worcke, and can deuiſe ſottle worckes.

☞ The notes.

Jacynct. a. Jacinct is before in the.xxbi.a

Stones herr. b. Stones herr is that whiche we cal chāblet.

Byſſe, c. Byſſe is fyne whyte whether it be ſylke or lynnen.

The.xxbi. Chapter

¶ The thynges that Bezaliell and Aholiab made for the holy place of the Lorde

AND Bezaliel wroughte and Aholiab and all wyſe herted me to whom the Lorde had geuen wiſedome and vnderſtanding to knowe howe to worcke all maner worcke for the holy ſeruice, in al that the Lorde commaunded. And Moſes cal-led for Bezaliel Aholiab and al the wyſe herted men in whoſe hertes the Lord had putte wiſedome, euē as many as their hertes cou-raged to come to the worcke to worcke it. And they receiued of Moſes al the heueoffe-rynges which the childre of Iſrael had brou-ght for the worcke of the holy ſeruice to make it withal. And they brought beſide that wyl-lyng offeringes euery morning.

And al the wyſe men that wrought all the holy worcke came euery mā from his worcke whyche they made, and ſpake vnto Moſes ſaying: the people bryng to much and aboue that is inough to ſeruice for ℔ worcke whyche the Lord hath commaunded to make. And thē Moſes gaue a cōmaūdemēt, ¶ they cau-ſed it to be proclamed throughoute the hoſte ſaying: ſe that neither man nor woman pre-pare any more worcke for the holy heueof-feryng. And ſo the people were forbidden to bryng: for the ſtuffe they had, was ſufficiēt for them vnto all the worcke, to make it and to muche.

And al the wyſe herted men among them that wrought in the worcke of the habyta-cion made: euen.x. curtaines of twined byſſe, Jacynct, ſcarlet, and purple, and made thē full of Cherubyns ib broidered worke. The lengthe of one curtayne was.xxbiii. cubites and the breadth.iiii. and were all of one ſyſe. And they coupled.b. curtaynes by them ſel-ues, and other fiue by them ſelues. And they made ſyfftye loupes of Jacynct alonge by the edge of the vtmoſte curtayne: euen in the ſelnege of the coupling curtayne. And ſyke-wyſe they made on the ſyde of the vtmoſte couplynge curtayne on the other ſyde, fiftye loupes they made in the one curtayne, and fyfty in the edge of the couplynge curtayne on the otherſide: ſo that the loupes were one ouer agaynſt another.

And they made fifty rynges of gold, and coupled the curtaynes one to an other wyth the rynges: and ſo was it made a dwellynge place.

And they made.a.xi. curtaynes of gotes heer to be a tent ouer the tabernacle thyrtye cubites longe a pece, and.iiii. cubytes bro-de, ¶ they all leauen of one ſyſe. And the coupled.v. by thē ſelues, and.vi. by them ſelues, and they made fyftye loupes alonge by the bor-der of the vtmoſte coupling curtayne on the one ſide, and fyfty in the edge of the cou-plynge curtayne on the other ſyde. And they made fyftye rynges of braſſe to couple the tent togyther that it myght be one. And they made a couerynge vnto the tent of rammes ſkynnes red, and yet an other of taxus ſkyn-nes aboue al.

And they made bordes for the dwellynge place of ſethim wod that ſtode vpright euery borde.x. cubites longe ¶ a cubyte ¶ an halfe brode. And they made.ii. fete to euery borde of the dwellinge place ioynynge one to ano-ther. And they made.xx. bordes for the ſouth ſyde of the habitation, ¶.xl. ſockettes of ſyl-uer vnder the.xx. bordes.ii. ſockettes vnder euery borde, euen for the.ii. fete of thē. And for the other ſyde of the dwellynge towarde the north, they made other.xx. bordes wyth xl. ſockettes of ſiluer.ii. ſockettes vnder euery borde. And he hynde in the ende of the ta-bernacle towarde they weſte, they made ſyx bordes, and two other bordes for the cor-ners of the habitation behynde, ¶ they were ioyned cloſſe both beneth and alſo aboue wyth clampes and thus they dyd to both the corners: ſo they were in al eyght bordes and xbi. ſockettes, vnder euerye borde two ſoc-kettes.

And they made barres of Sethim wod.b for the bordes of the one ſyde of the habita-tion, ¶.b. for the other, ¶ fyue for the bordes on the weſt ende of the habitation. And they made the myddle barre to ſhote thorowe the bordes: euen from the one ende to the other, and ouerlaid the bordes wyth gold, ¶ made thē rings of gold to thruſt the barres thorow, and couered the barres wyth gold. And they made an hanging of Jacinct, of ſcarlet, pur-ple, ¶ twyned byſſe with Cherubins of bro-dered worke. And made therunto.iiii. pilleres of Sethim wod, ¶ ouerlaid them with gold. Their knoppes were alſo of gold, ¶ thei caſt for thē.iiii. ſockets of ſiluer. And they made an hanging for the tabernacle dore: of Ja-cinct, ſcarlet, purple, ¶ twined byſſe of nedle worcke, ¶ the pylleres of it were fiue ib theyr knoppes, and ouerlaid the heades of them

and

And the whoppes with golde, with their.b. sockettes of braſſe.

¶ The.xxxvij.Chapter.

¶ The arck of wytnesse. The mercyseate. The table. The candelstycke. The lyghtes. The altar and the incense.

A Nd Bezaleel made the arck of ſethim wood two cubytes and an halfe long & a cubyte and a halfe brode, and a cubyt and a halfe hye, & ouerlayde it with fyne golde both within & without, & made a crowne of golde to it rounde about, and cast for it.iiij. rynges of golde for the.iiij. corners of it: two rynges for the one ſyde & two for the other, & made ſtaues of Sethym wood, & couered the with golde, and put the ſtaues in the rynges alonge by the ſyde of the arche to bere it with all.

And he made the.a. mercyseate of pure golde two cubites & a halfe longe and one cubite & a halfe brode, and made two Cherubyns of thycke golde vpon the two endes of the mercyseate: One Cherubyn the one ende, & another Cherub on the other ende of the mercyseate. And the Cherubyns ſpredde out their wynges aboue an hye, & couered the mercyseate therwith. And their faces were one to another: euen to the mercyseate warde, were the faces of the Cherubyns.

And he made the table of ſethim wood two cubytes longe and a cubyte brode, and a cubyte and a halfe hyghe, and ouerlayd it with fyne golde, & made therto a crowne of golde rounde aboute, and made therto an whope of an hande brede rounde aboute, and made vnto the whope a crowne of golde rounde aboute, and cast for it.iiij. rynges of golde & put the rynges in the.iiij. corners by the fete: euen vnder the whope to put ſtaues in to beare the table with al. And he made ſtaues of Sethim wood and couered them with golde to beare the table with al, and made the veſſels that were on the table of pure gold, the diſhes ſpones, flat peces & potters to poure with al.

And he made the candelſtick of pure thicke golde: bothe the candelſtycke and hys ſhafte: with braunces, boles, knoppes and flowres proceadyng out of it. Sixe braunches proceadynge out of the ſydes therof. iij. oute of the one ſyde, & iij. out of the other. And on euery braſiche were. iij. cuppes like vnto almondes with knoppes & flowres thorow out the ſyxe braſiches that proceded out of the candelſtycke. And vpon the candelſtycke ſelfe were. iiij. cuppes after the facyon of almondes with knoppes & flowres: vnder euery two braunches a knoppe. And the knoppes & the braunches proceded out of it, and were al one pece of pure thycke golde. And he made ſeuen lampes therto, and the ſnoffers therof, and fyre pannes of pure golde. An hundred weyght of pure golde, made bothe it and all that belonged therto.

And he made the tens alter of Sethim wood of a cubit hyg & a cubyt brode: euen. iiij. ſquare & two cubytes hye with hornes proceadyng out of it. And he couered it with pure golde, both the toppe & the ſydes rounde about and the hornes of it, & made vnto it a crowne of golde rounde about. And he made two ringes of golde vnto it, euen vnder the crowne vpō either ſyde of it, to put ſtaues in for to beare it with all: & made ſtaues of Sethim wood, & ouerlayde them with golde. And he made the holy anoynting oyle & the swete pure incense after the apothecarys craft.

¶ The notes.

a. The mercye ſeate was the place where god ſpake vnto the chyldren of Iſrael, which was vpon the arche of wytnes, figuryng Chriſt, as it is ſayde. Hebrues. ix. b. Mercye ſeate.

¶ The.xxxviij.Chapter.

¶ The alter of burntoffrynges. The braſen laver. The ſumme of that the people offred to the buyldyng of the habitacion of the Lord.

A Nd he made the burntoffryng alter of Sethim wood. b. cubytes A long, & b. cubytes brode: euen. iiij ſquare, and. iij. cubytes hye. And he made hornes in the. iiij. corners of it proceadyng out of it, and ouerlayde it with braſſe. And he made al the veſſels of the alter: the caul drons, ſhouels, baſyns, fleſhokes & colepannes al of braſſe.

And he made a braſen gredyron of networke vnto the alter rounde about alwe beneth vnder the compaſſe of the alter: ſo that it reached vnto halfe the altar, & caſt. iiij. rynges of braſſe for the. iiij. endes of the gredyron to put ſtaues in. And he made ſtaues of ſethym wodd & couered them with braſſe, & put the ſtaues in the rynges alonge by the alter ſide to bere it with al, and made the alter holowe with bordes. And he made the lauer of braſſe & the fote of it alſo of braſſe in the ſyghte of them that dyd watch before the dore of the tabernacle of wytnesse. B

And he made the coorte with hangynges of twyned byſſe of an hundred cubytes long vpon the ſouth ſyde, with. xx. pillers with. xx. ſockettes of braſſe: but the knoppes of the pillers & the whopes were ſyluer. And on the south ſyde the hangynges were an hundred cubytes long with. xx. pillers and. xx. ſockettes of braſſe, but the knoppes & the whopes of the pillers were of ſyluer. And on the weſt ſyde, were hangynges of. l. cubytes long, with. x. pillers with their. x. ſockettes, & the knoppes & the whopes of the pillers were ſyluer. And on the eaſt ſyde towarde the ſonne riſyng, were hangynges of. l. cubytes: the hangynges of the one ſyde of the gate were fyftene cubytes longe, and their pillers. iij. with their. iij. ſockettes. And of the other ſide of the coort gate were hangynges also of. xv. cubytes longe, and their pillers. iij. with. iij. ſockettes. Now al the hangynges of the coort round about, were of twyned byſſe, & the ſockettes of the C

pyllers were braslen: but the knoppes and the whoopes of the pyllers were syluer, and the heedes were ouerlayde with syluer, & all the pillers of the courte were whoped about with syluer. And the hangynge of the gate of the courte was nedle worcke, of iacincte, scarlet, purple, & twyned bysse. xx. cubytes long and fyue in ye bredth, accordyng to ye hangynges of the court. And the pyllers were. iiii. with iiii. sochettes of brasse, & the knoppes of syluer, & the heedes ouerlayde with syluer and whoped about with syluer, & all the pynnes of the tabernacle and of the courte rounde about were brasse.

Thys is the summe of the habitacion of wytnesse, wheych was counted at the commaundement of Moses: and was the offyce of the Leuytes by the hād of Ithamar sonne to Aaron the preest. And Bezaleel sonne of Uri sonne to Hur of the tribe of Juda, made all that the Lord commaunded Moses, and with hym Aholiab sonne of Ahisamach of the tribe of Dan, a compynge grauer and a worker of nedle worke in iacincte, scarlet, purple & bysse.

All the golde that was occupyed vpon all the worke of the holy place: whyche was the golde of the wauofferyng: was. xxix. hundred weyght and seuen hundred and. xxx. sycles, accordynge to the holy sycle. And the summe of syluer that came of the multitude was. vi. score hundred weyght & a thousande seuē hundred & lxxv. sycles of the holy sycle. Euery man offeryng halfe a sycle after the weyght of the holy sycle among the ye went to be nōbred fro. xx. yere olde & aboue, amōg in. hundred thousande and. iii. thousande and v. hundred and. l. men.

And the. v. score hundred weyght of syluer went to the caslynge of the sochettes of the sanctuary & the sochettes of the vayle: an hundred sochettes of the. v. score hundred weyght an hundred weyght to euery sochette. And ye thousande seuē hundred & lxxv. sycles, made knoppes to the pyllers, & ouerlayd ye heedes and whoped them.

And the brasse of the wauofferyng was lxx. hundred weyght and two thousand, and iiii. hundred sicles. And therwith he made the sochettes to the dore of the tabernacle of wytnesse, and the brasen altare, and the brasen gredyron that longeth therto, and all the vessels of the altar, and the sochettes of the courte round about, and the sochettes of the court gate, and all the pynnes of the habitacion, and all the pynnes of the courte round about.

¶ The.xxxix.Chapter.

¶ The makyng of Aaron & hys sonnes apparel. ¶ That the Lord commaunded was offred.

A Nd of the iacincte, scarlet, purple & twyned bysse, they made the wel̄ymentes of mynistracio to do seruyce in that holy place and made the holy garmentes that pertayned to Aaron, as the Lorde commaunded Moses.

And they made the Ephod of gold, iacincte scarlet, purple, and twyned bysse. And they dyd beate ye golde in to thynne plates, & cutte it into wyres to worke it in ye iacincte, scarlet, purple & the bysse, wyth brodred worke. And they made the sides come to gether, and cloosed them vp by the two edges. And the hangynge of the gyrdell that was vpon it, was of the same stuffe and after the same worcke of golde, iacincte, scarlet, purple and twyned bysse, as the Lorde commaunded Moses.

B And they wrought Onix stones cloosed in ouches of golde & graued as sygnettes are grauen with the names of the chyldre of Israel, & put the on the shoulders of the Ephod that they shulde be a remembraunce of the chyldren of Israel, as the Lorde commaunded Moses.

C And they made the brestlappe of cūpyng worke, after the worke of the Ephod: eue of golde, iacincte, scarlet, purple and twyned bysse. And they made it. iiii. square & double, an handebreadeth long & an handebreadeth brode. And they fylled it wyth. iiii. rowes of stones: the fyrst rowe Sardius, a Topas & *Smaragdus: the second rowe, a ‡Rubye, a Saphyr & a Diamōde: ye. iii. rowe, Ligurius an Achat and an Amatist: the fourth rowe: a Turcas, an Onix & a Jaspis: closed in ouches of gold in their inclosers. And the xii. stones were grauen as sygnettes with the names of the chyldren of Israel: euery stone wyth hys name, accordyng to the xii. trybes.

*or an Emerande. ‡or Acarbun cle.

D And they made vpon the brestlappe, two fastenyng chaynes of wrethe worcke & pure golde. And they made two hokes of golde & two golde ringes, & put the two ringes vpō the two corners of the brestlappe. And they put the two chaynes of gold in ye. ii. ringes, in the corners of the brestlappe. And the two endes of the two chaynes they fastened in ye two hokes, and put them on the shoulders of the Ephod vpon the fore front of it.

And they made two other ringes of gold and put them on the two other corners of the brestlappe a lōge vpon the edge of it, toward the inside of the Ephod that is ouer against it. And they made yet two other gold ringes, & put them on the two sides of the Ephod, be neth on the fore syde of it: euen where ye sides go together, aboue vpon the bindyng of the Ephod, & they strayned the brestlappe by his ringes vnto the ringes of the Ephod, wyth laces of iacincte, that it myght lye fast vpon the bindynge of the Ephod, & shulde not be lowsed from of the Ephod: as the Lord commaunded Moses.

E And he made the tunycle vnto the Ephod of wouen worke, and al together of iacincte, & the heade of the tunicle was in the middest of it as the coller of a parlet, wyth a bonde rounde about the coler, that it shulde not rent,

trie. And they made beneth vpon the hem of the timple: pōgranates of iacincte, scarlet, purple & twyned bysse. And they made lytle belles of pure golde, & put them among the pomgranates roumde aboute vpon the edge of the timple a bell & a pomgranate, a bell & a pomgranate roumde about the hemmes of the timple to mynystre in, as the Lorde commaunded Moses.

And they made cotes of bysse of wourn worcke for Aaron and his sonnes, & a mytre of bysse, & goodly bonettes of bysse, & lynen breches of twyned bysse, & a girdell of twyned bysse, iacincte, scarlet and purple: euen of nedlewoorke, as the Lorde commaunded Moses. And they made the plate of the holy croune of fyne golde, & wrote vpon it with grauen worke, the holynes of the Lorde: and tyed it to a lace of iacincte to fasten it an hye vpon the mytre, as the Lorde commaunded Moses.

Thus was al the worke of the habitacion of the tabernacle of witnesse fynyshed. And the chyldren of Israel dyd accordynge to all that the Lorde had cōmaunded Moses. And they brought the habitaciō vnto Moses: the tent and al his apparel therof: the buttones, boordes, barres, pilleres & sochettes: and the couerynge of rams skynnes red, & the couerynge of taras skynnes, & the hāgyng vayle, & the arche of witnesse with the staues therof, and the mercyseate: the table & al the ordinaunce therof, and the shewbrod, & the pure candelstycke, and the lampes prepared therunto with all the vessels therof, and the oyle for lyghtes, and the golden altare, and the anoyntynge oyle and the swete cens, and the hangynge of the tabernacle doore, & the brasen altar, and the gredyron of brasse longynge therunto with hys barres and all hys vessels, and the lauer with hys fote, and the hangynges of the court with his pilleres and sochettes, & the hanging to the courte gate, hys boordes & pynnes, & all the ordynaunce that serueth to the habitacion of the tabernacle of wytnesse, and the mynystrynge vestymentes to serue in the holy place, and the holy vestymentes of Aaron the preist, and hys sonnes rayments to mynystre in: accordyng to all that the Lord commaunded Moses: euen so the chyldre of Israel made al the worke. And Moses behyld al the worke: and se, they had done it euen as the Lord commaunded: and then Moses ‡ blessed them.

‡ Luke 24.

¶ The.xl.Chapter.

¶ The tabernacle is reared vp. The glorye of the Lord appeareth in a clowde couerynge the tabernacle.

AND the Lorde spake vnto Moses saying: In the fyrst daye of the fyrst moneth shalt thou sett vp the habitacion of the tabernacle of wytnesse, & put therin the arche of witnesse, & couer the arche with the vayle, and bringe in the table & appareil it, and bringe in the candelstycke and putte on hys lampes, and sette the golde altare of golde before the arche of wytnes, and put the hangynge of the doore vnto the habitacion. And sette the burntofferynge aultare before the doore of the tabernacle of witnes and set the lauour betweene the tabernacle of witnes & the aultare, & put water therein, and make the courte roumde aboute, and sette vp the hanging of the court gate.

*And take the anoyntynge oyle and anoynt the habitation & al that is therein, & hallowe it and all that belongeth therto: that it maye be holy. And anoynt the aultar of the burntofferynges & all hys vessels, and sanctify the aultar that it may be most holy. And anoynt also the lauer & hys fote, and sanctifye it.

Then bringe Aaron and his sonnes vnto the doore of the Tabernacle of wytnesse, and washe them with water. And put vpō Aarō the holy vestymēts, and anoynte him & sanctifye hym that he maye minister vnto me, that their anoynting may be an euerlastinge preasthode vnto their rowme out their generation. * And Moses dyd accordynge to all that the Lord commaunded him.

Thus was the Tabernacle reared vp the fyrst daye in the fyrste moneth in the seconde yere. And Moses reared vp the tabernacle & fastened his sochettes, and set vp the boordes and put in their barres, & reared vp the pilleres, & spred abrod the tent ouer the habitacion, and put the couerynge of the tente an hye aboue it: as the lord cōmaunded Moses.

And he toke and put the testimony in the arche, and set the staues to the arche, & putte the mercyseate an hye vpon the arche, and broughte the arche vnto the habitacion, & hanged vp the vayle, & couered the arche of witnes as the Lord commaunded Moses.

And he put the table in the tabernacle of wytnesse in the north side of the habitacion without the vayle, and set the bread in order before the Lord, euen as the Lord had commaunded Moses.

And he put the candelstycke in the tabernacle of witnes ouer against the table in the south syde of the habitacion, and sette vp the lampes before the Lorde: as the Lorde commaunded Moses. And he put the golden altare in the tabernacle of witnes before the vayle, and burnte swete sence therupon as the Lord commaunded Moses. And set vp the hangynge in the doore of the habitacion, and set the burnt offrynge alter before the doore of the tabernacle of witnes, & offered burntofferynges and meate offerynges therupon as the lord commaunded Moses.

*And he set the lauer betweene the tabernacle of witnes and the aultare, and poured water therin to washe vp all. And both Moses, Aaron & his sonnes washed their hādes & their fete therat: both when they went in to the tabernacle of witnes, & when they went to the aultare, as the Lord cōmaunded

Moses. And he reared up the courte rounde about the habitation and the aultare & set up the hangynge of the court gate; and so Moses finished the warke.

* And the cloude covered the tabernacle of witnes, and the glorye of the Lorde fylled the habitation: so that Moses coulde not entre into the Tabernacle of witnesse because the cloude abode therin, and the glorye of the Lord filled the habitation.

When the cloude was taken up from of the habitation the childre of Israel toke their iourneys as oft as they had iourneyed. And if the cloude departed not, they iourneyed not till it departed: for the cloud of the Lorde was upon the habitation by daye, and fyre by nyght: in the syght of all the house of Israell in all their iourneys.

The ende of the seconde boke of Moses.

A Prologe into the thyrd boke of Moses called Leviticus

W. T.

THe ceremonies which are described in ye boke folowynge, were chiefly ordeined of God as I sayed in the ende of the Prologe upon Exodus to occupy ye myndes of ye people of Israel lyers, & to kepe them from superstycyons of God after the imagination of their blynde harte and good entente: that their conscyences might be stablyshed and they sure that they pleased God therein, whiche were impossible if a manne dyd of his owne heade that whiche was not commaunded of God nor depended of anye appoyntements made betwene hym and God.

Such ceremonies were vnto the olde men, A.B.C. to learne to spell and reade, and as a nurce to fede them with mylke and pappe, and to speake vnto the after their own capacitie and to lyspe the wordes vnto them accordynge as the babes and chyldren of that age myght sounde them agayne. For all that were before Christe were in the infancy and childhode of the worlde and sawe that thynge whyche we see openlye, but thoughe a cloude and hadde but feble and weake imaginations of Christe, as chyldren A have of mens deades, a fewe Prophetes except whyche yet described hym vnto other in Sacrifices and ceremonies, likenesses, rydles, proverbes, and darcke and straunge speakynge vntyll the full age were come that God wouldo shewe hym openly vnto the whole worlde and deliuer them from their shadowes and clowdy lighte and the heathen oute of their dead slepe of darcke blynde ignorauncye. And as the shadowe vanysheth away at the commynge of the lyghte, euen so do the ceremonies and Sacrifices at the commynge of Christe, and are henceforthe no more necessarye then a token lefte in remembraunce of a bargayne is necessary whē the bargayne is fulfylled. And thoughe they seme playn chyldysh, yet they be not altogether frutelesse: as the popetes and suche maner of trifles which mothers permitte vnto their yonge chyldren be not all in vayne. For albeit that suche phantasies be permitted to satisfye the chyldres lustes, yet in that they are the mothers gift, and be done in place and tyme at her commaundements, they keepe the chyldrene in awe and make them knowe the mother and also B make them more apte against a more stronger age, to obeye in thynges of a greater sorte.

And more ouer thoughe Sacrifices and ceremonies can be no grounde or fundation to build vpon: that is, though we can proue nought with them: yet when we haue once found oute Christ and his misterie, then we may bestowe figures that is to say allegories, similitudes or C ensamples to open Christe and the secretes of God hyd in Christe euen vnto the quycke, and to declare them more lyuely and sensibly wyth them then wyth all the wordes of the world.

For similitudes haue more vertue and power wyth them than bare wordes, and lead a mans wytte further into the pythe and marye and spirituall vnderstandynge of the thynge, than all the wordes that canne be imagined. And though also that all the ceremonies & sacrifices haue as it were a starreclyghte of Christ, yet some there be that haue as it were the lyghte of the brode daye a lytle before the sonne rysyng, and expresse hym, and the circumstaunces and verite of his death so plainly as if we shold play his passion on a stadfold or in a stage play openly before the eyes of the people. As the scape gote, the brasen serpent, the ore burnt without the hoste, the paschall lambe, &c. In so muche D that I am fully persuaded, and can not but beleue that God hath shewed Moses the secretes of Christe and the very maner of his death before hande, and commaunded hym to ordeyne them for the confyrmation of our fathers whyle they are nowe in the clere day lyght. And I beleue also, that the Prophetes whyche folowed Moyses to conferme his Prophesies and to maintayne his doctrine vnto Christes comyng were moued by such thynges to search further of Christes secretes. And though God wolde not haue the secretes of Christ generally knowen, saue vnto a fewe familier frendes which in that infancy be made of mans wyt to helpe the other bodes yet as they had a generall promise that one of the sede of Abraham shoulde come and bleese them, euen so they had a generall fayeth, that God wolde by the same man saue the, though they wist not by what meanes as the very apostles whē it was oft told them yet they could neuer comprehend it, tyll it was fulfylled in dede.

And beyond all this their Sacrifices and ceremonies as far forth as the promyse annexed vnto the reaede, so farforth they saued them and iustified them, and made them in the same stede as our Sacramentes doo vs: not by the power of the Sacrifice or deade it selfe, but by the vertue in the fayeth in the promyse whyche the Sacrifyce or ceremonie preached and wher E of it was a token or sygne. For the ceremonies and Sacrifices were lefte wyth them and commaunded them to kepe the promyse in remembraunce and to wake vp their fayeth. For it is not enoughe to sende manye on erraundes and

to

to tell them what they shall doo: but they must haue a remembraunce with them, and it be but a ringe of a ruth about one of their fingers. And as it is not enough to make a bargayne with worde only, but we must put thereto an oth and geue earnest to confyrme the fayth of the person with whom it is made. And in like maner yf a man promyse, whatsoeuer trifle it be, it is not beleued except he holde vppe his fynger also. Loth is the wekenesse of the worlde. And therfore Christ hath left vnto vs certayne ceremonyes to carrye the fayth to stirre vp their fayth with all. As for an ensample it was not the bloud of the lambe that saued the in Egypte, when the angell smote the Egyptians: but the mercye of God and his truth whereof that bloud was a token and remembraunce to stirre vppe their fayth to with all. For though God make a promyse, yet it auayleth no creature but them that longe for it and pray God with a stronge fayth to fulfyll it for his mercye and truthe sake: and knowledge their vnworthynesse. And euen so our sacramentes (yf they be truelye ministred) preache Christ vnto vs and leade oure fayth vnto Christ, by wheych fayth oure synnes are done awaye and not by the deade of worke of the Sacrament. For as it was impossible that the bloud of calues shuld put awaye synne: euen so is it impossible that the water of Baptyme shuld wash our harte. Neuertheles the sacramentes cleanse vs and absolue vs of oure synnes as the preacher do, in preachyng of repentaunce and fayth, for wheych cause ether other of them were ordened, but yf they preach not, whether it be the preach or the sacrament, so profyte they not.

And yf a man alleage Christ Johan in the .iii. chapter saying: Except a man be borne agayn of water and the holye goost he can not se the kyngdome of God, and wyll therfore that the holy goost is present in the water and therfore the verye deade of worke doth put awaye synne: then I wyll send him vnto Paule wheche writeth vnto Galathyans whether they receyued the holy goost by the deade of the lawe or by preachynge of fayth and there concludeth that the holy goost accompanyeth the preachyng of fayth, and wash the worde of fayth, entreth the hart and purgeth it, which thou mayst also vnderstand by Peter Paul saying: ye are borne a new out of the water throwe the worde. So now yf baptym preach me the washyng in christes bloude, so doth the holy goost accompanye it and that deade of preachyng taketh farthe doth put away my synnes. For the holye goost is no dome God nor no god that goeth a mummyng. Yf a man say of the sacrament of Christes body & bloud, that it is a sacrifice, as well for the dead as for the quycke, and therfore the very deed it self iustifyeth and putteth awaye synne. I answere that a sacrifice is the offeryng of the body of a beast or a man: whether yf it be a sacrifice, then is christes body there slayn and his bloude there shed: but that is not so.

And therfore it semeyeth no sacrifice but a sacrament and a memorial of that euerlastyng sacrifice once for all wheche he offered vpon the crosse now vpon a .xx. hundred pases a go and preacheth only vnto them that are alyue. And as for them that be dead, it is no profytable vnto them as to a candell in a lantern wythout lyght vnto them that walke by the waye in a darke nyght, and as the gospel semeth in vayn vnto them that vnderstand none at all, and as a sermon preached to hym that is deed and heareth it not. It preacheth vnto them that are alyue only, for they that be dead, yf they deed in the fayth which that sacrament preacheth, they be safe and are pull all iooperdye. For when they were alyue their harte loued the lawe of God and therfore synned not, and were sygge that their membres synned and euer moued to synne, and therfore the yoke layth it was forgeuen them. And neuer theles synne shall remembre the death, so that they can neuer synne no more, wherfore it is vnto them that be dead neither sacrament nor scripture: But vnder the pretence of their soul health, it is a sacrament vnto our spyrytualtyes holye countersaincte and an ensample vnto vs and a byldar of Abbayes, Colleges, Chauntryes and cathedral churches with all a goten good, a pychpacke, a pollax, and a bottelfulle baggs.

Many men would happely say, that the prayers of the masse helpe muche: not the bryngers only, but also the dead. Of the fortheye of their feruent prayer wheche semeth father than all the world is able to bryngge sacrifice, I haue layde sufficiently in other places. Graunt be it it is not possible to bryngge me to beleue that the prayer wheych he wyth a wycke mouthe vttreth to no vertue, shuld preache me the forgeuenesse of my synnes. If I saw that their prayers had obteyned the grace to leue sucha life as godes lawe wolde byd not rebuke, yet could I neuer be borne in hande that what soeuer they axed of God their prayers shuld not be in vayne. But now, what good can he wyll me in his prayer that resysteth my Christ the lyfe and the lyght of my soule? What good can he wyll me whose herte cleaueth a sunder for prayer when I am taught to repent of my euel?

Furthermore because that we knowe the vse of the olde testament, and the moste parte therofe is nothynge necessarye, but to make alle garres, wherin they layne euery man after his owne fantyse at all vyll aduentures without any certayne rule: therfore though I haue spoke of them in another place) yet lest the boke come not to all mennes handes that shall reade this I wyll speake of them here also a worde or twayne.

We had nede to take hede euery where that we be not begyled wyth false allegaynes, whether they be taken out of the newe testament, or the olde, ether owte of auye other scripture or of the creatures of the worlde, but namely in this boke. There a man had nede to put on all his spectacles and to arme him self against manly his spyrites.

First allegorize your nothyng and by false gospes vnderstande examples or symilitudes borowed of straunge matters and of another thynge than that then entreated of. As though circumcyscion be a figure of baptyme, yet thou canst not proue baptyme by circumcyscion. For this argument were very false, the Jewes were circumcyscid therfore we must be baptyscid. And in like maner though the offering of Isaac were a figure or ensample of the resurrection, yet is this argument nought. Abraham wold haue offered Isaac, but god hindered him fro both, therfore we shal ryse agayne, and so forth in al other.

But the very vse of allegories is to beware and open a text that it maye be the better perceyued and vnderstande. So when I haue a clere text of Christ and of the Apostles, that I must be baptyscid, then I may happen on an ensample of circumcyscion to expoude the natural power and fruit or effect of baptyme. For as circumcyscion was vnto them a comen badge or cognysaunce that they were al Gods and to serue hys worde, and seperating them from all other nacyons, by obedyence vnto God: euen so baptyme is our comen badge and sure euydent and perpetuall memoriall that we perteyne vnto Christ and are seperated from all that are not Christes. And as circumcyscion was a token euerythynge them that they were seruys vnto the lawe of God and there synnes forgeuen them: euen so baptyme euerythyng

be that we are washed in the bloude of Christe and reconsyled to heauen for hys sake, and circumcision signifieth vnto them the cuttynge away of theyr owne lustes and desayres of theyr fre wyll as they call it, to folowe the wyll of god euen to baptisme signifieth vnto vs repentaunce and the mortifyenge of our euyll membres and body of synne, to walke in a newe life and so forthe.

And lykewyse though that the sauinge of Noe and of them that were with hym in the shippe, thorow water, is a figure, that is to say an exemple and likenesse of baptisme, as Peter maketh it. 1. Pet. iii. Yet I can not proue baptisme there by, but rather destroye it only, for as the shipe saued the in the water thorow fayth, in that they beleuyd God and as the other that wold not be lerne Noe perished: euen so baptisme sauyth vs thorow the word of fayth whiche is preached when al the world of the vnbeleuyng perisheth.

And Paule. 1. Cor. x. maketh the sea and the cloude a figure of baptisme, by whyche and a thousid mo I might declare it but not proue it. Paule also in the fayed place maketh the roche out of whyche Moses brought water vnto the children of Israel, a figure or exemple of Christe, not to proue Christe (for that were impossible) but to declare Christ vnto vs: that as Christ was stryken. Exo. xvii. betokeneth a similitude of figure of the brasē serpent to lead Nicodemus from hys earthy imagination into the spirituall vnderstanding of Christ, sayenge. As Moses lifted vp a serpent in the wylderneas, so must the sonne of man be lyfted vp, that none that beleue in him perish but haue euerlastinge lyfe, by which similitude the vertue of Christes death is better declared that thou couldest declare it with a thousand wordes, for as those murmurers against god, as sone as they repented were healed of theyr deadly woundes thorow lokinge on the brasen serpent only, without medicyne or any other helpe, yea, and without any other reason, but that God hath sayd it should be so, and not to murmur: euenso, but to amende their murmuryng: euen so all that repent and beleue in Christe are saued from euerlastynge death of pure grace without and before their good workes, and not to synne agayne, but to fyght agaynste synne, and henceforthe to synne no more.

Euen so with the ceremonies of thys boke thou canste proue nothynge saue declare and declare onely the puttynge away of our synnes thorow the death of Christ. For Christ in Aaron and Aarons sonnes and al that offer the sacrifyce to purge sinne. And Christe in all manor offeryng that is offered: he is the ox, the sheepe, the goote, the bird, the lambe: he is the oxe that is burnt without the dore, and the scapegote, that caried all the synne of the people away into the wylderneas, for as they purged the people frō their worldly vnclennes thorow bloude of the sacrifyce, euen so doeth Christ purge vs from the vnclennes of euerlastynge death with hys owne bloude, so as they worldly sinnes could none otherwyse be purged then by bloude of sacrifice, euen so cannot our sinnes be no otherwyse forgeuen then thorow the bloud of Christe. All the deades in the worlde, saue the bloud of Christe, can purchase no forgeuenesse of synne: for oure deades do but helpe oure neyghboure and mortifye the flesh and helpe that we synne no more, but and if we haue synned, it maste be truly forgeuen thorowe the bloud of Christ or remayne cast.

And in lyke maner of the leprey thou canste proue nothynge: thou canste neuer conuert oute rebellion thence, howe be it thou haste an handsome exemple there to open the byndynge and lowsynge of our prestes with the keye of godes worde, for as they made no wanne a leper, euen so oures haue no power to commaunde anye man to be in synne or to go to purgatorye or hell. And therfore (in as much as byndynge and lowsynge is one power) be thoste prestes beated no man, euen so oures can not of theyr inuisible and homne power dryue anye man into synne awaye, or deliuer hym frome hell or forwrd purgatorye, howe be it, if they preached gods worde purely whych is the authorite that Christ gaue them, then they shoulde bynde and louse, kill and make alyue agayne, make barlesse and clenne agayne, and sende to hell and fette them agayne, so mighty is Gods worde, for if they preached the lawe of God, they shold bind the consciences of synners with the bandes of the paynes of hell and bring them vnto repentaunce. And then if they preached theym the mercy that is in Christ, they should louse theim and quiet theyr ragynge consciences and certifye theym of the fauoure of God and that theyr synnes be forgeuen.

Finallye beware of allegories, for there is not a more handsome or apt a thynge to begyle wyth all then an allegory, nor a more subtle and pestylente thynge in the worlde to perswade a false matter then an allegorye. And contrarywyse, there is not a better, wholsomer, or myghtyer thynge to make a man vnderstande wythall then an allegory. For allegories make a manne quycke witted and pryuate wyseddome in hym and make it to abyde, where bare wordes goo but in at the one eare, and oute at the other. So thys wyth suche lyke sayinges: put salt to al your sacrifices, in stede of thys sentence, do all your dedes with discretion, greatheth and byeth (if it be vnderstande) more then playne wordes. And when I saye in stede of theste wordes bothe not your sacrifyce of your good deades, care not the bloud nor the fatte of your sacrifice, there is as great differēce betweene them as there is betweene heauen and earth. For the life and beautye of all good deades is of God, and we are but the instrumentes, we are onely the instrumentes wherby god worketh only, but the power is hys. So god created Paule aforne, poured hys wysedome into hym, gaue hym myghte, and promised hym that hys grace shoulde neuer fayle hym etc. and al wythoute deseruynges, except that murtherynge the sayntes and makynge theym cursse and rayle on Christe be meritorious. Howe as it is beatyfe to eate the bloud or fatte of any sacrifyce, so is it not (I thynke ye) damnable to robbe God of hys honour and to glorifye my selfe wyth hys honoure.

The ende of the Prologe.

¶ The thyrde boke of Moses called Leuiticus.

¶ The fyrst Chapter.

¶ The order of burntoffrynges, whether it be of smal or great catel of foules.

A



ND the Lorde called Moses & spak to hym out of the tabernacle of witnesse sayeng: speake vnto the chyldren of Israel, and saye vnto them: who soeuer of you shal bryng a offre vnto the Lord, shal bryng it of the catel: euē of the oxen and of the shepe.

If he bryng a burntoffrynge of the oxen he shall bryng a male wythout blemysh, & shal bryng hym to the dore of the tabernacle of witnesse, that he maye be accepted before the Lorde. And let hym a. put hys hand vpon the hed of the burntsacrifice, and sauoure shalbe geuen hym to make an attonement for hym, and let hym kyll the ore before the Lorde. And let the preastes Aarons sonnes bringe the blond and let them sprynkel it rounde about vpon the alter that is before the dore of the tabernacle of witnesse. And let the burntoffrynges be strypped and hewed in peces. And then let the sonnes of Aaron the preast put fyre vpon the alter, & put wood vpon the fyre, & let them laye the peces with the hed and the fatte, vpon the wood that is on the fyre in the alter. But the inwardes and the legges they shall wash in water, and the preast shal burne altogether vpon the alter, that it be a burntsacrifice & an offring of a. b. swete odoure vnto ỹ Lord.

C If he wyl offer a burnt sacrifice of the shepe whether it be of the lambes or of the gootes he shal offer a male wythout blemysh. And let hym kyll it on the northside of the alter, before the Lord. And let the Preastes Aarōs sonnes sprynkle the bloude of it round about vpon the alter. And let it be cut in peces: eche with hys hed and his fatte, and let ỹ preast put them vpon the wood that lyeth vpō the fyre in the alter. But let hym wash ỹ inwardes and the legges with water, and than bryng all together and burne it vpon the alter: that is a burntoffryng and a sacrifice of swete sauour vnto the Lorde. If he wyl offer

D a burntoffrynge of the foules he shall offer eyther of the turtyll doues or of the yong pigeons. And the Preast shal bryng it vnto the alter, and wrynge the necke a sunder of it, & burne it on the alter, and let the bloude renne out vpon the sydes of the alter, and plucke away hys croppe & his fethers, & cast them besyde ỹ alter on the east parte vpon ỹ heape of ashes, and bruse hys wynges, but pluche them not asunder. And then let the Preast burne it vpon the alter, euen vpon the wood that lyeth vpon the fyre, a burntsacrifice and an offrynge of a swete sauoure vnto the Lorde.

¶ The notes.

a. Lobe in Genes. xliiij. c. To put on handes.

b. This swete odoure, is the sacrifice of fayth and pure affection, in whyche God is delyted, as a man is delyted in the good sauour of meates, as it is sayde of Noe Gene. viij. d. Swete odoure.

¶ The.ii. Chapter.

¶ The order of meate offrynges, of swete cakes, of fyne flour, of frankencens. etc. with oute leuen, and with oute hony, but not with oute salt.

B



F any soule wyl offer a meate offrynge vnto the Lorde, hys offrynge shalbe fyne flour, & he shal poure therto oyle, and put frankencens theron, and shall bryng it vnto Aarons sonnes the preastes. And one of them shall take therout hys handfull of the flour, and of the oyle with all the frankencens, & burne it for a memoriall vpon the alter: an offrynge of a. b. swete sauoure vnto the Lord. And the remnaunt of the meatoffring shalbe Aarons & his sonnes as a thynge most holy of the sacrifices of ỹ Lorde. If ony man bryng a meatoffrynge

D that is baken in the ouen, let hym bryng swete cakes of fyne flour myngled with oyle, and vnleuended wafres anoynted with oyle. If thy meatoffrynge be baken in thy fryeng pan, then it shalbe of swete flour myngled with oyle. And thou shalt myncē it small, and poure oyle theron: and so it is a meatoffrynge.

If thy meatoffrynge be a thyng boyled vpon the gredyron, of flour myngled with oyle it shalbe. And thou shalt bryng ỹ meat offrynge that is made of these thynges vnto the Lorde, & shalt delyuer it vnto the preast, and he shal bryng it vnto the alter, and shall

E heue vp parte of the meatoffrynge for a memorial, & shal burne it vpon the alter: an offrynge of a swete sauoure vnto the Lorde. And that whyche is left of the meatoffrynge shall be Aarons and hys sonnes, as a thyng that is moost holy of the offrynges of the Lorde.

All the meatoffrynges which ye shal bringe vnto the Lorde, shalbe made wythout leuen. For ye shall neither burne leuen nor honye in any offrynge of the Lorde. Notwithstandyng ye shal bryng the firstfruytes of them vnto the Lorde: but they shall not come vpon the alter to make a swete sauoure.

All

All thy meat offeringes thou shalt salt wt salt: neuther shalt thou suffer the.b. of the couenaunt of thy God to be lacking from thy meat offering: but vpon all thyne offeringes thou shalt bring salt.

If thou offer a meatofferinge of the firste ripe frutes to the Lord, the take that which is yet grene, & dope it by the fyer and beat it small & so offer the meate offeryng of thy first ripe frutes And then poure oyle therto, and put frankincense thereon: & so it is a meatofferinge. And the priestes shal burne parte of the beaten corne & parte of the oyle wythall the frankincense, for a remembraunce. That is an offeryng vnto the Lorde.

☞ The notes.

Swete sauour. a. This swete sauour signifieth the prayer of the mynde and faythfull, as it is interpreted in Apoca.viii.a. The wycked prayers do displease the harp of the Lorde.

Salte. b. All offeringes must be salted wt salt, which signifieth that all our good workes must be be directed after the doctrine of the Apostles and godly teachers: then shal they be acceptable in the syght of the Lorde, if they sauoure of the salt of the Lord, ellis not.

The.iii. Chapter.

¶ The order of the peace offeringes, whyche were offered for the deliuraunce of peace, made of oxen, sheepe, lambes and gootes.

A
*Leuit.iii.b.

If a man bringe a peace offeringe of the herd: whether it be male or female, he shal bring such as is without blemish, before the Lorde: and let hym put hys hande vppon the heade of hys offeringe, and kyll it before the dore of the tabernacle of witnes. And Aarons sonnes the preastes shal sprinkle the blood vpō the aulter round about. And they shal offer of the peace offering to be a sacrifice vnto the Lord the fatt that coueryth the inwardes, and all the fat ꝑ is vpō the inwardes: & the two kidneys with the fatt that lyeth vpō the loynes: B and the kall that is on the lyuer they shall.a. take awaye with the kidneyes. And Aarōs sonnes shall burne them vpon the alter with the burne sacrifice which is vpō ꝑ wodd on the fyer. That is a sacrifice of a swete sauour vnto the Lorde.

If a man bringe a peace offeryng vnto the Lord from of the flocke, whether it be male or female, it shall be without blemysh. If he offer a Lambe, he shall bringe it before the Lord, and put his hand vpon his offeringes head, & kyll it in the dore of the Tabernacle of witnesse, & Aarons sonnes shall sprynkle the blood therof round about the aulter.

And of the peace offering they shal bring C a sacrifice vnto the Lorde: the fatt therof & the rumpe altogether, which they shal take of hard by the backe bone: & the fatt that coueryth the inwardes & all the fatt that is vpō the inwardes & the two kidneys & the fatt that lyeth vpon them & vpon the loynes, & the kall ꝑ is vpō the lyuer he shal take awaye with the kidneyes. And the priestes shal burne thē vpō the alter to fede the Lordes sacrifice withall, & to make a swete sauour. And thus shall all the fat be the Lordes, and it shall be a lawe for euer amonge youre generations after you in your dwellynge places: that ye eate neyther fat nor blood.

☞ The notes.

a By takynge awaye the fatte, the inwardes, the two kidneys, and the calle: is signified vnto vs, that if we will be a swete sacrifice vnto the Lorde, we must cut of all concupiscence and naughty desyres of the flesh and the euyll dispositiō of all oure membres, and must subdue and mortifye our affectiōs, and offer them to God, by the mortification of the crosse, as sayeth the Prophete, Psalme. xvii.a. Take awaye the fatte.

The.iiii. Chapter.

¶ The offeringe made for synnes done of ignorance.

ANd the Lorde spake vnto Moses sayenge: speake vnto the children of Israell & say: when a soule synneth through ignorance, and hath done anye of those thynges whyche the Lord hath forbidden in hys commaundementes to be done: If the preiste that is anointed synne, & make the people do wrong, he shall bringe for hys synne which he hath done: an oxe without blemysh vnto the Lord for a synne offeryng. And he shall bring the oxe vnto the dore of the tabernacle of witnesse before the Lorde, & shal a. put hys hand vpon the oxes heade, and kyll hym before the Lorde. And the preiste that is *anoynted shall take of the oxe bloude, and bring it into the tabernacle of witnes, and shal dippe hys finger in the bloude & sprinkle therof seuen tymes before the Lord: euen before the hāging of the holy place. And he shal put some of the blud vpon the hornes of the alter of swete sence before the Lord which is in the tabernacle of witnes, & shal poure all the bloud of the oxe vpon the bottome of the alter of burneofferinges which is by the dore of the tabernacle of witnes. And he shal take awaye all the fatte of the oxe that is the synne offeryng A a.Leuit.iv.c B *Leuit.i.b

offering the fatt that couereth the intrayles and all the fatte that is about them, & the .ii. kydneys with the fatt that lieth vpon the & vpon the loynes, and the hall vpon the liuer let the take awaye also with the kidneis: as it was take frō the oxe of the peace offerings & let the preiste burne theim vppon the alter
L of burnt offringes. But the skinne of the oxe & al his flesh with his head, his legges, his intrayles with his dong, shal he carye altogither out of the holl into a clene place: euē where the ashes are poured out, & burne him on wodd with fyre euen vpon the heape of ashes. If the hole comenalte of & childe of Israel sinne throwe ignoraunce, & the thyng be hid from their eyes: so that they haue cōmitted any of these thynges which the Lord hath forbidden to be done in his commaundemētes & haue offended, & the sinne which they haue synned be afterward knowne, the
D shall they offer an oxe for a synne offeryng, & shal bryng him before the tabernacle of witnes, and the elders of the multitude shal put their handes vpon his head before the Lord.
*Leui.iij.b *And the preist that is anoynted shal bringe of his bloud into the tabernacle of witnes, and shal dype his finger in the bloude, and sprinkle it seuē tymes before the Lorde euen before the vayle. And shall put of the bloude vpon the hornes of the alter which is before the Lorde in the tabernacle of witnes, and shall poure al the bloud vpon the botome of the alter of burnt offeringes which is by the
E doore of the tabernacle of witnes, & shal take all his fatte from him, & burne it vpon the alter, & shal do with his oxe as he did with the synne offeryng oxe. And the preist shall make an atonement for them, and so it shalbe forgeuen them. And he shall bring the oxe without the hoste, and burne him as he burned the first: so is this the sinneofferyng of the comunalty.

When a Lorde synneth and committeth throwe ignoraunce any of these thinges whyche the lord his God hath forbidē to be done in his commaundemētes & hath so offended: when his synne is shewed vnto him, which he hath synned, he shall bringe for his offeryng an he goote without blemishe & laye his hand vpon the head of it, and kil it in the place where the burntofferyngs are kylled before the Lord: this is a synneoffring. The let the preist take of the bloude of the synneofferyng with his finger, and put it vpō the hornes of the burnt offeryng auter, & poure his bloud vpon the botome of the burntofferyng alter, & burne all his fatt vpon the auter, as he doth the fatt of the peaceoffringes. And the preiste shall make an atonement for him as cōcerning his synne, and so it shalbe forgeuen him.
F If one of the cōmon people of the lād sinne throwe ignoraunce and cōmit any of the thynges which the Lord hath forbydden in his commaundementes to be done & so hath trespaced, whē his synne which he hath synned is come to his knowledge, he shal bring for his offering a she gote without blemish for his synne which he hath synned, & laye his hand vpō the heade of the synne offering & slea it in the place of burnt offringes* And *Leui.iij.b
the preistes shall take of the bloud with his finger, & put it vpō the hornes of the burntofferyng alter, and poure al the bloud vpon the botome of the alter, and shall take away al his fatt as the fatt of the peaceoffringes is taken awaye. And the preist shall burne it vpon the alter for a swete sauoure vnto the Lorde, and the preiste shall make an atonemente for him, & it shalbe forgeuen him.
G If he bringe a lambe & offer it for a synne offering, he shall bring a female without blemyth, & lay his hand vpō the head of the synneofferyng, & slea it in the place where the burntoffringes are slayne. And the preist shal take of the bloud of the synne offeryng with his fynger, and put it vpon the hornes of the burntoffring alter, & shal poure al the bloud therof vnto the botome of the alter. *And he *Leui.iij.b
shall take away all the fatt therof, as the fat of the sheepe of the peace offeringes was take away. And the preiste shall burne it vpō the alter for the Lordes sacrifice, and the preiste shall make an atonement for his synne, and it shalbe forgeuen him.

The.v.Chapter.

¶ Of other. The eating of him that toucheth vncleane thynges. The purgatō of an oth and synne done by ignoraunce.



When a Soule hath synned and
A heareth the voyce of curssynge, and is a witnesse: whether he hath seene or knowne of it, if he haue not vttered it, he shal bere his synne. Either when a manne toucheth anye vncleane thynge: whether it be the carcon of an vncleane beast or of vncleane cattell or vncleane wourme and is not ware of it is also vncleane & hath offended. Either whē he toucheth any vncleanes of manne whatsoeuer vncleanes it be that a man is defyled withall) & is not ware of it and afterwarde cometh to the knowledge of it, he is a trespa
B sour. Either whē a soule sweareth: so that he pronounceth with his lyps to do euil or to do good (whatsoeuer it be) & a man pronounceth with an othe) and the thynge be out of his mynde & afterwarde cometh to the knowledge of it, thē he hath offended in one of these.
Then when he hath synned in one of these thynges, he shall cōfesse that wherein he hath synned, and shall bringe his trespacoffering vnto the Lorde for his synne which he hath synned. A female from the flocke whether it be a Lambe or a she goote for a synneoffering. And the preist shal make an atonement for him for his synne. * But if he be *Leui.xij.b
not able to bringe a Sheepe, then lette him Luke.ij.b
bring for his trespace which he hath sinned two turtle doues or two young pygeons, one

to the Lord, one for a synne offeryng and ano
ther for a burnt offeryng. And he shall bring
them vnto the Preiste whyche shall offer the
synneoffering fyrst, & wring the necke a fun-
der of it, but plucke it not cleane of. And let
hym sprenkle of the bloude of the synneoffe-
ryng vpon the syde of the aulter, and let the
rest of the bloude blede vpon the bottome of
the alter, & thē it is a synneoffering. And let
hym offer the second for a burntofferinge as
the maner is: & so shall the preiste make an
atonemente for hym for the synne whych he
hath synned, and it shalbe forgeuē hym. And
yet if he be not able to bringe two turtell doues
or two ponge Pygeons, then lette hym
bring hys offeryng for hys synne *the tenth
parte of an Ephaof fyne floure for a synne-
offeryng, but putt none oyle therto neyther
put any frāckēcense theron, for it is a synne-
offering. And let hym bringe it to the preiste,
& the preist shall take his handfull of it, and
burne it vpon the alter for a remembrance
to be a sacrifice for the Lorde: that is a synne-
offering. And let the preiste make an attone-
mente for hym for hys synne whatsoeuer of
these he hath synned: and it shall be forgeuē.
And the remnaūte shall be the preistes, as it
is in the meatofferynge.

*Exo.29.

And the Lord commeūded Moses saying:
When a soule trespaceth & synneth through
ignorance in any of the holy thynges of the
Lorde, he shall bringe for hys trespace vnto
the Lorde a ram without blemish out of the
flocke valued at two sicles after the specie of
the sanctuarye, for a trespace offeryng. And
he shal make amendes for the harme that he
hath done in the holy thyng, and put the fifte
part more to, & geue it vnto the preiste. And
the preist shall make an atonemente for hym
with the ram of the treaspace offeryng, & it
shal be forgeuen hym.

When a soule synneth & committeth any
of these thynges whyche are forbidden to be
done by the commaundement of the Lorde:
though he wyst it not, he hath yet offended &
is in synne, & shal bring a ram without ble-
mysshe out of the flocke that is esteemed to be
worth a synne offering vnto the preiste. And
the preiste shall make an atonement for hym
for the ignorance wherin he did, & was not
ware, and it shal be forgeuen hym. This is a
trespace offering, for he trespaced against
the Lorde.

The.vi.Chapter.

¶ The offerynges for the synnes whyche are
done wyttyngly. The lawe of burnt offeringes.
The fyre must alwaye contynue vpon the aulter
The offeringe of Aaron and hys sonnes.



And the Lord talked with Mo-
ses saying: when a soule synneth and trespaceth against
the Lorde, and denyeth vnto
his neyghboure that whyche
was taken hym to keepe, or that was putte
vnder hys hande, or that whych he hath vio-
lently taken away, or that which he hath de-
ceaued his neighbour of in bying, or hathe
founde that whych was lost and denyeth it,
& sweareth falsly in whatsoeuer thinge it be
that a man doth & synneth therin. Then whē
he hath synned or trespaced, he shall restore
agayne that he toke violently awaye, or the
wrong which he dyd, or that whych was de-
liuered him to kepe, or the lost thyng whiche
he found, or whatsoeuer it be about whyche
he hath sworne falsely. &. he shall restore it
agayne in the whole summe, and shall adde
the fyfte part more thereto, and geue it vnto
hym to whome it perteyneth, the same daye
that he offereth for his trespace, & shal bring
for hys trespace offeryng vnto the Lorde a
ram without blemysh out of the flocke, that
is esteemed worth a trespace offering vnto the
preiste. And the preiste shall make an attone-
mente for hym before the Lorde, and it shall
be forgeuen hym, in whatsoeuer thynge it be
that a man doth & trespaceth therin.

And the Lord spake vnto Moses saying:
Commaunde Aaron and his sonnes saying:
this is & law of theburntoffering. The burnt
offering shal be vpō the harth of the alter all
nyght vnto the mornyng, and the fyre of the
alter shall burne therin. And the preiste shall
put on his lynen albe, and his lynen breches
vpon hys flesshe, and take awaye the ashes
whyche the fyre of the burnt sacrifice in the
aulter hath made, and put them beside the
aulter, and then put of hys rayment and put
on other, and cary the ashes out without the
host vnto a cleane place.

The fire that is vpon the alter shal burne
therin and not go out. And the preist shal put
wodde on the fyre euery mornynge, and put
the burnt sacrifice vpon it, and he shal burne
theron the fat of the peaceofferynges. The
fyre shall * euer burne vpon the alter, & ne-
uer go oute.

*Luke Xxi.b.

This is the lawe of the meatofferyng: Aa-
rons sonnes shall bring it before the Lorde,
vnto the alter: and one of them shall take his
hand full of the floure of the meat offeryng &
of the oyle with al the frankēcēse whych is
theron, & shall burne it vnto a remembrance
vpon the aulare to be a swete sauoure of the
memoriall of it vnto the Lorde. And the rest
therof Aaron & his sonnes shal eate vnleu-
ened: it shal be eate in the holy place: euē in &
court of the tabernacle of wytnes they shall
eat it. Their part which I haue geuen them
of my sacrifice shall not be baken with leu-
sen, for it is most holy, as is the synne offering,
& trespace offeryng. All the males amonge
the children of Aaron shall eate of it: and it
shall be a duty for euer vnto youre genera-
cions of the sacrifices of the Lorde, neyther
shal any mā & touch it, but he & is halowed.

And the Lord spake vnto Moses saying:
this is the offeryng of Aaron and his sonnes
which he shal offer vnto the Lord in the day
whē they are anoynted: the tenth part of an
Epha of floure, which is a daily meatoffering

per-

perpetually: halfe in the mornyng & halfe at nyght: & in the frying paune it shal be made with oyle. And when it is fryed, thou shalte bryng it in as a baken meatofferynge myngled small, & shalt offer it for a swete sauoure vnto the Lord. And that preest of hys sonnes that is anoynted in hys stede shall offer it: & it shalbe the Lordes duye for euer, & it shall be burnt altogether. For all the meatofferynges of the preestes shal be burnt altogether, & shal not be eaten. And the Lord talked with Moses sayinge: speake vnto Aaron & vnto hys sonnes & say: This is the law of the synne offring. In the place wher the burnt offring is killed shall the synne offering be killed also before the Lord, for it is moste holy. The preeste that offereth it shall eat it in the holye place: euen in the court of the tabernacle of wytnesse. No man shal touch the flesh therof saue he that is halowed. And if any raymēte be sprynkeled therwith, it shalbe washed in the holy place, * & the earthē pot that it is sodē in shalbe broken. If it be sodden in brasse then the potte shalbe scoured & rynsed in the water. All the males amonge the preestes shall eate therof for it is moste holye. Notwythstandynge no synne offerynge that hathe hys blonde brought into the tabernacle of wytnesse to reconcyle wythall in the holye place, shall be eaten: but shal be burnt in the fyre.

* Leui.xv.b

The notes.

He shal restore. a. Vnto my neyghbour pertayneth satisfaction, but vnto God repentaunce, and the sacrifice of Christe is a full satisfaction and atonement, and appeasyng of all wrath.

No mā shal touche it. b. There shall no man touch it, but he that is hallowed, that is, but he that is dedicated, ordeyned, and appoynted to minister before the Lord. As it is Agge.ii.c.

The.vii.Chapter

¶ Trespace offerynges, Synne offerynges & peace offerynges. The fatte and the blonde may not be eaten.

A THis is the law of the a trespace offerynge which is moste holy. In the place where the burnte offering is killed, the trespace offerynge shall be killed also: & hys blonde shalbe sprynkeled rounde about vpon the aultare. And all the fat therof shalbe offered: the rompe and the fatte that coureth the inwardes, and the two kydneys wt the fatte that lyeth on them & vpō the loynes & the kall on the liuer shal be taken away wt the kydneys: & the preeste shall burne them vpon the aultare to be an offerynge vnto the Lorde, this is a trespace offerynge.

All the males amōge the preestes shall eate therof in the holy place, for it is moste holye. As the synne offerynge is, so is the trespace offerynge, one lawe serueth for both: it shall be the preestes that reconcileth therwyth. And the preest that offereth a mans burntoffering, shall haue the skynne of the burnt offerynge whych he hath offered. And all the meat offerynges that are bakē in the ouen, and all that is harled vppon the gredyron and in frynge panne, shal be the preestes that offereth them. And all the meat offerynges that are myngled wt oyle or dry, shall pertayne vnto all the sonnes of Aaron, & one shal haue as muche as an other. This is the lawe of the peaceofferynges which shalbe offered to the Lorde. If he offer to gyue thankes, he shal bryng vnto hys thanke offerynge: swete cakes mingled wyth oyle and swete wafers anoynted wyth oyle, & cakes mingled wyth oyle of fyne flower fryed, & he shal bring his offerynge vpō cakes made of leuented bread vnto the thākeoffering of his peace offerynges and of the same he shal offer one to be an heue offerynge vnto the Lorde, and it shall be the preestes that sprynkeleth the blonde of the peaceofferynges. And the flesh of the thākeoffering of his peaceofferynges shalbe eaten the same day that it is offered, and there shal none of it be layed vp vntil the mornyng.

If it be a vowe or a free wyllofferynge that he bryngeth, the same daye that he offereth it shal be eaten, & that which remaineth may be eaten on the morowe: but as much of the offered flesh as remaineth vnto the third day shalbe burnt with fyre. For if any of the flesh of the peaceofferynges be eaten in the thirde day, the shal he that offred it optayne no fauour, neyther shall it be rekened vnto hym: but shall be an abhominatiō, and the soule that eateth of it shal beare the synne therof. The flesche that toucheth any vncleane thing shall not be eaten, but burnte wyth fyre: & all that be cleane in thys flesh, may eat flesh. If any soule eat of & flesh of the peace offrynge that pertaine vnto the Lorde, & his vncleanesse yet vpon hym, the same soule shal perysshe from amonge hys people. Moreouer if a soule touch any vncleane thing, whether it be the vncleānes of man or of any vncleane beast, or of any abhominatiō that is vncleane and the eat of the flesche of the peaceofferynges which pertayne vnto the Lord, that soule shal perysshe from his people.

And the Lord spake vnto Moses sayinge: speake vnto the chyldren of Israel and saye: Ye shal eate no maner fatte of oxen, sheepe or goten, neuerthelesse & fatte of the beast that dyeth alone & the fat of that whych is torne with wylde beastes, maye be occupied in all maner vses: but ye shall in no wyse eat of it. For whosoeuer eateth the fat of the beast of which men bryng an offerynge vnto & Lorde, that soule that eateth it shall perish from hys people. Moreouer ye * shall eate no maner of blonde, whersoeuer ye dwel, whether it be of fowle or of beast. Whatsoeuer soule it be that eateth anye maner of blonde the same soule shall perysh from hys people.

* Leui.xvij.B

And the Lord talked with Moses sayinge:

spake vnto ỹ children of Israel, & say: he that offereth his peaceoffring vnto the Lord, shal bring his gifte vnto the Lord of his peaceofferynges, wyth his owne handes shal bring the offering of the Lord: euen the fatt vpon the breast he shal bring with the breast to waue it a waueofferynge before the Lord. And the priest shal burne the fatt vpō the alter, & the breast shalbe Aarons & his sonnes. And ỹ right shoulder they shal geue vnto the priest, to be an heue offringe, of their peaceofferynges. And the same that offereth the bloude of the peace offerynges and the fatte, amonge the sonnes of Aaron shall haue the right shoulder vnto his parte, for the waue breast, & the heue shoulder I haue taken of the children of Israell, euen of their peaceofferynges, & haue geuen it vnto Aaron the priest and vnto his sonnes: to be a duty for euer amōge their generatiō. This is the lawe of burnt offerynges, of meateoffrynges, of synne offerynges, of trespace offerynges, of fulfillynges, of peaceofferynges, which the Lord commaūded Moses in the mosie of Sinai, in the day when he commaunded the children of Israel to offer their offerynges vnto the Lord in the wyldernes of Sinai.

☞ The notes.

Trespace offerynge. a. A trespace offering, was the offering that was offered for a trespace. Trespace after the order of the scripture signifieth soneme all the like paste which we haue heard in infidelitie, beynge ignorant of the veritie, not onelye in doyng open synnes, but also when we haue walked in our owne ryghteousnes as in Psa. xxxii. b. and. ii Para. xxxiii. c

Alsine. b. By bowes are vnderstand the gifte which are accustomed to be offered and geuen to God by any outward ceremonye. As it was to rounde theyr heeres, or to drynke no wyne. &c.

The.viii.Chapter.

¶ The anoyntyng and consecration of Aaron and his sonnes.



AND the Lorde spake vnto Moses saying: take Aaron and his sonnes with hym, and the vestures, and the anoyntyng oyle and an oxe for a synne offering and two rammes, & a basket of swete breade: and gather all the congregacyon togyther vnto the doore of the Tabernacle of witnes. And Moses dyd as the Lorde commaunded hym, & the people gathered thē selues togyther vnto the doore of the tabernacle of witnes. And Moses sayed vnto the people: this is the thyng which the Lord commaunded to be,

And Moses brought Aaron & his sonnes & washed them with water, & put vpon him the albe & gyrded hym with a gyrdle, & put vpō hym the tunicle, & put the Ephod therō, and gyrded hym with the brodered gyrdle of the Ephod, and bound it vnto hym therwith. And he put the brestlappe theron, and put in the breastlappe * Vrim & Thumim. And he put the miter vpon his heade, & put vpon the mytre euen vpon the foreffront of it, the golden plate of the holy crowne, as the Lord cōmaunded Moses. * Loke in Exodus.xxviii.c Nu.xxvii. d

And Moses toke the anoyntyng oyle and anoynted the habitaūle & al that was therin, and sanctified them, & sprinkled therof vpō the alter seuē tymes, and anoynted the alter & all his vessels, & the lauer with his fote, to sanctifye them. And he poured of the anoyntyng oyle vpon Aarons heade, & anoynted hym to sanctify hym. And he brought Aarōs sonnes and put albes vpō them, and gyrded them with gyrdelles, and put bonetes vpō their heades: as the Lorde commaunded Moses.

And the synne offering was brought. And Aaron and his sonns put their handes vpon the head of the oxe of the synne offering. And when it was slaine, Moses toke of ỹ bloude and put it vpon the hornes of the alter rounde aboute wt his finger, & purified it, & poured the bloud vnto the botome of the alter, & sanctified it & reconciled it. And he toke all the fatt that was vpon the inwardes, & the kall that was on the liuer and the two kidneys with their fatt, & burned it vpō the alter. But the oxe, the hyde, his flesh and his donge, he burnt with fyre without the hoste, as the Lord commaunded Moses.

And he brought the ram of ỹ burntoffrynge & Aaron & his sonnes put their hādes vpon the head of ỹ ram, & it was killed. And Moses sprinkled the bloud vpō the alter rounde aboute, and cut the ram in peces & burnt the head, the peces, & the fatte, & washed the inwardes & the legges in water, and burnt the ram euery whyt vpon the alter. That was a burnte sacrifice of a swete sauoure, and an offeryng vnto the Lorde, as the Lorde commaunded Moses.

And he brought the other ram that was the fulloffrynge, & Aaron & his sonnes put their handes vpon the head of the ram: and when it was slayne, Moses toke of the bloude of it, and put it vpon the typpe of Aarōs right eare, and vpon the thombe of his right hand & vpon the great too of his right fote. Then were Aarons sonnes brought, and Moses put of the bloude on the typpe of the right eare of them, and vpon the thombes of their right handes, and vpon the greate toes of their right fete, and sprinkled the bloud vpō the alter round about.

And he toke the fatt and the rompe and al the fatt that was vpon the inwardes, & the kall of the liuer, & the .ii. kidneys with their fatte

fatt and ther: right shoulder. And out of the
basket of swete breade that was before the
Lord, he tobe one swete cake of oyled breade
and one wafer, put them on the fatt and vpō
the ryght shoulder: & put altogither vpō Aa-
rons handes & vpon his sonnes handes, and
A waued it a waue offeryng before the Lorde.
And then Moses tobe them from of ther:
handes agayne, and burnte them vpon the
aulter, euen vpon the burnt offeryng: These
are the fulofferynges of a swete sauoure & a
sacrifice vnto the Lorde. And Moses tobe ✝
breste & waued it a waue offering before the
Lorde, of the ram of the fulofferynges: and
it was Moses part, as the Lord commaun-
ded Moses.

And Moses tobe the anoynting ople and
of the blood which was vpon the aulter, and
sprinkled it vpō Aaron & vpō his weliamētes
& vpon his sons, & on their weliamētes with
him, & sanctified Aaron & hys weliames & his
sonnes & his sonnes weliames also. The Mo-
B ses sayd vnto Aaron & his sonnes: boyle the
*Exo. xxix.f flesh in the doze of the tabernacle of wytnes
& there* eate it with the breade that is in the
basket of fulofferynges, as the Lord cōmaun-
ded saying: Aaron and hys sonnes shall eate
it: & that which remaynyth of the flesh and
of the bread, burne it with fyre.

And se that ye departe not from the booze
of the tabernacle of witnes seuē daies longe
vntil the dayes of your ful offeryngs be at
an ende. ✠ For seuē daies must your handes be
filled, as they were this dayes: so the Lord
hath cōmaunded to do, to reconcyle you with
all. Be therfore that ye abyde in the doze of
the tabernacle of wytnes day & nyght seuen
dayes longe, & kepe the watch of the Lorde
*Lohe in the fourth of the kynges, the xix.chap.d. that ye dye not, for so I am commaunded.
And Aaron and hys sonnes dyd all thynges
whyche the Lorde cōmaunded* by the hand
of Moses.

The.ix.Chapter.

¶ The fyrst offeryngs of Aaron, fyr him self & for the people. Aaron blesseth & prayeth. The glo-
ry of the Lord is shewed. The fyre consumeth the sacrifice.

C On the.viii. day Moses called
Aaron and his sonnes, and the
elders of Israel, and sayd vnto
Aaron, take a calfe for a synne
offeryng, and a Ramme for a
burntoffering: both without blemysh, & bring
them before the Lord. And vnto the children
of Israel he spake saying: take ye an he gote
for a synne offering, & a calfe & a lambe both
two of a yere olde, & without blemysh for a
burnt sacrifice, & an oxe & a ram for a peace-
offerynges to offre before the lord, & a meate-
offering mingled with oile, for to day ✝ Lord
D will appeare vnto you. And they brought
that which Moses cōmaunded to the taber-
nacle of witnes, & al the people came & stode
before the Lorde. And Moses sayd, this is
the thyng whych the Lord commaunded that
ye should do, and then the glory of the Lord
shal appeare vnto you. And Moses sayd vn-
to Aaron: go vnto the aulter & offre thy synne
offeryng, & make an atonemente for the and
for the people: and then offre the offeryng of
the people, and reconcyle them also, as the
Lord commaunded Moses.

And Aaron went vnto the aulter, & slewe
the calfe that was his synne offeryng. And the
sonnes of Aaron brought the blood vnto
hym, & he dypt hys fingers in the blood and
put it vpon the hornes of the aulter, & powred
the blood vnto the bottome of the aulter. And
the fatte & the two kydneys with the hall of
the lyuer of the synneofferyng, he burnt vpō
the aulter as the Lorde cōmaunded Moses:
but the flesche & the hyde, he burnte with fyre
without the hoste. Afterwarde he slewe the
E burntoffering, & Aarons sonnes brought the
blood vnto hym, and he sprinkled it rounde
about vpon the aulter. And they brought the
burntofferyng vnto hym in peces & the head
also, and he burnte it vpon the aulter, & dyd
washe the inwardes and the legges, & burnt
them also vpon the burntoffering in the aulter.

And then he brought the peoples offering
& tobe the goote that was the peoples synne
offering, & slewe it & offered it for a synne of-
fering: as he dyd the fyrst. And then brought
the burnt offeryng, & offered it as the maner
was, & brought the meat offering & filled his
hand therof, & burnt it vpon the aulter, besyde
the burnt sacrifice in the morninge.

Then he slewe the oxe & the ram that were
the peoples peaceofferynges, & Aarons sōnes
brought the blood vnto hym, & he sprynkled
it vpon the aulter round about, and tobe the
fatt of the oxe & of the ram: the rumpe & the
fatt that coureth the inwardes and the kid-
neyes & the cal of the liuer: & put them vpon
the breastes & burnt it vpon the aulter: but the D
breastes & the ryght shoulders Aaron waued
before the Lord, as the Lorde commaunded
Moses. And Aaron lyft vp hys hand ouer
the people & blessed the, and came downe fro
offering of synne offeringes, burntofferinges, &
peace offeryngs. The Moses & Aaron went
into the tabernacle of wytnes and came out
agayne and blessed the people, and the glory
of the Lord appered vnto al the people. And
there came a fyre out from before the Lord,
& consumed vpō the aulter the burntofferyng
and the fatt. And all the people sawe it, and
shouted, and fell on their faces.

The.x.Chapter.

¶ Nadab and Abihu are slayne. Moyses mour-
neth for them. The preistes are forbidden to
mourne. The ordinaunce of the fleshe the preistes eate.

A Nd. A. Nadab and Abihu the
sonnes of Aaron tobe either
of them hys censer, and putte
fyre therin, and put encense vpō
and brought straunge fyre be-
fore the Lord: which he cōmaunded them not,
and there went a fyre out from the Lord, and

B.ij. con-

con sanned the, & they dyed before the Lorde.
Then Moses sayed vnto Aaron this is that the Lorde spake saying: I wyll be.b. sactified in the that come nye me, & before all the people I wil be glorified. And Aaron held his peace. And Moses called Misael and Elisaphan the sonnes of Oziel the vncle of Aarō, and sayed vnto them: goo and carye youre brethren frō the holy place out of the host.
And they went to them, and caried them in their albes out of the host: as Moses bade.
And Moses said vnto Aaron & vnto Eleazar & Ithamar his eldest sōnes: vncouer not your heades, neither rēt your clothes, lest ye dye and wrath come vpon all the people, let your brethren the whole house of Israell bewepe the burnynge whyche the Lorde hathe burnt. But go ye not out frō the dore of the tabernacle of wytnes, least ye dye: for the anoyntynge oyle of the Lord is vpon you. And they dyd as Moses bad.
And the Lord spake vnto Aaron sayinge: drynche no wyne, no strong drynke, neither thou nor thy sonnes with the: when ye go in to the tabernacle of wytnes, lest ye dye. And let it be a lawe for euer vnto youre children after you: that ye may put difference betwene holy & vnholi, & betwene vncleane & cleane, and that ye may teach the children of Israel all the ordinances whych the Lord hath commaunded them by the handes of Moses.
And Moses sayed vnto Aaron and vnto Eliazar & Ithamer his sons that were lefte: take the meatoffering that remayneth of the sacrifices of the Lorde, and eat it without leuen beside the altre, for it is moste holy: eat it therfore in the holye place, because it is thy dutie and thy sonnes dutie of the sacrifice of the Lorde: for so I am cōmaunded. And the wauebreast and heue shoulder eate in a cleane place: both thou, & thy sonnes, & thy daughters with the. For it is thy duty & thy sonnes duty with the, of the peace offerynges of the children of Israel. For the heue shoulder & the wauebreast whyche they bryng with the sacrifices of the fat to waue it before the Lord shall be thyne and thy sonnes with the and be a lawe for euer, as the Lorde hath commaunded.
And Moses sought for the goote that was the synne offerynge, and se it was burnt. And he was angry with Eliazar & Ithamar the sonnes of Aaron, whyche were lefte a lyue saying: wherfore haue ye not eaten the sinne offerynge in the holy place, seynge it is moste holy: and for as muche as it is geuen you to beare the sinne of the people, and make agrement for the before the Lord? Beholde, the bloude of it was not brought in within the holy place, therfore shoulde ye haue eate it in the holy place as I commaunded. And Aarō sayed vnto Moses: beholde this daye haue they offred their sinne offerynge & their burnt offerynge before the Lord, and it is chaunced me after this maner. If I shold.b. eat of the synne offerynge to day, would the Lord be content wythal. And when Moses heard that he was content.

¶ The notes.

a. Here of you se the frute of a mannes good entent wythout Goddes word. As we may do no lesse, so doth this ensample teach that we ought to do no more then is cōmaunded. Nadab and Abihu.
b. God is sanctified, when we obeye him, & mortify our wyl to his. Sanctified.
c. Here in for euer taken for a tyme that hath an ende, and not euerlastynge, as it is alle in Gene. xiii. b. and Exo. xii. c. For euer.
d. The offerynges muste haue bene eaten in gladenes, but Aaron coulde not but mourne sinne offering. &c. To eat of the

The.xi.Chapter

¶ Of beastes which be cleane, & which vncleane.

And the Lorde spake vnto Moses and Aaron sayinge, speake vnto the children of Israel and say, these are the beastes which shall eate amonge all the beastes that are on the earth: whatsoeuer hathe hoofe and deuideth it into two clawes and chewe cudde amonge the beastes that shall be eate. Neuertheles, these shall ye not eate of them that chewe cud and haue hoofes. The camel for he cheweth cud but he deuyded not the hoofe into two clawes, therfore he shall be vncleane vnto you. And the cony for he cheweth the cud but deuideth not the hoofe into two clawes, therefore he is vncleane to you. And the hare, for he likewyse cheweth the cud, but deuideth not the hoofe into .ii. clawes, he is therfore vncleane to you. And the swyne, for thoughe he deuyde the hoofe into two clawes, yet he cheweth not the cudde, and therfore is vncleane to you. Of their flesshe se that ye eate not, and their carkasses se that ye touche not, for they are vncleane to you.
These shal ye eate of al that are in the waters: whatsoeuer hath fynnes & shales in the waters, seas, & ryuers, that shal ye eat. And all that haue not fynnes & shales in the seas & ryuers of al that moue and lyue in the waters shal ye abhorre. Ye that ye eate not of their flesh, and also that ye abhorre their carkases: for all that haue no fynnes nor scales in the waters, shalbe abhominatiō vnto you. The scripture calleth fysshe, flesshe.
These are the foules which ye shal abhorre, & whych shal not be eate, for they are an abhommatiō. The egle, the gosshauke, the cormaister, the hoote, the vulture & al his kynde & all kynde of rauens, the estriche, the nightcrowe, the cocow, the sparowhauke, & al the kynde: the lytle oule, the storke, the greate oule, the backe, the pellicane, the gyer the heron, the lap with the kynd, the lapwynge, and the swalowe. And all foules that creepe & go vpō al foure shalbe an abhominatiō to you.
Yet these may ye eate of al the foules that moue and go vpon .iiii. fete: euen those that haue no lesses aboue vpon their fete to lepe with

wyth al vpon the erth, euen these of them ye
maye eate: the.a. arbe & al hys kynde: the Se-
laam with al hys kynde: the Gargol and all
the kynde, the Gagab and all hys kynde. All
other fowles & wormes & haue.iiii. fete, shalbe
abominacion vnto you. In soche ye shalbe
vncleane, wholoeuer touche the carkelle of
them shalbe vncleane vnto the euen. & who-
soeuer bereth the carkalle of the, shall washe
his clothes, & so shalbe vncleane vntyll euē.

Among al maner beastes, that haue hoo-
fes and deuideth them not in to two clawes or
that chewe not the cud, shalbe vncleane vnto
you: all that toucheth the shalbe vncleane.
And al that goeth vpon hys handes amonge
al maner beastes that go on al fowre fete are
vncleane vnto you: & as many as touch their
carkalles, shalbe vncleane vntyll the euen.
And he that beareth the carkalle of the, shall
washe hys clothes & be vncleane vntyll the
euen, for soche are vncleane vnto you.

And these are also vncleane to you among
the thyngs that crepe vpon the erth: the we-
sell, the mouse, the toode and all hys kynde,
the hedgehogge, stellio, the lizarde, the snayle
and the molle: these are vncleane to you a-
monge all that moue, and all that touche
them when they be dead, shalbe vncleane
vntyll the euen. And what soeuer amp of the
dead carkalles of them fall vpon, shalbe vn-
cleane: whatsoeuer vessell of wood it be, or
rayment, or shynne, or bagge or what soeuer
thing it be that amp worke is wroughte with
all. And they shalbe plunged in the water, &
be vncleane vntill the euen, and then they
shallbe cleane agayne.

All maner of erthen vessell wher in to amp
of the fallerh is vncleane with all that there
in is: & *ye shall breake it. All maner meate &
is eaten, yf amp soche water come vpon it, it
shalbe vncleane. And al maner dryncke that
is dronke in al maner soche vessels shalbe vn
cleane. And whether it be ouē or pott it shal
be broken. For they are vncleane and shalbe
vncleane vnto you: Neuertheles, yet the
foluraines & welles & pōdes of water, shalbe
cleane styll. But wholoeuer toucheth their
carkelles, shal be vncleane.

If & dead carkalle of amp soch fal vpō amp
seed vsed to sowe, it shall yet be cleane styll:
but & yf amp water be poured vpon the seed
and afterward the dead carkelle of them fal
theron, then it shalbe vncleane vnto you.

If amp beast of which ye may eate dye, he
& toucheth the dead carkalle shalbe vncleane
vntyl the euen. And he & eateth of amp soche
dead carkalle, shall washe hys clothes & re-
mayne vncleane vntyl the euē. And he also &
beareth the carkelle of it, shall washe hys
clothes, & be vncleane vntyl euen.

All that scrauleth vpō the erth, is an abho-
minacion, and shall not be eaten. And what
soeuer goeth vpō the breast, and whatsoeuer
goeth vpon. iii. or moo fete amonge all that
scrauleth vpō the erth, of & se ye eate not: for
they are abhominable. Make not youre sow-
les abominable wyth nothyng that creepeth,
neither make your selues vncleane wt them:
that ye shuld be defyled therby. For I am &
Lord your god, *be sanctifyed therfore that *Leui. xix.a.
ye may be holy, for I am holy: & defyle not 1.Pet. i.b.
your sowles wyth any maner thing & creepeth
vpon the erth. For I am the Lord & brought
you out of the lande of Egypte to be youre
God: be holy therfore, for I am holye.
This is the lawe of beest & foule & of al ma-
ner thyng that lyueth and moueth in the wa-
ter & of all thynges that crepe vpon the erth,
that ye may put difference betwene vncleane
& cleane, & betwene the beastes that are eate
and the beastes that are not eaten.

☞ The notes.

a. Arbe, Selaam, Gargoll, and Gagab, are Arbe.
hyndes of beastes that crepe or scraule on
the grounde, which the Hebrues them selues
do not know a dayes know.

¶ The.xii. Chapter.

¶ How how women shalbe purged after
their deliuerance.

AND the Lord spake vnto Moses, saying & spake: speake vnto the children of Israel and say: when a woma hath conceyued, and hath borne a man chylde, she shalbe vncleane. vii. dayes: or euen in lyke maner as when she is put apart in tyme of her. a. natural dysease. And in the viii. daye the flesh of the chyldes foreskynne shalbe cut away. And she shall continue in the blonde of her purifyenge. xxxiii. dayes, she shal touche no halowed thyng nor come into the sanctuary, vntyll the tyme of her pu rifyenge be out. If she bere a maydechylde, then she shalbe vncleane two weekes, as when she hath her naturall dyseale. And she shal continue in the blonde of her purifying lxvi. dayes.

And when the daies of her purifying are *Luk.ii.a
out: whether it be a sonne or a doughter, she
shal bringe a lambe of one yere olde for a
burntoffring and a yonge pigeon or a turtyl
doue for a synneoffring vnto the dore of the
tabernacle of witnesse vnto & Preest: which
shal offer them before the Lorde, & make an
atonement for her, and so she shalbe purged
of her yssue of blonde. *This is the lawe of *Leuit.b.b.&
her that hath borne a chylde, whether it be Luk.ii.b
male or female. But & yf she be not able to
bringe a shepe, then let her bringe two tur-
tyls or two yonge pygeons: the one for the
burntoffringe, and the other for the synneof-
fryng. And the Preest shall make an attone-
ment for her, & she shalbe cleane.

☞ The notes.

a. The translatour would call thys dyseas Naturall dye
naturall, because it chaunceth naturallye vnto
vnto all women, duringe the tyme that
they be apte to conceyue chylde. It is not
honeste to reherse the rygher name of it,
wherfore I omitte it, as commendre lawe-
full to all women, and not necessarye to

be knowen of the commune sorte of men.

¶ The.xiii.Chapter.

¶ The Preastes are appointed to iudge who are Lepers.

A AND the Lorde spake vnto Moses & vnto Aaron saying: when there appeareth a.a.rising in anye mās flesh either a scabbe or a gipsirring whyte: as though the plage of leprosye were in the skynne of hys flesshe, then let hym be brought vnto Aaron the Preaste or vnto one of hys sonnes the Preastes, and let ỳ Preast loke on the sore that is in the skynne of hys flesh. If the heare in the soore be turned vnto whyte, & the sore also seme to be lower then the skynne of his flesshe, then it is surely a leprosye, & let the Preast loke on hym, & iudge hym vncleane.

If there be but a whyte pleche in ỳ skynne of his flesh, and seme not to be lower then ỳ other skynne nor the heare therof is turned vnto whyte: then let the Preast shut him vp seuen daies. And let the Preast loke vpō him the.vij.day: yf the sore seme to hym to abyde styll & to go no further in the skynne, then let the Preast shut hym vp yet.vij.dayes moo. And let the Preast loke on him agayn ỳ.vij. day. Then yf the soore be waxed blacke, & is not growen abroode in the skynne, let the Preast make hym cleane, for it is but a skyn. And let hym washe his clothes, & then he is cleane. But & yf ỳ scabbe growe in ỳ skynne after that he is sene of the Preast agayne. If the Preast se ỳ the scabbe be growen abroode in the skynne, let him make hym vncleane: for it is surely a leprosye.

B If the plage of leprosie be in a mā, let him be brought vnto the Preast, & let the Preaste se hym. If the rysyng appeare whyte in the skynne, & haue also made the heare whyte, & there be rawe flesh in the sore also: then it is an old leprosye in ỳ skynne of his flesh. And the Preast shall iudge him vncleane, and shal not shutte hym vp for he is vncleane.

If a leprosye breake out in the skynne and couer all the skynne from the heed to ỳ foote ouer all wherseuer the Preast loketh, then let the Preast loke vpon hym. If the leprosye haue.b. couered al his flesshe, let hym iudge the disease cleane: for in as moche as he is altogether whyte he is therfore cleane. But and yf there be rawe flesh on him when he is sene, then he shalbe vncleane. Therfore whē the Preast seeth the rawe flesh, let him iudge hym vncleane. For in as moche as hys flesshe is rawe, he is vncleane and it is surely a true

C leprosye. But and yf the rawe flesh departe agayne & chaunge vnto whyte, then let hym come to the parst, & let the Preast se hym: If the soore be chaunged vnto whyte, let the Preast iudge the disease cleane, and then he is cleane.

When there is a byle in the skynne of anymans flesh and is healed & after in the place of ỳ byle there appeare a whyte ryssing either a shynyng whyte somwhat reddyth, let hym be sene of the Preast. If when the Preast seyth hym it appeare lower than the other skynne & the heare therof be chaunged vnto whyte, let the Preast iudge him vncleane: for it is a very leprosye, that is broken out in the place of the byle. But and yf whē the Preast loketh on it there be no whyte heares therin nether the scabbe lower then ỳ other skynne and be somwhat blackesh, then the Preast shall shutt him apaarte.vij.dayes. If it spreade abroode in the meane season, then let the Preast iudge hym vncleane: for it is a leprosye. But and yf the gipsirnge whyte abyde styll in one place & go no further, thē it is but the pynne of the byle, and the Preast shall iudge hym cleane.

D When ỳ skynne of any mās flesh is burnt with fyre that it be rawe & there appere in ỳ burnyng a glistring whyte that is somwhat reddyth or altogether whyte, let the Preast loke vpō it. If the heare in that bryghtenesse be chaunged to whyte, and it also appeare lower then the other skynne, then it is a leprosye that is broken out of the place of the burning. And the Preast shal iudge him vncleane, for it is a leprosye. But and yf (when the Preast loketh on it) he se that there is no whyte heare in the bryghtenesse, & ỳ it is no lower then the other skynne, & that it is also blacketh, then let the preast shut him vp.vij. dayes. And yf (whē the Preast loketh on him the.vij.day) it be growen abroode in the skynne, let hym iudge hym vncleane: for it is a leprosye. But and yf that bryghtenesse abyde styll in one place & go no further in ỳ skynne & be blackesh, then it is but a ryssynge in the place of the burnynge, and the Preast shall make hym cleane: for it is but the pynne of the burnyng only.

E When ether man or woman hath a breakyng out vpon the heed or the beerde, let the preast se it. And yf it appeare lower than the other skynne, & there be therin golden heares & thyn, let the preast iudge him vncleane, for it is a breakyng out of leprosye vpō the heed or beerde. If (when the Preast loketh on the breakynge out) he se that it is no lower then the other skynne & ỳ there are blache heares therin, let hym shut hym vp.vij.dayes. And let the preast loke on the disease the.vij.day: & yf the breakyng out be gone no further nether be any golden heares therin nether the scabbe be lower then the other skynne, then let him be shauen, but let hym not shaue the scabbe: & let ỳ preast shut hym vp.vij. dayes moo. And let the preast loke on the breakyng out the.vij.day agayn: If the breakynge out be gone no further in the skynne nor noore lower then ỳ other skynne, then let the preast iudge hym cleane, and let hym washe hys clothes, & then he is cleane. If the breakyng out growe in the skynne after that he is once F iudged cleane, let the Preast fra him. If it be growne abroode in bede in the skynne, let the

preast

preast se he no further for any golde heres, for he is vncleane. But and yf he se that the scabbe stande stell, & ✝ there is blacke heire growne vp therin, then the scabbe is healed and he is cleane: & the preast shal iudge him cleane. If there be found in the skinne of the flesh of man or woman a glysteringe whyte, let the preast se it. If there appeare in their flesh a glysteringe whyte somwhat blacheth then it is but freckels growen vp in ✝ skinne: and he is cleane.

If a mans heire fal of his herd, then he is herd bauide & cleane. If his heire fal before in his forehed, then he is forehedbald and cleane. If there be in the bauld hed or bauld forehed a reddish whyte scabbe, shē there is lepr̄sye sprunge vp in hys bauide herd or bauide forehede. And let the preast se it: and yf the rysing of the sore be reddysh whyte in his bauide hed or forehed after the maner of a lepr̄osie in the skinne of the flesh, then he is a leper & vncleane: & the preast shal iudge him vncleane, for the plage of his hed. And the leper in whome the plage is, shall haue his clothes rēt & his herde bare & hys mouth mofled, & shalbe called vncleane. And as log as the dysease lasteth vpō him, he shalbe vncleane: for he is vncleane, and shall therfore dwel alone, & euen without the host shal hys habitacion be.

When the plage of lepr̄osye is in a cloth: whether it be lynē or woollen, ye & whether it be in the warpe or woofe of the linē or of the woollen: ether in a skynne or any thing made of skynne, yf the dysease be pale or somwhat reddysh in the cloth or skynne: whether it be in the warpe or woofe or any thynge that is made of skynne, then it is a verey lepr̄osye, & must be shewed vnto the Preast. And when the Preast seyth the plage, let hym shut it vp vij. dayes, & let hym loke on the plage the. vij day. If it be increased in the cloth: whether it be in the warpe or woofe or in a skynne or in any thynge that is made of skynne, then the plage is a freatyng lepr̄osy, and it is vncleane: & that cloth shalbe burnt, ether warp or woof, whether it be woollen or lynē or any thynge that is made of skynne wherein the plage is, for it is a freating lepr̄osy, & shalbe burnt in the fyre.

If the preast se that the plage hath freate no further in the clothether in the warpe or woofe or in whatsoeuer thynge of skynne it be, then let the preast cōmaunde the to wash the thynge wherin the plage is, and let hym shut it vp. vij. dayes moo. And let the preast loke on it agayne after that the plage is washed. If the plage haue not chaunged hys facion though it be spred no further abrode, it is yet vncleane. And se that ye burne it in the fyre, for it is freat inwarde: whether in parte or in al to gether. But & yf the preast se that it is somwhat blacheth after that it is washed, let him rent it out of the cloth, or out of the skynne or oute of the warpe or woofe. But and yf it appeare any more in the cloth ether in the warpe or in the woofe or in any thynge made of skynne, then it is a warynge plage. And se that ye burne that wyth fyre, wherin the plage is. Moreouer the cloth ether warpe or woofe or whatsoeuer thynge of skynne it be which thou hast washed & the plage be departed frō it, shalbe washed once agayne: and then it is cleane. Thys is the lawe of the plage of lepr̄osye in a cloth whether it be woollen or linē: ether whether it be in the warpe or woofe, or in any thynge made of skynnes, to iudge it cleane or vncleane.

☞ The notes.

a. The leper sygnifyeth properly mans doctryne, whyche spreadeth abroad lyke a canker, and to be shut: all infection of vngodlynes. Therfore must the Leuites geue diligent heed therto. ✠ or a lytle leuen sowreth the whole lump of dough. A resygne.

b. Couered al his flesh &c. Here is that called leper that is none in dede, but semeth to be one, where as ✝ rottennesse of humours breaking forth into the vtter partes, al the body ouer is called a leper, and yet must it be iudged to be cleane. Couered all hys flesshe.

¶ The.xiii. Chapter.

¶ The cleansyng of the leper, and of the house that he is in.

THen the Lorde spake vnto Moses sayenge: *thus is the lawe of a leper when he shalbe clensed: He shalbe brought vnto the Preast, & the Preast shall go out wythout the hoste & loke vpon hym. If the plage of lepr̄osye be healed in the leper, then shal the Preast commaunde that there be brought for hym that shalbe clensed two lyuynge byrdes that are cleane, and cedar wood, and a pece of purple cloth and yssope. And the Preast shall commaunde that one of the byrdes be killed in an erthen vessel wyth renning water. And the Preast shall take the lyuyng byrde and the cedar wood and the purple & the yssope, & shall dyppe them and the lyuyng byrde in the bloude of the slayne byrde, & in the renning water & sprenkle it vpon him that must be clensed of hys lepr̄osye seuen tymes and clense him, and shal let the lyuyng byrd goo fre in to the felde. A *Myr. viij. A. Myr. i. B. Luk. v. C. and xvij. C.

And he that is clensed shall washe hys clothes and shaue of al hys heire. and wash him self in water, and then he is cleane. And after that he shall come into the hoste, but shall tarye wythout hys tent seuen dayes. When the seuenth day is come, he shal shaue of al hys heire bothe vpon his heade & hys berde & on hys browes: & euen al the heire yt is on him, shalbe shaue of. And he shal wash hys clothes and his flesh in water, and then he shalbe cleane. B

And when ✝. viij. day is come, let him take ij. lambes without blemyshe & a pece lambe of

of a yere olde without blemysh, and.iii. tenth deales of fyne floure for a meatoffring myngled wyth oyle, and.a. logge of oyle. Than let the Preast that maketh him cleane, bring the man that is made cleane wyth those thinges before the Lorde vnto the doze of the tabernacle of wytnesse. And let the Preast take one of the lambes & offer hym for a trespace offryng, and the logge of oyle: and waue thē before the Lorde. And then let hym slee the lambe in the place where the synneoffryng and the burntoffryng are slayne: euen in the holy place. ffor as the synneoffring is, euen so is the trespace offryng the Preastes: for it is moost holy.

C Then let the Preast take of the blonde of the trespace offryng, & put it vpon the typpe of the ryght eare of him that is clensed, and vpon the thombe of hys ryght hande, and vpon the great too of hys ryght fote. Thē let the Preast take of the logge of oyle, and poure it into the palme of hys lefte hande, & dyppe hys ryght fynger in the oyle that is in the palme of hys left hande, and let hym sprynkle it with hys fynger.vii. tymes before the Lorde. And of the rest of the oyle that is in hys hande, shal the preast put vpon the typpe of the ryghte eare of him that is clensed, and vpon the thombe of hys ryght hād, and vpon the great too of hys ryght foote: euen vpon the blonde of the trespaceoffryng. And the remnaunte of the oyle that is in the Preastes hande, he shal poure vpō the heed of hym that is clensed: & so shal the Preaste make an attonement for hym before the Lorde.

Then let the Preast offer the synneoffring and make an attonement for him that is clensed for his vncleānesse. And then let ỹ burnt offryng be slayne, and let the preast put both the burntoffryng & the meatoffryng vpon the altar: & make an attonement for hym, and then he shalbe cleane. If he be poore and can not get so much, then let hym bryng one labe for a trespace offring to waue it and to make an attonement for hym, and a tenth deale of fyne floure myngled wyth oyle for a meatoffryng, and a logge of oyle, & two turtyl doues or two ponge pygeons which he is able to get, & let the one be a synneoffryng and ỹ D other a burntoffryng. And let him bryng thē the.viii. day for hys clensyng vnto the preast to the doze of the tabernacle of wytnesse before the Lorde.

And let the Preast take the lambe that is the trespace offryng & the logge of oyle, and waue them before the Lorde. And when the lambe of the trespaceoffryng is kylled, the Preast shal take of the blonde of the trespace offryng, and put it vpon the typpe of hys ryghte eare that is clensed, and vpon the thombe of hys ryghte hande, and vpon the greate too of hys ryght fote. And the preast shall poure of the oyle into hys ryght hand, and shall sprynkle wyth his fynger of ỹ oyle that is in hys left hande seuen tymes before the Lorde.

And the Preast shall put on the oyle ỹ is in his hand vpon the typpe of the right eare of hym that is clensed, & vpon the thombe of hys ryght hande, & vpō the great too of hys ryght fote: euen in the place where the blond of the trespaceoffryng was put. And the rest of the oyle that is in his hand, he shall poure vpō the heed of hym that is clensed: to make an attonement for him before the Lord. And he shall offre one of the turtyl doues or of the yoūg pigeons, soche as he can gett: the one for a synne offerynge & the other for a burntoffryng vpō the alter. And so shal the Preast make an attonement for him that is clensed before the Lorde. Thys is the lawe of hym that hath the plage of leprosye, whose hande is not able to get that whyche pertayneth to hys clensynge.

And the Lord spake vnto Moses & Aarō E saying: when he be come vnto the land of Canaan which I geue you to possesse: yf I put the plage of leprosye in any house of the lāde of youre possession, let hym that oweth the house go & tell the preast saynge: me thynke ỹ there is as it were a.b. leprosy in the house And the Preast shal commande them to ryd all thyng out of the house, before the Preast go in to se the plage: that he make not al that is in the house vncleane, and then the preast shal go in & se the house.

If the preast se that the plage is in the walles of the house, and that there be holowe strakes pale or redde whichsoeme to be lower then the other partes of the wall, then let the preast go out at the house doore, and shut vp the house for.vii. dayes. And let the Preast come agayn the seuenth daye and se it: yf the F plage be increased in the walles of the house let the Preast cōmaunde them to take awaye the stones in whych the plage is, and let thē cast them in a foule place without the cytye, and scrape the house wythin round about: & poure oute the dust wythout the cytye in a foule place. And let them take other stones, & put them in the places of those stones, and other morter, and plaster the house wyth al. If now the plage come agayne & breake out in the house, after that they haue taken awaye the stones and scraped the house, and after that the house is plastered anewe: let the preast come and se it. And yf thē he perceyue that the plage hath eate further in the house, then it is a freting leprosy that is in ỹ house, & it is vncleane. Thē they shal breake doune the house: both stones, tymbre & all the morter of the house, and carye it out of the cyte vnto a foule place. Moreouer he that goeth in to the house all the whyle that it is shut vp, shalbe vncleane vntyll nyghte. And he that sleepeth in the house shall washe hys clothes and he also that eateth in the house shal wash hys clothes.

But and yf the Preast come & se that the G

plage

plage hath spred no further in the house after that it is new plastered, then let hym make it cleane, for the plage is healed. And let hym take to clense the house wyth all: two byrdes, cedar wood, and purple clothe and slope. And let hym kyll one of the byrdes in an erthen vessel with runnyng water: & take the cedar wood, the slope, the purple and the lyuyng byrde, and dyppe them in the bloude of the slayne byrde and in the runnyng water, and sprinkle vpon the house seuen tymes and clense the house wyth the bloude of the byrde and wyth the runnyng water, & wyth the lyuyng byrd, and wyth the cedar wood, and the slope, and the purple clothe. And he shal let the lyuyng byrde flee out of ỹ towne in to the wylde fyldes, and so make an attonement for the house, and it shalbe cleane. Thys is the lawe of al maner plage of leprosye and breakyng out, and of the leprosye of cloth and houſe: and of rysyngs, scabbes and glysterynge whyte, to teache when a thyng is vncleane or cleane. This is the lawe of leprosye.

☞ The notes.

A logge of oyle. a. A logge of oyle, is a certen measure conteynyng .vi. egges, in greke Sextarius.

Leprosie in ỹ house. b. The leprosye of ỹ houſe, is any thyng there to pertaynynge, wherby the dwellar myght take harme in helth of bodye, in hurtynge of hys goodes or other wyse. As yf it stoode in an euel aper. &c.

¶ The.xv. Chapter.

¶ The maner of purgyng the vncleanes both of men of woman.

AND the Lorde spake vnto Moses and Aaron saying: Speake vnto the chyldren of Israell, & say vnto them: euery man that hath a runnynge yssue in hys flesh, is vncleane by the reason of his yssue. And here by shal it be knowne when he is vncleane. If hys flesshe runne, or yf hys flesshe congele by the reason of hys yssue then he is vncleane. Euery couche wheron he lyeth & euery thynge wheron he syteth shall be vncleane. ☞ He that toucheth hys couche shal wash hys clothes, & bath hym self with water, & be vncleane vntyl the euen.

☞ He that syteth on ỹ wheron he sate, shall wash hys clothes and bathe hym selfe wyth water, and be vncleane vntyll the euenyng. And he that toucheth hys flesh shall washe hys clothes, and bathe hym selfe in water, & be vncleane vnto the euen. If any soche spot vpon hym that is cleane, he muſt wash hys clothes, and bath hym selfe in water, and be vncleane vntyll euen. ☞ And what soeuer saddell that he rydeth vpon, shalbe vncleane. And whosoeuer toucheth any thyng ỹ was vnder hym, shalbe vncleane vnto the euen. And he that beareth any soche thynges shall wash hys clothes, and bath hym self in water & be vncleane vnto the euen, and whosoeuer he touched (yf he haue not fyrst washed his handes in water) muſt wash hys clothes & bathe hym selfe in water, and be vncleane vnto the euenynge. * And yf he touche a vessel of erth it shalbe broken: and all vessels of wood shalbe rynsed in water. * Leui. vi. d. & xi. f.

☞ When he that hath an yssue is clensed of hys yssue, let him number .vii. dayes after he is cleane, & waſshe his clothes, and bath hys flesh in runnynge water, & then he is cleane. And the .viii. daye let hym take two turtyll doues or two yonge pygeons, & come before the Lorde vnto the doze of the tabernacle of wytnesse, & geue them vnto the Preast. And the Preast shal offre the: the one for a synne offrynge, and the other for a burntoffrynge: & make an attonement for him before the Lorde as concerning hys yssue.

☞ If any mans seed departe from him in his slepe, he shall waſshe hys flesh in water & be vncleane vntyll euen. And all the clothes or furres wheron suche seed chaunseth shalbe waſshed in water & be vncleane vnto the euē. And yf a woman lye wyth soche a one, they shal wash them selues wyth water & be vncleane vntyl euen.

☞ Whē a womās naturall course of bloud runneth, she shalbe put aparte .vii. dayes: & whosoeuer toucheth her shalbe vncleane vn to the euen. And all that she lyeth or syteth vpon as longe as she is put a parte shalbe vncleane. And whosoeuer toucheth her couche shall wash hys clothes and bath him selfe wyth water and be vncleane vnto the euen. And whosoeuer toucheth any thyng ỹ she sat vpon, shal wash his clothes & wasshe hym selfe also in water, and be vncleane vn to the euen: so that whether he touche her couche or any thynge whereon she hath syten, he shalbe vncleane vnto the euē, and yf a man lye wyth her in the meane tyme, he shalbe putte apart as wel as she and shalbe vncleane .vii. dayes, & al his couch wherin he slepeth shalbe vncleane.

☞ When a womans bloud runneth long tyme: out of the tyme of her naturall course: as long as her vncleanesse runneth, she shal be vncleane after the maner as when she is put a parte. Al her couches wherē she lyeth (as long as her yssue lasteth) shalbe vnto her as her couche when she is put a parte. And whatsoeuer she sitteth vpō, shalbe vncleane as is her vncleanesse whē she is put a parte. And whosoeuer toucheth them, shalbe vncleane, and shal wash hys clothes and bath hym selfe in water & be vncleane vnto euen.

☞ But yf she be cleane of her yssue, let her count her seuen dayes, after ỹ she is cleane. And the .viii. daye let her take two turtils or two yonng pygeons & bryng them vnto the preast vnto the doze of the tabernacle of wytnesse. And the preast shall offre the one for a synnoffryng, and the other for a burntoffryng: and so make an attonement for her before the Lorde, as concernyng her vncleane yssue. ☞ Make the chyldren of Israel to kepe them

themselues from their vnclennesse, that they dye not in their vnclennesse: when they haue defyled my habitacion that is among them.

¶ This is the law of hym þ hath a runnyng issue, & of hym whose seed runneth from hym in his slepe & is defiled therwith, and of her that hath an yssue of blood as longe as she is put a parte, and of whosoeuer hath a runnyng issue whether it be man or woman, and of hym that sleepeth with her that is vnclenne.

¶ The.xvi.Chapter.

¶ What Aaro must do or he enter into þ holy place. The cleansyng of the sanctuary or holye place. Of the fault of cleansyng. Aaro reherseth the synnes of the children of Israel ouer þ liue goote & putteth them vpon hys heed.

A ND the Lorde spake vnto Moses *after the death of the two sonnes of Aaron, when they had offered before the Lorde and dyed: And he sayd vnto Moses: speake vnto Aaro thy brother that he goo at all tymes in to the holy place, that is within the vayle that hangeth before the mercyseate which is vpon þ arck that he dye not. for I wyll appeare in a *cloude vpon the mercyseate.

*Leuit.10.

*Or þ cloud vnderstand þ smoke of the cense.

B But of this maner shall Aaron goo in to the holy place: with a bullock for a synneofferyng, and a ram for a burntofferyng. And he shall put the holy lynen albe vpon hym, and shal haue a lynen breche vpon his flesh, and shal gyrde hym with a lynen gyrdel, and put the lynen myter vpon his heed: for they are holy rayments. And he shal wasshe hys flesh with water, and put them on. And he shall take of the multitude of the children of Israell two he gootes for a synneofferyng & a ram for a burntofferyng.

C And Aaron shall offer the bullock for hys synneofferyng & make an attonemẽt for hym and for hys houshold. And he shall take the two gootes & present them before the Lord in the dore of the tabernacle of witnesse. And Aarō shall cast lottes ouer the two gootes: one lotte for the Lorde, and another for a scapegoote. And Aaron shal offer the goote vpō which the Lordes lotte fell, & offer hym for a synneofferyng. But the goote on whych the lotte fell to scape, he shal set alyue before the Lorde to reconcyle with and to let hym goo fre in to the wyldernesse. And Aaron shall offer the bullock of hys synneofferyng, and reconcyle for him selfe and for his houshold, and kyll hym.

D And then he shal take a censer full of burnyng coles out of the alter that is before the Lord, and hys handfull of swete cense beten smal and bryng them within the vayle & put the cense vpon the fyre before the Lord: that the cloude of the cense maye couer the mercyseate that is vpon the witnesse, that he dye not. * And he shall take of the bloude of the bullock & sprenkle it with his fynger before the mercyseate eastwarde: euen, vij. tymes,

Exo.25.c.37.a

Then shall he kyll the goote that is the peoples synneofferyng, and bryng hys bloud within the vayle, and do with hys bloud as he dyd with the bloude of the bullock, and let hym sprynkle it toward the mercyseate, & before the mercyseate: and reconcile the holy place from the vnclennesse of the children of Israell, and from their trespaces & all their synnes. And so let him do also vnto the tabernacle of witnesse that dwelleth with them, D euen among their vnclennesses.

* And there shalbe no body in the tabernacle of witnesse, when he goeth into make an attonement in the holy place, vntyl he come out again. And he shal make an attonement for hym selfe and for hys houshold, and for all the multitude of Israel. Then he shall goo out vnto the alter þ stödeth before the Lord, and reconcyle it, and shall take of the bloud of the bullock & of the bloude of the goote, & put it vpon the homes of the altare rounde about, and sprynkle of the blonde vpon it vij. tymes with hys fynger seuen tymes, and clense it, and halowe it from the vnclennesses of the chyldren of Israell. * Luk.1.a.

And when he hath made an ende of reconcylyng the holy place & þ tabernacle of witnesse & the alter, let him bryng þ liue goote and let Aaron put both hys handes vpon the heed of the liue goote, & confesse ouer hym all the mysdeades of the chyldren of Israell, and their trespaces, and all their synnes: and let hym put them vpon the heed of the goote & sende him away by the handes of one that is anoynted in the wildernes. And the goote shal bere vpon him all their mysdeades vnto the wyldernesse, and he shal let the goote go fre in the wyldernesse. E

And let Aaron goo into the tabernacle of witnesse & put of the lynen clothes which he put on when he went in into the holy place, & leaue them there. And let hym washe hys flesh with water in the holy place, & put on hys owne rayment, & then come out and offer hys burntofferynge and the burnofferyng of the people, and make an attonement for hym selfe and for the people, and the fat of the synneofferynge let hym burne vpon the alter. And let hym that carred forth the scapegoote, wasshe hys clothes and bathe hys flesh in water, and then come in to the hoste F again.

And the bullock of the synofferyng & the goote of the synofferyng (whose bloud was brought in to make an attonemẽt in the holy place) let one carye out without the hoste & burne with fyre: both their skynnes, their flesh and their donge. And let him þ burneth them, wasshe hys clothes and bathe his flesh in water, & then come in to the hoste again. And this shalbe an ordynaūce for euer vnto you. And eue in the tenth day of the seuenth moneth ye shall *humble youre soules and shall do no worke at all whether it be one of youre selues or a straunger that sojourneth among *Luke in the xxiij. Chap.c.

among you, for the daye shal an attonement be made for you to clense you from all your synnes before the lord, and ye shal be cleane.
31 It shalbe a Sabboth of rest vnto you, and ye shal humble your soules, and it shalbe an ordynaunce for euer.
And the preest that is anoynted & whose hande was fylled to minister in hys fathers stede, shal make the attonement & shall put on the holy lynnen clothes and holy vestimentes, and reconcyle the holy sanctuary and the tabernacle of witnesse and the alter, & shall make an attonemēt also for the preestes and for al the people of the congregacion. And
* Lohe in Exodus.xxix.d. thys shalbe an* euerlastyng ordynaunce vnto you to make an attonement for the chyldren of Israel for all their synnes once a yere: and it was done euen as the Lord cōmaunded Moses.

¶ The.xvij.Chapter.

¶ All sacrifice must be brought to the dore of the tabernacle. To deuels more they not offer. Blood & al bloud is forbyden them.

ANd the Lorde talked with Moses sayinge: speake vnto Aaron & vnto hys sonnes and vnto all the chyldren of Israell and saye vnto them, thys is the thynge whyche the Lorde charged sayinge: whatsoeuer he be of the house of Israel that killeth an oxe, lambe or goote in the hoste or out of the hoste and bryngeth them not vnto the dore of the tabernacle of witnesse, to offer an offeryng vnto the Lord before the dwellyng place of the Lord, hys bloude shalbe imputed vnto that man, as though he had shed bloude, and that man shal perysh from among hys people.
Wherfore let the chyldren of Israel bryng their offerynges that they offer in the wyde felde, vnto the Lorde: euen vnto the dore of the tabernacle of witnesse and vnto the preest, and offer them for the peaceofferynges vnto the lord. And the preest shal sprinkle the bloude vpon the alter of the Lorde in the dore of the tabernacle of witnesse, & burne
D the fatt to be a swete sauour vnto the Lord.
And let them no more offer their offerynges vnto deuels, after whom they goo an whoorying. And thys shalbe an ordynaunce for euer vnto you throughout your generacions.
And thou shalt saye vnto them: whatsoeuer man it be of the house of Israel, or of the straungers that soiourne amonge you that offereth a burntofferyng or any other offeryng and bryngeth it not vnto the dore of the tabernacle of witnesse to offer vnto the Lord, that felow shall perysh frō among his people. And whatsoeuer man it be of the house of Israel or of the straungers that soiourne amonge you that* eateth any maner
E of bloude, I wyll set my face against that soule that eateth bloud, and will destroy him from amonge hys people, for the lyfe of the flesh is in the bloud, and I haue geuen it vnto you vpon the alter, to make an attonement for your soules, for bloude shall make an attonement for the soule. And therfore I sayd vnto the chyldren of Israel: se that no soule of you eate bloude, nor yet any straunger that soiourneth amonge you.
Whatsoeuer man it be of the chyldren of Israell or of the straungers that soiourne amonge you that hunteth and catcheth any beest or foule that may be eate, he shal poure out the bloud and couer it with erth, for the
D lyfe of all flesh is in the bloude, therfore I sayd vnto the children of Israel* ye shal eate the bloude of no maner of flesh, for the lyfe of all flesh is in hys bloude, and whosoeuer therfore eateth it shall perysh. And whatsoeuer soule it be that eateth that which dyed alone or that which was torne with wylde beastes: whether it be one of your selues or straunger, he shall washe hys clothes and bathe hym selfe in water, & shalbe vncleane vnto the euen, & then is he cleane. But and yf he washe them not nor washe his flesh he shal beare hys synne.

About.M.C.

¶ The notes.

To offer the offerynges vnto deuells.

a. He offereth vnto deuelles, that offereth vnto any other thyng then vnto god only, or doeth hys offeryng after any other maner then God wylleth hym to do, and the same goeth awhoorehuntyng after the deuell, as in Psalm.lxxvi.d.

¶ The.xviij.Chapter.

¶ What degrees of kynred may mary to gether and what not.

ANd the Lord talketh with Moses sayinge: speake vnto the chyldren of Israel, & saye vnto them, I am the Lorde youre God. Wherfore
E after the doynges of the lande of Egypte wherin ye dwelt, se that ye doo not: neither after the doynges of the lande of Canaan, whether I wyl bryng you, neither walke ye in their ordinaunces* but do after my iudgementes, & kepe myne ordynaunces, to walke therin: for I am the Lorde youre God. Kepe therfore myne ordynaunces, and my iudgementes whyche yf a man doo he shall lyue therby: for I am the Lord.
¶ Se that ye go to none of your vnpleasant kynred for to vncouer their secreates, for I am the Lorde. The secreates of thy father & thy mother, se thou vnkyll not: she is thy mother, therfore shalt thou not discouer her secreates. The secreates of thy fathers wife shalt thou not discouer, further are thy fathers secreates. Thou shalt not discouer the
D pure nesse of thy sister, & daughter of thy father or of thy mother: whether she be borne at home or abrode. Thou shalt not vncouer & secreates of thy sonnes daughter or thy daughters daughter, for they are thyne owne pureties.
Thou shalt not vncouer the secreates of thy fathers vnpure daughter, whych she bare to

* Rom.1.a Gala.iii.b Ezech.xx.b

thy father, for she is thy sister: thou shalt therfore not discouer her secrettes. Thou shalt not vncouer the secretes of thy fathers sister, for she is thy fathers nexte kynswoman. Thou shalt not discouer the secrettes of thy mothers sister, for she is thy mothers nexte kynswoman.

Thou shalt not vncouer the secrettes of thy fathers brother: that is thou shalt not go vnto hys wyfe, for she is thyne aunte. Thou shalt not discouer the secretes of thy daughter in lawe for she is thy sonnes wyfe: therfore
L vncouer not her secrettes. Thou shalt not vnhyll the secrettes of thy brothers wyfe, for that is thy brothers priuytie. Thou shalt not discouer the priuyties of the wyfe & her daughter also, nether shalt thou take her sonnes daughter or her daughters daughter to vncouer they secrettes, they are her nexte kyn, it were therfore wickednesse. Thou shalt not take a wyfe & her sister thereto, to vexe her that thou woldest open her secrettes as long as she liueth. Thou shalt not go vnto a woman to vncouer her priuitie, as longe
*Leui.xx.b as she is put a parte for her vnclennesse.

Thou shalt not lye wt thy neyghbours wyfe, to defile thy self with her. Thou shalt not geue of thy seed to offer it vnto b. Moloch, that thou defile not the name of thy god, for I am the Lord.

Thou shalt not lye with mankynde as wt womankynd, for yt is abhominacion. Thou shalt lye wt no maner of beeste to defyle thy selfe therwith, nether shal any woma stonde before a beest to lye downe therto, for that is abhominacion.

D Defyle not youre selues in any of these thynges, for with all these thynges are these nacions defyled which I cast out before you and the land is defyled, and I will visit the wyckednesse therof vpon it, and the land shal
*Leui.xx.d spewe out her inhabiters. *Kepe ye therfore myne ordinances and iudgementes, and se that ye cõmyt none of these abhominacions: nether any of you nor any straunger that sourneth amonge you (for all these abhominacions haue the men of the land done whyche were there before you, and the lande is defiled) lest that the land spewe you out whe ye haue defyled it, as it spewed out the nacions that were there before you. For whosoeuer shal commyt any of these abhominacions, the same soules that commyt the shall perysh from among their people. Therfore se that ye kepe myne ordinances, that ye cõmyt none of these abhominable customes which were cõmytted before you: that ye defyle not youre selues therwith for I am the Lorde your God.

The notes.

Thy seed. a. Thy seede, that is thy generation, thy sonnes, thy daughters &c.

Moloch. b. Loke in the.xx.chapt. of Leuiticus.a.

¶ The.xix.Chapter.

¶ Repetition of certayne lawes pertayninge to the.x.commaundementes. A consideracion for the poore. How we ought to iudge vprightly. How we ought not to be enuyed. Witch craft is forbydden.

AND the Lorde spake vnto Moses saying: Speake vnto all the multitude of the children of Israel, and say vnto them. *Be holy for I the *Leui.xi.g. Lord your God am holye. Se that ye feare i.Petr.i.b
every man his father and his mother, and that ye kepe my Sabothes, for I am the Lord your God. Ye shall not turne vnto ydolles nor make you goddes of metall: I am the Lord your God.

When ye offre your peaceofferynges vnto the Lord, ye shall offer them that ye maye be accepted. And it shalbe eaten the same day ye offer it and on the morowe, but whatsoeuer is lefte on the thyrde daye shalbe burnt in the fyre. If it be eaten the thyrde daye, it
B shalbe vncleane and not accepted. And he that eateth it shal bere his synne, because he hath defyled the halowed thynges of the Lorde, and that soule shal perish frõ among his people.

*When ye reape downe the fruyte come of your lande, ye shall not reape downe the vt- *Leui.xviij.b
most borders of your fielde, nether shalt Here thulde
thou gather that whyche is left behynde in we lerne to
thy harueste. Thou shalt not pluche in al thy make a proui
vyneyarde cleane, nether gather in the gra- spũ for ỹ poore
pes that are ouerstraped. But ỹ shalt leaue
them for the poore and straunger. I am the Lord your God.

Ye shal not steale nether lye, nether deale L +
falsely one with another. *Ye shal not sweare *Leui.xix.d
by my name falsely: that thou defylest not *Matth.v.f.
the name of thy God, I am the Lord. Thou Exod.xx.b
shalt not begyle thy neyghbour with craftie- Deu.v.e.
lacions, nether robbe him violently, nether
shall the workmans labour abyde with the
vtmost the morowe. Thou shalt not curse the
deafe, nether put a stombelynge blocke be-
fore the blynde: but shalt feare thy god. I am
the Lord. Ye shall do no vnrighteousnes in
iudgement. * Thou shalt not fauoure the *Deut.i.c.&
poore nor honoure the myghtye, but shalt xvi.d. Jac.ij.b
iudge thy neyghbour righteously.

Thou shalt not goo vp & downe a*preuy
accuser amõge thy people, nether shalt thou
helpe to shedde the bloud of thy neyghboure:
I am the Lorde. * Thou shalt not hate thy
brother in thyne hart but shalt in anye wyse
rebuke thy neyghboure: that thou bere not
synne for his sake. * Thou shalt not auenge
thy selfe nor bere hate in thy mynde against *Matth.
the children of thy people, but shalt loue xviij.c.
thy neyghboure euen as thy selfe I am the Luk.xvij.a.
Lorde.

Kepe myne ordinances. a. Let none of thy
catel gendre vt a contrary kynde, nether sowe
thy felde vt mingled seed, nether shalt thou
put on any garment of lynnen and wollen.

If a man haue to doo with a woman that
is bonde and hath bene medled with all of
another

another man whyche neither is bought nor fredome geuē her, there shalbe a paine vpō it: but they shal not dye, because she was not made frē. And he shall bringe for hys trespacesofferyng vnto the Lorde: euen vnto the dore of the tabernacle of witnesse, a ram for a trespacesofferyng. And the preast shal make an attonement for hym with the ram of the trespacesofferyng before the Lorde, for hys synne which he hath done: & it shalbe forgeuen hym, as concernyng the synne whyche he hath done.

And when ye come to the land and haue plāted all maner of trees where of men eate, ye shall holde them vncircumcysed as concernyng their frute: euen three yere shal they be vncircumcysed vnto you and shall not be eaten of, and the fourth yere all the frute of them shalbe holy and acceptable to the lord. And the fift yere maye ye eate of the frute of them, and gether in the increase of them: ✠ I am the Lorde youre God. * Ye shall eate
*Leui. xix.b nothynge with the blonde, ye shall vse no wytchcrafte, nor obserue dylmall dayes, ye shall not rounde the locches of your heades, nether shalt thou marre the tuftes of thy
b bearde. ☞ Ye shall not rent your flesshe for any soules sake, nor prynte any markes vpō you: I am the Lord: Thou shalt not pollute thy daughter, that thou woldest maynteine her to be an whoore: lest the lande fall to whoredome, and wax ful of wyckednesse. Se that ye kepe my Sabbothes and feare my sanctuary: I am the Lorde. Turne not to them that worke with spyrytes, nether regarde the that obserue dylemall dayes: that ye be not defyled by them, for I am the lord youre God.

c ☞ Thou shalt ryse vp before the hoorehed, & reuerence the face of the olde man & dread
*Exod. xx.c. thy god, for I am the Lorde. * If a straunger soiourne by the in your lande, se that ye vexe hym not: But let the straunger ♭ dwelleth with you, be as one of youre selues, & loue hym as thy selfe, for ye were straungers in the lande of Egypt. I am the Lorde your God.

☞ Ye shall do no vnrygh teousnes in iudgemēt nether in mete yarde, weyght or measure. But ye shall haue true balances, true weyghtes, a true Epha and a true hyn. I am the Lorde youre God whyche brought you out of the lande of Egypt, that ye should obserue all myne ordinaunces and iudgementes and that ye shulde kepe them: I am the Lorde.

☞ The notes.

Let none, &c. a. Lattell maye not gender with a contrarye kynde against the order of nature. Muche lesse reasonable creatures made to ♭ Image of God, as men and women. The field may not be sowen with myxt seede, that is oure deades & wordes must not be myngled with Hypocrisie. Nether may our garmētes be made of lynnen & woollen, that is, we maye not myngle false doctryne with true, nor shew a carnall and worldly life, vnder pretence of religion.

¶ The.xx. Chapter.

¶ They that geue of their seede vnto Molech shall dye therfore. Other grosse sinnes worthy dye to be vsed in common weales.

AND the Lord talked with Moses saying: tell the children of Israel, whosoeuer he be of the children of Israel or of ♭ straungers that dwell in Israel, that geueth of his seed vnto a. Molech he shall dye for it: the people of the lande shall stone him with stones. And I wyl set my face vpō that felowe, and wyll destroy him fro amōg his people: because he hath geuē of his seed vnto Molech, for to defyle my sanctuary & to polute my holy name. And though that the people of the lande hyde their eyes from that felowe, when he geueth of his seed vnto Molech, so that they kyll hym not: yet I wyll put my face vpon that man and vpon his generacyon, and wyll destroy hym and all that goo a whooryng with him and commyt hordome with Molech from amonge their people.

☞ If any soule turne him to enchaūters or expounders of tokens and goo a whooryng after thē, I wyl put my face vpon that soule & wyll destroy him from among his people. Sanctifye your selues therfore and be holye for I am the Lord your God. And se that ye kepe myne ordinaunces and doo them. ✠ for I am the Lord which sanctifye you.

☞ Whosoeuer curseth his father or mother D shal dye for it, his bloud on his head, because he hath cursed his father or mother. ☞ He that breaketh wedlocke with another mans wyfe shall dye for it, because he hath broke wedlocke with his neighbours wyfe, and so shall the tone wyfe. ☞ If a man lye with his fathers wyfe and vncouer his fathers secreates, they shall both dye for it, their bloud be vpon their heades. ☞ If a mā lye with his daughter in law they shal dye both of them: they haue wrought abhominacion, their bloud vpon their heades. ☞ If a mā lye with mankynde after the maner as with woman kynde, they haue both cōmytted an abhominacion & shal dye for it. Their bloud be vpon their heades.

☞ If a mā take a wyfe & her mother therto, it is wickednesse. Men shal burne with fyre both hym and them, that there be no wickednesse amonge you. ☞ If a man lye with a beast he shall dye, and ye shal slea the beast. ☞ If a woman go vnto a beast & lye downe E therto: thou shalt kyll the woman and the beast also, they shall dye, and their bloud be vpon their heades. If a man take his syster his fathers daughter or his mothers daughter, & se her secreates, and she se his secreates also: it is a wicked thynge. Therfore let them perysh in the syght of their people, he hath

M.ij. sene

lene his systers secretnesse, he shall therfore beare his synne. ☞ If a man lye wt a womā in tyme of her natural dysease and vncouer her secrettes and open her fountayne, & she also open the fountayne of her blood, they shal both perysshe from among the people.

☞ Thou shalt not vncouer the secrettes of thy mothers sister nor of thy fathers sister, for he yͭ doth so, vncouereth hys nexte kyn: and they shal beare their wyckednesse.

☞ If a mā lye wt his vncles wyfe, he hath vncouered his vncles secrettes: they shal beare their synne, & shal dye childlesse.

☞ If a mā take his brothers wyfe, it is an vncleane thyng, he hath vncouered his brothers secrettes, they shalbe childlesse therfore.

They shal dye immediatly & not tary the birth as Iuda wolde haue had thamar beynge great wyth childe. Gen.xxxviii.

* Ye shal therfore kepe all myne ordinaunces and all my iudgementes, and that ye doo them: that the land whether I bryng you to dwell therin, spewe you not out. And se that ye walke not in the maners of the nacions which I cast out before you: for they committed all these thynges, and I abhorred them.

* Leui.xx.

But I haue sayde vnto you that ye shall enioye their lande, & that I will geue it vnto you to possesse, euen a land that floweth wyth mylke and hony. I am the Lord your God, which haue separated you from other nacions: * that ye shulde put difference betweue cleane beastes and vncleane, and betweene vncleane soules and them that are cleane. Make not your soules therfore abhominable with beastes and foules, & with al maner thyng yͭ creepeth vpon the ground, wheych I haue separated vnto you to holde them vncleane. Be holy vnto me, for I the Lorde am holy and haue seuered you from other nacions: that ye shuld be myne.

* Deu.xviii. 1 Reg.xxi.

* If there be a mā or womā that worcketh with a spyrite or yͭ expoundeth tokens they shall dye for it. Men shall stone them wyth stones, & their blood shalbe vpon them.

☞ The notes.

Moloch. a. Vnder thys name Moloch, is forbydden all maner of Idolatrye, specially the offrynge of chyldren therunto, for that was abominable before the Lord. Moloch was an Idole of the chyldren of Ammon, whose Image was holow, hauing in it. iiii. closets. One was to offer therin fyne flour, an other for turtledoues, the thyrde, for a shepe, the fourth, for a ramme, the fyft for a calfe, the syxt for an oxe. And for hym that would offer his sone, was opened the. iii. closet. And the face of thys Idole was lyke the face of a calfe, hys hand made playne redy to receiue of them that stode by.

¶ The.xxi. Chapter.

¶ The preest is forbydde to be at the death of any of his people, a fewe of his kynne excepte. Preestes may not be shaue neither on the head nor yet of the beards. The preestes wyfe must be a mayde. The preestes daughter may not be an harlot.

ANd the Lord sayd vnto Moses speake vnto the preastes yͭ sones of Aaron and saye vnto them. A.a. preast shal defile hym selfe at the deth of none of hys people, but vpon his kynne that is nye vnto him: as his mother, father, sonne, daughter, & brother: & on hys syster as longe as she is a mayde & dwelleth nye him & was neuer geuen to man: on her he may defyle him selfe. But he shall not make hym selfe vncleane vpon a ruelar of hys people to polute hym selfe wyth all.

☞ They shal make them no baldnesse vpon their heedes or shaue of the lockes of their beardes, nor make any markes in their flesh. They shal be holy vnto their God, and not polute the name of their God, for the sacrifices of the Lord and the bread of their God they do offer: therfore they must be holy.

☞ They shall take no wyfe yͭ is an whoore or polluted, or put from her husbande: for a preast is holy vnto his God. Sanctifye hym therfore, for he offereth vp the bread of god: he shall therfore, be holy vnto the, for I the Lord which sanctifye you, am holy.

☞ If a preastes daughter fall to playe the whore, she poluteth her father: therfore she shal be burnt wyth fyre.

☞ He yͭ is the hye preast amōg his brethren vpon whose head the anoyntynge oyle was poured & whose hande was fylled to put on the beshmentes, shall not vncouer his head nor rent hys clothes, neither shall goo to any dead body nor make hym selfe vncleane: no not on hys father or mother, neither shall go out of the sanctuarye, that he polute not the holy place of his God, for the croune of the anoyntyng oyle of God, is vpon him. I am the Lorde. * He shall take a mayde vnto hys wyfe: but no widowe nor deuorsed nor polluted whoore. But he shall take a mayde of his owne people to wyfe, that he defyle not his seed vpon his people: for I am the Lord which sanctifye hym. Ezech.xliiii.

And the Lord spake vnto Moses saying: speake vnto Aaron and saye: No man of thy seed in their generacions that hath any deformitie vpon hym, shall preace for to offer the bread of his god: for none that hath any blemyth shall come nere: wether he be blynde, lame, snot nosed, or that hath any mysshapen membre, or broken foted, or broken handed, or croke backed, or perleyed, or gogleyed, or maunge, or shaulde, or hath hys stones broken.

No man yͭ is deformed of the seed of Aarō the preast, shall come nye to offer the sacrifices of the Lorde. If he haue a deformytie, he shal not preace to offer the bred of his God. Notwythstandynge he shal eate of the bred of his God: euen as wel of the most holy, as of the holy: but shal not go in vnto the vayle nor come nye the alter, because he is deformed that he polute not my sanctuary, for I

am

am the Lord that sanctyfye them. And thou
shalt tolde it vnto Aaron and to hys sonnes, & vnto all the chyldren of Israel.

☞ The notes.

A paiste shall not come at burpalles.

a. The preastes be warned that they shall not come at the commune wayllynges & lamentatiõs of the dead, lest they should therby be the more mapt to do ꝑ sacrifices, wherunto they were properly appointed, and lest they should by they: weppynge geue an occasyon to destroye the beleue of the resurrection of the deade.

¶ The.xxii. Chapter.

¶ What maner persones ought to abstayne from eatyng the thinges that were offred. How what, & when they shuld be offred.

AND the Lord comened wyth Moses saying: tell Aaron & his sonnes that they abstepne from the halowed thinges of the chyldē of Israel, whyche they haue halowed vnto me, that they polute not my holy name: for I am the Lorde. Saye vnto them: whosoeuer he be of all youre seed amonge youre generacion after you, that goeth vnto the halowed thynges whyche the chyldren of Israel shall haue halowed vnto the Lorde, hys vnclennes shalbe vpon hym: and that soule shall perysshe from oute of my syght. I am the Lorde.

None of the seed of Aaron that is a leper or that hath a runnyng sore, shall eate of the halowed thynges tyll he be cleane. And whosoeuer toucheth any vncleane soule or man whose seed runneth from him by night, or whosoeuer toucheth any worme that is vncleane to hym, or man that is vncleane to hym, whatsoeuer vnclennesse he hath: the same soule that hath any soche thyng, shalbe vncleane tyll euen, and shall not eate of the halowed thynges tyll he haue washed hys flesh wyth water. And then when the sonne is downe he shalbe cleane and shall afterwarde eate of the halowed thynges: for
*Exo. xxii.d. Leuit.xxiij.g
they are hys fode. * Of a beast that deeth alone or is reut wyth wylde beastes, he shall not eate, to defyle hym selfe therwyth: I am the Lorde. But let them kepe therfore myne ordynaunce, lest they lade synne vpon them and dye therin when they haue defyled them selues: for I am the Lorde whych sanctyfye them.

There shall no straunger eate of the halowed thinges, neither a gest of the preastes, or an hyred seruaunte. But yf the preast bye any soule wyth money he may eate of it, and he also that is borne in hys house maye eate of hys bred. If the preastes daughter be maryed vnto a straunger, she maye not eate of ꝑ halowed heue offrynges. Notwithstãdyng yf the preastes daughter be a widowe or be worlesd & haue no chyld but is returned vnto her fathers house agayne, she shall eate of her fathers bread as well as the kyd in her youth. But there shall no straunger eate therof. If a man eate of the halowed thynges vnwyttyngly, he shal put the fyfte part there vnto, & make good vnto the preast the halowed thynge. And let the preastes se, that they defyle not the halowed thynges of the chyldren of Israel wheych they haue offered vnto the Lorde, lest they lade them selues wyth mysdoynge and trespace in eatynge their halowed thynges, for I am the Lorde which halowe them.

And the lord spake vnto Moses saynge: L
speake vnto Aaron & his sonnes and vnto all the chyldē of Israel & say vnto them, whatsoeuer he be of the house of Israel or straunger in Israell that wyll offer hys offrynge: whatsoeuer vowe or free wyll offrynge it be wheych they wyll offer vnto the Lorde for a burntoffrynge to reconcyle them selues, it must be a male without blemyth of ꝑ oxen, shepe or gootes, let them offer nothyng that is deformed for they shall gett no fauoure therwyth.

If a mã wil offer a peace offrynge vnto the Lord and separate a vowe or a free wyll offrynge of the oxen or the flocke, it must be without defaumpte, ꝑ it may be accepted. There maye be no blemyth therin: whether it be blynd, broken, wounded or haue a wen, or be maunge or scabbed, se that ye offre no suche vnto the Lord, nor put an offrynge of any such vpon the altre vnto the Lord.

An oxe or a shepe that hath any membre D
out of proporcio, mayst thou offer for a free wyll offrynge: but in a vowe it shall not be accepted. Thou shalt not offer vnto the lord that wheych is broosed, broken, pluckt out or cutt awaye, neyther shalt make any soche in youre lande, neyther of a straungers hand shall ye offer an offrynge to your GOD of any soch. For they marre all in that they haue deformities wythem, and therfore can not be accepted for you. And the Lord spake vnto Moses saying: when an oxe, a shepe or a goote is brought forth, it shalbe seuen dayes vnder the dam̃e. And from the viij. day forth, it shalbe accepted vnto a gyfte in the sacrifice of the Lord. And whether it be oxe or shepe, ye shall not kyl it and her yong both in one day.

When ye wyll offre a.a. thankoffrynge vnto the Lord, ye shal so offre it that ye may be accepted. And the same daye it must be eaten vp, so that ye leaue none of it vntyl the morowe. For I am the Lorde, kepe nowe my commaundementes and do them, for I am the Lord. And polute not my holy name, that I maye be halowed amonge the chyldren of Israel. For I am the Lorde whyche halowe you, and brought you out of the land of Egypt, to be youre GOD: for I am the Lorde.

☞ The notes. Thankoffrynge.

a. The thankoffrynge, is the offrynge of thankes geuyng. Thankes geuyng, is whē

the benefites of God be recited, wherby the faith to GOD is strengthened the more faithfully to looke for the thynge that we despe of God.

¶ The.xxiii. Chapter.

¶ Of the holy dayes, as the Sabboth, Ester, whytsonrede, the feast of the fyrst frutes. The feast of clensynge. The feast of tropettes. The feast of the tabernacles.

A



ND the Lorde spake vnto Moses saynge: speake vnto the children of Israel, & say vnto the. These are the feastes of the Lorde which ye shall call holy feastes. Syx dayes ye shall worke, and the seuenth is the Sabboth of rest an holy feast: so that ye maye doo no worke therin, for it is the Sabboth of the Lorde, wheresoeuer ye dwell. These are the feastes of the Lord which ye shal proclayme holy in their seasons. * The.xiiii. daye of the fyrst moneth at euen is the Lordes * Passeouer. And the.xv. daye of the same moneth is the feast of swete breed vnto the Lorde. vii. dayes ye must eate vnleuended bread. The fyrst day shalbe an holy feaste vnto you, so that ye maye do no laborious worke therin. But ye shall offer sacrifyces vnto the Lorde vii. dayes, and the.viii. daye also shalbe an holy feast, so that ye maye do no laborous worke therin.

* Exo. xii.c
Num. xxviii.c
* Exod. xii.b.

B

And the Lord spake vnto Moses saynge: speake vnto the children of Israell and saye vnto them: when ye be come into the lande which I geue vnto you & reape downe youre haruest ye shall bringe a shefe of the.a. fyrst frutes of your haruest vnto the preast, and he shal waue the shefe before the Lord to be accepted for you: and euen the morow after the Sabboth the preast shall waue it. And ye shal offer that day when he waueth the shefe, a lambe without blemyth of a yere old for a burntoffrynge vnto the Lorde: and the meat offerynge therof, two tenth deales of fyne flour mengled with ople to be a sacrifice vnto the Lord of a swete sauour: & the drynkoffrynge therto, the fourth deale of an hyn of wine. And ye shal eate neither bread, nor parched corne, nor fermentye of new corne: vntyl the self same day that ye haue brought an offerynge vnto your God. And this shalbe a lawe for euer vnto your children after you, wheresoeuer ye dwell.

C

And ye shal count from the morow after the Sabboth: euen from the daye that ye brought the shefe of the waueoffrynge seuen weekes complete: euen vnto the morow after the.vii. weke ye shall nombre.l. dayes. And then ye shal bringe a newe meatoffrynge vnto the Lord. And ye shall bringe out of your habitacions two waue loues made of two tenthdeales of fyne flour leuended and baken, for fyrst frutes vnto the Lorde. And ye shall bringe with the bread seuen lambes without blemyshe of one yere of age, & one younge oxe & two rammes, which shall serue for burntoffrynges vnto the Lorde, to meat offrynges & drynkoffrynges longing to the same, to be a sacrifyce of a swete sauour vnto the Lord.

And ye shall offer an he goote for a synne offering: and two lambes of one yere old for peace offrynges. And the preast shall waue the with the bread of the fyrst frutes before the Lord, and with the two lābes. And they shalbe holy vnto the Lord, & be the preastes. And ye shall make a proclamacion the same day that it be an holy feast vnto you, and ye shall do no laborious worke therin: And it shalbe a lawe for euer throwout all youre habitacions vnto your children after you.

D

* When ye repe downe your haruest, thou shalt not make cleane reddaunce of thy feld, nether shalt thou make any aftergatherynge of thy haruest: but shalt leue them vnto the poore and the straunger. I am the lord your God.

* Leui. xix.b.

And the Lord spake vnto Moses saynge: speake vnto the children of Israel and saye. The fyrst daye of the seuenth moneth shalbe a feast of remembraunce vnto you, to blowe hornes in an holy feast it shalbe, and ye shall do no laborous worke therin, and ye shall offer sacrifyce vnto the Lord.

And the Lord spake vnto Moses saynge: also the tenth day of the self seuenth moneth, is a day of an attonement, and shalbe an holy feast vnto you, and ye shal.h. humble youre soules and offer sacrifyce vnto the Lorde. Moreouer ye shal do no worke the same day, for it is a daye of attonement to make an attonement for you before the Lord your god. For whatsoeuer soule it be that humbleth not hym selfe that daye, he shalbe destroyed from amonge hys people. And whatsoeuer soule do any maner worke that daye, the same I will destroye from among hys people. Se that ye do no maner worke therfore. And it shalbe a lawe for euer vnto youre generacions after you in al youre dwellynges. A.c. Sabboth of reste it shalbe vnto you and ye shall humble youre soules. The.ix. daye of the moneth at euen and so forth from euen to euen agayne, ye shall kepe your sabboth.

E

F

And the Lord spake vnto Moses saynge: speake vnto the children of Israel and saye: the.xv. daye of the same seuenth moneth shalbe the feast of tabernacles. vii. dayes vnto the Lord. The fyrst day shalbe an holy feast, so that ye shall doo no labosious worke therin. Seuen dayes ye shall offer sacrifyce vnto the Lorde, and the.viii. daye shalbe an holy feast vnto you & ye shal offer sacrifyce vnto the Lorde. It is the ende of the feast, and ye shal do no labosious worke therin.

G

These are the feastes of the Lord whyche ye shall proclayme holy feastes, for to offer sacrifyce vnto the Lorde, burntoffrynges, meatoffrynges and drynkoffrynges euery daye: beside the sabbothes of the Lord, and

beside

beside youre gyftes, and all youre vowes, & al youre free wyllofferinges which ye shal giue vnto the Lord.

Moreouer in the .xv. daye of the seuenth moneth after that ye haue gathered in the frutes of the Land, ye shall kepe holye daye vnto the Lord. iii. dayes long. The fyrst day shall be a daye of rest, & the eyght daye shall be a daye of rest. And ye shall take you the fyrst day, the frutes of goodly trees and the braunches of palme trees and the bowes of thicke trees, and willowes of the brooke, & shall reioyce before the Lord. iii. dayes. And ye shall kepe it holy day vnto the Lorde. iii. dayes in the yere. And it shall be a lawe for euer vnto youre children after you, that ye kepe that feaste in the seuenth moneth. And ye shall dwell in boothes seuē dayes: euē all that are Israelites borne, shall dwell in boothes, that youre children after you maye knowe how that I made the children of Israell dwell in boothes, whē I brought them out of the lande of Egypte: for I am the Lord your God. And Moses tolde all the feastes of the Lord vnto the children of Israel.

The fyrste frutes.

Bumble your soules

Sabothe.

The notes.

a. The fyrste frutes and tythes were the signes of the fayth, knowledgynge to haue receyued theyr goodes and cattel of the Lord, as it is sayd. Pro. xvii. d & xviii. c.

b. To humble the soule, is to chastice the bodye, but abstinence and affliction, as is said. Esai. lviii. a

c. Sabbothes feastes and newe moones, signifye ioye and gladnes of the conscience, the remaynge of man, and the rest wherein wee rest from our owne workes, not doyng our wylles, but Goddes. Who worcheth in vs thorowe hys Gospell and glade tythynges, whyle we earnestly beleeue it. Ezech. xx. b.

The.xxiiii.Chapter

¶ The oyle for the lampes and lyghtes of the breade of remembraunce or shewe breade. He that curseth muste be stoned. He that kylleth must be kylled. &c.

AND the Lord spake vnto Moses sayinge: commaunde the children of Israell that they bringe vnto the, pure oyle of olyue beate for lyghtes to poure into the lampes alwaye, wythout the vayle of wytnes wythin the tabernacle of wityes. And Aaron shall dresse them both euenyng and mornyng before the Lorde alwayes. And it shall be a lawe for euer amonge your children after you. And he shall dresse the lampes vpon the pure candelstycke before the Lorde perpetually.

And thou shalt take fyne floure and bake xii. A. wastels therof, two tenthdeales shall euery wastell be. And make two rowes of them, sixe on a rowe vpon the pure table before the Lorde, and putte pure frankencens vpō the rowes. And it shalbe bread of remembraunce, & an offeryng vnto the Lord. Euery Saboth he shall put therin in rowes before the Lorde euermore, geuen of the children of Israel, that it be an euerlastyng couenaunt. And they shalbe Aaron and hys sonnes, and they shal eate the in the holy place. For they are most holy vnto hym of the offerynges of the Lord, and shalbe a duty for euer.

Wastelles, loued loues.

And the son of an Israelitish wyfe whose father was an Egyptian, went out amonge the children of Israel. And this sonne of the Israelitish wyfe and a man of Israel stroue together in the host. And the Israelitish wo- mannes sonne blasphemed the *name & cursed, & they brought hym vnto Moses. And hys mothers name was Salomith, & dought- ter of Dibry of the tribe of Dan: and they put hym in warde, that Moses shoulde declare vnto the what the Lorde sayd therto.

* Hebr. the name. that is, name blessed about all names.

To curse God.

And the Lord spake vnto Moses sayinge, bringe hym that blasphemed wythoute the hoste, and lette all that hearde hym, put theyr handes vpon hys head, and let all the multitude stone him. And speake vnto the children of Israel sayinge. Whosoeuer. b. curseth his God, shal beare hys synne: And he that blasphemeth the name of the Lord, shall dye for it: all the multitude shall stone him to death. And the straunger as well as the Israelyte if he curse the name, shal dye for it.

He that killeth any manne, shall dye for it but he that kylleth a beaste shall paye for it, beast for beast. If a man mayme hys neyghboure as he hath done, so shall it be done to hym agayne: broke for broke, eye for eye and toth for toth: euē as he hath maimed a man, so shall he be maymed agayne. So nowe he that kylleth a beast, shall paye for it: but he that kylleth a man, shall dye for it. Ye shall haue one maner of lawe amonge you: euen for the straungers as well for one of youre selues, for I am the Lord your God.

And Moses told the children of Israell, that they should bringe hym that had cursed out of the hoste, and stone hym with stones. And the children of Israel dyd as the Lorde commaunded Moses.

The notes.

a. The same are called the webbe readers, or hollowed loues.

b. He curseth his God, that blasphemeth his name, that despyseth and defyeth Godes ordinaunces, statutes, and commaundementes, or that magnifieth menues traditions or lawes above Gods, or that setteth as much therby, as by the preceptes of the most mercyfull God.

The.xxv.Chapter.

¶ The Sabboth of the.vii. yeres & of the yeare of iubely, otherwyse called the holy yere.

AND the Lorde spake vnto Moses in mount Sinai, sayinge: speake vnto the children of Israel & saye vnto them. Whē ye be come into the Lande whyche I geue you, let the Land

rest a Sabbothe vnto the Lorde. Syxe yeres thou shalt sowe thy felde, and syxe yeres thou shalt cut thy vynes & gather in thy frutes. But the seuenth yeare shall be a Saboth of rest vnto the lande. The Lordes Saboth it shalbe, and thou shalt neuer sowe thy feylde nor cut thy vynes.

The come that groweth by it selfe thou shalt not reepe, neither gather the grapes that growe vnpruned thy dedlynge: but it shall be a Saboth of rest vnto the lande. Neuertheles the Saboth of the Lande shall be meate for you: euen for the and thy seruaunte and for thy mayd and for thy hyred seruaute and for the straunger that dwelleth with the: and for thy cattell and for the beastes that are in thy Lande, shall all the encrease thereof be meate. The number seuē. 7. weekes of yeres, that is, seuen tymes seuē yere: and the space of the seuen weekes of yeres, wil be vnto the. xlix. yere. And then thou shalt make an horne blowe: euen in the tenth daye of the seuenth moneth, which is the day of atonemēte. And then shal ye make the horne blowe, euen thorowoute all youre Lande. And ye shall halowe the fyftyeth yere, & proclayme libertye thorowoute the Lande vnto all the inhabyters therof. It shall be a yere of. Jubelye to you: & ye shal returne euerye man vnto hys possession and euerye man vnto hys kynred agayne. A yere of iubilye shall that fyftyeth yere be vnto you. Ye shall not sowe neyther reepe the come that groweth by it selfe, nor gather the grapes that growe vnpruned thy labour. For it is a yere of Jubelye and shalbe holy vnto you, howebeit, yet ye shall eate of the encreace of the fyelde. And in this yere of iubelye ye shall returne, euerye man vnto hys possession agayne.

When thou sellest ought vnto thy neyghboure or byest of thy neyghbours hande, ye shall not oppresse one another: but according to the number of yeres after the Jubilye yere thou shalt bye of thy neyghboure, and according to the number of frute yeres, he shall sell vnto the. According vnto the multytude of yeres, thou shalt encrease the pryce thereof and according to the fewnes of yeres, thou shalte mynyshe the pryce: for the numbre of frutes he shall sell vnto the. And se that no man oppresse his neyghboure, but feare thy God. For I am the Lord your God. Wherfore do after myne ordinaces and kepe my lawes and do therin, that ye maye dwell in the land and in safety. And the land shal geue hys frute, and ye shall eate your fyll & dwell therin in safety.

If ye shall saye, what shal we eate the seuenth yere in as much as we shall not sowe nor gather in our encrease. I wyll sende my blessing vpon you in the syxte yeare, and it shall bringe forthe frute for thre yeres: & ye shall sowe the eyghte yeare and eate of olde frute vntyll the. ix. yere, and euen vntyll hys frutes come, ye shal eat of old store. Wherefore the Land shall not be solde for euer, because that the land is myne, & ye but straungers and sojourners wyth me: and ye shall thorowout all the land of your possession let the land go home for agayne.

When thy brother is warre poore and hath solde awaye of hys possession, if anye of hys hyn come to redeme it, he shal bye out that which his brother sold. And though he haue no man to redeme it for hym, yet if hys hand can get sufficiente to bye it out agayne, then let hym counte howe longe it harbe be solde, and deliuer the reste vnto hym to whome he solde it, & so he shall returne vnto hys possession agayne. But and if hys hand can not get sufficient to restore it to hym agayne, the that whyche is solde shall remayne in the hande of hym that hath bought it, vntyll the iubelye, and in the yeare of Jubilye it shall come oute, & he shal returne vnto hys possession agayne.

If a man sell a dwellyng house in a walled cyte, he maye bye it oute agayne anye tyme within a whole yere after it is sold: and that shal be the space in whyche he may redeme it agayne. But & if it be not bought oute agayne within the space of a full yere, the the house in the walled cyty shal be stablysshed for euer vnto hym that boughte it and to hys successours after hym and shall not go out in the yere of iubelye. But the houses in vyllages which haue no walles rounde aboute them shalbe counted lyke vnto the fyeldes of the countrey, and may be bought out agayne at anye season, and shall go out free in the yeare of iubelye.

Notwythstandynge the cities of the Leuytes and the houses in the cytyes of their possessions the Leuytes maye redeme at all seasons. And if a man purchase ought of the Leuites: whether it be house or cyty that they possesse the bargayne shal go out in the yere of iubelye for the houses of the cityes of the Leuites, are their possessiōs amōge the children of Jsrael. But the fyldes that lye round about their cityes, shall not be boughte: for they are their possessions for euer.

If thy brother be waxed poore and falle in decay with the, receiue him as a straūger or a sojourner, & let him lyue by the. And thou shalt take none vsurye of hym, nor yet vantage. But shalt feare thy God, that thy brother maye lyue by the. Thou shalt not lend him thy money vpon vsurye, nor lende hym of thy foode to haue aduantage by it: for I am the Lorde youre God whyche brought you out of the Lande of Egypte, to geue you the land of Canaan & to be your God.

If thy brother that dwelleth by the ware poore and sell hym selfe vnto the, thou shalt not let him labour as a bond seruaunte doeth: but as an hyred seruaunte and as a sojourner he shal be with the, and shal serue the vnto the yere of iubelye, & then shall he departe from the: both he and his chyldē with hym, and

*Ruth.iij.a.

*Exo.xxii.c. Deu.xxiii.c. Exo.xxii.a.

and shall returne vnto hys owne kynred a-
gaine, & vnto the possessions of his fathers:
for they are my seruauntes which I brought
out of the Land of Egypt, and shall not be
solde as bondemen. Be therefore that thou
raygne not ouer hym cruelly, but feare thy
God. If thou wylte haue bonde seruauntes
& maydens, thou shalt bye thē of the Heathē
that are rounde about you, & of the chyldren
of the straūgers that ar soiourners among
you, & of their generatiō that are with you
whyche they begate in your Lande. And ye
shall possesse them & gyue them vnto your
chyldren after you, to possesse them forever:
iij.Reg.ix.c and they shal be your bondmen. *But ouer
your brethren the children of Israel, ye shal
not raygne one ouer another cruelly.

C Whē a straunger and a soiourner waxeth
ryche by the and thy brother that dwelleth
by him waxeth poore, & sal hymselfe vnto the
straunger that dwelleth by the or to any of
the straungers kynne: after that he is solde
he may be redemed agayne: one of hys bre-
thren may bye hym oute: whether it be hys
vncle or his vncles sonne, or any that is nye
of kyn vnto him of hys kynred: either if hys
hand can get so much he may be loosed. And
he shall reken with hym that bought hym,
from the yere that he was solde in vnto the
yere of Iubelye, and the prece of hys bying
shall be accordyng to the nombre of yeres,
& he shalbe with hym as an hyred seruaūt.
If there be yet many yeres behynde, accor-
dyng vnto thē he shall gyue agayne for hys
deliueraūce of the money that he was solde
for. If ther remayne but few yeres vnto the
yere of Iubelye, he shal so counte with him
& accordyng vnto his yeres gyue him again
for his redēption, & shalbe with him yere by
yere as an hyred seruaunte & the other shall
not raygne cruelye ouer hym in thy syghte.
If he be not bought fre in the meane tyme,
then he shal go out in the yere of iubelye and
his chyldre with him: for the children of Is-
rael are my seruauntes whyche I brought
out of the land of Egypt.

☞ The notes.

Weke. a. Sumtyme a weke is taken for the nombre
of .vii. dayes, as afore .xxiij.c. Sumtyme for
the nombre of .vii. yeres, as here, and in Da
niel the .ix.f. and .g

Jubelp. b. This word Jubelp cometh of this word
Jobell an Hebrue word, whych signifyeth a
trumpet. And the word Jubelp signifieth an
yere of singular myrth, ioy, and much reste,
wherin al theyr corne and frutes came forth
wythoute sowynge, tyllynge, or anye other
labours.

Jubelp. c. By thys Jubelp was betokened the resto-
ryng of al thynges to hys perfection, which
shalbe after the last Iudgement in that blow
ryghinge would when the chosen shal be ad-
mitted into lyberty, from all wretchednes,
pouertye, angwyshe, and oppression, when
all shall be fully restored agayne in Christe,
that throwe the synne of the fyrst man was
taken awaye.

The.xxvi.Chapter.

C Images are forbydden. Blessed are they that
kepe Gods thynges that god byddeth and most
cursed are they that kepe them not.

I Am the Lorde your God. Ye
shal make you no Idolles nor
grauen image, neyther reare
you vp anye piller, neyther ye A
shall sette vppe anye images of
stone in your Lande to bowe your selues
therto: for I am the Lorde your God: kepe
my Sabothes & reuerence my sanctuary: for I
am the Lorde.

If ye shall walke in myne ordinaunces &
kepe my commaundementes & do them, the
I wyll send you rayne in the ryght season &
your lande shall yelde hys encrease and the
trees of the feld shal gyue their fruite. And
the threshing shal reach vnto wynne hervest,
& the wyne hervest shall reach vnto sowyng
tyme, and ye shall eate your bread in plen-
tuousnes, and shal dwell in your lande pea-
sably. And I wyll sende peace in your lande
that ye shall slepe, and no mayme shal make
you afrayde.

And I wyll vtterly expell beastes oute of
your Lande, and there shall no swerde goo
thorowe out your lande. And ye shal chasse
your enemyes, & they shall fall before you
vpon the swerd. And fyue of you shal chasse
an hundred, & an hundred of you shall put .x.
thousand to flyghte, and your enemyes shall
fall before you vpon the swerde. And I wyll
turne vnto you and encrease you & multi- B
plye you, and fer vp my testament with you.
And ye shall eate olde store, and cast out the
olde for plentuousnes of the newe. * I wyll
make my dwellynge place amonge you, and *i.Cor.vi.b.
my Soule shall not loth you. And I wyll Exo.xxix.g
walke amonge you and wyll be your God,
and ye shalbe my people. For I am the Lord
your God, whyche brought you out of the
land of the Egiptians, that ye should not be
their bondemen, and I brake the bowes of
your yockes, and made you go vpryght.

*But and if ye will not herken vnto me, *De.xxviij.
nor wyll do all these my cōmaundementes, b.Mal.ij.a.j
or if ye shal despise myne ordinaunces either
if your Soule refuse my lawes, so that ye
wyll not do al my cōmaundementes, but shal
breake myne appoyntmentes then I wyll do
this agayne vnto you: I wyll visit you with
hevynes, swellinge & feuers, & shall make
your eyes dasel, & the sowynes of herte. And
ye shall sowe your seede in vayne, for your
enemyes shall eate it. And I wyll sette my C
face agaynst you & ye shal fal before your
enemyes, & they that hate you shall raygne
ouer you, and ye shall flee when no man fo-
lowth you.

b. And if ye wyll not yet for all these herken
vnto me, then wyl I punyshe you seuē tymes
more for your synnes, and wyll breake the

pride

pride of your strength. For I will make the heauen ouer you as harde as yron, & youre lande as harde as lead. And so youre labour shall be spent in vayne. For your land shal not geue his encrease, neyther the trees of the land shal geue their fruites.

And if ye walke contrarye vnto me and will not herken vnto me, I will bringe seuen tymes mo plages vpon you accordyng to your synnes. I will send in wyld beastes vpon you, whyche shall robbe you of your children & destroy your cattell, & make you so fewe in number that your hye wayes shal grow vnto a wyldernes.

And if ye will not be learned yet for all this but shall walke contrary vnto me, the will I also walke contrarye vnto you and will punyshe you yet seuē times for your synnes. I will send a swerd vpō you, that shall auenge my testament wyth you. And when ye are fledde vnto your cityes, I will sende the pestilence amonge you, ye shal be deliuered vnto the handes of your enemies. And whē I haue broken the staffe of your bread: that is, wynes shall bake your breade in one ouē and men shall deliuer you youre bread again by wayght, then shall ye eate and not be satisfied.

D And if ye will not yet for all this herken vnto me, but shal walke contrary vnto me, then I will walke contrarye vnto you also wrathfullye and will also chastyce you seuē tymes for youre synnes: so that ye shall eate the flesh of your sonnes & the flesche of youre daughters. And I will destroy your aulters E & hye vpon hye hylles, and ouerthrow youre images and caste youre carkasses vpon the bodyes of your idolles, and my soule shall abhorre you. And I will make your cityes desolate, and bringe your sanctuaries into nought, and will not smell the sauoures of your swete odoures.

And I will bringe the lande into a wyldernesse: so that your enemies whych dwell therin shal wonder at it. And I will strawe you among the Heathen, and will drawe ouē a swerde after you, and youre land shal be waste, and your cityes desolate. Then the F Lande shall reioyce in his Sabbothes, as longe as it lyeth voyde and ye in youre enemyes lande: euen then shal the Lande kepe holy day and reioyce in his Sabbothes.

And as longe as it lyeth voyde it shall rest, for that it could not rest in your Sabothes, when ye dwelt therin.

And vpon them that are left a liue of you I will sende a faintnes into their hertes, in all the land of their enemies: so that the sound of a leaf that fluttereth, shall chase them & they shall flee as though they fled a swerde, and shall fal, no man followyng them. And they shal fal, one vpon another, as it were before a swerde, euen no man followyng them, and ye shal haue no power to stand before your enemies. And ye shall perysshe amonge the Heathen, and the land of your enemies shal eate you vp. H

And they that are lefte of you, shall pyne away in their vnrighteousnes, euē in their enemyes lande, and also in the wickednes of their fathers shall they consume. And they shall confesse their wickednes and the wickednes of their fathers in their trespaces, whych they haue trespaced against me, & for that also & they haue walked contrary to me. Therfore I also will walke contrarye vnto G them, and will bringe them into the lande of their enemies. And then at the least waye their vncircumcised hertes shalbe tamed, & then they shall make an atonement for their wickednes.

And I will remembre my bond with Ia- Mercy is re-
cob, and my testament with Isaac, and my ioyned
testament with Abraham, and will thynke vnto hym & on the lande. For the Lande shall be lefte of repenteth, &
them and shall haue pleasure in his Sabbo- beleueth that
thes, whyle she lyeth wast without them, & God will for-
they shall make an atonement for their wic- gyue hym
kednes, because they despised my lawes and their soules refused myne ordinaunces. And yet for all that when they be in the Lande of their enemy, *I will not so cast them away *Deu. iiij. c.
nor my soule shal not so abhorre them, that I will vtterlye destroye them and breake myne appoyntment with them: for I am the Lord their God. I will therfore remembre vnto them the first couenaunte made, when I brought them out of the Lande of Egypte in the sight of the Heathen to be their God: for I am the Lorde.

These are the ordinaunces, iudgmētes, & lawes whych the Lord made betweue hym and the children of Israell in mount Sinai by the hand of Moses.

¶ The notes.

a. To feare the sanctuarye, is diligentelye to Feare my
performe the true worshyppynge and ser- sanctuary.
uyce of God, to learne of not iudge, to ob-
serue and kepe the purenes bothe of bodye and mynde, verily and not hypocritically to beleue that he knoweth, beholdeth, doeth and ruleth all thynges: to beware of offendyng hym, and with al feare and diligence to walke in the pathes of his lawes.

b. When men se that God punisheth them And if you
for their iniquite, and yet will not repente will not. i. c.
and seke his mercye, but be as meme fully against God and his fatherly chastisementes then will God encrease his plages, and at the length destroye them vtterlye, that he may be knowen to be the almyghty Lord against whom none can prouayle.

c. By this numbre seuen, vnderstande here, Seuē tymes.
altymes, as in this Chap. c

d. The breakyng of the staffe of breade, is To breake
the minishyng of the plenty therof, so that the staffe of
there be scarcitye of victuales. their bread.

The.xxvii.Chapter

Of

¶ Of diuerse vowes and the redemyng of the same. Of tythes. &c.

AND the Lord spake vnto Moses sayinge, speake vnto the chyldren of Israel and saye vnto them: If any man wyll gyue a singuler vowe vnto the Lord accordynge to the value of hys soule, then shall the male from twentye yere vnto.lx. be
*Nume. iii.g sette at fyfty *sycles of syluer, after the sycle of the sanctuary, & the female at. xxx. sicles.

And from fiue yeares to twenty the male shall be set at twentye sycles, and the female at.x. sycles. And from a moneth vnto.v. yere the male shal be set at.v. sycles of syluer, & the female at thre. And the man that is.lx. and
B aboue, shal be valued at. xv. sycles, and the woma at.x. If he be to poore so to be set, then let hym come before the priestе: and let the priestе value hym accordinge as the hand of hym that vowed is able to get.

If it be of the beastes of whych men bring an offeryng vnto the Lord: all that any man giueth of such vnto the lord, shalbe holy. He may not alter it nor chaunge it: a good for a bad or a bad for a good. If he chaunge beast for beaste, the both the same beast and it also wherewith it was chaunged shalbe holy. If it be any maner of vncleane beaste of which men may not offer vnto the Lorde, let hym bringe the beaste before the priest & lette the priest value it. And whether it be good or badde as the priestе setteth it, so shall it be. And if he wyll hye it agayne, lette him giue the fyfte part more to that it was set at.

If any man dedicate his house, it shall be holy vnto the Lord. And the priest shall sette
C it, whether it be good or bad, & as the priestе hath set it, so it shalbe. If he that sanctified it wyll redeme his house, lette hym giue the fifte part of the money that it was iudged at therto, and it shalbe hys.

If a man.a. halow a pece of hys enhereted lande vnto the Lorde, it shalbe set accordyng to ỳ it beareth. If it beare an homer of barlye, it shal be set at fyfty sycles of syluer. If he halow his feld immediatly that from the yere of iubely, it shal be worth according as it is estemed. But & if he halow his feld after the trumpet yere, the priest shall rekē the price wyth him accordynge to the yeres that remayne vnto the trumpet yere, and therafter it shalbe lower set.

If he that sanctified the field wyl redeme it agayne, let him putte the fyfte parte of the price that it was set at therunto, and it shall be hys, & he wyll not it shall be ordered no mare. But when the fielde goeth out in the yere of iubely, it shalbe holy vnto the Lorde: euen as a thyng dedicated, and it shal be the priestes possession.

D b. Luke Gene. xiij. f.

If a man.b. sanctify vnto the Lorde a field, whych he hath bought and is not of hys enheritaunce, then the priestе shall reken wyth hym what it is worth vnto the yere of Iubely, & he shal gyue the price that it is set at the same day, and it shall be holy vnto the Lord. But in the yere of Jubely, the field shal returne vnto hym of whō he bought it, whose enheritaunce of land it was.

And al settynges shal be accordyng to the *holy sycle. One sycle maketh. xx. Gerah. *Holy sycle or sycle of the sanctuarye they be both one.

But the fyrst borne of the beastes that pertayne vnto the Lorde, maye no man sanctifye whether it be oxe or sheepe, for they are the Lordes alreadye. If it be an vncleane beaste, then lett hym redeme it as it is set at, & gyue the fyfte part more therto. If it be not redemed, thē let it be sold as it is rated.

Notwythstandynge no dedicate thynge that a man dedycateth vnto the Lorde, of all his good whether it be man or beast or lande of his enheritaunce, shalbe solde or redemed for all dedicate thynges are moste holy vnto the Lorde. No dedicate thynge therfore that is dedicate of mā, may be redemed, but must nedes dye.

All these tythes of the Lande, whether it be of the corne of the field or fruite of ỳ trees, shalbe holy vnto the Lord. If anye man will redeme ought of hys tythes, lette hym adde the fyfte parte more therto. And the tythes of oxen and sheepe and of all that goeth vnder the heardemans keppynge, shall be holye tythes vnto the Lorde. Men shall not loke if it be good or badde nor shall chaunge it. If any man chaunge it, then both it and that it was chaunged wythal, shal be holy & maye not be redemed.

These are the commaundementes whyche the Lorde gaue Moses in charge to giue vnto the chyldren of Israell in mount Sinai.

¶ The notes.

a. To halowe & sanctify, are both one, what halowe sanctifyng is, loke Gene. iij. a.

¶ The ende of the thyrd boke of Moses.

Apen-

A Prologe into the fourthe boke of Moses called Numere.



In the seconde & thyrde boke they receyued ye law. And in thys.iiii. they begynne to worcke & to practise. Of whiche practisinge ye se many good ensa|ples of vnbeleffe & what fre will doeth, when the taketh in hande to kepe the law of hir own power Without helpe of faith in the promises of god: how the fourth hyr maisters carkasses by the ware in the wylderues, and bringeth them not into the Lande of reste. Where coulde they not enter in? Bycause of theyr vnbeleffe. Hebrues.iii. For had they beleued, so hadde they bene vnder grace, and theyr olde synnes had bene forgeuen them, and power should haue bene geuen the to haue fulfylled the lawe thencefoorth and they should haue bene kepte from all temptations that had bene to stronge for theym. For it is written. Johan.i. He gaue them power to be the Sonnes of God, that awe beleuynge in hys name.

Nowe to be the Sonne of God is to loue God and his commaundementes and to walke in hys wayes after the ensample of hys Sonne Christe. But these people toke vppon theym to worcke wythout fayeth as thou seest in the first of this boke, where they would fight and also dyd wythoute the worde of promyse: euen when they were warned that they shuldes not. And in the.xvi. agayne they would: pleace god wyth theyr holye fayethlesse worckes (for wher Gods word is not there can be no faith) but the fyre of God consumed theyr holy worckes, euen dyd Nadab and Abihu. Leuit.x. And from these vnbeleuers turne thyne eyes vnto the Phariseis wherbe before the commynge of Christ in hys flesshe hadde layed the fundation of fre wyll after the same exemple. Wheron they built hoy worckes after theyr own imagination with out forth of the worde, so feruently that for the greate zeale of them they lewe the kynge of all holy worckes, and the Lord of fre wyll whiche only thorow hys grace maketh the wyll free & loseleth hyr from bondage of synne, and geueth hir love and loste vnto the lawes of god, and power to fulfyll them. And so thorowe theyr holye worckes done by the power of fre wyll, they excluded them selues out of the holye rest of forgeuenes of sinne be faith in the bloude of Christ.

And then take on our hypocrites wherbe in lyke maner folowynge the doctrine of Aristotle and other Heathen pagaines, bene agaynste all the scripture sette vp fre wyll agayne, vnto whole power they ascribe the happing of the commaundementes of God. For they haue set vp wylfull poverte of an other maner then ones is commaunded of God. And the chastite of matrymony vtterly beried, they haue set vp an other wilful chastite not required of God, wherbe they vowse, vow and professe to gine god, whether he will geue it theym or no, and compell all theyr disciples thereunto, sayinge that it is in the power of euery mannes fre wyll to obserue it, contrarye to Christe and hys Apostle Paule.

And the obedience of god and manne ecclesiasted they haue vowed an other wylfull obedience condemned of all the scripture wherbe they will yet geue God whether he will or will not.

And what is become of theyr wylfull poverte? hath it not robbed the whole worlde, & brought all vnder them? Can there be either kynge or Emperowre or of whatsoeuer degree it be, except he will holde of them and be sworne vnto them to be theyr seruaunte, to goo and come at theyr lustes, and to defende theyr quarelles be they falce or true? Theyr wylfull poverte hathe alreadye eaten vppe the whole worlde & yet stryl greadyar then euer it was, in so muche that ten worldes moo were not inough to satisfye the honger therof.

Moreouer besydes dayly corruptynge of other mennes wyues and open whordome, vnto what abhominacions to lytle to be spoken of, hathe theyr voluntarye chastite brought them?

And as for theyr wylful obedience, what is it, but the disobedience & the disavowe both of all the lawes of god & man in so muche that if any prince begynne to execute any lawe of man vpō the, they curse him vnto the botome of hel, and proclayme him no right kinge & that his lordes ought no longer to obey him, and interdite hys commune people as they were Heathen turkes or Sarasins. And if any man preache theym Goddes lawe, hym they make an heritike and burne hym to asshes. And in stede of Goddes lawe and mans, they haue sett vp one of theyr owne imagination wherbe they obserue wyth dispensations.

And yet in these worckes they haue so greate confydence that they not onlye truste to be saued thereby, and to be heyar in heauen then they that be saued thorow Christ: but also prouyde to all other forgyuenesse of theyr synnes thorowe the merytes of the same. Wherein they erre and teach other to erre also, excludyng the whole worlde fromse the rest of forgeuenesse of synnes thorowe fayeth in Christes bloude.

And now seynge that fayeth onely letteth a man into rest, & vnbeleffe excludeth him, what is the cause of this vnbeleffe? verelye no lyenge that the worlde seeth, but a pope holines and a righteousnes of of their own imagination as Paule sayeth Roma.x. They be ignorante of the righteousnes wherby God iustifieth and haue set vp a righteousnes of theyr owne making thorow which they be disobedient vnto the righteousnes of god. And Christe rebuketh not the Phariseis for groce synnes wherbe the worlde sawe, but for those holy dedes wherbe so blered the eyes of the worlde that they were taken as Goddes: euen for longe prayers, for fastynge, for tithynge so obstinately that they lefte not so muche as theyr herbes vnaccordes, for theyr clennesse in washynge before meate and for washynge of cuppes, dysshes, and all maner vessels, for buyldynge the prophetes sepulchres, and for hangynge the holye dayes, and for turnynge the Heathen vnto the fayeth, and for gaynge of stones.

For vnto suche holy dedes they ascribed righteousnes & therfore whē the righteousnes of god was preached vnto the they could not but persecute it, the deuil was so stronge in theym wherbe thorowe Christe well describeth Luke. xi. sayenge that after the deuell is caste out he cometh agayne and fyndeth his house swepte and made gaye, and then taketh seuen worse then hym selfe and dwelleth therin, and so is the ende of that manne worse then the begynnynge. That is, when they be a lytle cleansed from grose synne wherbe the worlde seeth and then made gaye in theyr owne syghte

wyth

with the ryghteousnes of traditions, then for with Leuen, that is to saye the whole power of the deuill, for Leuē in the Hebrues tongue signifieth a multitude without number: & the ceremonie of a thinge vile & spoache beforeth (I suppose) out of Leuiticus where so ofte mencion is made of Leuē. Where I would saye: I will punysh the that all the worlde shall take an example of the thee the Jewe wouldst saye, I will circumcyse the or baptise the Leuen tymes, that is to saye by Leuen to ment all the deuyse of hell & all the myght and power of the deuyll. For vnto what further blyndenes couldst all the deuyse in hell bryng them, then to make the beleue that they were iustified thorowe theyr owne good workes. For whē they once beleued that they were purged from theyr synnes & made ryghteous thorow theyr owne holy workes, what lowne was there lefte for the ryghteousnesse that is in Christes bloudesheddynge? And therefore when they be fallen into this blyndenesse they can not but hate & persecute the light. And the more cleare & euidentelye they beadeo be rebuked the furiouller & malitiouslier blynde are they vntil they breake out into open blasphemy and sinning against the holy goost, which is the malitiouse persecutinge of the cleare trouth so manifestly preued that they can not once bidde against it. As the Phariseis persecuted Christe because he rebuked their holye beades. And when he preached his doctrine & the scriptures & miracles, yet though they couldē not improue hym no: reason against hym they thought that the scripture muste haue some other meanynge because his interpretation vnderwrought their fundation and plucked vp by the rotes the sectes which they had planted, and they allyed also his myracles to the Deuill. And in lyke maner thoughe oure Hypocrites cānot denye but that he is the scripture, yet because there cānot be none other sectes gathered therof, but that ouerthroweth their buyldynges, therefore they oure thynke that it hathe some other meanynge then as the wordes sounde and that no man vnderstādeth it or did vnderstand it sence the tyme of the Apostles.

Or if they thinke that some that wrote vpon it sence the Apostles vnderstode it: yet thinke that we in lyke maner as we vnderstande not the texte it selfe, so we vnderstand not the meanynge of the wordes of that doctour.

For when thou layest the sufficiencye of holye workes, and denyest the sufficiencye of faith, howe canste thou vnderstande Sayncte Paule, Peter, Johan, and the Actes of the Apostles or anye scripture at all, seynge the sufficiencye of faith is aboode all that they entende to proue.

Finally, concerninge bowes wherof thou speakest Chapter. xxx. there may be many questions, wherevnto I answere shortelye that we ought to putte saluo to all oure allegacyons that is, we ought to submitte knowledge in all oure workes, and to do nothinge wherof we could not geue a reason out of Gods worde.

We be no we in the daye lyghte, and all the secretes of God & al hys counsayls are wrytē in scripture vnto vs, & he that was promised should come and bidde vs to come alreadye and hathe bidde hys bloude for vs, and hathe bidde vs lyue with all maner blessynges and hath obteyned all grace for vs, and in him we haue all. Wherfore God hateth the will receyue no more sacrifice of beastes on vs, as thou readest, Heb. x. If thou burne vnto God the bloude or fatte of beastes, to obteyne forgeuenes of synnes therby, or that God shoulde the better heare thy requeste, then thou dost wrong vnto the bloude of Christ, and Christ vnto the in vayne.

For in hym God hath promised mē forgeuenesse of synnes onelye, but also whatsoeuer we aske to hope vnto synne and temporall welthe, And what if thou burne frankencense vnto hym, what if thou burne a candle, what if thou burne thy chaldrye or vestymentes vnto hym for the same purpose, doest thou not lyke vnkinde vnto Christes bloude?

Moreouer, if thou offer golde, syluer or any other good for the same entente: is there anye differēce? And euen so, if thou go in pylgrymage, or fastest, or goest barefoote, or lyenest vpō the grounde with holy water or els whatsoeuere bedde it is, or obseruest whatsoeuer ceremonye it be, for lyke meaninge, then it is lyke abhominacion. We muste therfore beynge the lyght of the knowledge of Godden worde with all oure sacrifices, or elles we shall make no sweete sauoure vnto God therof. Then wryte ye me, shall I vowe nothynge at all? Godden commaundementes whiche thou hast vowed in thy baptysme. For what entente soeuere for the loue of Christe wherin hathe bought the with hys bloude, & made the same and heyre of God with hym, that thou shouldest walke in his wayes & commaundementes and purefye thy wayes according to the same doctrine that hathe purified thyne herte, for if the knowledge of Godden worde haue not purified thyne herte, so that thou consentest vnto the lawe of God that it is ryghteouse, and good, and holye, that thy membres moue the vnto the contrary, so hast thou no part with Christ.

For if thou repente not of the synne, so it is impossible that thou shouldest beleue that Christ hadde deliuered the from the daunger therof. If thou beleue not that Christe hath deliuered the, so is it impossible that thou shouldest loue Goddes commaundementes.

If thou loue not the commaundementes, so is Christes spirite not in the, wherin is the earnest of forgyuenesse of synne and of Saluacion.

For scripture teacheth, fruite repentaunce then layeth in Christe, that for hys sake synne is forgeuen to them that repente: then good workes, wherin are nothynge saue the commaundement of God onely. And the commaundementes are nothynge els saue the louynge of oure neyghbours as they: made and the ordynge of oure membres that they myghte be pure alle as the herte is pure thorowe loue of hym and loue of vertue, as Godden worde teacheth vs, whiche worckes muste procede out of faith: that is, I muste do the for the loue which I haue to God for that greate mercye which he hath shewed me in Christe, or elles I do them not in the lyght of God. And that I thinke not in the power of the ordynge of the synne that is in my flesshe, myne helpe is the promyse of the sufficience of the power of God, and the comforte of the rewarde to come, wherin rewarde I stirre vnto the goodnes, mercy, and trouth of the promyser that hathe chose me, called me, taught me, and geuen me the grace therof, and not vnto the merites of my workes or sufferynges. For all that I do and suffer is but the way to the rewarde & not the deliuerynge therof. So if the hyenge grace Godde promyse me to beleue me at home in myne owne countrye yet the waye thether is perylous the sea, wherein I myghte happely suffer no lesse trouble. And yet for all that, if I myghte hyre a ship where I come thether, I would thanke a fo would other saye, that my perelles were well rewarded which reward and benefite I would not ymputy to stirre vnto the merites of my perelles, sufferynges or the waye: but vnto the goodnes, mercyfulnesse, and constaunte trouth of the hyenge grace which gaue it vs, and to whom the praise, and thanckes the rest belongeth of hatye and ryghte. So muste I rewarde to a gyfte gyuen

The Prologe.

trelye of the goodnes of the geuer, and not of the deserynges of the receyuer. Thus it appeareth, that if I vowe whatsoeuer it be, for anye other purpose then to tame my membres and to be an ensample of vertue and edifyenge vnto myne neyghboure, my sacrifice is vnsauery and cleane wythout salte, and my Lampe wythoute oyle, and I one of the folysshe vyrgyns, and shal be shut out from the feaste of the bredegrome when I thynke my selfe most sure to enter in.

If I vowe voluntary pouerty, thys muste be my purpose, that I wyll be content wyth a competente liuyng whyche commeth vnto me eyther by succession of myne elders or whyche I gette truely wyth my labour in ministrynge and doynge seruice vnto the commune wealthe in one office or in an other, or in one occupation or other, because that ryches and honoure shall not corrupte my mynde and drawe myne herte from God, and to geue an ensample of vertue and edifyenge vnto other and that my neyghboure maye haue a liuynge by me as wel as I. If I make a cloke of dissimulation of my vowes, layenge a nette of layned beggerye to catche superfluous aboundaunce of ryches and hye degrees and authorytye, and thereby the estimation of false holynesse to fede & maintayne my slouthfull ydelnesse wyth the sweate labours, landes, and rentes of other men, after the ensample of our spirituality) robbing them of their sarthes and God of hys honoure turnynge vnto myne hypocrisye that confidence whyche shoulde be geuen vnto the promises of God only, am I not a wely foxe, & a rauenynge wolfe in a lambes skynne & a painted sepulcre, fayre without & fylthye within? In like maner though I seke no worldelye promocion therby, yet if I do it to be satisfied therwyth and to get an hyer place in heauen, thynkynge that I do of myne owne naturall strengthe & of the natural power of my fre wyll & that euery man hath myght euen so to doo and that they do it not to their fault & negligence and so with the proude phariseye in comparison of my selfe, despise the synfull publicane: what other thynge do I, then cate the bloud & fleshe of my sacrifice deuourynge that my selfe which should be offered vnto god alone and his Christ. And shortly whatsoeuer a man doeth of hys naturall gyftes, or of hys naturall wytte, wysedome, vnderstandynge, reason, wyll, & good entent be fore he be otherwise & clearly taught of Gods spirite, & haue receyued other wyse vnderstandynge, reason, & wyll, is fleshe, worldelye, and wrought in abhominable blyndenes, & wherin a man can but seke him selfe, his own profyte glorye, & honoure, euen in verye spirituall matters. So if I were alone in a wylderneese where no man were to seke profyte or prayse of yet if I wolde seke heauen of God there, I coulde of myne owne naturall gyftes seeke it more ouer wayes then for the merites and deseruynges of my good workes and to enter therein by an other way then by the doore Christ, which were very theft, for Christ is Lord ouer al and whatsoeuer anye maner wyll haue of God, he muste haue it geuen him freely for Christes sake.

Nowe to haue heauen for myne owne deseruynge, is myne owne prayse, and not Christes. For I can not haue it by fauoure & grace in Christe and by myne owne merytes also: For the geuynge and deseruynge cannot fall together.

If thou wylt offer of thy goodes vnto God thou muste put salte vnto thye sacrifice: that is thou muste mingle knowledge in thye dede as Peter teacheth. 1. Pet. 4. Thou muste put oyle of Gods worde in thy lampe, & be of acceptynge to knowledge, if thou wylte for the clensynge of thy synnes to ryse in wyth hym into hys reste. Thou wylte hange it about the Image to moue men to deuotion. Deuotion is a feruente loue vnto Gods commaundementes and a desyre to be wyth God and wyth hys euerlastynge promises. Howe shall the syghte of suche tyches as are shewed at sayncte Thomas shryne or at Walsingam moue a man to loue the commaundementes of God better and to desyre to be loosed fro me flesshe and to be wyth God, or shall it not rather make hys poore herte syghe because he hath no suche at home and to wythe part of it in an other place?

The preest that haue it in Gods stead. Shall the preest haue it? If the preest be bought wyth Christes bloude, then he is Christes seruaunt & not his owne, & ought therefore to fede Christes flocke wyth Christes doctrine, & to ministre Christes sacramentes vnto the purely for very loue, and not for filthy lucres sake, as to be Lord ouer the as Peter teacheth. 1. Pet. v. and Paul. act. xx. Besides this Christ is ours & is a gifte geuen vs, & we be heyres of Christ & of al that is Christes. Wherfore the preestes doctrine is ours, & we heyres of it, it is the lode of oure soules. Therfore if he ministre it not truely and freely vnto vs wythoute lettynge, he is a theefe and a soule murtherer, and cut lo to be if he take vpon hym to fede vs & haue not wherwyth. And for a lyke conclusion because we also wyth all that we haue be Christes, therfore is the Preest heyre wyth vs also, of all that we haue receyued of God, wherfore in so much as the preest wayteth on the worde of God, and is oure seruaunt therein, therfore of right we are his betters and owe to him a sufficiente liuyng of our goodes, and euen thereto a wyfe of oure daughter owe we vnto hym if he requyre hyr. And nowe when we haue appointed him a sufficiente liuinge, whether in tithes rentes, or yerelye wages, he ought to be content & to require no more nor yet to receyue any more, but to be an exemple of sobernesse and of beseynge wordelye thynges vnto the ensample of his parishioners.

Wylt thou vowe to offer vnto the poore people? that is pleasaunt in the syght of God, for they be left here to do our almes vpon in Christes stead, & they be the ryghte heyres of all oure aboundaunce & ouerplus. Moreouer we muste haue a scole to teach Gods worde in (though it needed not to be so costly) & therfore it is lawful to vowe vnto the buyldynge of mayntaynaunce therof, & vnto helpynge of al good workes. And we ought to vowe to pay tythes, tolle, rente, & al maner of duties and whatsoeuer we owe for that is Gods commaundement.

If thou wylt vowe pilgrymage, thou muste put salte therto in like maner if it shal be accepted, if thou vowe to go and vysit the poore or to heare Gods worde or whatsoeuer edifieth the soule vnto loue & good worke after knowlege or whatsoeuer God commaudeth, it is wel done and a sacrifice that sauoureth well, yt wyll happen ye fare, that ye wyll goo to thys or that place because God hath chosen one place more then an other and wyll heare youre petition more in one place then in an other. So for youre prayer it must be accordynge to Gods worde.

Presume not before God to take vengeaunce on hym who Gods worde teacheth you to pray and to pardon for. And as for that other gloze that god wyll heare you more in one place then in an other, I suppose it, shal inuincibum, fayre balsamy, for if it were wysdome howe coulde we resist the death of Steue. Yet vii. wyues dyed for the Bridde that God dwelleth not in typles made wyth hode. We that beleue in god are the typle of god saith Paule, if a man loue God & kepe hys worde he is the temple of god & hath God presently dwellynge in him, as wytnesseth Christe. Iohn. xiiii. sayinge: If a man

loue

love me he wyl kepe my woꝛde, & then my father wyl love hym and we wyl come vnto hym and dwell wyth hym. And in the. xv. he sayth: if ye abyde in me and my woꝛdes abyde in you, then aꝑe what ye wyll & ye shal have it.

If thou believe in Christ & hadst the promises wherin God hath made the in thyne hert, then go on pylgrymage vnto thyne owne herte and there pray, and God wyl heare the for hys mercye and truethes sake, and for hys sonne Christes sake, and not for a few stones sake What eareth God for the temple? The very bralles in that they have hys in theym be muche better then an heape of stones couched together.

To speake of chastite, it is a gyfte not geuen vnto al persones testifyeth both Christe and also hys Apostle Paule, wherfoꝛe all persons may not vowe it. Moꝛeouer there be causes wherfoꝛe manye persones may better lyve chaste at one tyme then at an other. Manye maye lyve chaste a twentye and thyrty foꝛ certayne colde diseases folowynge them, whereto at. xl. when they health to come can not be. Many be occupied wyth wylde phantasies in theyr youth, that that care not foꝛ marage, wil the same when they be waxen old that be greatly dyseruous, it is a daungerous thing to make vowe where none is, and to foꝛfeasse the benefits of God and to bind the self vnder payne of damnation of the soule that thou wouldest not vse the remedye that God hath created it vnto requyred.

Am other thynge is thys, beware that thou get the not a fayre fayned chastite made wyth the hypocrite persuasions of layme hypocrites as of Guido in hys fyftye boke of the remedye a gaynste love, shall when thoꝛowe lustye imaginations thou hast vtterly holpeth, holpe, and abhoꝛred all womans kynde, shalt come into lustie talk thoꝛowe the fauoꝛe wyttes of God, that thou canste neyther lyve chaste nor fynde in thy herte to marye, and so be compelled to fall into the abhominations of the pope against nature and kynde.

Moꝛeouer God is a wyse father & knoweth al the infirmities of hys children, & is mercyfull, and therefoꝛe hath created a remedy wyth euery frame and gaue therto hys fauoure and blessynge. Let vs not be wyser then God wyth our imaginations, nor tempt him, foꝛ as gyftes chastite is not euery mans gyfte: but he that hath it to hym hath not power to obteyne it of hys owne nature, neyther hath God promysed to gyue it hym fyrst & to cure hys infirmyte eue wyth oute hys natural remedye, no moꝛe then he hath promysed to take hys hunger the out meate, or thyrst wythout drynke.

Wherfoꝛe other lye al thynges bide fre and as God hath created them, and nother vowe that wherto God requyred not, nor foꝛfeasse that wherto God promysed the wyth hys fauoure and blessynge after the if thou wylte kepe thyne vowe. Vowe vnto God & make a chaste: that thou wylte continue chaste so long as God geueth the that gyfte, & as longe as neyther thyne owne necessite, nother charite stoꝛeth the not: gaynste our, nor the authoꝛyte of the maker wedde power them art bounde vnto the obeye.

The puryshe of the vowe ought to be taken also in the wyldome of God. Thou maist not vowe to be subiecte thereby vnto the satisfaction foꝛ thy synnes or to woꝛke heauen wyth hyer place: foꝛ then breke thou wronge vnto the bloude of Christ yche vowe were playne Idolatry & abhominable in the syghte of God. Thy vowe must be onely vnto the furtheraunce of the cõmaundementes of God, which are as I have sayed nothing but the ꝛuninge of the mysery and the seruice of the neyghboure: that is if thou ryseste the backe to wooke foꝛ: the burthen of wickednes & that thou canst not exercise thy wyfe, children, seruauntes, and make prouision foꝛ the goddy & wythoute ouermuche lustynge and wauntynge thy selfe, and dyminysshe thy selfe in worldly busynesse wythoute ꝛuine of that thou canst doone thy neyghboure in some other better beynge chaste then maryed. And then thy vowe is good & lawfull. And euen so must thou vowe obedience of meates and drynkes in foꝛce foꝛthe as it is profitable vnto thy neyghboure: & vnto the taminge of thy flesh: But thou canst vowe neither of them vnto the hynge of thy body. Sa Paule commaundeth Timothe to drynke wyne & no moꝛe water. Beeause of hys infirmyte. Thou wilt say that Timothe had not happely soꝛe stomoꝛe wyne. I thynke the same and that the Apostle knewe not medicine (though many of them speak thereof) neither yet knewe meate ne drynke, wherby they abhoꝛred from the, & that it were good foꝛ vs to folowe their exaumple. Moꝛeouer though I vowe and sweare and thynke on none exception, yet is the hyenesse of Gods commaundementes except all chaunces that hange of God. So if I chaunce to be in a certayne place, at a certayne houre to make a loue here without exception, yet if the hynge in the meane tyme commaunde me another were, I muste go by Gods commaundemente, and yet breake not myne oth. And in like case if my father and mother be syeke and require my presence, as of my wyfe, children or housholde be beleed that my abidinge be required, as if my neyghboure house be a fyre at the same houre and a thousande lyke chaunces reason wherby all I breake myne oths and am not forsworne and so forth. Wherfoꝛe God wyth humylyte & wyth a good hert and a stedy

Finis.

¶ The fourth bode of Moses called Numeri.

The fyrste Chapter.

¶ All that are apt for warre are numbred. The tribe of Leui is appointed to minister to the tabernacle.

AND the Lord spake to Moses in the wyldernes of Sinai in the Tabernacle of witnes, the fyrste daye of the seconde moneth and in the seconde yere after they were come oute of the Lande of Egypte saynge: * take ye the summe of all the multitude of the children of Israell in their kynredes and housholdes of their fathers and number them by name, all that are males, polle by polle, from. xx. yere and aboue euen all that are able to go forth into warre in Israel, thou and Aaron shall number the in their armies, and with you shall be of euery tribe a heade man in the house of his father.

* Exod. xxx. b. Num. xxvi. a

And these are the names of the men that shall stand with you: of Ruben, Elizur the sonne of Sedeur: of Simeon, Selumiel the sonne of Surysadai: of the tribe of Juda Nahesson the sonne of Amminadab: of Issachar, Nathanael the sonne of Zuar: of Zabulō, Eliab the sonne of Helon. Amonge the children of Joseph: of Ephraim, Elisama the sonne of Ammiud: of Manasse, Gamaliel the sonne of Pedazur: of Ben Jamin, Abidan the sonne of Gedeoni: of Dan, Ahiezer the sōne of Ammi Sadai: of Aser, Pagiel the sonne of Ocran of Gad, Eliasaph the sonne of Deguel: of Nephthaly, Ahira the sonne of Enan.

Ex: Phegiel.

These were the counceilers of the cōgregatiō & Lordes in the tribes of their fathers and captaynes ouer thousandes in Israel. & And Moses and Aaro toke these men aboue named and gathered al the congregation together the fyrste day of the seconde moneth, and reckened the after their birth & kynredes & houses of their fathers by name from. xx. yere & aboue head by heade, as the Lord cōmaunded Moses, euen so he numbred them in the wylderues of Sinai.

Of Ruben

And the children of Ruben Israels eldest sonne in their generations, kynredes and houses of their fathers, whe they were numbred euery mā by name, all that were males from. xx. yere and aboue, as many as were able to goo forth in warre were numbred in the tribe of Ruben. xlvi. thousand and fyue hundred.

Of Simeon.

Among the children of Simeon: their generation in their kynredes and houses of their fathers (when euery mans name was told) of al the males from. xx. yeres & aboue, whatsoeuer was mete for the warre: were numbred in the tribe of Simeon. lix. thousād and. iij. hundred.

Of Gad.

Among the children of Gad: their generation their kynredes and housholdes of their fathers, when they were tolde by name from twentye yere and aboue, all that were mete for the warre were numbred in the tribe of Gad. xlv. thousand, fyue hundred and fyftye.

Of Juda.

Among the children of Juda: their generation in their kynredes and houses of their fathers (by the number of names) from. xx. yere and aboue, all that were able to warre, were tolde in the tribe of Juda. lxxiij. thousand and fyue hundred.

Of Issachar

Among the children of Issachar: their generation in their kynredes and houses of their fathers (when their names were cōsted) from twentye yere and aboue, whatsoeuer was apte for warre, were numbred in the tribe of Issachar. liij. thousande and. iij. hundred.

Of Zabulon

Among the children of Zabulō: their generatyon, in their kynredes and houses of their fathers (after the number of names) xx. yere and aboue, whosoeuer was mete for the warre: were counted in the tribe of Zabulon. lvij. thousand and. iij. hundred.

Of Joseph

Among the children of Joseph: fyrste among the children of Ephraim: their generatyon, in their kinredes and houses of their fathers (when the names of all that were apte to warre were tolde) from. xx. yeares and aboue: were in numbre in the tribe of Ephraim. xl. thousand, & fyue hundred.

Of Manasses.

Among the children of Manasse: their generation, in their kynredes and houses of their fathers (when the names of all that were apte to warre were tolde) from. xx. and aboue were numbred in the tribe of Manasse. xxxij. thousande, and two hundred.

Of Ben Jamin.

Among the children of Ben Jamin: their generation, in their kynredes and houses of their fathers (by the tale of names) from twentye yeare and aboue of all that were mete for warre, were numbred in the tribe of Ben Jamin. xxxv. thousand, and foure hundred.

Of Dan.

Among the children of Dan: their generation in their kynredes and houses of their fathers (in the summe of names) of all that was apte to warre from twentye yeare and aboue, were nūbred in the tribe of Dan lxij. thousand and. vij. hundred.

Of Aser.

Among the children of Aser: their generatyon, in their kynredes and houses of their fathers (when they were summed by name) frō. xx. yeres and aboue, all that were apte to

to warre were numbred in the tribe of Aser xli.thousande and.b.hundred.

Of Nephthalp. Amonge the chyldren of Nephthali their generation in their kynredes and houses of their fathers (when ther names were tolde) from.xx.yeres and above, what soeuer was mete to warre: were numbred in the tryb of Nephthali three and fyfty thousande and iiii.hundred.

C These are the numbres whych Moses & Aaron numbred with the.xii. princes of Israel: of euery house of their fathers a man.

And all the numbres of the chyldren of Israel in the houses of their fathers, frō twenty yeare and above, what soeuer was mete for the warre in Israell, drewe vnto the summe of syxe hundred and three thousand, fyue hundred and fyfty. But the Leuites in the tribe of their fathers were not numbred amonge them.

And the Lord spake vnto Moses saying: onelye se that thou numbre not the tryb of Leuy, neither take the summe of them amōg the chyldren of Israell. But thou shalte appoynt the Leuites vnto the habitatiō of witnesse, and to all the apparell therof and vnto all that longeth therto. For they shal bear the tabernacle and al the ordinaunce therof, and they shall minister it, and shall pytche their tentes rounde about it. And when the tabernacle goth forth the Leuites shall take it downe: and whē the tabernacle is pitched they shal set it vp: for if any straunger come nere, he shal dye. And the chyldren of Israel shall pytche their tentes, euerye man in his owne companye and euery man by his owne standart throughout all their hostes. But the Leuites shall pytche rounde about the habitation of witnes, that there fall no wrathe vpon the congregation of the children of Israel, and the Leuites shal wayte vpō the habitation of witnesse. And the children of Israel dyd accordyng to al that the Lord commaunded Moses.

The.ii.Chapter.

¶ The order of the pytchynge of the Tentes rounde about the tabernacle of wytnes. The heade and chefe Lordes of the kynredes of Israel are named.

A And the Lord spake vnto Moses and Aaron sayinge: The chyldren of Israell shall pitch euerye man by his owne standarte with the armes of their fathers houses, aware from the parfence of the tabernacle of witnes.

On the easte side the cōpany of Juda Issachar and Zabulon. On the East syde toward the ryssynge of the Sunne shall they of the standarte of the hoost of Juda pytch with their armes: And Nahesson the sonne of Aminadab shalbe capitayne ouer the sonnes of Juda. And his hoost and the numbre of them. lxxiiii. thousande and.vi. hundred. And next vnto hym shall the tryb of Issachar pytche and Nathanaell the sonne of Zuar captayne ouer the chyldren of Issachar, his hoost and the numbre of them liii.thousand.iiii.hundred.

And then the tryb of Zabulon: & Eliab the sonne of Helon, captayne ouer the chyldren of Zabulon, and his hoost in the numbre of them.lvii.thousand.q. iiii hundred. So B that all they that pertayne vnto the hoste of Juda are an hundred thousand.lxxxvi.thousand and.iiii.hundred, in their companyes: and these shall go into the forefronte, when they journey.

On the south syde the companye of Ruben Symeon and Gad. And on the southsyde, the standarte of the hoost of Ruben shall lye with their companyes & the captayne ouer the sonnes of Ruben Elizur the sonne of Sedeur, and his hoost and the numbre of them. xlvi. thousand q.b.hundred. And fast by hym shal the tryb of Symeon pytche, and the captayne ouer the sonnes of Symeon. Salumiel the sonne of Zurp Sadai, and his hoost and the numbre of them.lix.thousand and.iii.hundred. And the tryb of Gad also: And the captayne ouer the sonnes of Gad, Eliasaph the sonne of Dreuell his hoste and the numbre of the xlv.thousande fyue hundred and fifty. So that all the numbre that pertayne vnto the hoste of Ruben, are an hundred thousande li.thousande. iii. hundred and fyfty by their companyes, and they shall be the seconde in the iourney. C

The Leuites with ỹ tabernacle in the myddest. And the tabernacle of wytnesse with the hoost of the Leuites, shall goo in the myddes of the hostes: as they lye in their tentes, euē so shall they procede in the iourney, euerye man in his quarter about the standartes.

On the weste syde the companye of Ephraim Manasse & Benjamin. On the weste syde the standarte and the hoost of Ephraim shal lye with their companyes. And the captayne ouer the sonnes of Ephraim Elisama the Sonne of Ammiud: & his hoste and the numbre of them.xl.thousand and.b.hundred.

And fast by hym, the tryb of Manasse, and the captayne ouer the Sonnes of Manasse, Gamaliel the sonne of Pedazur and his hoste, and the numbre of them. xxxii. thousand and two hundred. And the tribe of Ben Jamin also: and the captayne ouer the sonnes of Ben Jamin, Abidan the Sonne of Gedeoni, and his hoste and the numbre of them.xxxv.thousande & iii.hundred. All the numbre that pertayned to the hoste of Ephraim, were an hundred thousand. viii. thousand and an hundred in their hostes: & they shalbe the third in the iourney.

On the north syde the company of Dan Aser & Nephthali. And the standart & the hoste of Dan shall lye on the north syde with their companies: and the captayne ouer the chyldren of Dan, Ahiezer the sonne of Ammi Sadai: and his hoost & the number of them. lvii. thousande and vii. hundred. And fast by hym shall the tribe of Aser pytch, & the captaine ouer the sonnes of Aser, Pagiel the sonne of Ocran: and his hoste, and the numbre of them. xli.thousand & b.hundred. And the tribe of Nephthaly also &

the captayne ouer the chyldren of Nephtali: Ahira the sonne of Enan: and hys hoste and the nombre of them, liii. thousande and.iiij. hundred. So that the hole nombre of all that pertayned vnto the hoste of Dan, was an hundred thousande. lvii. thousande & vi. hundred. And they shal be the last in that iourney with their standertes.

These are the summes of the chyldren of Israel in the house of their fathers: euen all the nombres of the hoste with their companyes. vi. hundred thousande. iij. thousand. v. hundred and fifty. And yet the Leuites were not nombred among the chyldren of Israell, as the Lord commaunded Moses. And the chyldren of Israel dyd according to all that the Lord commaunded Moses, and so they pitched with their standertes, & so they iourneyd euery man in hys kynred, and in the howshold of hys father.

¶ The.iii. Chapter.

¶ The Leuites are not nombred to goo to battell, but to mynistre to the holy place & sanctuary. They must also pitch their tentes next to the habitacyon.

THese are the generatiõs of Aaron & Moses, when the Lorde spake to Moses in mount Sinai and these are the names of the sonnes of Aarõ: Nadab the eldest sõne, and Abihu, Eleazar and Ithamar. These are the names of the sonnes of Aaron which were priestes anoynted & their handes fylled to minister, but Nadab and Abihu dyed before the Lorde, as they broughte straunge fyre before the Lord in the wylderneß of Sinai, & had no chyldre. And Eleazar & Ithamar mynistred on the syght of Aaron their father.

*Leui.x.a Num.xxvi.g

And the Lord spake vnto Moses saying: D bringe the tribe of Leui, and set the before Aaron the priest, & let the serue hym, & wayte vpon him & vpõ al the multitude, before the tabernacle of witnes, to do the seruyce of the habitation. And they shall wayte vpon all the apparell of the tabernacle of wytnesse, & vpon the chyldren of Israel, to do the seruice of the habitatiõ. And thou shalt gyue the Leuites vnto Aaron & hys sonnes, for they are geuen vnto him of the children of Israel. And thou shalt appoynt Aaron and his sonnes to wayte on their priestes office: & the straunger E that cometh nye, shal dye for it.

*Exo.xiii.a Num.viij.f

And the Lord spake vnto Moses saying: behold* I haue take the Leuites frõ among the children of Israel, for al the firstborne & openeth the matrice, amõg the children of Israel, so the Leuites shall be myne: bycause al the firstborne are myne: for the same day that I smote al the firstborne, in the land of Egypt, I halowed vnto me al the firstborne in Israel, both man and beaste, & myne they shalbe, for I am the Lord.

Leuite sometyme signifieth one that is a minister, or seruaunt, as here and Exo. xxi. g.

And the Lorde spake vnto Moses in the wyldernesse of Sinai saying: Number the chyldren of Leui in the houses of their fathers & kinredes, al that are males frõ a moneth old & aboue. And Moses numbred thẽ at the worde of the Lorde, as he was commaunded. And these are the names of the chyldre of Leui: Gerson, Cahath and Merari. And these are the names of the childre of Gerson in their kynredes: Libni & Semei. And the sonnes of Cahath in their kinredes were Amram, Jezehar, Hebron, & Oziel. And the sonnes of Merari in their kynredes were Maheli and Musi. These are the kynredes of Leui in the houses of their fathers.

D The Gersonites pytch on the west

And of Gerson came the kinred of the Libnites and the Semeites, which are the kynredes of the Gersonites. And the summe of them (when all the males were tolde) from a moneth olde and aboue, were. vii. thousand and fyue hundred. And the kynredes of the Gersonites pitched behynd the habitation westwarde. And the captaine of the most auncient house amõge the Gersonites, was Eliasaph the sõne of Lael. And the office of the children of Gerson in the tabernacle of wytnesse was to kepe the habitation & the tent with the couerynge therof and the hangynge of the dore of the tabernacle of wytnesse, and the hangynges of the court, and the curtayne of the dore of the courte, which court went round about the dwelling, and the aulter, & the cordes & pertained vnto al the seruyce therof.

The Cahathites ar allyned to the southside.

And of Cahath came the kynred of the Amramites and the kinred of the Jezeharites & of the Hebronites and of the Oziites: And these are the kinredes of the Cahathites. And the nombre of of all the males frõ a moneth olde and aboue, was. viii. thousand and sixe hũdred which waited on the holy place. And the kinred of the children of Cahath, pitched on the southside of the dwelling. And the captayne in the moste auncient house of the kynredes of the Cahathites, was Elisaphan the sonne of Oziel, & their office was to kepe the arche, the table, the candilliche, & the altare & the holye vessels to minister vnto & the vaple with all that serued thereto. And Eleazar the sonne of Aaron the priest, was captaine ouer all the captaynes of the Leuites, & had the ouer syght of them that waited vpõ the holy thynges.

E The Merarites allyned on the northside.

And of Merari came the kynredes of the Maheliptes, and of the Musites: and these are the kynredes of the Merarites. And the nombre of them (when all the males from a moneth olde and aboue was told) were vi. to. vi. thousande, and two hundred. And the captaine of the most auncient house among the kynredes of the Merarites, was Zuriel the sonne Abihael which pytched on the northside of the dwellynge. And the office of the sonnes of merari was to kepe the bordes of the dwellyng & the barres, pillers vnto the sockets therof, and all the instrumentes therof & al that serued therto: and the pillres

of

of the court rounde aboute & their sockettes with their pynnes & cordes. But on the forefront of the habitacion & before the tabernacle of wytnesse eastward, shal Moses & Aaron & hys sonnes pytch, & wayte on the sanctuary in the stede of the chyldren of Israel. And the straunger that cometh nye, shal dye for it. And ¶ whole summe of ¶ Leuites whiche Moses & Aaron numbred, at the cõmandement of the Lord throwout their kynredes, euen of all the males of a moneth old & aboue, was.xxij.thousande.

Moses and Aaron & their sonnes on the eastside.

And the Lorde sayd vnto Moses: Nombre all the fyrstborne that are males among the chyldren of Israel, from a moneth olde & aboue and take the nombre of their names. And thou shalt appointe the Leuites to me the Lorde, for all the fyrstborne amonge the chyldren of Israel, and the cattel of the Leuites for the fyrstborne of the chyldren of Israel. And Moses numbred as the Lord commaunded hym, al the fyrstborne of the chyldren of Israel. And all the fyrstborne males, in the summe of names, from a moneth olde and aboue, were numbred.xxij.thousande.ij. hundred and.lxxiij.

And the Lord spake vnto Moses saying: take the Leuites for all the fyrstborne of the chyldren of Israell, and the cattel of the Leuites for their cattel: and the Leuites shalbe myne, which am the Lord. And for the redemynge of the two hundred and.lxxiij. whych are moo then the Leuites in the fyrstborne of the children of Israel, take.v. sycles of euery pece, after *the sycle of the holy place. xx. gerras the sycle. And geue the money wherwith the odde nombre of them is redemed, vnto Aaron and hys sonnes. And Moses toke the redemptiõ money of the ouerplus that were moo then the Leuites, among the fyrstborne of the chyldren of Israell: and it came to a thousande.iij.hundred and.lxv. sycles, of the holy sycle. And he gaue that redempcion money vnto Aaron & hys sonnes at the word of the Lorde, euen as the Lorde commaunded Moses.

* Exo. xxx.b. Leuit. xxvij.d Nume. xviij.d

¶ The.iiij.Chapter.

¶ The offices of the Leuites, euery one after the stocke that he came of.

AND the Lorde spake vnto Moses and Aaron, and bad them take the summe of the chyldre of Cahath from among & sonnes of Leui, in their kynredes and houses of their fathers, from.xxx. yere & aboue vntyl fifty, al that were able to warre for to do the worke in the tabernacle of wytnesse. Thys shalbe the office of the chyldren of Cahath in the tabernacle of wytnesse whiche is moost holy. And when the hoste remoueth, Aaron and his sonnes shal come & take doune the bayle, and couer the arcke of wytnesse there with, & shall put theron a couerynge of taxus skynnes, & shal spreide a cloth that is altogether of iacynct aboue all, and put the staues therof in. And vpon the shewe table, they shal spreide aboue a cloth of iacinct, and put theron & dysshes, spoones, flat peces and potes to poure with, & the dayly bread shalbe theron: & they shal spreade vpõ them a couerynge of purple, and couer the same with a couerynge of taxus skynnes, & put the staues therof in.

And they shal take a cloth of iacinct & couer the candelstyck of lyght & her lampes & her snuffers, and fyre pannes, and all her oyle vessels which they occupye aboute it, & shal put vpon her & vpon all her instrumentes, a couerynge of taxus skynnes, and put it vpon staues. And vpon the golden altre they shall spreide a cloth of Jacynct, and put on her staues. And they shall take all the thynges wherwith they occupye to mynystre in the holy place, & put a cloth of Jacynct vpõ them and couer them with a couerynge of taxus skynnes and put them on staues. And they shall take awaye the asshes out of the altre, and spreide a scarlet clothe theron: and put aboute it, the fyre pannes, the fleth hokes, the shouels, the basons & all that belongeth vnto the altre, and they shal spreide vpon it a couerynge of taxus skynnes, & put on the staues of it. And when Aaron and his sonnes haue made an ende of couerynge & sanctuary & al the thynges of the sanctuarye, against & the hoste remoue, then the sonnes of Cahath shall come in for to beare, & so let them not touche & sanctuary least they dye. And this is & charge of the sonnes of Cahath in & tabernacle of wytnesse. And Eleazar the sonne of Aaron the preast, shall haue the charge to purpose oyle for the lyghtes & swete merna, & the dayly meatoffrynge & the anoyntynge oyle, and the ouersyghte of all the dwellyng and of all that therin is, both ouer the sanctuary and of al that pertayneth therto.

And the Lord spake vnto Moses & Aarõ saying: destroy not the tribe of the kynredes of the Cahathites, from among the Leuites. But thus do vnto them that they may lyue and not dye, when they go vnto the moost holy place, Aaron and hys sonnes shal go in and put them euery man vnto his seruice and vnto hys burthen. But let them not go in to se when they couer the sanctuarye, leste they dye.

And the Lord spake vnto Moses saying: Take the summe of the chyldren of Gerson in the houses of their fathers and in their kynredes: from.xxx. yere and aboue, vntyll l. all that are able to goo forth in warre, for to do seruice in the tabernacle of wytnesse. And this is the seruice of the kynred of the Gersonites, to serue and to beare. They shal beare the curtaynes of the dwellyng & the rouffe of the tabernacle of wytnesse and hys couerynge and the couerynge of taxus skynnes that is aboue vpon it, and & hangynge of the dore of the tabernacle of

wytnesse: and the hangyng of the court and the hangynge of the gate of the court that is round about the dwellyng and the altare, & the cordes of them, and al the instrumentes that serue vnto them and al that is made for them. And at the mouth of Aarō and hys sonnes, shall all the seruice of the chyldren of the Gersonites be done, in al their charges, and in all their seruice, & ye shall appoynte them vnto all their charges, that they shal wayte vpon. And thys is the seruice of the kynred of the chyldren of the Gersonites in the tabernacle of wytnesse, and their wayte shalbe in the hand of Ithamar the sonne of Aaron the preast.

And thou shalt nombre the sonnes of Merari in their kynredes and in the houses of their fathers, from. xxx. yeres and aboue vnto.l. All that is able to go forth in warre, to do the seruice of the tabernacle of wytnesse. And thys is the charge that they must wayte vppon in all that they must serue in the tabernacle of wytnesse. The bordes of the dwellynge, and the barres, pyllers, and sokettes therof, and the pyllers of the court round about, and their sokettes, pynnes and cordes, wyth al that pertayneth and serueth vnto them. And by name ye shal teaken the thynges that they must wayte vpō to beare. This is the seruice of the kynredes of the sonnes of Merari in al their seruice in the tabernacle of witnesse by ỹ hād of Ithamar the sonne of Aaron the preast.

And Moses and Aaron and the Princes of the multitude nombred the sonnes of the Cahathites in their kynredes and houses of their fathers, from. xxx. yere and aboue vnto fyftie, al that were able to go forth in the hoste and to do seruice in the tabernacle of witnesse. And the nombre of thē in their kynredes were two thousande, seuen hundred and.l. These are the nombres of the kynredes of the Cahathites, of al that dyd seruice in the tabernacle of wytnesse, which Moses and Aaron dyd nombre at the commaundement of the Lord by the hand of Moses.

And the sonnes of Gerson were nombred in their kynredes and in the houses of their fathers, from. xxx. yere vp vnto fyftye, all that were able to go forth in the hoste for to do seruice in the tabernacle of wytnesse. And the nombre of them in their kynredes, and in the houses of their fathers, was two thousand syxe hundred and. xxx. This is the nombre of the kynredes of the sonnes of Gerson, of all that dyd seruice in the tabernacle of wytnesse, whyche Moses and Aarō dyd nombre at the commaundement of the Lorde.

And the kynredes of the sonnes of Merari were nombred in their kynredes and in ỹ houses of their fathers, frō. xxx. yere vp vnto fyftye: all that were able to go forth wyth the hoste, to do seruice in ỹ taberbacle of wytnesse. And the nombre of them was in their kynredes, thre thousande and two hundred. This is the nombre of the kynredes of the sonnes of Merari, whyche Moses and Aaron nombred at the byddynge of the Lorde, by the hande of Moses.

The whole summe which Moses, Aaron and the Lordes of Israell nombred amonge the Leuites in their kynredes & housholdes of their fathers, from. xxx. yere vp vnto.l. euery man to do hys office and seruice and to beare his burthē in the tabernacle of wytnesse: was. viii. thousande, syxe hundred and lxxx. whych they nombred at the commaundement of the Lorde by the hande of Moses euery man vnto hys seruice and burthen: as the Lord commaunded Moses.

¶ The.v. Chapter.

¶ Who they be that ought to be cast out of ỹ hoste. The knowlegynge of synne. The cleansyng of synne done of ignorāce. The law of the tryall trueth, & of iealousye.

AND the Lord spake vnto Moses sayinge: commaunde the chyldē of Israel, that they put out of the hoste, al the leapers & all that haue yssues and al that are defyled vpon the dead, whether they be males or females ye shall put them oute of the hoste, that they defyle not the tentes among whych ye dwell. And the chyldren of Israel dyd so, and put them oute of the hoste euen as the Lorde commaunded Moses, so dyd the chyldren of Israell.

And the Lord spake vnto Moses sayinge: speake vnto the chyldren of Israell: whether it be man or woman, when they haue synned any maner of sinne which a mā doeth where wyth a man a trespaseth agaynst the Lord, so that the soule hath done amysse: then they shall knowledge their synnes whyche they haue done, and restore agayn the hurte that they haue done in ỹ whole, and put the fyft parte of it moare thereto, and geue it vnto hym whom he hath trespased agaynst. But and yf he that maketh the amendes haue no mā to do it to, then the amendes that is made shalbe the Lordes and the Preastes, beside the ram of the attonement offeryng, wherwith he maketh an attonement for him self. And al heaue offerynges of all the halowed thynges which the chyldren of Israel bryng vnto the preaste, shalbe the preastes, & euery mans halowed thynges shalbe hys awne, but what soeuer any man geueth the preast, it shalbe the preastes.

And the Lorde spake vnto Moses sayinge: Speake vnto the chyldren of Israell, and saye vnto them. If any mans wyfe go aside and trespase agaynste hym, so that another man lye with her fleshely and the thynge be hyd from the eyes of her husbande and is not come to light that she is defyled (for there is no wytnesse agaynst her) in as moche as she was not taken wyth the maner, and the spirite of.b. iealousy commeth vpon him and he

is

is ielouse ouer hys wyfe and she defyled, or happely the spirite of ielousye cometh vpon him, and he is ielouse ouer hys wyfe and she yet vndefyled. Then let her husband bringe her vnto the Preast and bringe an offeryng for her: the tenthe parte of an Epha of barly meele, but shall poure none oyle thereunto, nor put frankencense theron: for it is an offeryng of ielousye, and an offeryng that maketh remembraunce of synne.

And let the preast bringe her and sett her before the Lord, and let him take holy water in an erthen vessel & of the dust that is in the
L floore of the habitacyon, and put it in to the water. And the preast shal set the wife before the Lorde and vncouer her head, and put the memorial of the offering in her handes which is the ielousye offeryng, & the preast shal have bytter and cursyng water in hys hand, and he shal coniure her & shal saye vnto her. If no man have lyen with the nether haste gone aside, and defyled thy selfe behynd thy husbande, then have thou no harme of thys bytter cursyng water.

But and yf thou hast gone aside behynde thyne husband and art defyled & some other man hath lyē with the beside thyne husband (and let the preast coniure her with the conjuracion of the curse & say vnto her: the Lord make the a curse and a coniuracion amonge thy people: so that the Lord make thy thygh rotte, and thy belly swel in this bitter cursing water goo in to the bowels of the, & thy belly swel and thy thygh rotte, and the wyfe shal say. c. Amen Amen.

And the preast shal wrytte thys curse in a byl and washe it out in the bitter water. And
D when the cursynge water is in her that it is bytter, then let the preast take the ielousye offeryng out of the wyfes hand, & waue it before the Lord, and bring it vnto the alter: and he shal take an handeful of the memorial offeryng and burne it vpon the alter, and then make her drynke the water and whe he hath made her drynke the water. If she be defyled and have trespased agaynst her husband, then shal the cursyng water go in to her and be so bytter, that her belly shal swell and her thygh shall rotte, & she shalbe a curse among her people. And yf she be not defyled but is cleane, then she shal have no harme, but shal be mary conceyue.

This is the lawe of ielousye, when a wife goeth a syde behynde her husband and is defyled, or when the spirite of ielousye cometh vpon a man, so & he is ielouse ouer hys wyfe then he shal bryng her before the Lorde, and the Preast shall minister all thys lawe vnto her, and the man shalbe giltelesse, and & wyfe shal beare her synne.

¶ The notes.

a. Thys trespace is whe wyth we hurt our Trespase.
neyghboure in worldly goodes (as they cal them) and therfore must the hurt be restored and the fyfte parte more therto. If the party remained not, to whome the restitution was due, nor any of hys lawfull heyres: the must it be the preestes wages, which at that tyme had not other liuelod.

b. The whole lawe of ielowsy semeth to be Ielousye.
a feare and a certayne mistoure of wyues, that they shoulde be obedient to they husbandes, chaste, mannerly, and fayethfull, and suche as gyue none occasion to be suspecte and thereto serued thys lawe whyle it kepte theym vnder, and gaue theym no lycence to to runne at large, wherby they myght have come in some suspecte, and so have come to thys greate shame before the congregacō.

c. Amen is an Hebrue worde, and signifieth Amen.
euen so be it, or be it sayd and sure, approuing and allowynge the sentence goynge before: and when it is doubled it augmenteth the confirmation, as in many Psalmes, and John. b. and. bi.

¶ The.vi. Chapter.

¶ The lawe of them that vowe vppon the abstynence. The maner of blessyng the people.



And the Lorde spake vnto Moses A
layenge: speake vnto the chyldren of Israel and say vnto them: whether man or woma appoynteth to. a. bowe a bowe of abstinēce for to abstem vnto the Lord, he shall abstayne fro wyne & stroge drynke, and shall drynche no vynegre of wyne or of stroge drynke, nor shal drynke whatsoeuer is pressed out of grapes: & shall eate no fresh grapes nether yet dryed as log as hys abstynence endureth. Moreouer he shal eate nothyng that is made of & vyne tre no not so much as the cornels or the huske of the grape.

And as longe as the bowe of his abstynence endureth, there shall no rasure nor shere come vpon hys herd, vntyl his dayes be out which he sanctyfieth vnto the Lord, and he shalbe holy and shall let the lockes of hys heare growe. As log as he abstayneth vnto & Lord he shall come at no dead bodye: he shall not make hym selfe vncleane at the death of hys father, mother, brother or sister: for the. b. abstynence of hys God is vpon hys head. And therfore as longe as hys abstynence lasteth, he shalbe holy vnto the Lord.

And yf it fortune that any wil by chaunce dye sodenly before him, and defile the heed of hys abstynence, then must he shaue his head the day of his clensyng: euen the seuenth day he shall shaue it. And the eyght daye he shall bringe. ii. turtels or. ii. younge pigeons to the preast, vnto the doze of the tabernacle of wytnesse. And the preast shall offre the one for a synnofferyng & the other for a burntofferyng & make an attonement for him, as concernynge that he synned vpon the dead, and shall also halowe his head the same daye & he shall abstayne vnto the Lorde the tyme of hys abstinence, and shall bringe a lambe of an yere old for a trespacofferynge: but the dayes & were before are lost, because hys abstinencie

was

was despled. Thys is the lawe of the abstrynet, when the tyme of hys abstynence is out he shalbe brought vnto the dore of the tabernacle of wytnesse & he shal bring his offeryng vnto the Lorde: an he labe of a yere old wyth out blemyshe for a burntofferynge & a he lambe of a yere old without blemyth for a synofferynge, a ram without blemyth also for a peaceofferynge, and a basket of swete bread of fyne flour myngled with oyle and wafers of swete bread anointed with oyle wt meatofferynges and drynkofferynges that longe thereto.

And the preast shal bringe him before the Lord and offer his synofferyng & hys burntofferyng, and shal offer that ram for a peace offeryng vnto the Lorde wyth the basked of swete bread, and the preast shal offer also hys meatofferyng and hys drynckofferyng. And the abstrynet shal shaue his head in the dore of the tabernacle of wytnesse and shal take ✠ heare of his sober head & put it in that fyre whych is vnder the peaceoffering. Then the preast shall take the sodden shoulder of the ram and one swete cake out of the basket and one swete wafer also & put them in the hãde of the abstrynet after he hath shauen his abstinence of, and the preast shall waue them vnto the Lord, whych offering shalbe wholy vnto the preast with the wauebrest and heue shoulder: and then the abstrenet may drynke wyne. Thys is the law of the abstrynet whiche hath vowed hys offering vnto the Lord for hys abstynence, besydes that hys hande can gett. And accordyng to the vowe whych he vowed, euen so he must do in the lawe of hys abstynence.

And the Lord talked wyth Moses saying speake vnto Aaron and hys sonnes sayinge: of thys wyse ye shal blesse the chyldren of Israel saying vnto them:

The Lord blesse the and kepe the.

The Lord. c. make his face shyne vpõ the and be mercyfull vnto the.

The Lord lyfte vp his countenaunce vpõ the, and geue the peace. For ye shall put my name vpon the chyldren of Israel, ✠ I maye blesse them.

☞ The notes.

A bowe. a. Here it appeareth what a bowe is after ✠ olde testament, whyche was a figure of the bowe that a christen man ought to do, geuyng & dedicatyng hym self vnto god, as it is spoken. Rom. xii. a.

Abstinence. b. To haue abstinence of god vpon his head is a token of refusing the care of bodyly thinges by that he letteth not by the heare of hys heade, or by trymmyng of hys bushe or beard, whyche thynge the worlde so greatly estemeth.

The lord maketh hys face shine. c. To make hys face shine, is to geue a token of hys louyng kyndnes.

¶ The.vii.Chapt.

¶ The offring of the Lordes and heades of Israell when the tabernacle was set vp.



A And when Moyses had full set vp the habytacyon and anoynted it and sanctified it and all the apparell therof, and had anointed and sanctyfyed the alter also and all the vessels ther of: then the princes of Israell heades ouer the houses of their fathers whyche were the Lordes of the tribes that stode and numbred, offered and broughte theyr gyftes before the Lorde sire coueted charettes .vi. oxen: two and two a charette and an oxe euery manne, and they broughte them before the habytacion,

And the Lorde spake vnto Moses sayinge take it of them & let them be to do the seruyce of the tabernacle of wytnesse, and geue them vnto the Leuites, euery man accordyng vnto his office And Moses toke the charettes and the oxen, gaue them vnto the Leuytes. ii. charettes and. iiii. oxen he gaue vnto the sonnes of Gerson accordynge vnto theyr office. And iiii. charettes and eyght oxē he gaue vnto the sonne of Merari accordynge vnto theyr offices, vnder the handes of Ithamar the sonne of Aaron the preaste. But vnto the sonnes of Cahath he gaue none, for the office that pertened to thē was holy, & therfore they must beare vpon shoulders.

And the princes offered vnto the dedycatyng of the alter in the daye ✠ it was anoynted, and brought their gyftes before the alter. And the Lord sayd vnto Moses: let the princes bringe theyr offerynges, euery daye one prince, vnto the dedicatyng of the alter. B

The offering of Nahesson.

He that offred his offering the fyrst day, was Nahesson the sonne of Aminadab of ✠ tryble of Juda. And hys offeryng was: a syluer charger, of an hundred and.xxx. sycles weyght: & a syluer boule of. lxx. sycles of the holy sicle, both of the ful of fyne whete flour myngled wyth oyle for ameatofferynge: & a spone of. x. sycles of golde ful of cens: & a bullock, a ram and a lambe of a yere olde for burntofferynges, & an he goote for a synofferynge: and for peace offerynges. ii. oxen. v. rammes. v. he gootes and. v. labes of a yere olde: and this was the gyfte of Nahesson the sonne of Aminadab.

The offeryng of Nathanael

The seconde day, dyd Nathanael offer, ✠ sonne of Suar, captayne ouer Issachar. And hys offeryng whych he broughte was a syluer charger of an hundred and.xxx. sycles weyght: and a siluer boule of. lxx. sycles of ✠ holy sicle: & both full of fyne flour myngled wyth oyle for ameatofferynge: and a golden spone of. x. sycles, full of cēs. And a bullock, a ram and a lambe of a yere olde for burntofferynges, and for peaceofferynges. ii. oxen. v. rammes, fyue he gootes and fyue lambes of one yere olde. And thys was the offerynge of Nathanael the sonne of Suar.

The offeryng of Eliab.

The thyrde daye, Eliab the sonne of Helō the chefest among the chyldren of Zabulon, brought

brought hys offerynge. And hys offerynge was a syluer charger of an hundred and.xxx sicles weyghte, and a syluer boule of.lxx.sycles of the holy sicle, & both ful of fine floure myngled with oyle for a meatoffrynge: and a golden spone of.x.sicles full of cens: and an oxe and a ram and a lambe of a yere olde for burntoffrynges, and an he goote for a synoffrynge: and for peacoffrynges.ii. oxen. v rammes. v. he gootes and. v. lambes of one yere olde. And this was the offerynge of Eliab the sonne of Helon.

The offering of Eliab.

The fourth day, Elizur the sonne of Sedeur, chefe Lord among the chyldren of Ruben brought hys offerynge. And his gyfte was: a syluer charger of an hundred and.xxx sycles weyght, and a syluer boule of.lxx.sycles of the holy sycle, & both ful of fyne floure myngled with oyle for a meatoffrynge: and a golden spone of.x.sycles full of cens: and a bullock, a ram & a lambe of a yere olde for burntoffrynges, & an he goote for a synoffrynge: and for peacoffrynges.ii. oxen. v. rammes. v. he gootes and. v. lambes of one yere olde. And thys was the offerynge of Elizur the sonne of Sedeur.

The offering of Elizur.

The fyfth day, Selumiel & sonne of Zuri Sadai, chefe Lord among the chyldren of Symeon, offred, whose gyfte was: a syluer charger of an hundred & xxx. sycles weyght: and a syluer boule of.lxx. sicles of & holy sycle: & both full of fyne floure myngled with oyle for a meatoffrynge: & a golden spone of x. sycles ful of cens. And a bullock, a ram & a lambe of a yere old for burntoffrynges, & an he goote for a synoffrynge: and for peacoffrynges. ii. oxen. v. rammes. v. he gootes & v. lambes of a yere old. And this was & offrynge of Selumiel the sonne of Suri Sadap.

The offering of Selumiel.

The sixte day, Eliasaph the sonne of Deguel the chefe Lord amonge the chyldren of Gad, offered: whose gifte was, a syluer charger of an hundred and. xxx. sycles weyghte: and a syluer boule of. lxx. sycles of the holye sycle: & both ful of fyne floure myngled with oyle for a meatoffrynge: and a golden spone of. x. sycles ful of cens. And an oxe, a ram & a lambe of a yere olde for burntoffrynges, & an he goote for a synoffrynge. And for peaceoffrynges two oxe. v. rammes. v. he gootes & v. lambes of one yere olde. And this was the offrynge of Eliasaph the sonne of Deguel.

The offering of Eliasaph

The seuenth daye, Elisama the sonne of Ammiud, the chefe Lord of & childre of Ephraim, offered. And his gifte was: a syluer charger of an hundred and. xxx. sycles weyght: & a syluer boule of. lxx. sicles of the holy sicle: & both ful of fyne floure myngled with oyle for a meatoffrynge: and a golden spone of. x. sicles, full of cens. And a bullock, a ram & a lambe of a yere olde for burntoffrynges, & an he goote for a synoffrynge: and for peaceoffrynges. ii. oxen. v. rammes. v. he gootes & v. lambes of a yere olde. And this was & offrynge of Elisama the sonne of Ammiud.

The offering of Elisama.

The. viii. daye, offered Gamaliel the sonne of Pedazur, the chefe Lord of the chyldre of Manasse. And hys gyfte was: a syluer charger of an hundred & xxx. sycles weyght: and a syluer boule of. lxx. sycles of the holy sicle: & both ful of fyne floure myngled with oyle for a meatoffrynge: and a golden spone of. x. sycles, full of cens. And a bullock, a ram and a lambe of a yere olde for burntoffrynges, and an he goote for a synoffrynge: & for peacoffrynges two oxen. v. rammes, fyue he gootes and fyue labes of a yere olde. And thys was the offrynge of Gamaliel the sonne of Pedazur.

The offering of Gamaliel.

The. ix. daye, Abidan & sonne of Gedeoni & chefe lord among the childre of Beniamin offered. And hys gyfte was: a syluer charger of an hundred and. xxx. sycles weyght: and a syluer boule of. lxx. sycles, of the holy sicle, & both full of fyne floure myngled with oyle for a meatoffrynge: and a golden spone of. x. sycles, full of cens: and a bullock, a ram and a lambe of one yere olde for burntoffrynges: and an he goote for a synoffrynge: & for peacoffrynges two oxen. v. rammes. v. he gootes and. v. lambes of one yere olde. And thys was the offrynge of Abidan the sonne of Gedeoni.

The offrynge of Abidan.

The. x. daye, Ahiezer the sonne of Ammi, Sadai, chefe Lorde among that chyldren of Dan offered. And hys gyfte was: a syluer charger of an hundred & xxx. sycles weyght: a syluer boule of seuentye sycles of the holy sycle: and both full of fyne floure myngled with oyle for a meatoffrynge: and a golden spone of. x. sycles ful of cens: and a bullock, a tame and a lambe of a yere olde for burntoffrynges, & an he goote for a synoffrynge: and for peacoffrynges two oxen. v. rammes, fyue he gootes & fyue lambes of a yere olde. And thys was the offrynge of Ahiezer & sonne of Ammi Sadai.

The offrynge of Ahiezer.

The. xi. daye, *Pagiel the sonne of Ocrã the chefe Lorde amonge the chyldren of Aser offered. And hys gifte was: a syluer charger of an hundred and. xxx. sycles weyght: a syluer boule of. lxx. sycles of the holye sycle and both full of fyne floure myngled with oyle for a meatoffrynge: and a golde spone of. x. sycles, ful of cens. And a bullock, a ram and a lambe of one yere olde for burntoffrynges and an he goote for a synoffrynge: and for peacoffrynges two oxen, fyue rammes. v. he gootes and. v. lambes of one yere olde. And thys was the offrynge of Pagiel the sonne of Ocran.

The offrynge of Pagiel. *or Phegiel.

The. xii. daye, Ahira the sonne of Enan, chefe Lord among the chyldre of Nepthali offrerd. And his gyfte was: a syluer charger of an hundred & xxx. sycles weyght: a syluer boule of. lxx. sycles of the holye sycle, both full of fyne floure myngled with oyle for a meatoffrynge: & a golden spone of twentye sycles, ful of cens. And a bullock, a ram and a lambe of one yere olde for burntoffrynges and

The offrynge of Ahira.

and an he goote for a synneoffrynge: and for peaceoffrynges, two oxen. v. rammes. v. he gootes and. v. lambes of one yere olde. And thys was the offrynge of Ahira, the sonne of Enan.

Of thys maner was the dedicacion of the G alter, when it was anoynted: vnto the whyche was brought of the prynces of Israell. xii. chargers of syluer. xii. syluer boules and. xii spones of golde: euery charger contayninge an hundred and. xxx. sycles of syluer, & euery boule. lxx. so that all the syluer of all the vessels, was two thousande and. iii. hundred sycles of the holy sycle. And the. xii. golden spones whych were full of eens, contayned ten sycles a pece of the holy sycle: so that all the golde of the spones, was an hundred and xx. sycles.

All the oxen that were broughte for the burntoffrynges were. xii. and the rammes. xii & the lambes. xii. of a yere old a pece, with their meateoffrynges: with he gootes for synneoffrynges. And al the oxen of the peaceoffrynges were. xxiiii. the rammes. lx. the gootes. lx. and lambes of a yere olde a pece. lx. & thys was the dedicacion of the alter, after that it was anoynted.

And when Moses was gone in to the tabernacle of witnesse to speke with hym, he harde the voyce of one speakyng vnto him fro of the mercyseate that was vpon the arck of witnesse: euen from betwene the two cherubyns he spake vnto hym.

¶ The.viii. Chapter.

¶ The disposicion and order of the lampes. The forme of the candelstyck. The cleansyng & ordryng of the Leuytes. The age of the same.

A And the Lorde spake vnto Moses saynge: speake vnto Aaron and say vnto hym: * when thou puttest on the lampes se that they lyght al ouer vpon the fore front of the candelstyck. And Aaron did euē so, and put the lampes vpon the fore front of the candelstycke, as the Lord commaunded Moses, & the worke of the candelstyck was of fyne golde: both the shaft and the floures therof. And accordyng vnto the wisdom why che the Lord had shewed Moses euen so he made the candelstyck.

* Exod. xxv. d

And the Lord spake vnto Moses saynge: take the Leuites from amonge the chyldren of Israel, and cleanse them. And thus do vnto them when thou cleansest the, sprenkle water of purifyenge vpon them and make a rasure to ronne alonge vpon all the fleshe of them, and let them washe their clothes, and B then they shal be cleane. And let them take a bullocke and hys meateoffrynge, fyne floure myngled with oyle: and another bullocke shalt thou take to be a synneoffrynge.

Then bryng the Leuites before the tabernacle of witnesse and gether the whole multitude of the chyldē of Israel together. And bryng the Leuites before the Lorde, and let the chyldren of Israell put their handes vpō the Leuites. And let Aaron heaue the Leuites before the Lorde, for an heaueoffrynge geuen of the chyldren of Israel, and then let them be appointed to wayte vpon the seruyce of the Lorde.

And let the Leuytes put their handes vpō the heades of the bullockes, & then offer the: the one for a synneoffrynge and the other for a burntoffrynge vnto the Lorde, to make an attonemēt for the Leuites. And make the Leuites stande before Aaron and hys sonnes, & heaue them to be an heaueoffrynge vnto the Lorde. And thou shalt separate the Leuites from among the chyldē of Israel, that they be myne: and after that let them goo and do the seruice of the tabernacle of witnesse. C Cleanse them & waue the, for they are geuen vnto me from among the chyldren of Israel for * I haue taken them vnto me for all the fyrst borne that open ayp matrice among the chyldren of Israel.

* Num. iii. c

* For al the fyrstborne among the childē of Israel are myne both mā & beast: because the same tyme that I smote the fyrstborne in the lande of Egypte, I sanctyfyed them for my selfe: and I haue taken the Leuites for al the fyrstborne among the chyldē of Israell, and haue geuen them vnto Aaron and hys sonnes from amonge the chyldren of Israel to do the seruice of the chyldren of Israell in the tabernacle of witnesse and to make an attonement for the chyldren of Israell, that there be no plage among the chyldren of Israel, yf they come nye vnto the sanctuary.

* Exo. xiii. a

And Moses and Aaron and all the congregacion of the chyldē of Israel did vnto D the Leuytes accordynge vnto all that the Lord commaunded Moses. And the Leuites purified them selues, and washed their clothes. And Aaron waued them before the Lord, and made an attonement for them to cleanse them. And after that they went in, to do their seruice in the tabernacle of witnesse, before Aaron & hys sonnes. And accordyng as the Lord had commaunded Moses as concernyng the Leuites, euen so they dyd vnto them.

And the Lord spake vnto Moses saying: thys shalbe the maner of the Leuites: * fro xxv. yere vpwarde they shall go in to wayte vpon the seruice in the tabernacle of witnesse, & at fyfty they shal cease waytyng vpon the seruice therof, and shall labour no moare: but shal mynister vnto their brethren in the tabernacle of witnesse, and there wayte, but shall do no moare seruice. And se that thou do after thys maner vnto the Leuites in their waytyng tymes.

* Num. iii. c

¶ The.ix. Chapter.

¶ The ryte or professe offrynge of the cleane and vncleane. A cloude coueryng the tabernacle vnder the name.

And

1 AND the Lorde spake vnto Moses in the wildernesse of Sinai, in the
* Exo.xii.a. Exod.xxiij.a Num.xxviij.c Deut.xvi.a
fyrste moneth of the seconde yere after they *were come out of the
lande of Egypt saying: let the chyldren of
Israell offer Passeouer in hys season: euen
the.xiiij. daye of thys moneth at euen, they
shall kepe it in hys season, accordynge to all
the ordinaunces and maners therof. And
Moses bad the chyldren of Israell that they
shoulde offer Passeouer, and they offered
Passeouer the.xiiij. daye of the fyrst moneth
at euen in the wyldernesse of Sinai: and dyd
accordynge to all that the Lorde commaun-
ded Moses.

And it chaunced that certayne men whych
were defyled vp a dead coarse that they might
not offer Passeouer the same daye, came be-
fore Moses and Aaron the same tyme, and
2 sayde: We are defyled vpon a dead coarse,
wherfore are we kepte backe that we maye
not offer an offeryng vnto the Lorde in the
due season, amonge the chyldren of Israell?
And Moses sayde vnto them: tary, that I
maye here what the Lorde wyll commaun-
de you. And the Lorde spake vnto Moses
saying: speake vnto the chyldren of Israell
and saye. If any man amonge you or youre
children after you be vncleane by the reason
of a coarse or is in the waye ferre of, then let
hym offer Passeouer vnto the Lorde: the
xiiij. day of the seconde moneth at euen, and
eate it with swete bread and soure herbes, &
3 let them leaue none of it vnto the mornynge
nor breake any boone of it. And accordynge
to all the ordinaunce of the Passeouer let
them offer it.

But yf a man be cleane & not let in a iour-
ney, and yet was negligent to offer. a. Pas-
seouer the same soule shall perysh from hys
people, because he brought not an offeryng
vnto the Lorde in his due season: and he shal
4 bere hys synne. And when a straunger dwel
leth amonge you and wyll offer Passeouer
vnto the Lorde accordynge to the ordinaunce
of Passeouer and maner therof shal he offre
it. And ye shall haue one lawe both for the
straunger & for him that was borne at home
in the land.

And the same day that the habitacio was
reared vp, a cloude couered it an hye vpon
the tabernacle of witnesse: and at euen there
was vpon the habitacion, as it were the sy-
militude of fyre vntyll the mornyng. And so
it was alway, that the cloude couered it by
day, and the symylitude of fyre by nyght.
And when the cloude was taken vp from of
the tabernacle, then the chyldren of Israell
iourneyed: and where & cloud abode there &
chyldren of Israell pitched their tentes. At
the mouthe of the Lorde the chyldren of Is-
rael iourneyed, and at the mouth of & Lorde
5 they pitched. And as long as & cloude abode
vpon the habitacion, they lay styl. and when
the cloude tarped styll vpon the habitacion
longe tyme, the chyldren of Israell wayted
vpon the Lord and iourneyed not.

If it chaunced that the cloude abode any
space of tyme vpon the habitacion, then they
kepte their tentes at the mouth of the Lorde
and they iourneyed also at the commaunde-
ment of the Lord. And yf it happened that &
cloude was vpon the habitacion from euen
vnto mornynge and was taken vp in & mor-
nynge then they iourneyed. Whether it was
by daye or by nyght that the cloude was ta-
ken vp, they iourneyed. But when & cloude
tarped *two dayes or a moneth or a long sea-
son vpon the habitacion, as longe as it tar-
ped theron, the chyldren of Israell kepte
their tentes and iourneied not. And as soone
as the cloude was taken vp, they iourneied.
At the mouth of the Lord they restyd, & at &
commaundement of the Lord they iourneyed.
And thus they kepte the watche of the Lord,
at the commaundemedt of the Lorde by the
hande of Moses.

*After & grewe certayne dayes, a fewe or some dayes.

The notes.

a. As it was with the Jewes for their Pas-
lambe whych was this passeouer: so is it to
be in our spirytual ester or passeouer. Who
soeuer doth not reuerently beleue the re-
demption of mankynde, which was thorow
lye fynyshed in offeryng of the true lambe
Christ, and amendeth not hys lyfe, nor tur-
neth from vice to vertue in the tyme of thys
mortall lyfe: shall not belonge to the glorye
of the resurrection, whyche shalbe geuen to
the true worshippers of christ, but shal be re
ted out from the companie of the sayntes. Passeouer.

The.x.Chapter.

The trompettes of syluer and the vse therof. The Israelites depart from Sinai. The cap-
taynes of the hoste are nombred. Hobab refu-
seth to go with Moses.

1 AND the Lorde spake vnto Moses saying: Make the two trom-
pettes of beaten syluer, that & mayst vse them to call the con-
gregacion together, & whē the
hoste shal iourney. When they blowe tho,
al the multitude shal resorte to the, vnto the
dore of the tabernacle of witnesse. If but. a.
one trumpet blowe onlye, then the princes
which are heades ouer the thousandes of Is-
rael shal come vnto the. And whē ye trompe
the fyrst tyme, the hoste that lye on the east
partes shal go forward. And when ye trom-
pe the seconde tyme, then the hoste that lye
on the south syde shal take their iourney: for
they shal trompe when they take their iour-
neyes. And in gatherynge the congregacio to
gether, ye shall. b. blowe and not trompe. And
the sonnes of Aaron the preastes shal blowe
the trompettes & they shal haue the and it shalbe
a lawe vnto you for euer and amonge youre
chyldren after you.

And when ye shall go to warre in youre

lande agaynst your enemyes that were yꝑ, ye shall.c.trompe with the trꝑpettes and ye shalbe remembred before ꝯ Lord your God and saued from youre enemyes. Also when ye be merye in your feast dayes and in ꝯ fyrst dayes of your monethes, ye shall blowe the trompettes ouer your burnt sacrifyces and peaceofferinges, that it maye be a remembraunce of you before your GOD. I am ꝯ Lord youre God.

And it came to passe the.xx. daye of the seconde moneth in the seconde yere, ꝯ cloude was take vp from of the habitacion of witnesse. And the chyldren of Israel tooke their iourney out of the deserte of Sinai, and the cloude rested in the wylderneesse of Pharan. And they fyrst toke their iourney at ꝯ mouth of the Lord by the hand of Moses: euen the standerte of the hoste of Juda remoued fyrst with their armyes whose captayne was Naasson the sonne of Aminadab. And ouer the hoste of the tribe of the chyldren of Issachar was Nathanael ꝯ sonne of Zuar. And ouer the hoste of the chyldren of Zabulon, was Eliab the sonne of Helon. And ꝯ habitacion was taken doune: and the sonnes of Gerson and Merari went forth bearinge the habitacion.

And the standert of the hoste of Ruben went forth with their armyes, whose captayne Elizur the sonne of Sedeur. And ouer ꝯ hoste of the tribe of the chyldren of Symeon, was Salamiel ꝯ sonne of Surisaddai. And ouer the hoste of the tribe of the chyldren of Gad was Eliasaph the sonne of Deguel. The the Laharites went forward and bare the holy thynges, and the other dyd set vp the habitacion agaynst they came.

Then the standert of the hoste of the chyldren of Ephraim went forth in their armies whose captayne was Elisama the sonne of Ammiud. And ouer the hoste of the tribe of the sonnes of Manasse, was Gamaliel ꝯ sonne of Pedazur. And ouer the hoste of the tribe of the sonnes of Benjamin, was Abidan the sonne of Gedeoni.

And hyndmost of all the hoste came ꝯ standert of the hoste of the chyldren of Dan with their armyes: whose captayne was, Ahiezer ꝯ sonne of Ammi Saddai. And ouer the hoste of the tribe of the chyldren of Aser, was * Pagiell the sonne of Ochran. And ouer the hoste of the tribe of the chyldren of Nephthali, was Ahira the sonne of Enan, of thys maner were the iourneies of the chyldren of Israel, with their armyes when they remoued.

And Moses sayd vnto a. Hobab the sonne of Raguell the Madianyte, Moses father in lawe: we goo vnto the place of whych the Lord sayd I wyll geue it you. Go with vs, we wyll doo the good, for the Lord hath promysed good vnto Israell. And he sayd vnto hym: I wyll not: but wyll go to myne awne land and to my kynred. And Moses sayd ob

nay, leaue vs not, for thou knowest where is best for vs to pitch in the wildernesse: thou shalt be our * eyes. And yf thou go with vs, lohe what goodnesse the Lord sheweth vpō vs, the same we wyl shewe vpon the. * Or: gyde.

And they departed from the mounte of ꝯ Lord. iii. dayes iourney, and the arche of the testament of the Lorde went before them in the. iii. dayes iourney to serche out a resting place for them. And the cloude of the Lorde was ouer them by day, when they went out of the tentes.

And when the arche went forth, Moses sayde: Aryse vp Lorde and let thyne enemies be scatered, and let them that hate the flee before the. And when the arche rested, he sayde retourne Lorde vnto the many thousandes of Israell.

ℭ The notes.

a. To blowe one trompet, is to shewe the worde of helth spyngy, after the vnitie of the faythe. One trumpet

b. The commoune people must be playnlye taught by the preistes, without curiositie. The preestes shal blow.

c. In tyme of warre must they trompe with trumpettes, whyche sygnyfyeth, that when moost nede is, then must faith, prayer, and lyfting vp of the mynde to God be chyefly exercysed. To trompe agaynst enemyes.

d. Hobab is the same, that before is called Jethro. Euen as Salomon in some places is Jedida, ꝯ as Osias is also Azarias. He was the sonne of Raguell the father of Zephora, Moses wyfe: al be it that in the. ii. of Exod. Raguell be called her father, not because he was so in deade, but because he was her fathers father, which maner of speakynge is not a fewe tymes vsed in the scrypture. Hobab.

ℭ The.xi. Chapter.

ℭ The people murmureth & is punyshed with fyre. They desyre flesh. They loothe manna. The murmuryng and wauerynge faythe of Moses. The Lorde dyuydeth the burden of Moses to fyftye of the auncientes, and they prophesye. Eldad and Medad do also prophesye in the hoste. Jt rayneth quayles. The flesh eaunces are punyshed.

AND the people * complayned ꝯ it displeased the eares of the Lorde. And when ꝯ Lord heard it he was wroth, and the fyre of the Lorde burnt amonge them and consumed the vttermost of the hoste. And the people cryed vnto Moses, and he made intercessiō vnto the Lord ꝯ the fyre quenched. And they called the name of the place * Thaberah because the fyre of the Lord burnt among them. * Or warre hit. Thaberah signifyeth, kyndlyng.

And the rascall people that was amonge them fell a lustynge. And the chyldren of Israel also went to, and wepte and sayde: who shal geue vs flesh to eate, we remēbre ꝯ fyshe whych we should eate in Egypt for nought and of the Cucumbers and melouns, leekes, inconue

A content, some tyme did wickedly. B stampnge or kyckynge.

onpouns and garleke. But now oure soules ar dryed a waye, for oure eyes loke on nothyng els, saue vpon Manna.

The Manna was as it had bene coriander seed, and to se to lyke Bedellion. And the people went aboute and gathered it, & grounde it in milles or bet it in morters and baked it in pannes and made kakes of it. And the taste of it was lyke vnto the taste of an oyle kake. And when the dewe fell aboute ỹ hoste in the nyght, the Manna fell therwith.

L And when Moses herde the people wepe in their housholdes euery man in the dore of his tent, then the wrath of the Lorde waxed whott exceadynglye: & it greued Moses also. And Moses sayde vnto the Lorde: wherfore dealest thou so cruelly wyth thy seruaunte? wherfore do I not fynde fauoure in thi sight seynge that thou puttest the weyght of thys people vpon me? haue I conceyued all thys people, or haue I begotte them, that thou shouldest saye vnto me, carye them in thy bosome (as a nurse beareth the suckyng chyld) vnto the land whych thou swarest vnto their fathers? where shoulde I haue flesh to geue vnto all this people? For they wepe vnto me sayinge: geue vs flesh that we maye eate. I am not able to bere all this people alone, for it is to heuy for me. Wherfore yf thou deale this wyth me, kyll me, I praye the, If I haue found fauoure in thy syght and let me not se my wretchednesse.

D And the Lorde sayde vnto Moses: gether vnto me .lxx. of the elders of Israel, which ỹ knowest that they are the elders of ỹ people and officers ouer them, & bringe them vnto the tabernacle of wytnesse, and let thē stande there with the. And I wil a come doune and talke wyth ỹ there, and * take of the spirite which is vpon the and put vpon the and vpō them and they shall bere wyth the in burthen of the people, and so shalt thou not beare alone.

* That is I wyl enspyre them with the same spyrte.

And say vnto the people: halowe your selues against to morow that ye may eate flesh for ye haue whyned in the eares of the Lord sayinge: who shal geue vs flesh to eate, for we were happye when we were in Egypt: therfore the Lord wil geue you flesh, and ye shal eate: Ye shall not eate one daye onlye ether two or fyue dayes, ether .x. or .xx. dayes: but euen a moneth longe, and vntyl it come oute at the *nostrels of you, ỹ ye be ready to vomyte: because that ye haue cast that Lorde a sprde whyche is among you, and haue wepte before hym sayinge: why came we oute of Egypte.

* Or mouthes

E And Moses sayde: syxe hundred thousand fotemen are there of the people, among whyche I am. And thou hast sayde: I wyll geue them flesh and they shall eate a moneth longe. Shal the shepe and the oxen be slayne for them to fynde them, ether shal all the fysh of the sea be gathered together to serue them? And the Lord sayd vnto Moses: is the Lordes hande waxed shorte. Thou shalt se whether my worde* shall come to passe vnto the or not.

* After ỹ generacyon ỹ children, of what value it shall be.

And Moses went out and tolde the people the sayinge of the Lorde, and gethered the .lxx. elders of the people, and set them rounde aboute the tabernacle. And the Lorde came doune in a cloude & spake vnto him, and toke of the spirite that was vpon hym, and put it vpon the .lxx. elders. And as the spirite rested vpō them, they .b. prophecied & *dyd nought els. But there remayned .ii. of the men in ỹ hoste: the one called Eldad, & ỹ other Medad. And the spirite rested vpō thē (for they were of them that were written, but they went not out vnto the tabernacle: and they prophecyed in the hoste.

F

And there ran a younge man & told Moses and sayd: Eldad & Medad do prophecye in the hoste. And Josua the sonne of Nun the seruaūte of Moses which he had chosen out answered and sayd: master Moses, forbyd them. And Moses sayd vnto him: enuyest thou for my sake? wold God that all the Lordes people coulde prophecye, & that the lord wolde put his spyrite vpon them. And then both Moses & the elders of Israel gat them into the hoste.

G

And there went forth a wynde from the Lord and brought quayles from the sea and let them fal about the hoste, euē a daies iourney rounde about on euery syde of the hoste and .ii. cubites hye vpon the erth. And ỹ people stode vp all that day and all that nyght and on the morow, & gethered quayles. And he that gethered the lest, gethered .x. homers full. And they spilled them rounde aboute the hoste.

And whyle the flesh was yet betwene their teeth, yeare it was chewed vp, ỹ wrath of the Lord waxed whott vpon the people, and the Lord slewe of the people an exceadyng migh tye slaughter. And they called ỹ name of the place *kibroth hathaauah: because thei buried the people that lusted there.

* That is the graues of lust

And the people toke their iourney frō kibroth hathaauah vnto hazeroth, and bode at hazeroth.

☞ The notes.

a. Luke .vi. [illegible]

b. To prophecie, is some tyme to preache the word to the people, as it is .i. Corinth. xiiii. a. or to shewe the wonderful workes of god, or to shewe thynges to come. But to prophecye and do nought elles, is here to rule ỹ people of God accordynge to the spyrite, and to governe their subiectes, wyth iudgement, iustice and truth.

Come doune

Prophecye.

¶ The.xii. Chapter.

¶ Aaron and Mir Jam grudge against Moses. Miriam was stryken with the lepre and healed at the prayer of Moses.

AND Myriam & Aaron spake a-
gaynst Moses, because of hys
wyfe of Inde which he had ta-
ken: for he had take to wife one
of Inde. And they sayde doth þ
Lorde speake only thorowe Moses? doth he
not speake also by vs? And the Lorde hearde
it. But Moses was a very mylde man above
al the men of the erth. And the lord spake at-
once vnto Moses vnto Aarō and Myriam:
come out ye.iii. vnto the tabernacle of wyt-
nesse: and they came out al thre.

And the Lord *came doune in the piller of
the cloude and stode in the dore of the taber-
nacle & called Aaron and Myriam. And they
went out both of them. And he sayed heare
my wordes If there be a prophet of the Lor-
des among you, I wyl shewe my selfe vnto
him in a vision & wyll speake vnto hym in a
dreame. But my seruaunt Moses is not so,
which is faithful in al mine house. Vnto him
I speake.a.mouth to mouth and he seith the
syght & the facion of the Lord, & not thorowe
ryddels. Wherfore the were ye not afraid to
speake agaynst my seruaunt Moses?

And the Lord was angry with them and
went his way, and the cloud departed from
of the tabernacle. And beholde, Myriam
was become leprous, as it were snowe. And
when Aaron loked vpon Myriam and sawe
that she was lepr ous, he sayde vnto Moses:
Oh I beseche the my Lord, put not the synne
vpon vs which we haue foolishly committed and synned. Oh, let her not be as one þ
came dead out of hys mothers wombe: for
halfe her flesh is eaten away.

And Moses cryed vnto the Lord sayinge:
Oh God, heale her. And the Lord sayd vnto
Moses: If her father had.b.spitte in her face
should she not be ashamed.vii.dayes, let her
be shytte out of the hoste.vii.dayes, and af-
ter that let her be receyued in agayne. And
Myriam was shut out of þ hoste.vii.dayes
and the people remoued not, tyll she was
brought in agayne. And afterward they re-
moued from Haseroth, and pitched in þ wyl
dernesse of Pharan.

☞ The notes.

a. To speake mouth to mouth, is to shew cer
tenly by manifest signes and tokens, so that
therby we be vndoubtedly assured of þ wyl
of God. As for the bodyly mouth, here is no
mention therof.

b. If her father had spyt in her face, That is
yf he had punished her and caused her to se
her offence. The Lorde is a father, and pu-
nysheth hys chosen not to damne them, but
to correct them and feare them, and to driue
them to cruell repentaunce. After.vii.dayes
was she receyued agayne into the hoste: so
after repentaunce had must we be receyued
into the congregation.

¶ The.xiii.Chapter.

¶ Certen are send to searche the lande of Ca-
naan: which bryng with the a cloustre of grapes
for a sygne of fertylytye and fruytfulnes.

AND the Lorde spake vnto Moses A
saying: Sende men out to serche
the lande of Canaan, whyche I
geue vnto the chyldren of Israel:
of euery trybe of their fathers a man and let
them all be soche as are rulers among the.
And Moses at the commaundement of the
Lorde sent forth out of the wylderuesse of
Pharan: soche men as were all heades a-
mong the chyldren of Israell, whose names
are these.

In the trybe of Ruben, Sammua the sonne
of Zacur: In the trybe of Symeon, Sa-
phat the sonne of Hori. In the trybe of Juda
Caleph the sonne of Jephune. In the trybe
of Issachar, Igeal þ sonne of Joseph. In the
trybe of Ephraim, Hosea the sonne of Nun.
In the trybe of Beniamin, Palthy the sonne B
of Raphu. In the trybe of Zabulon, Gadiel
the sonne of Sodi. In the trybe of Joseph:
that was of Manasse, Gaddi the sonne of
Susi. In the trybe of Dan, Amiel the sonne
of Gemali. In the trybe of Aser, Sethur the
sonne of Michael. In þ trybe of Nephthali
Nahebi the sonne of Vaphsi. In the trybe of
Gad, Guel the sonne of Machi. These are
the names of the men which Moses sent to
spye out the lande. And Moses called þ na-
me of.a. Hosea the sonne of Nun, Josua.

And Moses sent them forth to spye out þ
land of Canaan, & sayd vnto them: gett you
southward and go vp in to the hye contrey,
and se the lande what maner thyng it is and
the people þ dwelleth therin: whether they
be strong or weake, ether fewe or many, and
what the lande is that they dwel in whether
it be good or bad, and what maner of cyties
they dwel in whether they dwel in tentes or
walled townes, and what maner of lande it
is: whether it be fatt or leane, and whether
there be trees therin or not. And be of a good C
courage, and bryng of the fruites of the lād.
And it was about the tyme that grapes are
fyrst rype.

And they wēt vp & searched out the land
from the wylderuesse of Zin vnto Rehob,
as men go to Hemath, & they ascended vnto
þ south & came vnto Hebron, where Ahiman
was & Sesai and Thalmai the sonnes of
‡Enache. Hebron was bylt.vii. yere before ‡Gen. Ja.13
*Zoā in Egypt. And they came vnto þ riuer *Otherwyse
of Escol & they cut doune there a braunch wt Tanis, after
one cloustre of grapes & bare it vpon a staffe the Chalde.
betweene twayne, and also of the pomgra-
nates and of the figges of the place. The ry-
uer was called.b. Nehell Escoll, because of
the cloustre of grapes whych the children of
Israel cut doune there.

And they turned backe agayn from sear-
chynge the land, at.xl. dayes ende. And they
went and came to Moses and Aaron & vnto
all the multitude of the chyldren of Israell,
vnto

vnto the wylderneſſe of Pharan: euen vnto Cades, and broughte them worde and alſo vnto all the congregation, and ſhewed them the frute of the lande. And they tolde hym ſayinge: we came vnto the land wether thou ſendeſt vs, and ſurelye it is a lande that flo-weth wyth mylke and honye and here is of the frute of it. Neuertheleſſe the people be ſtrong that dwell in the lande, and the Cytyes are walled and exceadynge greate, and moreo-uer, we ſawe the chyldren of Anach ther. The Amalechites dwell in the ſouth contre, & the Hethytes, Jebuſites and the Amorites dwel in the mountaynes, and the Cananites dwell by the ſea and a longe by the coſte of Jordan.

And Caleb ſtylled the murmure of the people agaynſt Moſes ſayinge: let vs go vp and conquere it, for we be able to ouercome it. But the men that went vp wyth hym, ſayde: We be not able to go vp agaynſte the people for they are ſtroger the we: And they brought vp an euel reporte of the lād whych they had ſearched, vnto the chyldē of Iſrael ſayinge: The lande whyche we haue gone throwe to ſearche it out, is a lande that .b. eateth vp the inhabiters therof, and the people that we ſawe in it are men of ſtature. And there we ſawe alſo gyaūtes, the chyldren of Anach whychare of the gyaūtes. And we ſemed in oure ſyght as it were greſhoppers and ſo we dyd in their ſyght.

¶ The notes.

Oſea. a. Oſea, or Oſee, ſygnifyeth ſauynge or ſa-ueour. Joſua or Jehoſua, ſygnifyeth the ſal-uation of the Lord.

Hebel. b. Hebell Eſtol, ſignifyeth by interpretatiō, the cluſter of the grape, or as ſome wyll the valley of the cluſter.

To flowe vb mylke & honye. c. It is ſayd that a land floweth with mylke and honye, when it aboundeth wyth good paſtures, herbes, corne, vynes, trees, & plea-ſant woodes. And therfore was it ſo ſayed of the land that was promyſed to the Hebrues. For vnder the ſunne there was not a landof more plentye then that was.

To eate vp the inhabitantes. d. That land eateth vp the inhabitantes, the people wherof ſuffereth none to dwel amōg them, but ſuche as are alſo borne amonge them. Suche ſoiorns are commonly called inha-biters.

¶ The.xiiii. Chapt.

¶ The people deſpearyng of comynge to the land promyſed, do murmur agaynſt God. and would haue ſtoned Caleb and Joſua. The ſlaū-ghter of the land dyr. Anabell kylleth the Ma-riſtes.

AND all the multitude cryed out, and the people wepte thatnyght, and all the chyl-dren of Iſrael murmured a-gaynſt Moſes and Aaron. And the whole congregacion ſayde vnto them: wolde God that we had dyed in the land of Egypt, other we wold that we had dyed in thys wyldernelle. Wherfore hath the Lorde broughte vs vnto thys lande to fall vpon the ſwerde, that both oure wyues, and alſo our chyldre ſhoulde be a praye: is it not better for vs we returne vnto Egypt agayne? And they ſayd one to another: let vs make a captayne and returne vnto Egypt agayn.

And Moſes and Aaron fel on their faces before al the congregacion of the multitude of the chyldre of Iſrael. And Joſua the ſonne of Nun, & caleb the ſonne of Jephune wheych were of them that ſerched the land rent their clothes and ſpake vnto all the compayne of the chyldren of Iſrael ſayinge: The lande which we walked throwe to ſerche it, is a very good land. If the Lorde haue luſt to vs he wyl bringe vs in to thys land and geue it vs, whyche is a lande that floweth wyth mylke and honye. But in any wyſe rebell not agaynſt the Lorde, Moreouer feare ye not the people of the land, for they are but bread for vs. Their ſhyeld is departed from them, and the Lorde is wyth vs: feare them not therfore.

And all the whole multitude bade ſtone them with ſtones. But the glory of the Lord appeared in the tabernacle of witneſſe, vn-to all the chyldren of Iſrael. And the Lorde ſayde vnto Moſes: Howe longe ſhall thys people .b. raple vpon me, & how long wyll it be ere they beleue me, for all my ſygnes wh-che I haue ſhewed amonge them? I wyll ſmyte them wyth the peſtilence and deſtroy them, & wyll make of the a greater nacion & a mygh-tier then they.

And Moſes ſayd vnto the Lorde: then the Egyptiās ſhall heare it, for thou broughteſt thys people wyth thy myght from among them. And it wylbe told to the inhabiters of thys land alſo, for they haue heard likewyſe, that thou the Lord are amōg thys people, & that thou art ſene face to face, and that thy cloude ſtandeth ouer them & that thou goeſt before the by day tyme in a pyller of a cloud and in a pyller of fire by nyght. If thou ſhalt kyl al thys people as they were but one man then the nacions which haue herde the fame of the, wyl ſpeake ſayinge: becauſe the Lorde was not able to bringe in thys people into the land which he ſware vnto them, therfore he ſlewe them in the wylderneſſe.

So nowe let the power of my Lorde be greate, accordyng as thou haſt ſpoke ſayinge: The Lord is longe yere he be angry, and ful of mercy, and ſuffereth ſynne and treſpace, and leaueth no man innocent, and viſyteth the vnrighteouſneſſe of the fathers vpon the chyldren, euen vpon the third and fourth ge-neraciō, be mercyfull I beſeche the therfore vnto the ſynne of thys people accordyng vn-to thy greate mercy, and accordyng as thou haſt forgeuen thys people from Egypt euen vnto thys place.

And the Lorde ſayde: I haue forgeuen it, accordyng to thy requeſt. But as truelye as

J lyue, all the erth shalbe.c. fylled w̄ my glorye. For of al those men which haue seue my glorye & my miracles which J did in Egypte & in the wyldernesse, & yet haue tēpted me now this.x. tymes & haue not herkened vnto my voyce, there shall not one se the lande which J swarē vnto their fathers neither shal any of thē that rayled vpon me, se it. But my seruaunt Caleb because there is another maner spirite with him, and because he hath followed me vnto the vttmost: him J wil bryng into the lande whyche he hath walked in, & his seed shall conquere it, and also the Amalechites and Cananites whych dwell in the lowe countrey. To morowe turne you & get you into the wyldernesse: euen the waye toward the redd sea.

And the Lord spake vnto Moses and Aaron sayinge: how longe shal this euyll multitude murmure agaynst me? J haue herde the murmurynges of the chyldren of Jsraell whych they murmure against me. Tell them that the Lorde sayeth. As truly as J lyue, J wyl do vnto you euen as ye haue spoken in myne eares. Your carkeises shall lye in this wyldernesse, neither shal any of these nōbres whych were nombred from .xx. yere & aboue of you which haue murmured agaynste me come into ✠ land ouer which* J lyfted mine hande to make you dwell therin, saue Caleb the sonne of Jephune, and Josua the sonne of Nun. Luke xxo. bvb

And your chyldre which ye said should be a praye, them J wyl bryng in, and they shall knowe the lande which ye haue refused, and your carkeises shall lye in this wyldernesse And your chyldren shall wandre in this wildernesse .xl. yeres and suffre for your .b. whoredome vntil your carkeises be wasted in ✠ wyldernesse, after the nombre of the daies in which ye serched out ✠ land .xl. daies, & euery daye a yere: so ✠ they shall beare your vnrighteousnes .xl. yere, & ye shal fele my displeasure J the Lorde haue sayed that J wyll do it vnto all this euyll congregacion that are gathered together against me: euen in this wyldernesse ye shalbe consumed, and here ye shal dye.

And the men which Moses sent to serche the lande, & which (when they came again) made all the people to murmure against it in that they brought vp a slaunder vpon the lande: dyed for they bringing vp that euyll slaunder vpon it, & were plaged before the Lorde. But Josua the sonne of Nun and Caleb the sonne of Jephune which were of the men that went to serche the lande, lyued styll. And Moses tolde these sayinges vnto al the chyldren of Jsraell, and the people toke great sorowe.

And they rose vp early in the morninge & gat them vp into the toppe of ✠ mountayne sayinge: lo we be here, & wyll go vp vnto the place of which the Lorde sayed, for we haue synned. And Moses sayed: wherfore wyll ye go on thys maner beyonde the worde of the Lorde? it wyll not come well to passe go not vp for the Lorde is not amonge you, that ye be not slayne before your enemyes. For the Amalechytes and the Cananites are there before you, and ye wyll fal vpon the swerde because ye are tourned awaye from the Lorde, and therfore the Lorde wyll not be wyth you.

But they were blynded to go vp into the hyll toppe: Neuer the latter, the arcke of the testament of the Lord and Moses departed not out of the hoste. Then ✠ Amalechytes & the Cananites which dwelt in that hyl, came doune and smote them and hewed them vtterly vnto Horma.

The notes.

a. Rent they clothes. Luke Genesis. xxxvii. To rent.

b. To raple ye you the lorde, to prouoke hym, to resyst, wythstand and stryue against him: al such maner of speache wheresoeuer ye do fynd them do signifie nothinge elsse, but not to beleue hys wordes. As in the Psalm. b. c. and .ix. f. To raple vpō the Lord.

c. The earth is full of goddes glorye: when he is magnifyeth, preached, spoken of, honoured and prayed thorow out the earthe, as in Psalm. xxvi. d. To be fylled with goddes glorye.

d. Whordome is here taken for infydelytie or Jdolatrye, as in the .iij. Regum. xj. c. and Sapien. xiv. b. Whordome.

The.xv. Chapt.

The dyuchofferynges of them that enter in to the lande. The punishment of hym that synneth of arrogance or pryde. The man is stoned that gathered stycks on the Sabboth. Sacrifice must be made vpon the quarters of they garmentes.

AND the Lorde spake vnto Moses sayinge: speake vnto the chyldren of Jsraell & saye vnto the: when ye be come into the land of your habytacion whiche J geue vnto you, & wyll offer an offering vpon the fyre vnto the Lord, whether it be a burnt offerynge or a specyall vowe or free wyll offerynge or yf it be in your principall feastes to make a swete sauoure vnto the Lorde, of the oxen or of the flocke.

Then let him that offereth hys offerynge vnto the Lord, bringe also a meatofferynge of a tenth deale of floure myngled wyth the fourth parte of an hin of oyle, and the fourth parte of an hin of wine for a dryncofferynge and offer with ✠ burntofferyng or any other offeryng when it is a lambe. And vnto a ram thou shalt offer a meatofferyng of two tenth deales of floure, myngled wyth the thyrde parte of an hin of oyle, and to a dryncofferynge thou shalt offer the thyrde parte of an hin of wyne, to be a swete sauoure vnto the Lorde.

When thou offerest an oxe to a burntofferynge or in any speciall vowe or peacofferyng vnto the Lord, then thou shalt bringe vnto an oxe, a meatofferyng of .iij. tenth dea-

les

les of floure mingled wt an.hyn of oyle.
And thou shalt bringe for a drynkeofferinge halfe an hyn of wyne, that is an offering of
¶ a swete sauoure vnto the Lord. Thus is the maner þ shall be done vnto one oxe, one ram a lambe or a kyd. And accordynge to the nũbre of suche offerynges, thou shalte encrease the meate offerynges, & the drinckoffrynges.

All that are of youre selues, shall do these thynges after thys maner, when he offereth an offering of swete sauoure vnto the Lorde And if there be a straunger wyth you or be amonge you in your generations, and wyll offer an offering of a swete sauour vnto the Lorde: euē as ye do, so he shall do. a. One ordinaunce shall serue both for you of the cõgregation, and also of the straunger. And it shall be an ordinaunce forever among your children after you, that the straunger and ye shalbe lyke before the Lord. One lawe and one maner shall serue, both for you and for the straūger that dwelleth wyth you.

And the Lord spake vnto Moses saying: speake vnto the chyldren of Israell and saye vnto them: When ye be come into the lande whyther I wyl bring you, thē when ye will eate of the bread of the land, ye shall giue an heueroffrynge vnto the Lorde. Ye shal giue a cake of the fyrste of youre dowe vnto an heue offrynge, as ye do the heueroffringe of the barne, euen so shall ye heue it. Of the fyrste of youre dowe ye muste giue vnto the Lorde an heuerofferynge throwe out youre generations.

If ye ouer se youre selues, & obserue not all these commaundementes which the Lord hath spoken vnto Moses, & all that the Lord hath cõmaunded you by the hand of Moses from the fyrst daye forward that the Lorde commaunded among your generations: whē ought is committed ignorantlye before the eyes of the congregation, then all the multitude shall offer a calfe for a brent offrynge to be a swete sauoure vnto the Lorde, & the meat offrynge and the drynke offrynge therto, accordynge to the maner: and an he gote for a synne offrynge. And the preest shal make an atonemẽt for al & multitude of the childre of Israel, & it shalbe forgeue thē for it was ignorance. And they shall bringe theyr giftes vnto the offringe of the Lorde and theyr synne offrynge before the Lorde for theyr ignorance. And it shalbe forgeuen vnto al the multitude of the childre of Israel, & vnto the straunger that dwelleth amonge you: for the ignorauncye pertayneth vnto all the people.

D If any one soule sinne throwe ignorance, he shall bringe a she gote of a yere olde for a synneoffrynge. And the preeste shall make an attonemente for the soule that synned ignorantly wyth the synneoffrynge before the Lord, and re concyle hym, and it shalbe forgeue hym. And both thou that art borne one of the chyldre of Israel & the straunger that dwelleth amõg you shal haue both one lawe, if ye synne throwe ignorancy.

And the soule that doeth ought presumptously, whether he be an Israelite or a straūger, the same hath despised the Lorde. And that soule shal be destroied from among his people bycause he hathe despised the worde of the Lorde and hath broken his commaūdementes, that soule therfore shal perysshe & his synne shalbe vpon him.

And whyle the children of Israel were in the wylderneſſe, they found a man. b. gatherynge styckes vpon the Sabothe daye. And they that founde hym gatherynge styckes, brought hym vnto Moses and Aaron & vnto all the congregation: and they put hym in warde, for it was not declared what should be done vnto hym. And the Lorde sayd vnto Moses: the mã shal dye: let al the multitude stone hym with stones without the host. And all the multitude brought hym without the host and stoned hym with stones, & he dyed as the Lord commaunded Moses.

And the Lord spake vnto Moses saying: speake vnto the children of Israell and byd them, that they make them gardes vpon the quarters of theyr garmentes throweoute theyr generations, and lette they put make the c. gardes of rybandes of Jacynct. And the garde shall be vnto you to loke vpon it, that ye remembre all the commaundementes of the Lord and do them: that ye seke not alwaye after your owne hertes & after youre owne eyes, for to goo a whorynge after them: but that ye remẽbre, & do do all my cõmaundementes and be holye vnto youre God, for I am the Lord your God whyche brought you out of the land of Egypt for to be your god. I am the Lord God.

☞ The notes.

a. Thys commaundement was a foretoken of the gatherynge of the gentyls and the Iewes into one church of Christ. As Joh.x.c Wherin there is no differẽce betwene the Hebrue or Iewe, and the Grecian, the riche and poore, the Citizen and straunger or forreaner. One ordinaunce.

b. Moyses drowe not this maner to gather styckes on the Sabothe day, and therefore he was worthye deathe. For he dyd casteth he breake the commaundemente, whyche was that on the Sabothe daye they shoulde do no maner worcke, bycause they shoulde not be letted from the hearynge of the lawe then, & the puttynge of the same in practise, by tradynge theyr lyues after it. Gatherynge styckes.

c. Would God these gardes were depelye spred in all chaūten mens hertes, that therebye they myght remembre all the commaundementes of God, and leaue seking of their owne fantasies. Gardes.

¶ The.xvi. Chapter

¶ The rebellion and vnfaithfulnes of Dathan and Abiron. The earth openeth and swalowed them vp.

A Ode* Corah the sonne of Jezehar the sonne of Caheth the sonne of Leui and Dathan & *Abiram the sonnes of Eliab, and On, the sonne of Peleth, the sonne of Ruben: stode vp before Moses, with other of the children of Israell. cc. hundred and fyfty heades of the congregation and counceloures, and me of fame, and they gathered them selues together against Moses and Aaron and sayed vnto them: ye haue done inough. For all the multitude are holy euery one of them & the Lorde is amonge them. Why therefore heaue we our selues vp aboue the congregacion of the Lorde.

* Somewhile Horeb & sonne of Izehar.
* Somewhile Abiron.

When Moses hearde it, he fell vpon his face and spake vnto Corah and vnto al his company sayinge: to morowe the Lorde will shewe who is his and who is holy, and will take them vnto him, and whom soeuer he hath chosen, he will cause to come to him. Thus do: take firepannes, thou Corah and all thy company, & do fyre therin and putte cense therto before the Lorde to morowe. And the whomsoeuer the Lorde hath chosē, the same is holy. Yea, make inough to do ye children of Leui.

B And Moses sayed vnto Corah: heare ye children of Leui, Semeth it but a smal thinge vnto you, that the God of Israel hath seperated you from the multitude of Israel to bringe you to him, to do the seruice of the tabernacle of the Lorde, and to stande before the people to minister vnto them: he hath take the to him, and al thy brethren the sonnes of Leui with the, & ye seke the office of the preest also: For which cause both thou and all thy companye are gathered together against the Lorde: for what is Aaron, that ye should murmure against him.

And Moses sente to call Dathan & Abiram the sonnes of Eliab, and they answered we will not come. Semeth it a smale thinge vnto the, that thou hast brought vs out of a lande that floweth with mylke and hony, to kyl vs in the wyldernes. But & thou shouldest rapgne ouer vs also? Wast ouer thou hast brought vs vnto no land that floweth with mylke and hony, neyther hast geuen vs possessiōs of feldes, or of vines. Eyther wilt thou pull out the eyes of these men? we will not come.

And Moses waxed very angry and sayd vnto the Lord. Turne not vnto their offeringes. I haue not taken so much as an asse frō them, neyther haue hexed any of them.

C Then Moses sayd vnto Corah: Be thou and all thy company before the Lord: both thou they, and Aaron to morowe. And take euery man his censer and putte cense in them, and come before the Lord euery man with his cēser: two hundred and fiftye censers, and Aaron with his censer. And they toke euery man his censer and put fyre in them & layed cense theron, and stode in the dore of the tabernacle of witnesse, and Moses and Aarō also. And Corah gathered all the cōgregatiō against them vnto the dore of the tabernacle of witnesse.

And the glory of the Lord appeared vnto all the congregation. And the Lorde spake vnto Moses and Aaron sayinge: seperate your selues from this congregation, that I may cōsume them at once. And they fel vpō their faces and sayd* O most mighty God of the spirites of al flesshe, one man hath sinned, and wilt thou be wroth with al the multitude? * Num. xxvij

And the Lorde spake vnto Moses sayinge, speake vnto the congregation and saye: Get you away from about the dwellynge of Corah, Dathan, and Abiram. And D Moses rose and went vnto Dathan and Abiram, & the elders of Israel folowed him. And he spake vnto the congregation saying: depart from the tentes of these wicked men & touche nothynge of theirs: lest ye perysshe in al their synnes. And they gate them from the dwellynge of Corah, Dathan, and Abiram on euery syde. And Dathan and Abiram came out and stode in the dore of their tentes with their wyues, their sonne and their children.

And Moses sayed hereby ye shall knowe that the Lorde hath sente me, to do all these workes, & that I haue not done the of mine own mynde: If these mē dye the cōmen death * That is pu of all men, or if they be* visited after the visytacion of all men, then the Lorde hathe not sente me. But and if the Lorde make a newe E thynge, and the earth open hir mouth & swalowe them, and all that pertayne vnto the, so that they go downe a.quicke vnto hel: the ye shal vnderstand, that these men haue rayled vpon the Lord.

And assone as he hadde made an ende of speakyng al these wordes, the ground cloue a sunder that was vnder them, and the earth opened hir mouth and swalowed them and their houses, and al menne that were with Corah and al their goodes. And they and all that pertained vnto them, went downe aliue vnto hell, and the earth closed vpon them and they perysshed from amonge the cōgregation. And all Israel that were about them fledde at the cry of them. For they said: The earth myght haply swalow vs vp also.

And there came out a fyre from the Lord and consumed the two hundred and fyfty men that offered cense.

And the Lord spake vnto Moses sayinge: Speake vnto Eleazar the sonne of Aaron the preest and lette hym take vp the censers out of the burninge & scatter the fyre here and there, for the .c. censers of the synners are halowed in their deathes: and let the be beaten into thyne plates and fastened vpon the alter. For they offered them before the Lorde, and therfore they are holye and they shalbe a sygne vnto the children of Israel.

And Eleazar the Preest toke the brasen F

cen-

censers whych they that were burnt had offered, & beate them and fastened thē vpō the alter, to be a remembraunce vnto the children of Israel, that no straunger which is not of the seed of Aaron, come nere to offer eēse before the Lord, that he be not made lyke vnto Corah and hys compayne: as the Lord sayd vnto hym by the hand of Moses.

And on the morowe all the multitude of the chyldren of Israell murmured agaynste Moses and Aaron sayinge: ye haue kylled the people of the Lorde. And when the multitude was gathered againste Moses & Aaron they loked toward the tabernacle of witnes. And beholde, the cloude had couered it and the glory of the Lord appeared. And Moses & Aaron went before the tabernacle of wytnesse. And the Lord spake vnto Moses sayinge: Get you from this congregation, that I may consume them quyckely. And they fell vpon theyr faces.

And Moses sayd vnto Aaron: take a censer, and put fyre therin out of the alter, and poure on cense, and go quickely vnto the congregation and make an atonement for them. For there is wrath gone out from the Lord and the plage begone. And Aaron toke as Moses commaunded hym, and ran vnto the congregation, & beholde, the plage was begonne amonge the people, and he put on cense, & made an atonemente for the people. And he stode betwene the deade, & the that were a lyue and the plage ceased. And the number of them that dyed in the plage, were .xiiii. thousand and seuē hundred: besyde thē that dyed about the busines of Corah. And Aaron wente againe vnto Moses vnto the dore of the Tabernacle of wytnesse, and the plage ceased.

¶ The notes.

Go downe quycke into hell. a. To go downe into hel quycke or a lyue, is to perysh sodayne death, & to be ouerwhelmed wyth the earth.

The censers are halowed b. It is sayd that the censers were halowed in the death of these rebellious: because that by theyr death all other were put in feare to presume to the office of the ceremonyes, contrarye to expresse the commaundemente of God who had appointed that office and hys sede onely.

Aaron stode betwene. &c. c. Here is Aaron a figure of Christ, who is the mediatour betwene God and the church who restrayneth the iuste vengeaunce of god for the synnes of the world, who helpeth the chosen when they be in ieopardy.

The.xvii.Chapter.

¶ Aarons rodde budded & beareth blossoms.

AND the Lord spake vnto Moses sayinge: speake vnto the chyldren of Israel and take of them for euery principal house a rodde, of theyr princes ouer the houses of their fathers twelue. xii. rodds, & write euery mans name vpon his rod. And write Aarons name vpō the staffe of Leui: for euerye headman ouer the house of theyr fathers shal haue a rodde. And put them in the tabernacle of wytnesse where I wyll mete you. And hys rodde whome I chose, shall blossome: So I wyl make cease from me the grudgynges of the chyldren of Israel whyche they grudge agaynst you.

And Moses spake vnto the chyldren of Israel, and al the princes gaue him for euery prince ouer theyr fathers houses, a rod: euē xii. rods, and the rod of Aaron was among the rodds. And Moses put the rodds before the Lord in ỹ tabernacle of witnes. And on the morow, Moses went into the tabernacle: and behold *the rod of Aaron of the house of Leui was budded & bare blossoms and almondes. And Moses brought out all the staues fromē before the Lorde, vnto all the chyldren of Israel, & they loked vpon thē and toke euery man hys staffe.

*Gen.xl.b

And the Lorde sayd vnto Moses: bring Aarons rod agayne before the wytnes to be kept for a token vnto the chyldren of rebellyon, that they murmurynges may cease fro me, that they dye not. And Moses did as the Lorde commaunded hym. And the chyldren of Israell spake vnto Moses sayinge: behold, wee are destroyed and all come to nought: for whosoeuer cometh nye the tabernacle of the Lorde, dyeth. Shall we vtterlye consume away.

The.xviii.Chapter.

¶ The office of the Leuites. The tithes & fyrst fruite must be geuē them. Aarons heritage.

AND the Lorde sayd vnto Aaron. Thou and thy sonnes, and thy fathers house with the, shall beare the faulte of that whyche is done amysse in the *holye place. And thou & thy sonnes with the, shal beare the fault of that whyche is done amysse in your priesthode. And thy brethren also the tribe of Leui, the tribe of thy father take with the, and let thē be ioyned vnto the, and minister vnto the. And thou and thy sonnes with the shall minister before the tabernacle of wytnes. And let thē wayte vpō the & vpō al the tabernacle: onely let thē not come nye the holy vesselles & the alter, that both they & ye also dye not. And let them be ioyned vnto the and wayte on the tabernacle of wytnesse, and on all the seruice of the tabernacle, and let no straunger come nye vnto you.

*Vnderstand if ye take not hede ỹ it be not touched.

Wayte therfore vpon the holy place and vpon the alter, that there fal no more wrath vpon the chyldren of Israel: behold, I haue taken your brethren the Leuites fromē amonge the chyldren of Israell, to be yours, as gyftes geuen vnto the Lord to do the seruice of the tabernacle of wytnesse. And se that both thou and thy sonnes with the take hede vnto your preestly office, in all thinges that per tayne vnto the alter, and wythin the vayle. And se that ye serue, for I haue geuen youre preestes office vnto you for a gifte to

be

do ſeruyce, and the ſtraunger that commeth nye, ſhall dye.

And the Lorde ſpake vnto Aaron: behold I haue geuen the, the kepyng of mine heue-offerynges in al the halowed thynges of the chyldꝛē of Iſrael. And vnto the I haue geuē them vnto anoyntynge and to thy ſonnes: to be a dutye for euer. This ſhall be thyne of moſt holy ſacrifices. Al theyr giftes, thorow out al theire meateofferynges ſynnofferinges and trelpace offerynges whyche they bringe vnto me. They ſhall be moſt holy vnto the & vnto thy ſōnes. And ye ſhal eat it in the moſt holy place: all that are males ſhall eate of it for it ſhal be holye vnto the.

And this ſhalbe thine: the heueofferinges of theyr gyftes, thorowout all the waue offerynges of the chyldren of Iſrael, for I haue geue thē to the, & thy ſōnes, & thy daughters wyth the to be a dutye for euer: and all that are cleane in thy houſe, ſhall eate of it, al the fatt of the oyle, of the wyne and of the corne theyr fyrſte frutes whych they geue vnto the Lorde that haue I geuen vnto the. The firſt frutes of all that is in theyr Landes whyche they bringe vnto the Lorde, ſhall be thyne: and all that are cleane in thyne houſe, ſhall eate of it.

All dedicate thynges in Iſrael, ſhalbe thine All that breaketh the matrice of all fleſhe that men bringe vnto the Lorde, both of mā and beaſt, ſhall be thyne. Neuerthelater the fyrſt borne of man ſhall be redemed, and the fyrſt borne of vncleane beaſtes ſhal be redemed. And theyr redēptions ſhall be at a moneth olde, valued at fyue ſycles of ſiluer, of the holye ſycle. A ſycle maketh twentye Gerras. But the fyrſt borne of oxen, ſheepe, & gotes ſhall not be redemed. For they are holy, and thou ſhalt ſprinkle theyr bloud vpon the altar, and ſhalt bourne their fat to be a ſacrifice of a ſwete ſauour vnto the Lord.

And the fleſhe of the ſhal be thyne, as the wauebreſt & all the ryght ſhoulder is thyne al the holy heaueofferinges whych the chyldren of Iſrael heaue vnto the Lorde, I gyue the and thy ſonnes and thy daughters with the to be a duti foreuer. And it ſhalbe a ſalted couenaūte for euer, before the Lorde: vnto the and thy ſeed wyth the.

Salted couenaūte for a fyne ſure & ſtable couenaūt

And the Lorde ſpake vnto Aaron: thou ſhalt haue none enheritaunce in theyr Land nor parte amonge them. For I am thy parte and thy enheritaunce amonge the chyldē of Iſrael. And behold I haue geuen the chyldē of Leui, the tythe in Iſraell to enherit, for the ſeruice whych they ſerue in the tabernacle of wytneſſe, that the chyldren of Iſraell henceforth come not nye the Tabernacle of wytneſſe, and beare ſynne and dye. And the Leuites ſhal do the ſeruyce in the tabernacle of wytnes and beare theyr ſynne, & it ſhal be a lawe for euer vnto youre chyldrene after you: But amonge the children of Iſrael they ſhall enherete none enheritaunce. For the tythes of the chyldren of Iſraell whych they heaue vnto the Lorde, I haue geuen the Leuites to enherite. Wherfore I haue ſaid vnto them: Amoug the childē of Iſrael ye ſhal enherite none enheritaunce.

And the Lord ſpake vnto Moſes ſayeng: ſpeake vnto the Leuites and ſay vnto them: when ye take of the chyldren of Iſrael the tithes whych I haue geuen you of the to your enheritaunce, ye ſhall take an heaueoffering of that ſame for the Lorde: euen the tenthe of that tythe. And it ſhall be rekened vnto you for your heaueofferynge, euen as though ye gaue corne out of the barne or a ful offeryng from the wyne preſſe.

And of this maner ye ſhal heaue an heaue-offerynge vnto the Lorde, of all your tythes whyche ye receyue of the chyldren of Iſrael and ye ſhal gyue therof the lordes heaueof-ferynge vnto Aaron the prieſte. Of all your giftes, ye ſhal take out of the Lordes heaue-offerynge: euen the fatt of all theyr halowed thynges.

And thou ſhalte ſaye vnto them: when ye haue take awaye the fatt of it frō it, it ſhal be counted vnto the Leuytes, as the encreaſe of corne and wyne. And ye ſhall eate it in all places both ye and youre houſholdes, for it is youre rewarde for youre ſeruice in the tabernacle of wytneſſe. And ye ſhall beare no ſynne by the reaſon of it, when ye haue take from it the fatte of it, neyther ſhall ye vnhalowe the halowed thynges of the chyldrē of Iſrael, and ſo ſhal ye not dye.

The.xix.Chapter.

¶ Of the redde kowe. The lawe of hym that dyeth in the tabernacle: and of hym alſo, that toucheth any vncleane thynge.



And the Lord ſpake vnto Moſes and Aaron ſayenge: this is A the ordinaūce of the lawe whyche the Lorde commaundeth ſayinge, ſpeake vnto the chyldren of Iſraell and let them take the a redde kowe wythout ſpotte wherin is no blemiſh and whyche neuer bare pocke vpon hyr. And ye ſhal gyue hyr vnto Eliazar the prieſt and he ſhall bryng hyr wythout the hoſt and cauſe hyr to be ſlayne before hym.

And Eliazar the Prieſte ſhall take of hyr bloud vpon his finger, & ſprynkle it ſtraight toward the tabernacle of witnes. vii. times. And he ſhall cauſe the kowe to be burnt in hys ſyght: both ſkinne fleſh and bloud, with the doung alſo. And let the prieſt take Cedar wodd, and Iſope and purple cloth, and caſt it vpon the kowe as ſhe burneth. And let the prieſt waſh hys clothes and bath his fleſh in water, & thē come into the hoſt, & the prieſte ſhalbe vncleane vnto the euen. B

And he that burneth hyr, ſhall waſh hys clothes in water & bath hys fleſh alſo in water and be vncleane vntil euen. And one that is cleane ſhall goo and take vp the aſhes of the kowe, and put them wythout the hoſt in a cleane

a cleane place, where they shall be kepte to make sprinkelynge water for the multitude of the childre of Israel: for it is a sprnoffering And let hym that gathered the ashes of the kowe wash his clothes, & remaine vncleane vntyll euen. And thys shall be vnto the chil-
Forever lohe dren of Israell and vnto the straunger that
Gene.xiij. dwelleth amonge them, a maner * for euer.

He that toucheth any dead persō, shall be vncleane.vij. dayes. And he shal purify hym selfe wyth the ashes the thyrd daye and then
L he shall be cleane the seuenth day. And if he purify not hym selfe the thyrde daye, the the seuenth daye, he shal not be cleane. Whosoeuer toucheth any person that dyeth & sprinkeleth not hym self, defileth the dwelling of the Lorde: & therfore that soul shalbe .roted out of Israel, bicause he hath not sprynkled the sprinkelynge water vpon hym he shal be vncleane, and hys vncleannesse shal rayne vpon hym.

This is the lawe of the man that dyeth in a tent: al that come into the tente and all that is in the tent, shalbe vncleane.vij. dayes. And al the vessels that be open which haue no lid nor couerynge vpon them, are vncleane. And whatsoeuer toucheth one that is slayne wyth a swerde in the feldes, or a dead person, or a
D bone of a deade man, or a grane: shall be vncleane.vij.dayes.

And they shall take for an vncleane person of the burnt ashes of the sprinklynge, & put runnynge water therto into a vessel,
And a cleane person shal take Isope & dippe it in the water, and sprinkle it vpon ỹ tente & vpon al the vessels & on the soules that were there, & vpon hym that toucheth a bone or a slaine person or a dead body or a grane. And the cleane person shal sprinkle vpon the vncleane the thyrde daye and the seuenth daye. And the seuenth day he shall purify him selfe and washe hys clothes and bathe hym selfe in water, and shalbe cleane at euen.

If any be vncleane & sprinkle not him selfe the same soule shalbe destroied frō amōg the cōgregation: for he hath defiled ỹ holy place of the Lorde & is not sprinkeled wyth sprynkling water, therfore is he vncleane. And this shalbe a perpetual lawe vnto them. And he that sprynkeleth the sprinkelyng water, shal wash his clothes.

And he that toucheth the sprynklyng water shall be vncleane vntyll euen. And what soeuer the vncleane person toucheth, shal be vncleane. And the soule that toucheth it shal be vncleane vntil the euen.

☞ The notes.

Roted out a. As they were defiled wyth touchynge of the deade, so are the soules of the chosen defiled when they commit mortall synne, whiche is clensed by Christes sacrifyce and merytes only. And whosoeuer confesseth that cleansynge obteyned by the death and passiō of Christ: hys soule shall be roted out from amonge the chosen.

¶ The.xx. Chapter

¶ Wyth Jone dyeth. The people murmur. Thei haue water euen out of the rocke. Edom denieth the Israelites passage thorow hys realme. The death of Aaron in whose roume Eliazar succeadeth.

A

AND ỹ whole multitude of the chyldren of Israell, came into the desert of Syn in the fyrste moneth, and the people dwelt at Cades. And there dyed Mir-
Jam, and was buried there. Moreouer there + was no water for the multitude, wherfore they gathered them selues togyther agaynste Moses and agaynste Aaron. And the people chode wt Moses & spake saying: wolde God that we had perished when our brethren perished before ỹ Lord. Why haue ye brought the congregatiō of the Lord vnto this wildernes that both we & our cattel should dye here? Wherfore brought ye vs out of Egypt to bring vs into this vngratious place, whiche is no place of seed nor of figes nor vines nor of pomgranates, neyther is there anye water to drynke.

B

And Moses & Aaron went frō the cōgregation vnto the dore of the tabernacle of wit nes, and fell vpon their faces. And the glory of the Lord appered vnto thē. And the Lord spake vnto Moses, saying: take thy staffe, & gather thou & thy brother Aarō the cōgregatiō together, & say vnto the roche before their eyes, that he geue forth his water. And thou shalt bringe them water oute of the roche & shalt giue the companye drynche and their beastes also.

And Moses toke the staffe frō before the Lord as he commaunded hym. And Moses and Aaron gathered the congregation togi-
ther before the roche, and he said vnto them here ye rebellious, muste we fetche you water out of thys roche? And Moses lyfte vp hys handes wyth hys staffe, and smote the
C roche two tymes, and the water came oute abundantly, and the multitude dranke and the beastes also.

And the Lorde spake vnto Moses & Aaron: bicause ye beleued me not to.s. sanctify me in the eyes of the chyldren of Israel, therfore ye shall not bringe thys congregation into the land which I haue geuen them.
This is the water of strife, bicause the chil-
dren of Israel strone wyth the Lord, and he
+ was sanctified vpon them.

And Moses sente messengers from Cades vnto the kyng of Edom. Thus sayeth thy brother Israel. Thou knowest al the trauel ỹ hath happened vs, how our fathers went downe into Egypt, and how we haue dwelt in Egypt a longe tyme, and how the Egyp-
cians vexed both vs and our fathers. Then we cried vnto the Lorde and he heard our voyces, and sent an angell & hath fet vs oute of Egypte. And beholde, we are in Cades a citye harde by the borders of thy coūtrey let vs

g ij

Num.xxi.c

go a good felowshippe thorow thy contrey* we wil not go thorow the felides nor thorow the vinyardes, neither wyl we drinke of the water of the fountaynes, but we wyll go by the hye way, & neyther turne vnto the right hand nor to the lift, vntyl we be paft thy cõtrey. And Edõ answered him: Se thou come not by me, leaft I come out againft the with the fwerde. And the chyldren of Iſrael ſayed vnto him: we wyl go by the beaten way: and if eyther we or our cattell drynke of thy water, we wyll pay for it, we wyll do no more but paſſe thorow by fote onelye. And he ſaid ye ſhal not go thorow. And Edom came out againſt hym with much people and with a mighty power. And thus Edom denied to giue Iſrael paſſage thorow his countrie. And Iſrael turned awaye from him.

D

And the children of Iſrael remoued from Cades & went vnto mount Hor with all the cõgregation. And the Lord ſpake vnto Moſes and Aaron in mount Hor, ſayinge: lett Aaron be putt vnto hys people, for he ſhall not come into the lande whiche I haue geuẽ vnto the chyldren of Iſrael: becauſe ye diſobeied my mouth at the water of ſtrife. Take Aaron and Eleazar hys ſonne, and bringe them vp vnto mount Hor, and ſtrippe Aaron out of hys veſtimentes and putt them vpon Eliazar hys ſonne, and let Aaron be put vnto hys people and dye there.

And Moſes dyd as the Lord commaunded: and they went vp into mount Hor in the ſyght of all the multitude. And Moſes toke of Aarõs clothes, and put them vpon Eleazar his ſõne, & Aaron dyed there in the topp of the moũt. And Moſes and Eleazar came downe out of the mounte. And all the houſe of Iſrael mourned for Aaron.xxx.dayes.

☞ The notes.

Sanctify. a. To ſanctify here is to ſhew and declare to be holy, as in Math.vi.b

¶ The.xxi. Chapter

¶ Iſrael vanquiſheth kynge Arad. The fyery ſerpentes ſtyng them: but whẽ they take at the braſē ſerpent which the Lord cõmaũded Moſes to lift vp, they are healed. The kynges Sehon and Og are ouercome in battel.

A

AND when kyng Arad the Cananite which dwelt in the ſouth partes, herard tell that Iſrael came by the waye that the ſpyes hadde founde out, he came and fought with Iſrael and toke ſome of them priſoners. Then Iſrael vowed a vowe vnto the Lord & ſayd: If thou wylte geue thys people into oure handes, we wyll deſtroye their cyties. And the Lorde hearde the voyce of Iſrael, and deliuered them the Cananites. And they deſtroyed both them and their cyties, & called the place Horma.

Then they departed from mount Hor toward the redſeaon cõpaſſe the land of Edõ. And the ſoules of the people fainted by the way. And the people ſpake againſt God and

B

againſt Moſes: wherfore haſt thou brought vs oute of Egypte, for to dye in the wylderneſs, for here is neither bread nor water, and our ſoules lotheth thys *light bread.

*Or that is ſo lyttle wa-ter.

The plages of ſerpentes.

Thẽ the Lord ſent fiery ſerpẽtes amonge the people, which ſtonge them: ſo that much people dyed in Iſrael. And the people came to Moſes and ſayed: we haue ſinned, for we haue ſpoken againſt the Lord and againſte the, make intercelliõ to the lorde, that he take awaye the ſerpẽtes frõ vs. And Moſes made intercelliõ for the people. And the Lord ſaide vnto Moſes. Make the aſerpente, and hang it vp for a ſygne, and let as many as are bytten loke vpon it, and they ſhall lyue.

C

And Moſes made a ſerpent of braſſe & ſet it vp for a ſygne. And when the ſerpentes had bytten any man, he went and beheld the ſerpent of braſſe, and recouered.

And the children of Iſrael remoued and pytched in Oboth. And they departed from Oboth and lay at Ijeabarim in the wyldernelle which is before Moab on the eaſt ſyde And they remoued thence, and pytched vpõ the riuer of Zarad. And they departed thence and pitched on the other ſide of Arnõ, which ryuer is in the wyldernelle, and cometh out of the coſtes of the Amorites: for Arnõ is the border of Moab, betwen Moab & the Amorites. Wherfore it is ſpoken in the * boke of the warre of the Lorde: goo with vyolence, both on the ryuer of Arnõ and on the ryuers head, which ſhoteth downe to dwel at Ar, & leaneth vpon the coſtes of Moab.

D

*Some thinke it to be the bokes of iudges.

And frõ thence thei came to Beer, which is the wel wherof the Lord ſpake vnto Moſes: gather the people togither, that I may giue them water. Then Iſrael ſange thys ſonge: Aryſe vp wel, ſynge thereto: The wel which the rulers dygged and the captaines of the people with the healpe of the lawe geuer and with their ſtaues.

And from thys wyldernelle they went to Mathana, and from Mathana to Nahaliel, & from Nahaliel to Bamoth, & from Bamoth to the valay that is in the feylde of Moab in the top of * Phaſgah which boweth toward *Jeſimon. And Iſrael ſent meſſengers vnto Sehon, kyng of the Amorites ſayinge: lett vs go thorowe thy lande: we wyll not turne into thy feildes nor into thy vinyardes, neither dryncke of the water of the welles: but we wil go alonge by the cõmen way vntyll we be paſt thy cõtrey. And Sehõ wold giue Iſrael no leyſe to paſſe thorow hys cõtrey, but gathered al hys people togyther, & went oute againſte Iſrael into the wyldernelle. And he came to Jaheza and fought with Iſrael.

E

After the cõmen traunſlation. Chalde abil. *Greke. wilderneſs.

And Iſrael ſmote him with the edge of the ſwerde & conquered his Land, from Arnon vnto Jaboch vnto the children of Ammõ For the borders of the chyldren of Ammon, are ſtrong. And Iſrael toke all theſe cyties & dwelte in all the cyties of the Amorites: in

F

Heſbon

Hesbon & in al the townes that longe therto. For Hesbō was the cite of Sehon the kinge of the Amorites whych Sehon had fought before with the kinge of the Moabites, and had take al hys land out of hys hande, euen vnto Arnon. Wherefore it is a prouerbe, go to Hesbon & lette the cite of Sehon be builte & made redy, for there is a fyre gone out of Hesbone & a flame from the cite of Sehon & hath consumed Ar of the Moabites and the mē of the hilles of Arnō. Wo be to the Moabite people of *Chamos pe ar vndone. His sonnes are put to flyght and hys daughters thoughte captyue vnto Sehon kynge of the Amorites. Their lyghte is out from Hesbon vnto Dibon and we made a wylderne euē vnto Nopha which reacheth vnto Medeba. And thus Israel dwelt in the lād of the Amorites. And Moses sente to searche oute Jazer, and they toke the townes belongynge therto and conquered the Amorites that were there.

*Chamos is the name of a certayne Image.

And then they turned & went vp towarde Basan. And Og the kynge of Basan came out against them, both he and al hys people, to warre at Edrei. And the Lorde sayed vnto Moses: feare hym not, for I haue delyuered him into thy hādes with all his people & his land. And thou shalt do with him as þ diddest with Sehō the king of the Amorites whiche dwelt at Hesbon. And they smote him & hys sonnes and all hys people, vntyll there was nothyng left hym. And they conquered hys land and the children of of Israel remoued & pytched in the feldes of Moab, on the other syde of Jordane, by Jericho.

The.xxii.Chapter.

Whyle Balac sendeth for Balam to the intēt that he shold curse Israel: but Balā can do nothyng agaynst the wyl of the Lord. Balās asse speaketh to hym in the waye.

A AND Balac the sone of Zipho sawe all that Israell had done to the Amorites, and the Moabites were sore afraied of the people bycause they were many, and abhorred the children of Israel. And Moab sayed vnto the Elders of Madian, nowe shall thys companye lycke vp all that are rounde about vs, as an oxe lycketh vp the grasse of the feld. And Balac the sonne of Zipho was kynge of the Moabites at

B that tyme.

And he sent messengers vnto *Balam the sonne of Beor, the interpreter which dwelte vpon the riuer of the lande of the children of hys folke, to call hym sayeng: beholde, there is a people come out of Egypte which couereth the face of the earth and lyeth euē hard by me. Come nowe a felowshyp and curse me thys people. For they are to myghty for me, so peraduenture I might be able to smite them & to dryue them out of the Land. For I wot that whō thou blessest shalbe blessed, and whō thou curssest shalbe cursed.

*Dc.xxiii.a.

And the elders of Moab wente wyth the elders of Madian, & the reward of the fortelynge in their handes. And they came vnto Balam and tolde hym the wordes of Balac. And he sayed vnto thē, tary here al nyght and I wyll bringe you worde, euen as the Lorde shal saye vnto me. And the Lordes of Moab abode with Balam.

And God cam vnto Balam & sayd: what mē are these whych are wyth the? And Bala sayed vnto God: Balac the sonne of Zipho kyng of Moab hath sente vnto me sayenge: beholde there is a people come out of Egypt and couereth the face of ỹ earth: come nowe therefore and curse me thē, that so peraduenture I maye be able to ouercome thē in battell, & to driue thē oute. And God sayed vnto Bala: thou shalt not go vnto thē, neyther curse the people, for they are blessed.

C

And Balam rose vp in the mornyng and sayd vnto the Lordes of Balac: get you vnto your land, for the Lorde wyll not suffer me to go vnto you. And the Lordes of Moab rose vp & went vnto Balac and sayd. Bala wolde not come wyth vs. And Balac sent againe a greater company of lordes & more honourable then they. And they came to Balam and tolde hym. Thus sayeth Balac the sonne of Zipho: oh, let nothynge let the to come vnto me, for I wyll greately promote the vnto greate honour. and wyl do whatsoeuer thou sayeste vnto me, come therefore I praye the curse me thys people.

D

And Balam answered and sayd vnto the seruauntes of Balac. *If Balac would geue me hys house ful of syluer and gold, I cā go no further then the worde of the Lorde my God, to do lesse or more. Neuertheles tarye ye here al nyght: that I may wete, what the Lorde wil say vnto me once more. And God came vnto Balam by nyghte and sayd vnto hym: If the men come to fette the vse vp & go with them: but what I say vnto the, that onely thou shalt do.

*Nu.xxiiii.c

And Balam rose vp early & saddeled hys asse & went wyth the Lordes of Moab. But God was angry bycause he went. And the angel of the Lorde stode in the way against hym. And he rod vpō hys asse & ii. seruantes wyth him. And when the asse sawe the angel of the Lorde stand in the waye & hys swerde drawen in hys hand, she turned a side out of the way & went out into the feld. And Balam smot the asse, to turne her into the waye.

And the angell of the Lord went & stode in a path betwen the vineyardes, wher was a wal on the one syde, & another on ỹ other. When the asse sawe the angel of the Lorde, she warnched vnto the wall and thrust Balams fote vnto the wall, and he smote her againe. And the angel of ỹ Lorde went further and stode in a narrow place, wher was no waye to turne, eyther to the ryghte hande or to the lyfte. And when the asse sawe the angel of the lord, she fel betwen vnder Balam: and

E

Balam was wrath and smote the asse with a staffe. And the Lorde opened the mouth of the asse, & she saied vnto Balam: what haue I done vnto the, that þ smytteste me thus.iii. tymes? And Balam saied vnto the asse: bycause thou hast mocked me? I would that I had a swerde in myne hande, that I myght now kyll the. And the asse saied vnto Balam am I not thyne asse whych thou hast ridden F vpon sence thou wast borne vnto this daye? Was I euer wont to do so vnto the? And he saied naye.

And the Lord opened the eyes of Balam that he sawe the angel of the Lord standyng in the waye, with hys swerd drawen in hys hande. And he bowed him selfe & fell flatt on hys face. And the angell of the Lorde saied vnto him. Wherfore smytest thou thyne asse thus.iii. tymes? behold I came out to resiste the for the waye is contrarye vnto me, & the asse sawe me and auoyded me thre tymes: or elles (had she not turned fro me) I had surely slayne the and saued hyr a lyue. And Balam saied vnto the aungell of the Lorde: I haue synned for I wist not that thou stodest in the way against me. Now therfore if it displease thine eyes, I wyll turne agayne. And the angel saied vnto Balam, go with the men: but in any wyse, what I saye vnto the, that saye. And Balam went with the lordes of Balac.

G And when Balac heard that Balam was come he went out agaynst him vnto a cyty of Moab that stode in the border of Arnō whyche was the vtmost part of his contrye. And Balac saied vnto Balam: did I not sende for the, to call the? wherfore camest thou not vn to me? thinkest thou þ I am not able to pro mote the vnto honour. And Balā saied vnto Balac: Loo, I am come vnto the. But I can saye nothynge at all saue what God putteth into my mouth that must I speake. And Balam went with Balac, & they came vnto the *large cyty. And Balac offered oxen & shepe and sente for Balam and for the Lordes that were with hym.

*Or of places or of streates. Some ful of people in þ streates.

The.xxiii.Chapter.

¶ Balam blesseth the people, wher he was required to curse them and prophesyeth that they wylbe a greate people.

A ND on the morowe Balac toke Balam and brought hym vp into the hye place of Baal: and thence he sawe vnto the vtmost part of the people. And Balam saied vnto Balac: buyld me here seuen alters and prouide here seuen bullockes and seuen rammes. And Balac dyd as Balam said. And Balac and Balam offered on euery alter a bullock and a ram.

And Balam saied vnto Balac: stande by the Sacrifice whyle I go to wete whether the Lorde wil come and mete me, & whatsoeuer he shewyth me, I wyl tel the, & he went forthe wyth. And God came vnto Balam, & Bala saied vnto hym: I haue prepared. vii. alters & haue offered vpon euerye alter, a bullock and a ram. And the Lorde put a saynge in Balams mouth and saied: go agayne to Balac & say on thys wyse. And he went againe vnto hym and loo, he stode by hys sacrifice, both he and all the Lordes of Moab. And he began hys parable and said: Balac the king of Moab hath fette me from Mesopotamia B out of the mountaynes of the east, saynge: come and curse me Jacob, come & defye me Israel. How shal I curse whō God curseth not and howe shall I defy whome the Lord defieth not? from the toppes of the rockes I se hym, & from the hylles I behold him: loo, the people. a. shal dwel by him selfe and shal not be rekened among other nations. Who can tell the dust of Jacob and the numbre of the fourth parte of Israell. I pray God that my soul may dye the death of the righteous and that my laste ende may be lyke his. And Balac saied vnto Balam, what haste thou done vnto me? I fette the to curse myne enemies: and behold, thou blessest them. And he answered and saied: must I not kepe that & speake it, whyche the Lorde hath put in my mouthe? And Balac saied vnto hym: Come I pray the with me to an other place whēce thou shalt se the, and shalt se but the vtmoste parte of them and shall not se them all and curse me them there. And he brought hym in to a playne felde where men myght se farre C euen to the toppe of Phasgah, & built. vii. alters and offered a bullocke & a ram on euery alter. And he saied vnto Balac: stand here by thy Sacrifice whyle I go ponder. And the Lorde mette Balam and put wordes in hys mouth and saied: go agayne vnto Balac and thus say. And when he came to him: behold, he stode by hys Sacrifice and the Lordes of Moab with him. And Balac said vnto hym: what sayth the Lord?

*After the Chalde, destroyed.

And he toke vp hys parable and said: rise vp Balac and heare, & herken vnto me thou sonne of Ziphor. The Lorde is not a man, that he can lye, neither the sonne of man that he can repente: should he saye and not do, or shoulde he speake and not make it good? behold, I haue begone to blesse and haue blessed, and can not goo backe therefro. He beheld. þ. no wyckednes in Jacob nor sawe idolatry in Israel: The Lord hys God is with hym, and the triumphe of a kynge is among D them. God hath brought them out of Egypt is as the strength of an vnicorne vnto them, for there is no sorcerer, in Jacob, nor sothsayer in Israell. When the tyme cometh, it wyll be saied of Jacob and of Israell, what God hath wrought. Behold the people shall ryse vp as a lyonesse and heave vp him selfe as a lyon, & shall not lye downe agayne, vntyl he have eaten of the praye and dronke of the blood of them that are slayne.

*After the Chalde, habitation, dwelling place or court.

And Balac said vnto Bala: neither curse them nor blesse them. And Balam answered & said vnto Balac: tolde not I the saynge: all that the Lorde byddeth me, that I muste doo?

doo? And Balac saied vnto Balam: come I praye the, I wyll bring the yet vnto an other place: so peraduenture it shall please God, that thou maist curse them there. And Balac broughte Balam vnto the toppe of Peor, that boweth towarde the wyldernesse. And Balam saied vnto Balac: make me here, vij altares, and prepare me here. vij. bullockes and vij. rammes. And Balac dyd as Balam had saied, and offered a bullocke and a ram on euery altar.

¶ The notes.

a. In this place to dwell by hym selfe, is to lyue in liberty without trouble and oute of the subiectiō of other people, as it is in Deutero. xxxiij.d

To dwell by hym selfe.

No wyckednes in Jacob

b. There is no people without synne, neyther yet Israel, but God loketh not on Israels synne, that is, he imputeth not synne to his electe, neyther auengeth hym on them for it, but geueth them grace to repent & hate their synnes, and then he sheweth him selfe merciful vnto them.

The.xxiiii. Chapter.

¶ Balam prophecieth of the kingdome of Israel and the comyng of Christ. Balac is angry with Balam. The destruction of the Amalekites and of the Kenites.

A WHen Balam sawe that it pleased the Lorde that he shoulde blesse Israell, he went not as he dyd twise before to fet sothsayinge, but sette his face towarde the wildernes, and lyfte vp his eyes and loked vpon Israel as he laye with his tribes, and the spirite of God came vppon hym. And he toke vp his parable and saied Balam the sonne of Beor hathe saied, and the manne whose eye is open hath saied: he hath sayd whych heareth the wordes of God & seeth the visions of the almyghty, whiche falleth downe: & hys eyes are opened.

How goodlye are thy tentes O Jacob & thyne habitation. a. Israel, euen as the brode valeys, and as gardens by riuers syde, as the tentes whyche the Lorde hath pytched & as cypres trees vpon the water. The water B shall flowe out of his bouket & his seed shal be many waters, and his kyng shalbe hyer then Agag. And his kyngdome shalbe exalted, God that brought him out of Egipt his strength is as the strengthe of an vnicorne, & he shal eate the nations that are his enemies & breake their bones, and perce the thorowe with his arrowes. He touched hym selfe & laye downe as a lyon and as a lyoness, who shall sterre him vp, blessed is he that blesseth the, & cursed is he that curseth the.

And Balac was wroth with Balam and smote his handes together, & sayd vnto him: I sent for the to curse myne enemies: and behold, thou hast blessed them thys thre times and now gette the quickly vnto thy place. I thought that I would promote the vnto honour, but the Lorde hath kept the backe frō worshyp. And Balā saied vnto Balac: told I not thy messengers which thou sentest vnto me saying. * If Balac would giue me his house full of syluer and gold, I can not passe the mouth of the Lorde, to do eyther good or bad of myne owne mynde. What the Lord saith, that must I speake. And now beholde, I go vnto my people: come let me shew the what this people shall do to thy folke in the latter dayes. And he began his Parable and saied: Balam the sonne of Beor hath saied, & the man that hath his eyes open hath said, and he hath saied that he areth the wordes of God & hath the knowledge of the most hie & beholdeth the vision of the almyghty, and whē he falleth downe hath his eyes opened I se him but not now, I behold him but not nye. There shall come a starre of Jacob and rise a scepter of Israel, which shal smite the coastes of Moab and vndermine all the children of Seth. And Edō shalbe his possessiō, and the possession of Seir shall be their enemies, and Israel shall do manfully. And out of Jacob shal come he that shal destroye the remnaunt of the cytes.

*Nu.xxiij.d

D

And he loked on Amalech and began his parable and sayd: Amalech is the first of the nations, but his latter ende shall perysshe vtterly. And he loked on the Kenites, & toke his parable and sayd: stronge is thy dwellynge place & put thy nest vpō a roche. Neuertheles thou shalt be a burnyng to Kain, vntyl Assur take the prisoner. And he toke his parable & saied. Alas, who shal lyue whē God doth this? The shippes shal come out of the coste * of Chettim & subdue Assur and subdue * Eber, & he him selfe shal perish at the laste. And Balam rose vp and went & dwelt in his place: & Balac also went his way.

Chalde & the cōmen translat Italy.

*That is the Hebrues or those that are beyonde the flood of Euphrates.

¶ The notes.

a. By al these similitudes would Balam declare the felicite of the people Israel, whyche came of God, as ye haue in the Psalme. cxij. & Jere. xxx.b

Israell.

¶ The.xxv. Chapter.

¶ The people committeth fornication with the daughters of Moab. Phinches killeth Zamri and Cozby. God commaundeth to kyll the Madianites.

AND Israel dwelt in Sittim, and the people beganne to committe whoredome with the daughters of Moab, whych called the people vnto the sacrifice of their Goddes. And the people ate & worshypped their Goddes, and Israel coupled him selfe vnto Baal Peor. Then the Lorde was angry with Israel, and saied vnto Moses: take al the heades of the people, and hange the vp vnto the Lorde agaynste the sonne, that the wrathe of the Lorde maye turne away from Israel. And Moses saied vnto the iudges of Israel: go and slea those men that ioyned them selues vnto Baal Peor.

A

And behold, one of the children of Israell came & brought vnto his brethren, a Madianitish wyfe euen in the sight of Moses & in the sight of all the multitude of the children of Israel, as they were weping in the dore of the tabernacle of wytnes. And when Phinehes the sonne of Eleazar the sonne of Aarō the preste sawe it, he rose vp out of the cōpany & toke a weapen in his hand, & went after the man of Israel into the hoor house and thrust them thorow: both the man of Israel and also the woman euen* thorowe the bealy of her. And the plage ceased from the children of Israel. And there ded in the plage xxiiii. thousand.

L

*After the Childe. The Gree & the cōmen translation thorowe the shameful vnfilthy mebres. Some read, euen in the Lara

And the Lord spake vnto Moses saying: Phinehes the sonne of Eleazar the sonne of Aaron the prieste, hathe turned myne anger awaye from the children of Israel, because he was gelous for my sake amonge the that I had not consumed the children of Israel in my gelousy. Wherfore say: beholde I geue vnto him my couenaunt of peace, & he shall have it and his sede after him, euē the couenaunt of the priestes office for euer, because he was gelous for his Godes sake & made an atonement for the children of Israel.

D

The name of the Israelite which was smitē with the Madianitishe wyfe, was Zamri the sonne of Sala, a Lorde of an auncyente house amōge the Simeonites. And the name of the Madianitish wyfe, was Cozbi the daughter of Zura heade ouer the people of an auncient house in Madian.

And the Lord spake vnto Moses saying: Vexe the Madianites & smite them, for they have troubled you with their wiles with the which they have begiled you, thorow Peor and thorowe their sister Cozbi the daughter of a Lord in Madian, which was slayen in the day of the plage for Peors sake.

¶ The notes.

A. To hange agaynste the sunne, is to be put to execution openlye before al the people.

¶ The.xxvi. Chapter

¶ The children of Israell are numbred agayne ere they should enter into the lād of Canaan.

B

And after the plage, the Lorde spake vnto Moses and vnto Eleazar the sōne of Aaron the prieste saynge: take the number of all the multitude of the children of Israell frome .xx. yeare & aboue thorow out their fathers houses all that are able to go to warre in Israell. And Moses & Eleazar the prieste tolde them in the feldes of Moabe by Iordane fast by Jericho, from xx. yeare and aboue, as the Lord commaunded Moses. And the children of Israell that came out of Egypt were.

The hinred of Ruben

Ruben the eldest sonne of Israel. The children of Ruben were, Hanoch, of whom cometh the kynred of the Hanochites: & of Pallu, cometh the kynred of the Palluites: And of Hesron cometh the hinred of the Hesronites: and of Carmi cometh the hinred of the Carmites. These are the hinreds of the Rubenites whiche were in number, xliij. thousande. vi. hundred, & .xxx. And the sonnes of Pallu were Eliab. And the sonnes of Eliab were: Nemuel, Dathan, & Abiram.

B

Num, xvi,

This is that Dathan & Abiram coūcelers in ye cōgregatiō, whiche *stroue against Moses and Aaron in the compayne of Corah, when they stroue against the Lord. And the earth opened his mouth & swalowed the and Corah also, when the multitude ded, what tyme the fyre consumed .ii. hundred & fyfty men, & they became a sygne: Notwithstandyng the children of Corah ded not.

The hinred of Simeon

And the children of Simeon in their kynreds were: Nemuel, of whō cometh the hinred of ye Nemuelites: Jamin, of whō cometh the hinred of the Jaminites: Jachin, of whō cometh the the hinred of the Jachinites: Zareh, of whō cometh the hinred of the Zarehites: Saul, of whō cometh ye hinred of the Saulites. These are the hinredes of the Simeonites: in number. xxii. thousand and two hundred.

The hinred of Gad

And the children of Gad in their kynredes were: Zephō, of whom cometh the hinred of the Zephonites: & of Haggi, cometh the kynred of the Haggites: and of Suni, cometh the hinred of the Sunites: and of Asni, cometh the hinred of the Asnites: and of Eri cometh the kynred of the Erites: and of Arod cometh the hinred of the Arodites: & of Ariel cometh the hinred of the Arielites. These are the hinredes of the children of Gad in number. xl. thousand & .v. hundred.

The hinred of Juda

The children of Juda: Er & Onan, whiche ded in the lande of Canaan. But the children of Juda in their kynred were: Sela of whom cometh the kynred of the Selamites: & of Phares cometh the kynred of the Pharesites: and of Zareh cometh the kynred of the Zarehites. And the children of Phares were Hesrō, of whom cometh the kynred of the Hesronites: and of Hamul cometh the kynred of the Hamulites. These are the hinredes of Juda, in number. lxxvi. thousand & fyue hundred.

The hinred of Jsachar

And the children of Jsachar in their hinreds were: Thola, of whom cometh the hinred of the Tholaites: & Phuua, of whō cometh the hinred of ye Phunaites: & of Jasub cometh the kynred of the Jasubites: and of Simron cometh the kynred of ye Simronites. These are the kynredes of Jsachar in nūbre. lxiiij thousand & .iij. hundred.

D

The hinred of Zabulon

The children of Zabulon in their hinredes were: Sered, of whom cometh the kynred of the Seredites: and Elō, of whom cometh the kynred of the Elonites: and of Jahleel cometh the kynred of the Jahleelites. These are the kynredes of Zabulon: in nūbre. lx thousand & five hundred.

The kynred

The children of Joseph in their hinredes were:

of Joſeph. were: Manaſſe and Ephraim, The chyldren of Manaſſe: Machir, of whom cometh the kynred of the Machirites. And Machir begat Galaad, of whom cometh the kynred of the Galaadites. And theſe are the chyldren of Galaad: Hieſer, of whō cometh the kynred of the Hieſerites: and of Helech cometh the kynred of the Helechites: and of Aſriel the kynred of the Aſrielites: and of Sichem cometh the kynred of the Sichemites: and of Semida cometh the kynred of the Semidites: and of Hepher cometh the kynred of the Hepherites. And Zelaphead the ſōne of Hepher had no ſonnes but daughters. And the names of the daughters of Zelaphead were Mahela, Noa, Gazla, Melcha and Thirza. Theſe are the kynredes of Manaſſe, in num

F bre. liij. thouſand & ſeuen hundred.

The kinred of Ephraim. Theſe are the chyldren of Ephraim in their kynredes: Suthelah, of whom commeth the kynred of the Suthelahites: and Becher, of whom cometh the kinred of the Becherites: & of Thelen cometh the kynred of the Thehemites. And theſe are the chyldren of Suthelah: Eran, of whom commeth the kinred of the Eranites. Theſe are the kynredes of the chyldren of Ephraim in number. xxxii. thouſand and.v hundred. And theſe are the chyldren of Joſeph in their kinredes.

The kinred of Benjamin Theſe are the chyldren of Ben Jamin in their kynredes: Bela, of whome cometh the kinred of the Belaites: & of Aſbel cometh the kynred of the Aſbelites: and of Ahiram, the kinred of the Ahiramites: and of Suphan the kynred of the Suphamites: & of Ophi the kynred of the Ophamites. And the children of Bela were Ard & Naamā fro whēce come the kinredes of the Ardites & of the Naamites. Theſe are the children of Ben Jamin in their kinredes, and in nūbre. xlv. thouſande and ſixe hundred.

The kinred of Dan. Theſe are the chyldren of Dan in their kinredes: of Suham, of whō cometh the kinred of the Suhamites. Theſe are the kinredes of Dan in their generations. And all the kinredes of the Suhamites were in nūbre. lxiij thouſand and.iij. hundred.

The kinred of Aſer. The chyldren of Aſer in their kynredes were Jemna, of whom cometh the kinred of the Jemnites: and Jeſui, of whō cometh the kinred of the Jeſuites: & of Beia cometh the kynred of the Beites. And the chyldren of

G Beia were Heber, of whom cometh the kinred of the Heberites: & of Malchiel came the kinred of the Malchealites. And the daughter of Aſer was called Sarah. Theſe are the kynredes of Aſer in number. liij. thouſand & iiij. hūdred. The chyldren of Nephthali in their kynredes were: Jehaziel, of whom came the kinred of the Jahazielites: & Guni, of whō came the kynred of the Gunites: & of Jezer, came the kinred of the Jezerites: & of Selem the kynred of the Selemites. Theſe are the kynredes of Nephthali in their generatiōs in number. xlv. thouſande and.iij. hundred.

The kynred of Nephthali

These are the numbers of the chyldren of Iſrael: fyve hundred thouſand, and a thouſande viij. hundred and. xxx.

And the Lord ſpake vnto Moſes ſaying: vnto theſe ſ̄ land ſhalbe deuided to enherit, accordyng to the number of names: to many thou ſhalte gyue the more enheritaunce and to fewe the leſſe: to euery tribe ſhal the enheritaūce be geuē accordīg to ſ̄ nūbre therof. Notwythſtanding, the land ſhalbe deuided by lot, & accordinge to the names of ſ̄ tribes of their fathers they ſhall enherit: & according to their lot thou ſhalt deuide their lāde both to the many & to the fewe.

The nūbre of ſ̄ Leuites. These are the lynnes of ſ̄ Leuites in their kynredes of Gerſon, came the kynred of the Gerſonites: and of Caath came the kinred of the Caathites: and of Merari came the kynred of the Merarites. Theſe are the kinredes of Leui: the kinred of the Libnites, the kynred of the Hebronites, the kynred of the Maheli tes, the kinredes of the Muſites, the kinred of ſ̄ Corahites. Caath begate Amram, and Amrams wyfe was called Jochebed a daughter of Leui, whyche was borne hym in Egypte. And ſhe bare vnto Amram, Aaron, Moſes, & Myr: Jam their ſiſter. And vnto Aarō were borne, Nadab, Abihu, Eleazar & Ithamar. But Nadab & Abihu dyed, as they offered ſtraunge fyre before the lord. And the nūbre of the was. xxiii. thouſande of all the males from a moneth olde & aboue For they were not numbred among the children of Iſrael, bycauſe there was no enheritaunce geuen them amonge the children of Iſrael. Theſe are the numbers of the chyldren of Iſrael whych Moſes & Eleazar the prieſt numbred in the feldes of Moab, faſt by Jordane ouer to Jericho. And among theſe there was not a man of the nūbre of the children of Iſrael whyche Moſes and Aaron told in the wyldernes of Sinai. For the Lord ſayed vnto the, that they ſhould dye in the wildernes and that there ſhould not be lefte a man of them: ſaue Caleb the ſonne of Jephune & Joſua the ſonne of Nun.

The.xxvii.Chapter.

¶ The lawe of the heritage of the daughters of Zelophead. The lande of promiſſe is ſhewed vnto Moſes: whoſe rodde appoynted Joſua.

THO the daughters of * Zelophead the ſonne of Gebet the ſonne of Galad, the ſonne of Machir the ſonne of Manaſſe: of the kynredes of Manaſſe, the ſone of Joſeph (whoſe names were Mahela, Noha, Hogla, Melcha, and Thirza) came and ſtode before Moſes & Eleazar the prieſt & before the Lorde & all the multitude in the doore of ſ̄ tabernacle of witnes ſaying our father dyed in the wyldernes, & * was not amonge the compayne of them that ga-

* Nu.xxvi.d
* Nu.xxvi.a
Joſu.xvii.a
* Num.xvi.c

P.iii. thered

there d the ſeluen togyther agaynſt the Lord
D in the congregation of Corah: But dyed in
hys owne ſynne, and had no ſonnes. Where-
fore ſholde the name of our fathers be taken
Nu.xxvi.c away from amonge hys kynred, becauſe he
had no ſonne? a Gyue vnto vs a poſſeſſion
among the brethren of our father. And Mo-
ſes brought their cauſe before the Lorde.
And the Lorde ſpake vnto Moſes ſayenge:
The daughters of Zelaphead ſpeake ryght
thou ſhalt gyue them a poſſeſſion to enherit
among their fathers brethren, & ſhalte turne
the enheritaunce of their father vnto them.
And ſpeake vnto the childē of Iſrael ſaying
If a man dye & haue no ſonne ye ſhall turne
hys enheritaunce vnto hys daughter. If he
haue no doughter, ye ſhall gyue hys enheri-
taunce vnto hys brethē. If he haue no bre-
thren, ye ſhall gyue hys enheritaunce vnto
hys fathers brethren. If he haue no fathers
brethren, ye ſhal gyue hys enheritaunce vnto
hym that is nerre to hym of hys kynred, and
lette hym poſſeſſe it. And thys ſhall be vnto
the chyldren of Iſrael an ordinaunce, and
a lawe, as the Lorde hathe commaunded
Moſes.

E And the Lorde ſaid vnto Moſes: get the
vp into thys mount Abarim, & behold, the
land whych I haue gyue vnto the childē of
Iſrael. And whē thou haſt ſene it, thou ſhalt
be gathered vnto thy people alſo, as Aaron
thy brother was gathered vnto hys people.
For ye were diſobedient vnto my mouthe in
the deſerte of Zin in the ſtryfe of the cōgre-
gation that ye ſanctified me not in the wa-
ter before their eyes. That is the water of
ſtryfe in Cades in ꝥ wilderneſs of Zin. And
Moſes ſpake vnto the Lord ſaying: lett the
Lord God of the ſpirites of all flethe, ſette a
mā ouer the congregation, which may go. e
in and out before thē, & to lead them in & out
that the congregation of the Lord be not as
D a flocke of ſhepe without a ſhepeheard. And
the Lord ſaid to Moſes: take Joſua the ſone
of Nun in whō there is a ſpirite, & put thine
handes vpon him, and ſet hym before Eleā-
zar the prieſte and before all the congrega-
tion and gyue him a charge in their ſyght.
And put of thy maieſte vpon him that all the
cōpany of the chyldren of Iſrael may heare
And he ſhal ſtand before Eleazar the prieſte
which ſhal axe coūcel for him after ꝥ. b. iud
gemēt of Urim before the Lorde. And at the
mouthe of Eleazar ſhall both he and all the
chyldren of Iſrael with him and all the con-
gregation go in and out.

And Moſes did as the Lorde commaun-
ded hym, and he toke Joſua and ſet hym be-
fore Eleazar the prieſte & before all the con-
gregation and put hys handes vpon hym &
gaue hym a charge, as the Lord commaun-
ded thorowe the hande of Moſes.

Go in & out before ꝥ people. ¶ The notes.

a. He is ſayd to go in and out before the peo-
ple, that gouerneth, teacheth, & ſtyreth, fra-
meth, and defendeth them. q.c.

b. After the iudgement of Urim, that is after Iudgmēte of Urim.
the Iudgement of ſpyght. Luke Prod.xxviii.

c. It is very lyke that in ꝥ Ephod was ſome
bryght ſtone wherein the hyghe prieſt loked
and ſawe the wyll of the Lord, as appeareth
by the ſtory of Dauid.

The.xxviii.Chapter

¶ What muſte be offered on euery ſeuall daye.

AND the Lorde ſpake vnto Mo- A
ſes ſayenge: gyue the chyldren of
Iſrael a charge and ſaye vnto
them, that they take hede to offre
vnto the offerynge of my* breade in the Sa-
criſyce of ſwete ſauoure, in hys due ſeaſon.
And ſaye vnto them. Thys is the offerynge
whyche ye ſhall offer vnto the Lorde two
Lambes of a yere olde wythout ſpotte daye
by daye to be a burnt offerynge perpetually.
One Lambe thou ſhalt offer in the mornyng
and the other at euen. And therto the tenthe
parte of an Epha of floure for a meate offe-
rynge myngled with beaten oyle, the fourth
parte of an Hin: whych is a dayly offerynge
ordeyned in the mounte Sinai vnto a ſwete
ſauour in the ſacrifice of of the Lord.
And the drynkeofferinge of the ſame the.iii.
part of an Hin vnto one Lambe, & poure the
drynke offering in the holy place, to be good
drynke vnto the Lord. And the other Lambe B
thou ſhalte offer at euen, wyth the meatoffe-
rynge & the drynche offerynge after the maner
of the mornynge: a ſacrifice of a ſwete ſa-
uour vnto the Lorde. And on the Sabboth
day.ii. Lambes of a yere olde a pece & with-
out ſpot, and two tenthdeales of floure for a
meat offerynge myngled wyth oyle, & the
drynche offerynge therto. This is the burnt
offering of euery Sabboth, beſides the dayly
burnt offeryng, and hys drinkeofferyng.

And in the fyrſte daye of your moneth, ye
ſhall offer a burnt offerynge vnto the Lorde
two yonge bullockes, and a ram, and ſeuen
Lambes of a yere olde wythout ſpotte. q.iii.
tenthdeales of floure for a meatrofferynge
myngled wyth oyle vnto one bullocke, q.ii
tenthdeales of floure for a meate offerynge
myngled wyth oyle vnto one ram. And euer
more a tenthdeale of floure myngled wyth
oyle, for a meate offerynge vnto one lambe.
That is a burnt offerynge of a ſwete ſauour C
in the ſacrifice of the Lord. And their drink-
offerynges ſhal be halfe an Hin of wine vn-
to one bullocke, and the thyrde parte of an
Hin of wyne vnto a ram & the fourthe parte
of an hin vnto a lambe. This is the burntof-
ferynge of euery moneth thorowout all the
monethes of the yeare, and one he gote for a
ſynneoffering vnto the Lorde, which ſhal be
offered with the dayly burntoffryng & hys
drynkeofferynge. * And the.viii. daye of the * Exo.xii.c
fyrſt moneth ſhalbe paſſouer vnto the Lord Leui.xxiii.d.
And the.xv. daye of the ſame moneth ſhall be Deu.xvi.d
a feaſt, in whych. vii. dayes men muſte eate
vnle-

vnleuended bread. The fyrst daye shalbe an holy feast, so that ye shall do no maner of laborous worke therin. And ye shall offer a burntoffrynge vnto the Lorde two younge bullockes, one ram, and.vij. lambes of a yere olde wythout spot, and their meatoffring of floure myngled wyth oyle.iij. tenthdeales vnto a bullocke, and two tenthdeales vnto a ram, and euermoare one tenthdeale vnto a lambe, throwe out the.vij. lambes: and an he goote for a synnoffrynge to make an attonement for you.

And ye shal offer these, besyde the burntoffrynge in the mornyng that is alway offered. And after thys maner ye shal offer throw out the.vij. dayes, the lode of the sacrifice of a swete sauoure vnto the Lord. And it shalbe done besyde the dayly burntoffrynge & hys drynkoffrynge. And the seuenth daye shal be an holy feast vnto you, so that ye shal do no laborious worke therin. And the daye of your fyrst frutes when ye brynge a newe meatoffrynge vnto the Lord in your weekes shalbe an holy feast vnto you: so that ye shal do no laborious worke therin. And ye shall offer a burntoffring of a swete sauoure vnto the Lord two young bullockes, and a ram, & vij. lambes of a yere olde a piece, wt their meatoffrynges of floure myngled with oyle.iij. tenthdeales vnto a bullocke two tenthdeales to a ram, & euermoare one tenthdeale vnto a lambe throw out the.vij. lambes, and an he goote to make an attonement for you. And thus ye shal do besydes ỹ daily burntoffring & his meatoffrynge: & they shalbe wythout spot, with their drynkoffrynges.

¶ The.xxix. Chapter.

¶ What shall be offred the.vij. fyrst dayes of the seuenth mone.

AND the fyrst day of the.vij. moneth shalbe an holy feast vnto you * and ye shall do no laborous worke therin. It shalbe a day of trompet blowyng vnto you. And ye shal offer a burntoffrynge of a swete sauour vnto the Lorde: one younge bullocke and one ram and.vij. lambes of a yere olde a peace that are pure. And their meatoffringes of floure myngled wyth oyle iij. tenth deales vnto the bullocke, & two vnto the ram, & one tenth deale vnto one lambe throw the.vij. lambes. And an he goote for a synoffryng to make an attonement for you, besyde the burntoffrynge of the moneth and his meatoffrynge & besyde the dayly burntoffrynge & his meatoffrynge, and the drynkoffrynges of the same: accordynge vnto the maner of the for a sauoure of swetnesse in ỹ sacryfice of the Lord.

* And the tenth daye of that same seuenth moneth shalbe an holy feast vnto you, & ye shall humble youre soules and shall doo no maner worke therin. And ye shall offer a burntoffrynge vnto the Lorde of a swete sauour: one bullocke, and a ram, & vij. lambes of a yere olde a pece, without lame and their meatoffringes of floure mingled with oyle iij. tenthdeales to a bullocke, & ij. to a ram & al waye a tenth to ale vnto a lambe, throwe out the.vij. lambes. And one he goote for a synoffrynge, besyde the synnoffrynge of attonement and the dayly burntoffrynge, & the meate and drynkoffrynges that longe to the same. * And the.xv. day of the.vij. moneth shalbe holy day & ye shall doo no laborous worke therin, and ye shall kepe a fraste vnto the Lord of.vij. dayes longe. And ye shal offer a burntoffrynge of a swete sauoure vnto the Lord.xiij. bullockes.ij. rammes and.xiiij lambes which are perefynges & pure, wyth oyle.iij. tenthdeales vnto euery one of ỹ.xiij. bullockes.ij. tenthdeales to ether of ỹ rames & one tenthdeale vnto eche of the.xiiij. lambes. And one he goote vnto a synoffring, besyde the dayly burntoffrynge with his meate and drynckoffrynges.

And the seconde day.xij. young bullockes ij. rammes & xiiij. perefynge lambes without spot: & their meatoffringes and drynkoffringes vnto the bullockes, rammes and lambes accordynge to ỹ nombre of them and after the maner. And an he goote for a synoffrynge, besyde the dayly burntoffryng and his meate and drynkoffrynges. And the.iij. daye.xi. bullockes two rammes and. xiij. perefynge lambes without spot: & their meat and drynkoffrynges vnto the bullockes, rammes and lambes, after the nombre of them and according to the maner. And an he goote for a synoffrynge, besyde the dayly burntoffrynge and hys meate and drynke offrynges.

And the fourth daye.x. bullockes two rammes and.xiij. lambes perefynges pure, and their meate and drynckoffrynges vnto the bullockes, rammes & lambes, according to the nombre of them and after the maner. And an he goote for a synnoffrynge, besyde the dayly burntoffrynge and his meate and drynkoffrynges. And the fyfte daye.ix. bullockes two rammes and.xiij. lambes of one yere old a pece wout spot. And their meate and drynckoffrynges vnto the bullockes, rammes and lambes, accordynge to the nombre of them and after the maner. And an he goote for a synne offrynge, besyde the dayly burntoffrynge and his meate and drynke offrynges. And the syxte daye.viij. bullockes two rammes and. xiij. perefynge lambes without spot. And their meate & drynckoffrynges vnto the bullockes, rammes and lambes, accordyng to the maner. And an he goote for a synnoffrynge, besyde the dayly burntoffrynge and hys meate and drynckoffrynges. And the seuenth daye.vij. bullockes.ij. rammes and.xiij. lambes that are perefynges & pure. And their meate and drynkoffrynges vnto the bullockes, rammes and lambes, accordynge to their nombre and to the maner. And an he goote for a synoffrynge,

beside the daply burntofferyng & his meate & drynkofferynges.

And the eyght day shalbe the conclusyon of the feaste vnto you, and ye shall do no maner laborious worcke therin. And ye shall offer a burntofferyng of a swete sauoure vnto the Lorde: one bullocke, one ram and seuen yerelynge lambes wythout spott. And the meate & drynkofferynges vnto the bullocke, ram and lambes, accordynge to their nombres and accordyng to the maner. And an he goote for a synneofferynge beside the daply burntofferyng and his meate and drynkofferynges.

These thynges ye shal do vnto the Lorde in your feastes: beside your vowes and frewyll offerynges, in youre burntofferynges meatofferynges, drynkofferynges and peace offerynges. And Moses tolde the chyldren of Israel, accordyng to all that the Lorde commaunded hym.

¶ The.xxx. Chapter.

¶ Of vowes when they shalbe kept and whē not.

AND Moses spake vnto the heades of the tribes of the chyldre of Israell sayenge: this is the thyng which the Lord commādeth. a. If a man vowe vnto the Lorde or swere an othe and bynde his soule, he shall not go backe with his worde: but shal fulfyll all that proceadeth out of his mouth.

If a damsell vowe a vowe vnto the Lord and bynde her selfe beynge in her fathers house and vnmaried. If her father heare her vowe & bond which she hath made vpon her soule, & holde his peace therto: then all her vowes & bondes which she hath made vpon her soule shall stande in effecte. But & yf her father forbyd her the same daye & he heareth it, none of her vowes nor bondes wherby she hath made vpon her soule shalbe of value, & the Lorde shall forgeue her, because her father forbade her.

If she had an husband when she vowed or pronounced ought out of her lyppes wherwith she bonde her soule, and her husbande hearde it and helde his peace there at the same daye he hearde it: Then her vowes and her bondes wherwyth she bounde her soule, shall stande in effecte. But and yf her husbande forbade her the same daye that & heard it, then hath he made her vowe wherby she had vpon her of none effecte, and that also which she pronounced vt her lyppes wherwyth she bounde her soule, and the lord shal forgeue her.

The vowe of a wyddowe and of her that is deuorced, and all that they haue bounde their soules wyth all, shall stande in effecte wyth them.

If she vowed in her husbandes house or bounde her soule with an oth, & her husband hard it and helde his peace and forbade her not: then al her vowes & boundes wherwith she bound her soule, shall stande. But yf her husband disanulled them the same daye that he heard them, then nothyng & proceded out of her lippes in vowes & bounds wherwith she bounde her soule shall stande in effecte: for her husbande hath loused them. And the Lord shal forgeue her.

All vowes and othes that bynde to humble the soule, maye her husbande stablysshe or breake. But yf her husbande holde his peace from one daye vnto another, then he stablyseth al her vowes and bondes wherby she had vpon her, because he helde his peace the same daye that he heard them. And yf he afterward breake them, he shal beare her sinne hymselfe.

These are the ordynaunces wherby the Lord commaunded Moses, betweene a man and his wife, and betweene the father & his daughter, beynge a damsell in her fathers house.

☞ The notes.

a. This vowe here, is that which a man maketh for a certen space, whether it be to faste or to chastice the body or any other thyng, as it is sayed Leuit. xvi. d. But marcke this alway, gentle reader, that as it was not leaful for the Jewes to vowe the breakyng of goddes commaundementes in any condition, so was it not leaful for them, nor is yet leafull for vs, to breake goddes commaundements for any vowes sake.

If a man vowe.

¶ The.xxxi.Chapter.

¶ The Madianytes Balam are slayne. The pray was brought to Moses and equally deuyded. A present geuen of Israell because none of their men were slayne.

AND the Lorde spake vnto Moses saying: *auenge the chyldren of Israel of the Madianites, and afterward be gathered vnto thy people. And Moses spake vnto the folke saying: Harnesse some of you vnto warre, & let them go vpon the Madianites and auenge the Lord of the Madianites. Ye shal sende vnto the warre a thousand of euery tribe throughout all the tribes of Israell. And there were taken oute of the thousandes of Israell. xii. thousand prepared vnto warre, of euery tribe a thousande. And Moses sent them a thousande of euery tribe, wyth Phinees the sonne of Eleazar the Preest to warre, and the holy vessels and the trompettes to blowe in his hande.

*Num. xxv.d

*And they warred agaynst the Madianites, as the Lord commaunded Moses, and slewe al the males. And they slewe & kynges of Madian amonge other that were slayne: Eui, Rekem, Sur, Hur & Reba: fyue kynges of Madian. And they slew Balaam & sonne of Beor with the swerde. And the children of Israel toke all the wemen of Madian prisoners and their children, and spoyled al their

*Iosue. xiii.f

cattel,

B catel, their ſubſtance and their goodes. And
they burnt all their cities wherin they dwelt,
and all their caſtels with fyre. And they toke
all the ſpoyle and all they coulde catche, both
of men and beaſtes. And they brought the
captyues and that which they had take and
all the ſpoyle vnto Moſes and Eleazar the
Preaſt and vnto the company of the childre
of Iſrael, vnto the hoſte, in the feldes of
Moab by Jordan nye to Jericho.

And Moſes and Eleazar the Preaſt and
all the Lordes of the congregacion went out
of the hoſte againſt them. And Moſes was
angry with the officers of the hoſte, with
the captaynes ouer thouſandes and ouer hū
dredes, whyche came from warre & battell,
C and ſayd vnto thē: Haue ye ſaued the wemē
*Num.xxv.d alyue? beholde *theſe cauſed the chyldren of
*2.Pet.ii.d Iſrael thorow *Balam, to commyt treſpace
againſt the Lorde, by the reaſon of Peor, &
there folowed a plage among the congrega
*Judi.xxi.b. cion of the Lorde. Now therfore *ſlee all the
men chyldren and the wemen that haue lien
with men ſle thoſe: But all the wemen chyl-
dren that haue not lyē with men, kepe a lyue
for your ſelues. And lodge without the hoſte
ſeuen dayes all that haue ſlayne any perſone
*Num.xix.b *and all that haue touched any dead body, &
purifye both your ſelues & your priſoners
the.iii.day and the.vii. And ſprynkle all your
rayments and all that is made of ſhynes,
and all worke of gootes here, and all thynges
made of wood.

And Eleazar the Preaſt ſayde vnto all the
D men of warre which went out to battel: this
is the ordinaunce of the law which the Lord
commaunded Moſes: Golde, ſyluer, braſſe,
yron, tyn and leade, and all that may abyde
the fyre, ye ſhall make it go thorow the fyre,
& then it is cleane. Neuertheleſs, it ſhalbe
ſprynkled with ſprynklynge water. And all
that ſuffreth not the fyre, ye ſhall make goo
thorow the water. And waſh your clothes
the ſeuenth day, and then ye are cleane. And
afterward come into the hoſte.

And the Lord ſpake vnto Moſes ſaying:
take the ſumme of the pray that was taken,
both of the wemen & of catell, thou & Elea-
zar the preaſt and the auncient heades of the
congregacion. And deuyde it into two par-
tes, betwene them that toke the warre vpon
them and went out to battell and all the con-
gregacio. And take a porcion vnto the Lord
of the men of warre which went out to bat-
tell: one of fyue hundred, of the wemen and
of the oxen and of the aſſes and of the ſheep:
and ye ſhal take it of their halfe and geue it
E vnto Eleazar the preaſt, an heaue offrynge
vnto the Lorde. And of the halfe of the chyl-
dren of Iſrael, take one of fyfty, of the wē
men, of the oxē, of the aſſes and of the ſheep,
and of all maner of beaſtes, and geue them
vnto the leuites which wayte vpō the habi-
tacyon of the Lord.

And Moſes and Eleazar the preaſt did as
the Lorde commaunded Moſes. And the
botye and the pray which the men of warre
had caught was.vi. hundred thouſande and
lxxb.thouſand ſheepe: & lxxii. thouſand oxen
lxi.thouſande aſſes: and.xxxv.thouſand wo-
men that had lyen by no man.

And the halfe which was the parte of thē
& went out to warre, was.iii.hundred thou-
ſande and.xxxvii. thouſande and fyue hun-
dred ſheepe: And the Lordes parte of the ſhe-
pe was.vi. hundred and.lxxv. And the oxen
were.xxxvi.thouſande, of which the Lordes
parte was.lxxii. And the aſſes were.xxx.
thouſande and fyue hundred, of whych the
Lordes parte was.lxi. And the wemē were
xvi.thouſande, of whyche the Lordes parte
was.xxxi. ſoules. And Moſes gaue that
ſumme which was the lordes ſeuerall ryght
vnto Eleazar the preaſt: as the Lorde com-
maunded Moſes. And the other halfe of the F
chyldren of Iſrael which Moſes ſeparated
from the men of warre (that is to wete, the
halfe that pertayned vnto the * cōgregacio)
was.iii. hūdred thouſande and.xxxvii.thou-
ſand and fyue hundred ſheepe: & xxxvi.thou-
ſande oxen: and.xxx.thouſand aſſes and fyue
hundred: & xvi. thouſande wemen. And Mo
ſes toke of this halfe that pertayned vnto &
chyldren of Iſrael: one of euery fyfty, both
of the wemen and of the catel, and gaue thē
vnto the Leuites whyche wayted vpon the
habitacion of the Lorde, as the Lorde com-
maunded Moſes. And the officers of thou-
ſandes of the hoſte, the captaynes ouer the
thouſandes and the captaynes ouer the hun
dredes came forth & ſayd vnto Moſes: Thy G
ſeruauntes haue taken the ſumme of the mē
of warre, which were vnder oure hand, and
there lacked, not one man of them. We haue
therfore brought a parfect offrynge vnto the Lorde
what euery man founde of Jewels of golde,
chaynes, brace letes, rynges, earynges and
ſpangels, to make an attonement for our ſou
les before the Lord.

And Moſes and Eleazar toke the golde
of them: Jewels of all maner facions. And
al the gold of the heaue offrynge of the Lord, of
the captaynes ouer thouſandes & hundredes
was.xvi.thouſand.vii.hundred and.l. ſicles
for the men of warre had ſpoyled, euery man
for hym ſelfe. And Moſes & Eleazar & preaſt
toke the golde of the captaynes ouer & thou-
ſandes and ouer the hundredes, and brought
it into the tabernacle of wytnes, to be a me-
morial vnto the children of Iſrael, before the
Lorde.

¶ The.xxxii.Chapter.

¶ To Ruben and Gad are to bylde the wyfe
of Manaſſe, as promyſed the poſſeſſiō beyōde
Jordan eaſtwarde: of their byeng ryght ſouldyers
into the lande of promyſe.

THe chyldren of Ruben and the A
chyldren of God, had an exce-
dyng great multitude of catel.
And when they ſawe the lande
of

of Jazer and the land of Galaad that it was an apte place for catell, they came and spake vnto Moses and Eleazar the preest and vnto the Lordes of the congregacion sayinge. The lād of Ataroth ꝑ Dibo and Jazer, and Nemrah ꝑ Hesbon ꝑ Elaleh and Sabam ꝑ Nebo and Beon, whiche contrye the Lord smote before the congregacion of Israel is a land for catel and we thy seruauntes haue catel wherfore (sayde they) yf we haue found grace in thy syghte, let thys lande be geuen vnto thy seruauntes to possesse, ꝑ bringe vs not ouer Jordan.

And Moses sayd vnto ꝯ chyldren of Gad ꝑ of Ruben: shall your brethren go to warre and ye tarye here? Wherfore discourage ye the hertes of the chyldren of Israel for to go ouer into the land which the Lord hath geuen them. * Thus dyd your fathers, when I sent them from Cades barne to se the Land. And they went vp euen vnto the ryuer of Escol and saw the lande, and discouraged ꝯ hertes of the chyldren of Israell, that they should not go into the land which the Lorde had geuen them.

* Num.xiii.d

And the Lorde was wroth the same tyme and sware sayinge. * None of the men that came out of Egypte from twenty yere olde and aboue, shall se the lande which I sware vnto Abraham, Isaac and Jacob, because they haue not continually folowed me: saue Caleb the sonne of Jephunne the Kenezite, ꝑ Josua the sonne of Nun, for they haue folowed me continually. And the Lord was angry with Israel, ꝑ made them wander in ꝯ wyldernesse xl. yere, vntyl all the generacion that had done euel in the syghte of the Lord were consumed.

* Num.xxvi.f

And beholde, ye are risen vp in your fathers steade, to the encrease of synfull men, and to augment the feerse wrath of the lord to Israell warde. For yf ye tourne awaye from after him, he wyll yet agayn leaue the people in the wyldernesse, so that ye destroy all thys folke. And they went nere hym and sayde: we wyl buylde shepefolds here for our shepe and for oure catell, and cyties for our chyldren. But we our selues wyl go ready armed before the chyldren of Israell, vntyll we haue brought them vnto their place. And oure chyldren shall dwell in the fenced cyties, because of the inhabiters of the land. And we wyll not returne vnto oure howses, vntyll the chyldren of Israel haue enherited: euery man hys enheritaince. For we wyll not enherit with them on ponder side Jordan forwarde, because oure enheritaunce is falled to vs on thys syde Jordan eastwarde.

And Moses sayd vnto them: * If ye wyl do thys thynge, that ye wyl go all harnessed before the Lord to warre, and wyll go all of you in harnesse ouer Jordan before ꝯ Lord, vntyll he haue cast out hys enemyes before him, and vntyl the land be subdued before ꝯ Lord, then ye shall retourne and be without synne agaynst the Lord ꝑ agaynst Israell, ꝑ thys lande shalbe your possession before the Lorde. But and yf ye wyl not do so, beholde, ye synne agaynst the Lord: and be sure your synne wyll synde you out. Bylde youre cyties for your chyldren and foulden for your shepe, and se ye do that ye haue spoken. And the chyldren of Gad and of Ruben spake vnto Moses sayinge: thy seruauntes wyl do as my Lorde commaundeth. Our children oure wyues substaunce and all oure catell shall remayne here in ꝯ cyties of Galaad. But * we thy seruauntes wyll go all harnessed for the warre vnto battell before the Lorde, as my Lord hath sayd.

* Josue.iiii.c.

And Moses commaunded Eleazar the preest and Josua the sonne of Nun and the auncient heades of the trybes of the chyldren of Israel, and sayd vnto them: If ꝯ children of Gad and Ruben wyll go with you ouer Jordan, al prepared to fyght before ꝯ Lord then when the Land is subdued vnto you, geue them the lande of Galaad to possesse, but ꝑ yf they wyll not go ouer with you in harnesse, then they shall haue their possessyons among you in the land of Canaan. And the children of Gad ꝑ Ruben answered sayng: that whych the Lord hath sayd vnto thy seruauntes we wyl do. * We wyl go harnessed before the Lord into the land of Canaā, and the possession of our enheritaunce shalbe on thys syde Jordan.

* Iosue.xxii.a

And Moses gaue vnto the chyldren of Gad and of Ruben and vnto halfe the trybe of Manasse the sonne of Joseph, the kyngdome of Sehon kynge of the Amorites, and the kyngdome of Og kynge of Basan, the lande that longed vnto the cyties therof in the coostes of the countre rounde about.

And the chyldren of Gad bylte Dibon, Ataroth, Aroer, Atroth, Sophan, Jazer, Jegbaea, Bethnimra and Betharan fenced cyties, and they buylt folds for the shepe. And the chyldren of Ruben bylte Hesbon, Eleale, Kiriathaim, Nebo, Baal, Meon and turned theyr names, and Sabama also: and gaue names vnto the cyties whych they buylt.

And the * chyldren of Machir the sonne of Manasse went to Galaad and toke it, and put oute the Amorites that were therin. And Moses gaue Galaad vnto Machir the sonne of Manasse, and he dwelt therin. And * Jair the sonne of Manasse went and toke the small townes therof, and called them the townes of Jair. And Nobah went and and toke Kenath with the townes longynge therto, and called it Nobah after his awne name.

* Deut.iii.b

¶ The.xxxiii.Chapter.

¶ The iourneys and departynges from place to place of Israel are nombred. They are commaunded to dyd the Cananites.

Thele

A THese are the iourneyes of ỹ chil-
dren of Israell which went out
of the land of Egypte vnder Moses and Aa-
ron. And Moses wrote their
goinge oute by their iourneyes at the com-
maundement of the Lord: euen these are the
iourneyes of their goinge out. The children
a Exod. xij. f. of Israel *departed from Rameses the.xv.
day of the first moneth, on the morowe after.
a Exod. xij. b *Passouer, and went out with an hye hand
in the syghte of all Egypte, whyle the Egy-
pcyans buryed al their firstborne which the
Lord had smytten amonge them. And vpon
their goddes also the Lorde dyd execucyon.
And the children of Israel remoued frō Ra-
meses and pitched in Socoth.

And they departed from * Socoth, & pyt-
a Exod. xiij. d ched their tentes in Ethan, whyche is in the
B edge of the wyldernesse. And they remoued
a Exod. xiiij a frō Ethā & tourned vnto the entring of * Hi-
roth whych is before Baall Zephon, and pit-
ched before Migdol. And they departed frō
a Exo. xiiij. c before Hiroth and * went thorowe the myd-
des of the sea into the wyldernesse, and wet
iij. dayes iourney in the wilderneſſe of Ethā
and pyched in Marah. And they remoued
from Marah and went vnto * Elim where
a Exod. xv. d. were.xij. fountaynes & lxx. paulmetrees and
they pitched there.

And they remoued from Elim & lape fast
by the red sea. And they remoued from the
red sea and lape in the * wyldernesse of Sin.
a Exod. xvi. a And they toke their iourney out of the wyl-
dernesse of Sin, and set vp their tentes in
Daphka. And they departed frō Daphka, &
lay in Alus. And they remoued from Alus,
a Exo. xvij. a. and lay at * Raphedim, where was no water
C for the people to drynke. And they departed
a Exod. xix. a from Raphedim, and pitched in the * wyl-
dernesse of Sinai.

And they remoued from the desert of Si-
a Num. xi. g. nap, and lodged at the * graues of lust. And
they departed from the sepulchres of lust, &
a Num. xi. g. lay at * Hazeroth. And they departed from
Hazeroth, and pyched in Rethma. And de-
parted from Rethma and pyched at Rimon
Parez. And they departed from Rimon Pa
rez, and pitched in Libna. And they remoued
from Libna, and pitched at Rissa. And they
D iourneyed from Rissa and pyched in Rehe-
latha. And they went from Rehelatha, & pit-
ched in mount Sapher. And they remoued
from mount Sapher and lay in Harada. And
they remoued from Harada, and pitched in
Maherelath.

And they remoued from Maherelath, &
lape at Tahath, & they departed frō Tahath
& pitched at Tharath. And they remoued frō
Tharath, and pitched in Mithca. And they
went from Mithca, & lodged in Hasmona.
And they departed from Hasmona, and lape
at Moseroth. And they departed from Mo-
seroth, & pyched in Bene Jahan. And they
remoued from Bene Jahan, and lay at Hor
gadgad. And they went from Hor gadgad, &
pitched in Jathbatha. And they remoued frō
Jathbatha, and lape at Abrona. And they de-
parted from Abrona, and lape at Ezyon ga-
ber. And they remoued from Ezyon gaber,
and pitched in the * wyldernesse of Sin, whyp
che is Cades. And they remoued from Ca-
des, and pitched in mount Hor in the edge of
the land of Edom. * And Aaron the Prest
went vp into mount Hor at the commaunde
ment of the Lord and dyed there, euen in the
fortieth yere after the children of Israel we-
re come out of the land of Egypt, and in the
first day of the fyft moneth. And Aaron was
an hundred and.xxiii. yere old when he dyed
in mount Hor. And kynge Arad the Cana-
anite which dwelt in the south of the londe of
Canaan, hearde that the children of Israell
were come.

And they departed from * mount Hor, & * Num. xxi. b
pitched in Zalmona. And they departed frō
Zalmona, and pitched in Phinon, and they
departed from Phinon, & pitched in Oboth
and they departed from Oboth, and pitch-
ed in Jehabarim in the borders of Moab. And
they departed from * Jehabarim, & pitched
in Dibon Gad. And they remoued from Di- * Num. xxi. f
bon Gad, and lape in Almon Diblathaima.
And they remoued from Almon Diblatha-
ma, & pyched in ỹ mountaynes of Abarim
before Nabo. And they departed from the
mountaynes of Abarim, and pitched in the
feldes of Moab fast by Jordan nye to Jerry-
cho. And they pitched vpō Jordan, frō Beth
Hairsmoth vnto the playne of Abel Sittim in
the feldes of Moab.

And the Lorde spake vnto Moses in the
feldes of Moab by Jordan nye vnto Jerye-
cho, sayng: Speake vnto the children of Israel
and saye vnto them: when ye are come ouer
Jordan into the lande of Canaan, se that ye
dryue out all the inhabiters of the lande be-
fore you, and destroye their * chappelles and * After the
all their Imagys of Metall, and plucke Chald. Ma.
downe all their aulters hygh on hylles: And Sam. & Ra.
possesse the lande and dwell therin, for I ha- Abu. graund
ue geuen you the lande to enioye it. And ye sayng the
shall deuyde the enheritaunce of the land by ers.
lot amonge youre kynredes, and geue to the
mo the more enheritaunce, and to the fewer
the lesse enheritaunce. And youre en-
heritaunce shalbe in the tribes of youre fa-
thers, in the place where euery mans lot
falleth.

But and ye ye wyl not dryue out the inha
bitars of the land before you, then shall why
che ye let remayne of the, shalbe as thornes
in youre eyes & darres in youre sydes, & shall
vexe you in the land wherin ye dwel. Moreo-
uer it wyl come to passe, that I shal do vn-
to you as I thought to do vnto them.

¶ The notes.

a. Thornes in youre eyes and darres in youre Thornes.
sydes, that is, they shalbe your rodde, sorow-
ge and vexacion.

¶ The

¶ The.xxxiiij.Chapter.

¶ The Coastes and borders of the lād of promyse. Certen are assygned to deuyde the land.

A AND the Lorde spake vnto Moses sayinge: commaunde the children of Israel and say vnto them: whē ye come vnto the lande of Canaā, thys is the lande that shall fall vnto youre enherytaunce, the lande of Canaan with all her costes. And *youre south quarter shalbe from the wylderneſſe of Sin a longe by the coaſte of Edom, ſo that youre south quarter shalbe frō the ſyde of the ſalte ſea eaſtward, and shall fet a compaſſe from the ſouth vp to Acrabim, and reache to Zinna. And it shal go out on the ſouth ſyde of Cades Barne, and go out alſo at Hazar Adar, and go a lōg to Azmon. And shal fet a compaſſe from Azmon vnto the ryuer of Egypt, and shall go out at the ſea. *Josue.xv.a.

B And youre weſt quarter shall be the greate ſea, which coaſte shalbe youre weſt coaſte.

And thys shalbe youre north quarter: ye shal cōpaſſe from the great ſea vnto mount Hor. And from mount Hor, ye shal compaſſe and go vnto Hemath, and the ende of ſ coſte shalbe at Zedada, and the coſte shall reache out to Ziphron and go out at Hazar Enan. And thys shalbe youre north quarter.

C And ye shall compaſſe youre eaſt quarter from Hazar enan to Sepham. And the coſte shall go downe from Sepham to Ribla on the eaſt ſyde of Ain. And then deſcende and go out at the ſyde of the ſea of Cenereth eaſtward. And then go downe a longe by Jordan, and leue at the ſalte ſea. And thys shal be youre lande with all the coſtes therof rounde about.

And Moſes commaunded the children of Israel ſaying: this is the land which ye shal enherit by lotte, and whych the Lorde commaunded to geue vnto .ix. trybes ¶ an halfe: *for the tryb of the children of Ruben haue receyued, in the houſholdes of their fathers, and the tryb of the children of Gad in their fathers houſholdes, ¶ halfe the tryb of Manaſſe, haue receyued their enherytaūce, that is to wete .ij. trybes and an halfe haue receyued their enherytaunce on the other ſyde of Jordan by Jericho eaſtwarde, towarde the ſonne ryſynge. *Nu.xxvi.f.

D And the Lorde ſpake to Moſes ſayinge: These are the names of the men, which shal deuyde you the land to enherit Eleazar the prieſt, ¶ *Josua the ſonne of Nun. And ye shall take alſo a Lorde of euery tryb to deuyde the lande, whoſe names are these: In ſ tryb of Juda, Caleb the ſonne of Jephunne. And in the tryb of the children of Simeon, Semuel the ſonne of Amiud, ¶ in the tryb of Ben Jamin, Elidad the ſonne of Chiſon. And in the tryb of the children of Dan, the Lord Bucki the ſonne of Jogli. And among the children of Joſephim the tryb of the children of Manaſſe, the Lord Haniel the ſonne of Ephod. And in the tryb of the children of Ephraim, the Lorde Camuell the ſonne of Siphtan. And in the tryb of the ſonnes of Zabulon, the Lord Elizaphan the ſonne of Pharnach. And in the tryb of the children of Iſachar, the lord Paltiel ſ ſonne of Aſan. And the tryb of the ſonnes of Aſer, the lord Ahihud the ſonne of Salomi. And in ſ tryb of the children of Nephthali, the Lord Peda El the ſonne of Ammihud. Theſe are they which the Lord commaunded to deuyde the enherytaunce vnto the children of Israel, in the land of Canaan. *Deu.xxxiij.f. Josue.xvij.a.

¶ The.xxxv.Chapter.

¶ Vnto the Leuites muſt be geuen cyties and ſuburbes. The cytyes of refuge or ſanctuaryes. The law of manqueliyng. For one mānes wyfe: that no man be condēpned.

A AND the Lord ſpake vnto Moſes in the feldes of Moab by Jordan ouer againſt Jericho ſayinge: commaunde the children of Israell, that they geue vnto the Leuites of the enherytaunce of their poſſeſſyon: *cytyes to dwell in. And ye shall geue alſo vnto the cytyes of the Leuites, ſuburbes rounde aboute them. The cytyes shalbe for the to dwell in, ¶ the ſuburbes for their catell, poſſeſſyons ¶ all maner beaſtes of theirs. And the ſuburbes of the cytyes which ye shall geue vnto the Leuites, shall reache from the wall of the cytie outwarde, a thouſande cubites rounde aboute. And ye shall meaſure without the cytie, and make the vtmoſt border of ſ eaſtſyde: two thouſande cubytes, And the vtmoſt border of ſ ſouthſyde: two thouſande cubites. And the vtmoſt border of the weſtſyde: two thouſand cubites: ¶ the vtmoſt border of the northſyde: two thouſande cubytes alſo: ¶ the cytie shalbe in the myddes. And theſe shall be the ſuburbes of their cytyes. *Josue.xxi.a.

B And among the cytyes which ye shal geue vnto the Leuites, *there shall be ſyxe cytyes of fraunches which ye shall geue to that intent that he which ſlaeth, maye flye thyther And to them ye shall adde .xlij. cytyes mo: ſo that all the cytyes whyche ye ſhall geue the Leuites ſhalbe .xlviij. with their ſuburbes. *Josue.xx.a.

C And of the cytyes whyche ye shall geue out of the poſſeſſyons of the children of Israel, ye shall geue many out of them: poſſeſſyons that haue moche and fewe out of their poſſeſſyons that haue lytle: ſo that euery tryb shal geue of hys cityes vnto the Leuites, accordynge to the enherytaunce whyche he enheryteth.

D And the Lord ſpake vnto Moſes ſayinge: ſpeake vnto the children of Israell and ſaye vnto them: * when ye be come ouer Jordan into the land of Canaā, ye shall buylde cytyes which shalbe purpleged townes for you: ſ he which ſlaeth a mā vnwares may flye thyther. And the cytyes shalbe to flee from the reuēgers of bloude, ſ he which ſlaeth dye not, but ſtil *Deut.xix.a. Josue.xx.a. The ryght of ſanctuaryes.

vntyll he stande before the congregacyon in iudgement. And of these .vi. fre cyties which ye shall geue .iii. ye shall geue on this syde Iordan and .iii. in the lande of Canaan. And these syxe fre cyties shalbe for the chyldren of Israell and for the straunger and for him that dwelleth among you, that all they whyche kyll any persone vnwares, maye flee thyther.

If any man smyte another with a weapon of yron that he dye, then he is a murtherer, and shall dye for it. If he smyte him with a throwynge stone that he dye therwyth, then he shall dye: for he is a murtherer and shalbe slayne therfore. If he smyte him wyth a hand weapon of wood that he dye therwyth then he shall dye: for he is a murtherer & shal be slayne therfore.

The iustice of bloude shall slee the murtherer, assone as he findeth him: If he thrust at him* of hate, or hurle at him with lying of wayte that he dye or smyte hym with his hande of enmy that he dye, he y smot him shal dye, for he is a murtherer. The iustice of bloude shal slee hym as soone as he findeth hym.

*Deu. xix.c.

But and yf he pushed hym by chaunce & not of hate or cast at hym with any maner of thynge and not of layenge of wayte: or cast any maner of stone at him that he dye therwith, and sawe him not: And he cast it vpon hym and he dye, but was not his enemye, neither sought him any harme: Then the congregacion shall iudge betwene the slear and the executer of bloud in soche cases. And the congregacion shal deliuer the slear out of the hande of the iudge of bloude, & shall restore hym agayn vnto the franchesed cyte, whether he was fled. And he shall bide there vnto the deth of the hye preast whych was anoynted with holy oyle.

*Iosue. xx.b

But and yf he came wythout the borders of his priuileged cite whether he was fled, yf the auenger of bloud fynde hym without the borders of his fre towne, he shall slee the murtherer and be giltlesse, because he should haue bydden in his fre towne vntyll the death of the hye preaste, and after the deth of the hye preaste, he shall retourne agayn vnto the land of his possessiõ. And thys shalbe an ordinaunce and a law vnto you, among your chyldren after you in all youre habitacions.

Whosoeuer sleeth, shalbe slayne at the mouth of wytnesses. * For one witnesse shall not answere agaynst one persone to put him vnto to death. Moreouer ye shall take none amendes for the lyfe of the murtherer whyche is worthy to dye: But he shall be put to death. Also ye shall take none attonement for hym that is fled to a fre cyte, that he shoulde come agayne and dwell in the lande before the death of the hye Preaste. And se that ye pollute not the lande wherin ye are in, for bloud defyleth the lande. And the lande can none otherwyse be clensed of the bloude that is shed therin, but by the bloude of hym that shed it. Defyle not therfore the land wherin ye inhabyte, and in the myddes of whych I also dwel among the chyldren of Israel.

* For one mã wytnesse is to be condemned.

¶ The.xxxvi.Chapter.

¶ An order for the marrage of the daughters of Zelaphead. One of the tribes may not marye wyth a mother but euery one must take hym a wyfe of hys owne tribe.

ANd the auncyent heades of the children of Galaad the sonne of Machir the sonne of Manasse of the kynred of the children of Joseph, came forth and spake before Moses and the princes which were auncyent heades amõge the chyldren of Israel and sayd. * The Lord commaunded my Lorde to geue the land to enherit by lotte to the chyldren of Israell. And then my Lorde commaunded in the name of the Lorde to geue the enheritaunce of * Zelaphead oure brother vnto hys daughters. Nowe when any of the sonnes of the tribes of Israell take them to wyues, then shall their enheritaunce be taken from the enheritaunce of our fathers, and shalbe put vnto the enheritaunce of the tribe in whych they are and shalbe taken from the lot of oure enheritaunce. And when the yere of iubelye cometh vnto the chyldren of Israell, then shal their enheritaunce be put vnto the enheritaunce of the tribe wherin they are, and so shall their enheritaunce be taken awaye from the enheritaunce of the tribe of oure fathers.

*Nu. xxvi.f.

*Nu. xxxvi.a

And Moses commaunded the chyldren of Israell at the mouth of the Lord sayenge: the tribe of the chyldren of Joseph haue sayde well. Thys therfore doeth the Lorde commaunde the daughters of Zelaphead sayenge: * let them be wyues to whom they them selfe thynke best, but in the kynred of the tribe of their father shall they marye, that the enheritaunce of the chyldren of Israel route not from tribe to tribe. But that the chyldren of Israell maye abyde, euery man in the enheritaunce of the tribe of hys fathers. And euery daughter that possesseth any enheritaunce amonge the tribes of the children of Israell, shalbe wyfe vnto one of the kynred of the tribe of her father, that the children of Israel may enioye euery man the enheritaunce of his father, and that the enheritaunce go not from one tribe to another: but that the tribes of the chyldren of Israel, maye abyde euery man in his owne enherytaunce.

*Tobie.vi.d

And as the Lorde commaunded Moses euen so dyd the daughters of Zelaphead: Mahela, Thersa, Hagla, Melcha and Noa, and were maryed vnto their fathers brothers sonnes, of the kynred of the children of Manasses the sonne of Joseph: and so they had their enheritaunce in the tribe

of the kynred of their father.

These are the commaundementes and lawes whyche the Lorde commaunded thorow Moses, vnto the chyldren of Israell in the feldes of Moab vpon Jordan nye vnto Jerycho.

¶ The ende of the .iiij. boke of Moses.

A Prologe in to the fyfte boke of Moses called Deuteronompe.



This is a boke worthy to be redde both day and nyght and neuer to be out of handes. For it is the most excellent of all the bokes of Moses. It is called also and lyght and a very pure Gospell: that is to wete, a preachyng of fayth and loue: deducyng the loue to God out of fayth, and the loue of a mans neyghboure out of the loue of God. Yet in also thou mayst lerne right meditacion or contemplacion, which is nothyng els saue the contynuynge in mynde and a repeatyng in the herte of the glorious and wonderfull deades of god and of his terrible handelynge of his enemyes and mercyful entreatyng of them that come whē he calleth them whyche thinge hyre boke doth and almost nothinge els.

In the .iiij. first chapters, he rehercyth the benefices of God done vnto the, to prouoke the to loue, and his mighty dedes done aboue all natural power and beyonde all natural capacites of faith, that they might beleue god and trust in hym and in hys strength. And thyrdly he rehercyth the fierce plages of God vppon hys enemyes and on them which thorowe impacientie and vnbelefe fell from him: partely to tame and abate the appetites of the flesshe whyche alway fyght against the spirite, and partely to bridle the wilde rages fiers of the in whom was no spirite: for though they habe no power to do good of them, yet at the least waye they shulde absteyne from outwarde cruel fo feare of wurde and cruell vengaunce whyche should fall vppon them and shortly fynde them oute, yf they call vp goddes name and runne at ryote beyonde his lawes and ordinaunces. Moreouer he chargeth them to put nought to, nor take ought awaye from goddes wordes, but to be diligent only to kepe them in remembrance and in the harte and to teache theyr children, for feare of forgettynge. And to beware other of makyng imagery or of bowinge them selues vnto images, sayeng: Ye sawe no image when God spake vnto you, but herde a voyce only and that voyce kepe and herunto cleaue, for it is youre life and it shall saue you. And finally yf (as the frayltie of al flesh is) they shall haue fallen from God and be haue brought them in to trouble, aduersitie, and misbyance and all mere vnkynde, yf they repent and turne, he promyseth them that God shall remember his mercy and receyue them to grace agayn

In the fyft he repeteth the .x. commaundementes and that they myght be a cause to do them of loue, he biddeth them remembre that they were bounde in Egipte and how God delyuered them wyth a mighty hand and a stretched out arme, to serue him and to kepe his commaundementes: as Paul sayeth that we are bought wyth Christes bloud, and therfore are his seruauntes and not oure awne, & ought to seke his wil and honour only and to loue and serue one another for his sake.

In the sixte he setteth out the fountayne of all commaundementes: that is, that they beleue how that there is but one God that doeth all, and therfore ought only to beloued with all the hearte, all the soule, and al the myghte. For loue only is the fulfilling of the commaundementes, as Paule also saieth vnto the Romayns and Galathians likewise. He warneth the also that they forgett not the commaundementes, but teache the their childre & to show their children also how God delyuered the out of the bondage of the Egiptians to serue him and his commaundementes, that the children myght be a cause to worke of loue, lykewyse.

The seuenth, as al to gether of fayth: he remoueth all occasions that might withdraw them from the fayth, and pulleth them also from all confidence in them selues, and stirreth the vp to trust in god boldly, and onlye.

Of the eyght chapiter, thou leyrst how that the cause of all temptation is, that a mā might se his awne hert. For wha I am brought in to that extremite that I must eyther suffer or forsake god, there I shall lerne how much I beleue and trust in him, and how much I loue him. In like maner, yf my brother do me euil for my good, there yf I loue him when there is no cause in him, I se that my loue was of god, & euen so yf I then hate him, I feal and perceyue that my loue was but worldly. And finally he stirreth the to the faith and loue of god, & depryueth them frō all confydence of their awne selues

In the nynth also, he mouyth the vnto fayth and to put their trust in god, and draweth the from confidence of them selues by rehersynge al the wonderfulle whyche they had wrought from the first daye he knew them vnto that same daye. And in the ende the repeteth how he conuered god in boyde and ouercame him with prayer, where thou mayest learne the right maner to pray.

In the tenth, he rehemeth vp the pith of all lawes and the hepinge of the lawe in the harte whyche is to feare God, loue and serue him, with all their hart, soule and myght and kepe his commaundementes of loue. And he sheweth a reason why they should that doeynge because god is lorde of heauen & erth and hath also done all for them of his owne goodnesse without their deserving. And then out of the loue vnto God, he bryngeth the loue vnto a mans neyghbour, saying: god is lorde aboue all lordes and loueth all his seruauntes indifferently, as wel the poore and fable and the hungrer, as the rich and mighty, & therfore wyl that we loue the poore and the straunger. And he addeth a cause, for ye were straungers and god deliuered you and hath brought you vnto a lande where ye be at home. Loue the straunger therfore for his sake.

In the .xi. he exhorteth them to loue and feare god, and rehersyth the terrible dedes of god vppon his enemyes, and on them that rebelled a gayust him. And he testifyeth vnto the both what wil folow yf they loue and feare god, and what also yf they despyse him & breake his commaundement.

In the .xij. he commaundeth to put out of the way al that might be an occasion to hurte the fayth, and for byddeth to be ought after their owne mindes, or to alter the wordes of god.

In

The prologe.

In the.xiii. he forbedeth to herken vnto ought thyng vnto gods worde: no though he whiche coũseileth cõtrarye thinge come with miracles, as paule doth vnto the Galathians.

In the.xiiii. the beastes are forbidde, partly for the vncleanesse of the, and partely to cause hate betwene the bathe and the, that they haue no cõuersatiõ to gether, in that one abhorreth what the other eateth. Vnto the.xv. chapter all perteyne vnto fayth and love chefely. And in the.xv. he beginneth to entreate more specially of thynges pertayninge vnto the comen welth and equite: exhorteth vnto the love of a mans neyghboure. And in the.xvi. amonge other he forgetteth not the same. And in the.xvii. he entreateth of ryght and equite chefely, in so moche that when he laboreth vnto faith and vnto the punyshment of idolatrers, he yet entreteth in a lawe of love and equite: forbyddyng to condemne any mã vnder lefe them two wytnesses at the lest and commaundeth to bynge the trial peces vnto the open gate of the cite where all men go in and out, that al men myght beare the cause and se that he had but ryght. But the pope hath founde a better waye, euen to appose him with out any accusare and that secretely, that no man knowe whether he haue ryght or no, other here the articles or answere: for feare lest the people shulde serch whether it were so or no.

In the.xviii. he forbyddeth all fals: and dewysh crafftes that hurte true fayth. Moreouer because the people could not beare the voyce of the lawe spoken to them in fyre, he promyseth them another prophete to bynge: the better tydinges which was spoke of Christ our sauioure

The.xix. and so forth vnto the ende of the.xxii. is almoost al to gether of love vnto our neyghboures & of lawes of equite and honesty with now and then a respecte vnto fayth.

The.xxiii. is a terrible chap. and to be throughlye red ouer. For there many haue myght well bleed for sorow at the rearynge of it for feare of the wrath that is like to come vpon vs accordyng vnto all the curses which thou there readest.

For accordyng vnto those curses hath GOD bett vpon all nacions, after they were fallen in to the abhominacions of blindnesse.

The.xxix. is like terrible, with a godly lesson in the ende that we should lowe serchyng of gods secretes and geue diligence to walke accordyng to that he hath opened vnto vs. For the keepyng of the commaundementes of God teacheth wysdome as thou mayest se in the same chapter, where Moses sayeth, kepe the cõmandementes, that ye maye vnderstande what ye ought to do. But to serch goddes secretes bringeth a man to it is well proued by the ensamples of oure forefathers, whose wyfe bokes are now when we lyke to the scripture, founde but ful of fayre wordes.

¶ The fyfth booke of Moses called Deuteronomium.

¶ The fyrst Chapter.

¶ Moyses rehearsall of thynges done before. his ꝓphesyenge at mount Horeb vntyll they came to Cades barne.

THese be ꝑ wordes wh̃ the Moses spake vnto all Israel, on ꝑ other syde Jordan in ꝑ wyldernesse and in the feldes by the red sea, betwene Pharan and Tophel, Laban, Hazeroth and Dizahab. xi. dayes iourney from Horeb vnto Cades barne, by the way that leadeth vnto mount Seir. And it fortuned ꝑ fyrst daye of the.xi. moneth in the fourth yere that Moses spake vnto the children of Israel accordinge vnto all that the Lorde had geuen him in cõmaundement vnto them after that he had smytten Sehon ꝑ kynge of the Amorites which dwelt in Hesbon, and Og kinge of Basan which dwelt at Astaroth in Edrai.

On the other syde Jordan in the lande of Moab, Moses began to declare this lawe sayenge: the Lorde oure God spake vnto vs in * Horeb sayeng: Ye haue dwelt long ynough in this mount: departe therfore & take youre iourney and go vnto the hilles of the Amorites and vnto all places nye there vnto: both feldes, hylles and dales: and vnto the south & vnto the sea syde in the lande of Canaan, and vnto Libanon euen vnto the great water Euphrates. Beholde, I haue set ꝑ land before you: goo in therfore & possesse the land which the Lorde sware vnto youre fathers Abraham, Isaac and Jacob, to geue vnto them and their seade after them.

And I spake vnto you the same season: I am not able to beare you my selfe alone. For the Lorde your God hath multiplyed you: so ꝑ ye are this day as the starres of heauen in nombre (the Lorde God of your fathers make you a thousande tymes so many moo as ye are,) & blesse you as he hath promysed you) how shulde I beare your trouble, your burthen & your stryfe ꝑ is amonge you: bynge therfore men of wisedome & of vnderstandynge & expert chaunce amõge youre tribes, that I maye make the rulers ouer you. And ye answered me and sayde: that which thou hast spoken is good to be done. And then I toke the heades of youre tribes, men of wysdome & that were expert, and made them rulers ouer you: captaines

* Gareb and Sinai are both one.

* Exo. xviii. c

ouer thousandes, & ouer hundreds, ouer fyfty & ouer ten, & officers a monge youre tribes.

Judges.

And I charged youre Judges the same time sayinge: heare youre brethren & iudge righteously betwene euery man and his brother and the straunger that is with him. Se that ye know no man in Judgement: *but heare the small as well as the great & be afrayed of no man, for the iudgment is Gods. And the cause that is to harde for you, bring vnto me and I will heare it. And I cómaunded you the same season, all the thynges which ye should do. And then we departed frō Horeb and walked thorow all that great & terrible wildernesse as ye haue sene alonge by the waye that leadeth vnto the hylles of the Amorites, as the Lord our God commaunded vs, and came to Cades barne. And there I sayd vnto you: Ye are come vnto the hilles of the Amorites, which the Lorde oure God doth geue vnto vs. Beholde the Lorde thy God hath set the lande *before the, goo vp and conquere it, as the Lord God of thy fathers sayeth vnto the: feare not, neither be discouraged. And then ye came vnto me euery one and sayd: Let vs sende men before vs, to searche vs out the lande and to bringe vs worde agayne, loo what waye we shall go vp by, and vnto what cyties we shall come. And the sayinge pleased me well and I toke xii. men of you, of euery tribe one. And they departed and went vp into the hye countrey and came vnto the riuer Escoll, and serched it oute, and toke of the frute of the lande in their handes and brought it downe vnto vs and brought vs worde agayne and sayde: it is a good land whyche the Lorde oure God doth geue vs.

* Leui. xix. c. Deuter. xvi. c. Eccle. xlij. a

* That is, at the commandement.

Notwithstandyng ye would not consente to goo vp, but were disobedyent vnto the mouth of the Lord your God, and murmured in youre tentes and sayde: because the Lord hateth vs, therfore he hath brought vs out of the lande of Egypte, to deliuer vs into the handes of the Amorites and to destroye vs. How shall we goo vp? Oure brethren haue discouraged oure hertes sayinge: the people is greater and taller then we, and the cyties are greate and walled euen vp to heauē, & moreouer we haue sene the sonnes of the Enakimes there.

And I sayde vnto you: dreade not nor be afrayed of them: The Lord your god which goeth before you, he shall fyghte for you, according to al that he dyd vnto you in Egypt before your eyes and in the wildernesse: as thou hast sene how that the Lorde thy God bare the as a man shoulde beare his sonne, thorow out all the waye which ye haue gone tyll ye came vnto this place. And yet for all this sayinge ye did not beleue the Lorde your God which goeth the waye before you, to serche you out a place to pitche your tentes in, *in fyre by nyghte, that ye myghte se what waye to go and in a cloude by day.

* Exo. xiij. b

And the Lorde heard the voyce of youre wordes and was wroth and sware sayinge, * there shall not one of these men of this froward generacion se that good land which I sware to geue vnto your fathers, saue Caleb the sonne of Jephunne, he shall se it, and to him wyl I geue the land which he hath walked in and to his children, because he hath cōtynually followed the Lorde. Lykewyse the Lorde was angry with me for youre sakes sayinge: thou also shalt not go in thither. But Josua the sonne of Nun which standeth before the, he shall go in thither. Bolden him therfore for he shal deuyde the heritage vnto Israell. * Moreouer youre chyldre which ye sayd should be a praye, and youre sonnes which knowe neither good nor bad this day, they shal goo in thither & vnto the I wyl geue it, and they shal enioye it. But as for you, turne backe & take your iourney into the wyldernesse: turn the way to the read sea. Then ye answered & sayd vnto me: We haue sinned against the Lord: we wyl go vp & fyghte, according to al that the Lord our God commaunded vs. And whē ye had gyrde on euery man his weapons of warre & were readye to go vp into the hilles, the Lorde sayd vnto me: say vnto them, se that ye go not vp & that ye fyghte not, for I am not a monge you: lest ye be plaged before youre enemies. &c. And when I told you ye would not heare: but disobeyed the mouth of the Lord, & wolt presumptuously vp into the hylles.

* Num. xiij. d
Num. xiiij. f
Josue. iij. c

Then the Amorites which dwelt in those hylles, came out against you and chased you as bees do, and hewed you in Seir, euē vnto Horma. And ye came again and wepte before the Lord: but the Lord wolde not heare your voice nor geue you audience. And so ye abode in Cades along season.

The notes.

a. The people beyng vnfaithfull, would not go vnto the lande promised, but murmured against the Lorde that promysed it, because they beleued not that he was faythfull and would fulfyl his promyse. — Would not consent &c.

b. Their conscience gaue them, that they had deserued to be hated of the Lorde, and therfore through vnbeleefe, they thought that what so euer went against them, came of the hatred of GOD, Yea their vnbeleefe caused them to thinke, that their deliuerance out of the seruitude of Egypt came of hatred. But yf euer GOD maye be sayde to hate a man, it is when he regardeth him not but suffereth him to renne at large without any gouernaunce of his grace. — The Lord hateth vs.

c. Here is the verye Image of vs that lyue in this most perilouse tyme. For euen we likewyse, where goddes worde is, there beleue we not: and where it is not, there be we bold. — When Iuli pos.

¶ Wherfore of that whyche was done from the tyme that they departed from Cades barne vnto the battell against the kynges Sehon and Og.

A Then we tourned & toke oure iourney into the wyldernesse, euen the waye to the read sea as the Lorde cõmaunded me. And we cõpassed the mountayns of Seir a longe tyme. Then the Lord spake vnto me saying: Ye haue cõpassed these mountayns lõge ynough, tourne you northward. And warne ye people saying Ye shall go thorow the coostes of youre brethren the children of Esau whyche dwell in Seir, and they shalbe afrayed of you: But take good heade vnto youre selues that ye prouoke them not, for I wyll not geue you of their lande, no not so moch as a fote brade: because I haue geuen mount Seir vnto Esau to possesse. Ye shall bye meate of them for mony to eate, and ye shall bye water of them
B for money to drinke. For the Lord thy God hath blessed the in al the workes of thyne hãd & knowe the as thou wentest thorowe this great wyldernesse. Moreouer the Lorde thy God hath bene with the this.xl. yeres, so that thou hast lacked nothyng.

And when we were departed frõ our brethren the children of Esau whyche dwelt in Seir by the feld waye from Elath and Ezion Gaber, we turned and went the waye to the wyldernesse of Moab. Then the Lord sayd vnto me se that thou vexe not the Moabites, neither prouoke them to battel for I wyll not geue the of their lande to possesse: because I haue geuen Ar vnto the children of Loth to possesse. The.a. Emims dwelt therin in tymes past, a people great, many & tall, as the Enakims: which also were taken for giantes as the * Enakims: And the Moabites
*Enakims the Iudi.i.d called them Emims. In like maner ye.b. Horims dwelt in Seir before tyme whych the children of Esau cast out, & destroyed them before them and dwelt there in their stede: as Israel did in the land of his possession which the Lord gaue them. Now ryse vp (sayd I) & get you ouer the ryuer Zared: and we went ouer the ryuer Zared. The space in whyche we came from Cades barne vntyll we were come ouer the ryuer Zared was.xxxviii. yeres: vntyll all the generacion of the men of warre were walked out of the host as the Lord sware vnto them. For in deede the hand of the Lord was against them to destroy the out of the host, tyll they were consumed.

D And as soone as al the men of warre were consumed & dead frõ among the people, then the Lord spake vnto me saying. Thou shalt go thorow Ar the coost of Moab this day, & shalt come nye vnto the children of Ammon: se that ye vexe the not, nor yet prouoke them. For I wil not geue the of the land of the children of Ammon to possesse, because I haue geuē it vnto the children of Loth to possesse. That also was taken for a land of giantes & giantes dwelt therin in old tyme, and the Ammonites called the.c. Zamzummins A people that was great, many & tall, as the Enakims. But the Lord destroyed the before the Ammonites, & they call the out & they dwelt there in their stede: as he did for the children of Esau which dwel in Seir: euen as he destroyed the Horims before them, & they call them out and dwelt in their stede vnto this daye. And the Auims which dwelt in Hazarim euen vnto Aza, the Caphthorims which came out of Caphthor destroyed them and dwelt in their rowme.

E Ryse vp, take youre iourney and go ouer the ryuer Arnon. Behold, * I haue geuen in to thy hande Sehon the Amorite kynge of Hesbon, & his land. Go to and conquere and prouoke hym to battell. This daye I wyll begynne to sende the feare and drade of the vpon all nacions that are vnder all ꝓtes of heauen: so that when they heare speake of the they shall tremble and quake for feare of the. * Num.xxi.g

Then I sent messengers out of the wilderneſſe of the realme vnto Sehon kynge of Hesbon, in wordes of peace saying: * Let me go thorow thy land. I wyll go al wayes alonge * Num.xxi.e.
F by the hye waye & wyll neither turne vnto the ryght hand nor to the left. Sell me meate for money for to eate, & geue me drynke for money for to drinke. I wyll go thorowe by fote only (as the children of Esau dyd vnto me whych dwel in Seir & the Moabites whych dwel in Ar) tyll I be come ouer Iordan, in to the lande whych the Lorde oure God geueth vs.

But Sehon the kyng of Hesbon wold not let vs passe by hym, for the Lord thy GOD had hardened hys spirite and made his herte tough because he wold deliuer him in to thy handes as it is come to passe this day.

And the Lorde sayde vnto me: beholde I haue begonne to set Sehon and hys lande * before thee go to and conquere, that ye mayst possesse hys lande. Then both Sehon and al hys people came out against vs vnto battell at * Jahaza. And the Lorde set hym before vs, and we smote hym and hys sonnes and al hys people.

*or: at the cõmaundement G

*Otherwyse Jasa.

And we toke al his cyties the same season and destroyed al the cities with men, women and children and let nothyng remayne, saue the catell only we caught vnto oure selues and the spoyle of the cyties which we toke, from Aroer vpon the bancke of the ryuer of Arnon, and the cyte in the ryuer, vnto Gilead: there was not one cyte to strong for vs. The Lorde oure God deliuered al vnto vs onely vnto the land of the children of Ammon ye came not nye vnto al the coste of the ryuer Jabock nor vnto the cities in ye mountaynes, nor vnto what soeuer the Lord oure God forbade vs.

¶ The notes. Emyms.

a. Emyms, is a kynde of giantes, so called,

D.ij. because

because they were terrible and cruell. For Emim signifieth terribleness.

Horims. b. Horims, a kynde of Gyantes, & signifieth noble, because that of pride they called them selues nobles or Gentyles.

Zamzummims c. Zamzummims, a kynd of Gygantes, & signifieth mischeuous. They were tyrantes, cruel theues and pollars.

¶ The.iii. Chapter.

¶ Iehersall of thynges that chaunsed from the victorye of the two kynges Sehon and Og, vnto the institucion of Iosue in Moses stede.

*Num. xxi.g Deut. xxix.b. THen we turned & wet vp the way to Basan. * And Og the kynge of Basan came out agayust vs: both he and all his people to battell at Edrai. And the Lorde sayde vnto me: feare him not for I haue delyuered him & all hys people & his land into thy hand & thou shalt deale wyth him as thou dealedst with Sehon kyng of the Amorites whiche dwelt at Hesbon. And so the Lord our god delyuered into oure handes, Og also the kyng of Basan & al his folcke. And we smote him vntil nought was left him.

And we toke al his cities the same season (for there was not a citie which we toke not from them) euen.iii. score cyties, all the regiō of Argob, the kyngdome of Og in Basan. All these cities were made stronge wyth hye walles gates & barres, besyde * vnwalled townes a great meanye. And we vtterly destroyed them as we played vs Sehon kynge of Hesbon distroying to nought al the cities with men, women and chyldren. But all the catel & the spoyle of the cities, we caught for oure selues.

* As thorow fares and dyuerses.

And thus we toke the same season, & land out of the hande of two kynges of the Amorytes on the other syde Iordan, from the ryuer of Arnon vnto mount Hermon (whyche Hermon the Sidonis cal Sirion, but the Amorytes cal it Senir) al the cities in the playne and al Galaad and all Basan vnto Salecha & Edrai, cities of the kyngdome of Og in Basan. For only Og king of Basan remayned of the remnaūt of the gyauntes: behold, his yron bed is yet at Rabath among the chyldren of Ammon. ix. cubytes longe & .iiii. cubytes wyde, of the cubytes of a mā. And whē we had conquered thys lande the same time, I gaue from Aroer which is vpon the ryuer of Arnon, & halfe mount Galad and & cities therof vnto the Rubenites, & Gadites. And the rest of Galaad and al Basan & kingdom of Og, I gaue vnto the halfe tryble of Manasse: al the region of Argob wyth al Basan was called the lande of gyauntes. Iair the sonne of Manasse toke al & region of Argob vnto & coastes of Gesuri & Machati & called them after his owne name: Basan * Auoth Iair vnto this day. And I gaue half Galaad vnto Machir. And vnto Ruben & Gad I gaue from Galaad vnto the ryuer of Arnon & halfe the valley & the coast, euen vnto & ryuer Jaboch which is the border of the chyldren of Ammon, and the feldes and Iordan with the coaste, frō Cinereth euen vnto the sea in the feld which is the salt sea vnder the * spūges of Phasgah the eastwarde.

* That is, tabernacles or villages be lyinge ca Iair.

* Some thynke that Hebothjaijr signifyeth spunges, all though some wyll that it be the name of a towne.

And I cōmaunded you the same tyme (yea Ruben & Gad) saying: the Lord youre God hath geuen you thys land to enioye it: ye that ye go harnessed before youre brethren the chyldren of Israel, all that are men of warre among you. Youre wyues only your chyldren & your catell (for I wote that ye haue moch catel) shal abyde in your cities whych I haue geuen you, vntyl the Lord haue geuē rest vnto your brethren as wel as vnto you, & vntyll they also haue conquered the lande which the Lord your God hath geuen them beyonde Iordan: and then returne agayne euery man vnto his possession whych I haue geuen you.

And I warned Iosua the same tyme saying: thyne eyes haue sene all that the Lorde your God hath done vnto these two kinges, euen so the Lorde wyll do vnto all kyngdomes whyther thou goest. Feare them not for the Lord your GOD he it is that fyghteth for you.

And besoughte the Lorde the same tyme saying: O Lorde GOD thou hast begonne to shewe thy seruaunte thy greatnesse & thy myghty hande, for there is no God in heauē nor in erth that can do after thy workes & after thy power: let me go ouer & se the good lande that is beyonde Iordan, that goodly hye contre and Libanon. But the Lord was angrye wyth me for your sakes & wolde not heare me, but sayd vnto me, be content, and speake henceforth no moare vnto me of this matter. * Get the vp into the toppe of Phasgah & lyfte vp thyne eyes west, north, south, and easte, and behold it wyth thyne eyes for thou shalt not go ouer thys Iordan. Moreouer charge Iosua and courage him & bolde him. For he shal go ouer before hys people, & he shall deuyde the lande which thou shalt se vnto them. And so we abode in the valeye besyde Bethpheor.

* Num.xxvii.c. Deu.xxxiiii.a

¶ The.iiii. Chapter.

¶ An exhortacion to geue diligent herde vnto the law, & that they shuld not take away or adde any thynge therto. Images may not be worshipped nor yet made. The.iii. cities of refuge.

NOw herken Israel vnto & ordinaūces & lawes which I teach you, for to do them, that ye maye lyue & go and conquere the lande whych the Lorde God of youre fathers geueth you. Ye shall.a. put nothynge vnto the worde whych I commaunde you neither do ought therfrom, that ye maye kepe the commaundementes of the Lord your God which I commaunde you. Youre eyes haue sene what the Lord dyd vnto Baal Peor: for all the

the men that folowed Baal Peor, the Lord
pour God hath destroyed among you.
But ye that clave vnto the Lorde pour God
are a lyue euery one of you this day. Behol-
de, I haue taught you ordinaunces & lawes
such as the Lorde my God cōmaunded me
Psal.xviii.b. that ye should do euē so in the land whither
ye go to possesse it.

Kepe the therefore and do them* for that
is your wysdome and vnderstandyng in the
syght of the nations, whych whē they haue
hearde all these ordinaunces, shall saye: O
what a wyse and vnderstaundynge people is
this greate nation. For what nation is so
B great that hath Goddes so nye vnto him as
the Lorde oure God is nye vnto vs, in all
thynges, whē we cal vnto him? Yea, & what
nation is so greate that hathe ordinaunces,
and lawes so ryghtwoule, as all this lawe
which I set before you this day.

Take hede to thy selfe therfore only & kepe
thy soule diligently, that thou forget not the
thynges whych thyne eyes haue sene, & that
they departe not oute of thyne herte, all the
dayes of thy lyfe: but teach them thy sonnes
Teach your children and thy sonnes sonnes. The day that I stode
before the Lorde pour God in Horeb, when
he sayed vnto me, gather me the people toge-
ther, that I may make them heare my wordes
that they maye learne to feare me as longe
as they lyue vpon the earth & that they may
teache their children: ye came and stode also
vnder the hyll, and the hyll burnte with fyre
euen vnto the myddes of heauen, and there
was darcknes cloudes and myste. And the
Lorde spake vnto you out of the fyre and ye
The voyce is altogether vnto that Image ought men to bowe their hertes. heard the voyce of his wordes: but sawe no
ymage, saue heard a voyce onely.

And he declared vnto you his couenaunt
which he commaunded you to do, euē .x. ver-
ses & wrote them in two tables of stone. And
C the Lord cōmaunded me that same tyme to tea-
che you ordinaūces and lawes, for to do them
in the land whither ye go to possesse it.

Take hede vnto youre selues diligently
as pertayneth vnto youre soules, for ye
sawe no maner of ymage the day when the
Lorde spake vnto you in Horeb out of the fire
lest ye marre your selues & make you graue
ymages after whatsoeuer likenes it be: whe
ther after the lykenesse of manne or woman
or any maner beaste that is on the earth or of
any maner fethered foule that flyeth in the
ayre, or of any maner worme that creapeth
on the earth or of any maner fish that is in the
water beneth the earth. Yea, & least thou lyfte
vp thyne eye vnto heauen, & when thou seist
the sunne and the mone and the starres and
whatsoeuer is cōtained in heauen, shouldest
be deceyued and shouldest bowe thy selfe to
them and serue the thynges whych the Lord
thy God hathe distributed vnto all nations
that are vnder al quarters of heauen.

For the Lorde toke you and brought you
out of the .y. yron furnace of Egipt, to be vn
to him a people of inheritaūce, as it is come
to passe this daye. Furthermore, the Lorde
was angrye wt me for your sakes & sware,
that I should not go ouer Jordan and that
I should not go vnto that good land, which
the Lorde thy God geueth the for inheritaūce.
For I must dye in this land, & shal not go
ouer Jordan. But ye shall go ouer and con-
quere that good land.

Take hede to your selues therefore, that D
ye forgett not the appoyntment of the Lorde
your god which he made with you, & that ye
make you no grauen ymage of whatsoeuer
it be that the Lorde thy God hath forbidden
the. For the Lorde thy God is a .c. cōsuming
fyre, and a gelous God.

If after thou halte gotten children and
childrens children & shalt dwell long in the
lande, ye shall marre your selues and make
grauen ymages after the likenes of whatso-
euer it be, and shall worke wyckednes in the
syght of the Lord thy God, to prouoke him.
I cal heauen and earth to recorde vnto you
this day, that ye shal shortely perishe frō of
the lande whither ye go ouer Jordan to pos-
sesse it: ye shal not prolong your dayes therin
but shal shortly be destroyed. And the Lorde
shal scatter you among nations, & ye shalbe
left fewe in number among the people whi-
ther the lord shal bryng you, & there ye shall
serue Gods whych are the workes of mans
hand, wod & stone which neither se nor heare E
nor eate nor smell. Neuertheles ye shall
seke the Lord your God euen ther, and shall
fynde hym if thou seke hym with all thyne
herte and with all thy soule. In thy tribu-
lation and when all these thynges are come
vpon the euen in the latter dayes, thou shalte
turne vnto the Lorde thy God, and shalte
herken vnto his voyce. For the Lord thy
God is a pitiful God, he wil not forsake the
neyther destroy the, nor forget the appoynt-
ment made vnto thy fathers whyche he sware
vnto them.

For aske I pray the for the dayes that are
past which were before the, sence the day that
God created man vpō the earth and frō the
one syde of heauen vnto the other whether
any thynge hath bene lyke vnto this greate
thyng or whether any suche thyng hath bene
heard as it is, & a natiō hath heard the voice of
God speaking out of fire as thou hast herde
and yet lyued: eyther whether God assayed
to go & take him a people from amonge na-
tions, thorowe temptations and synges and
wonders & thorow warre & myght a myghty Psa. cxxxvi.h
hand and a* stretched oute arme and with
myghtye terrible syghtes, accordynge vnto
all that the Lord your God dyd vnto you in
Egypt before your eyes.

Vnto the it was shewed, that thou mightest
know, howe that the lorde he is God & that
there is none but he. * Oute of heauen he Exo.xix.c
made the hear his voyce to instruct the, and F
vpon earth he shewed the his great fire, and

thou heardest hys wordes out of ỹ fyre. And
bycause he loued thy fathers, therefore he
chose theyr sede after them and brought the
Exo.xiij.c out wyth hys presence and wyth hys mighty
power of * Egypte: to thruste oute nations
greater ỹ myghtier then thou before the, to
bring the in, ỹ to geue the their lãd to enheri-
taile, as it is come to passe this day.

Understand therefore this daye ỹ turne
it to thyne herte, that the Lord he is God in
heauen aboue, ỹ vpon the earth beneth there
is no mo. Kepe therefore hys ordinaunces, ỹ
hys cõmaundementes which I cõmaund the
this day, that ỹ may go wel with the ỹ with
thy children after the, ỹ that thou maist pro-
long thi dayes vpon the earth which ỹ Lord
thy God geueth the thy lyfe long.

* The Moabites scurred. iij. cityes on the other
syde Jordan toward the sonne ryssing, that he
thoulde flee thyther whyche had hylled hys
neyghboure vnwares and hated hym not in
tyme paste, and therefore thoulde flee to one
of the same cities and lyue: Bezer in the wil-
dernes, euen in the playne countrey among ỹ
Rubenites: ỹ Ramoth in Galaad amõg the
Gaddites and Golan in Basan amonge the
Manassites.

Nu.xxxv.b
Exo.xxi.b
Deu.xxx.a

This is the law which Moses set before
the children of Israell, and these are the wit-
nesses, ordinances ỹ statutes whych Moses
tolde the children of Israel after they came
out of Egypt on the other side Jordan in the
valey beside Beth Phegor in the land of Se-
hon kyng of the Amorytes whyche dwelt at
Hesbon, whõ Moses ỹ the children of Israell
* smote after they were come out of Egypte
and cõquered hys land and the lande of Og
kynge of Basan. ij. kynges of the Amorites
vnto other syde Jordan toward the sonne
ryssynge: from Aroer vpon the banche of the
ryuer Arnon, vnto the mount Sion which is
called Hermõ and all the fyeldes on the other
syde Jordan eastwarde: euen vnto the sea in
the felde vnder the springes of Phasgah.

☞ The notes.

Put nothing vnto ỹ worde. a. To put to the worde of God, and to take
awaye therefro, is to iudge and thynke other
wyse of the wyll of God, then is shewed vs
in the scriptures, as in Deuteronomi.xij.d.
and Pro.xxx.a

Iron furnace b. By the Iron furnace, is vnderstande an-
guyshe, and griefe, sorow, and carefulnes of
herte, as in the viij. kynges. viij.f. and Jere-
my.xi.a.

God is a cõsuming fire. c. Bycause God proueth hys by affliction,
therefore is he called a consumynge fyre, as
Hebrues.xii.g, and bycause he consumeth
the vnfaythfull remedilesse, for there is no-
thynge that can resyst hys anger towardes
them. And he is called Zeloute, bycause
he cannot suffer that anythynge should fall
from hym.

The.v.Chapter.

☞ The.x. commaundementes of the lawe no Ymage may be made.

A And Moses called vnto all Israel
ỹ said vnto thẽ: Heare Israell the
ordinaunces and lawes which I
speake in thine eares this daye, ỹ
learne them, ỹ take hede that ye do thẽ. The
Lord our God made an appoyntment with
vs in Horeb. The Lord made not thys bond
wyth our fathers, but wyth vs, we are they
whyche are all here a lyue this daye. The
Lorde talked wyth you. ỹ face to face in the
mount out of the fyre. And I stode betwene
the Lorde and you the same tyme, to shewe
you the saying of the Lorde. For ye were
afrayed of the fyre and therfore were not vp
into the mount, and he sayed. I am the Lord
thy God which brought the out of the lãd of
Egypte, the house of bondage. Thou shalte
haue therefore none other Gods in my presence.

Ymages ☞ Thou shalte make the no grauen Ymage
of anye maner lyknesse that is in heauen a-
boue, or in the earth beneth, or in ỹ water be-
neth the earth. Thou shalt neither bowe thy
selfe to thẽ, nor serue thẽ, for I the Lorde thy
God, am a gelous God, visityng thy wyc-
kednes of the fathers vpõ the childrẽ, euẽ in
the third and fourth generation, among thẽ
that hate me: and shewe mercye vpon thou-
sandes amonge them that loue me and kepe
my commaundementes.

Thou shalt not take the name of the Lord
thy God in vaine: for the Lord wyl not hold
hym guyltles, that taketh hys name in vaine.
Exo.xx.g
☞ Kepe the Sabboth daye that thou sancti-
fye it, as the Lorde thy God hathe cõmaun-
ded the. Exo.xx.b
Gene.ij.a
B Syx dayes thou shalt labour ỹ do
all ỹ thou hast to do, but the seuẽth day is the
Sabboth of the lorde thy God: thou shalt do
no maner worke, neither thou, nor thy sõne,
nor thy daughter, nor thy seruaunte nor thy
mayd, nor thyne oxe nor thyne asse, nor any
of thy cattel, nor the straunger that is within
thy gates: that thy seruaunte and thy mayde
maye reste as well as thou. And remembre
that thou was a seruaunte in the Lande of
Egipt and how that the Lord God, brought
the out thence wyth* a mighty hande and a
stretched out arme. For whyche cause the
Lord thy God commaunded the to kepe the
Sabboth day.

Exo.xx.b.
Math.xv.a
Mar.vij.b
* Honoure thy father and thy mother, as
the Lord thy God hath cõmaunded the: that
thou maiste prolonge thy dayes, and that it
may go wel wyth the on the land, which the
Lord thy God geueth the.

Math.v.f
* Thou shalt not slea.
Thou shalt not breake wedlocke.
Thou shalt not steale.
Thou shalt not beare false witnes
agaynst thy neyghbour.

☞ Thou shalte not lust after thy neyghbours wyfe: thou shalt not couet thy neyghbours house, seruaunte, mayde, oxe,
alle

asse nor ought that is thy neyghbours

These wordes the Lord spake vnto al youre multitude in the mosit out of the fyre, cloud and darckenes, with a loude voyce & added no more therto, and wrote them in .ij. tables
L of stone and deliuered thē vnto me.

But as sone as ye heard the voyce out of the darckenes, and sawe the hyl burne with fyre, ye came vnto me all the heades of youre tribes and youre elders: & ye sayd Behold the Lorde our God hath shewed vs his glorye
Exo.xix.c & his greatnes, & we haue heard his voyce out of the fyre & we haue sene this day that God maye talke with a man and he yet lyue. And now wherfore should we dye that this great fyre should consume vs. If we should heare the voyce of the Lorde our God anye
D more we should dye. For what is any flesche that he shoulde heare the voyce of the liuing God speakynge out of the fyre as we haue done & shoulde yet lyue? Go thou and heare all that the Lorde oure God sayeth, and tell thou vnto vs all that the Lorde oure God sayth vnto the, and we wyl hear it and do it.

And the Lorde hearde the voyce of youre wordes when ye spake vnto me, & he sayed vnto me: I haue heard the voice of ỹ wordes of this people which they haue spoken vnto the, they haue well sayed all that they haue sayed. *Oh that they had such an hert with
Jere.xxxii.c. & ead.xxxi.f. them to feare me and kepe al my commaundementes alwaye, that it myght go wel with them & with their children forever. Go and saye vnto them: gette you into youre tentes agayne, but stande thou here before me and I wyl tell the al the commaundementes, ordinaunces & lawes which thou shalt teache them, that they may do thē in the lande whyche I geue them to possesse.

☞ Take hede therfore that ye do as the lord
Walke strayght. youre God hath commaunded you, & *turne not a syde neyther to the ryght hande or to the
*Leu.xix.b lyfte, but walke in all the wayes whych the Lorde youre God hathe commaunded you, that ye maye lyue and that it maye go well with you and that ye maye prolonge youre dayes in the land which ye shall possesse.

☞ The notes.

Face to face A. The Chaldeins haue, mouth to mouth. That is to saye, with so manifest wordes and figures, that it cānot be denyed but that it was God.

The.vi. Chapter.

¶ The lawes must be earnestly printed in their hertes & to kepe it in memory they must write it on the dores & postes of their houses. And teache it to their children.

1 THese are the commaundementes, ordinaunces & lawes whyche the Lorde youre God commaunded to teache you, that ye myght do therin in the Lande whyther ye go to possesse it: that thou myghteste. a. feare the Lorde thy God, to kepe all his ordinaunces and his commaundementes whyche I commaunde the, both thou and thy sonne, and thy sonnes sonne al dayes of thy lyfe, that thy dayes maye be prolonged.

Heare therfore Israell and take hede that thou do there after, that it may go well with the, and that it maye encrease myghtyly, euen as the Lorde God of thy fathers hathe promised the, a lād that floweth with milke and honye.

B

☞ Heare Israel, the Lord thy God is Lord one ly, and thou shalt loue the loorde thy God with al thine hert, with all thy soule & with al thy myght. And these wordes which I cōmande the this daye, shall be in thyne herte & thou shalt .b. whett them on thy childrē. & shalt talke of them when thou arte at home in thyne house, and as thou walkeste by the way, and when thou lyest downe and when thou rysest vp: and thou shalt bynd them for a sygne vpon thyne hande. And they shall be papers of remēbraunce betwene thyne eyes and shalt write them vpon the postes of thy house & vpon thy gates.

And whē the lord thy God hath brought the into the land which he sware vnto thy fathers Abraham, Isaac & Jacob, to geue the with great & goodly cityes which thou buildedst not, & houses full of all maner goodes which thou filledst not, and welles dygged whych thou dyggedest not, & vynes & olyue trees which thou plantedst nye, & whē thou hast eate and art ful: Then beware lest thou forget the Lorde whych brought the oute of the lād of Egypt the house of bondage. But
L feare the Lorde thy God and serue him, and sweare by his name, & se that ye walke not after straunge Goddes of the Gods of the nations whych are about you. For the Lord thy god is a .b. gelous God among you lest the wrath of the Lord thy God ware whote vpon the and destroy the frō the earth.

Ye shall not tempte the Lorde youre God
*D: Malah as ye dyd at *Masa. But se that ye kepe the commaundementes of the Lorde youre God his witnesses and ordinaunces whyche he hath cōmaūded the, & se thou do that which is ryght and good in the syght of the Lorde: that thou maiste prospere & that thou maiste go and conquere that good lande which the Lorde sware vnto thy fathers, and that the Lorde may cast out all thyne enemies before the as he hath sayed.

Myght in good dedes sight in that whyche he cōmaundeth.

Teach youre children.

☞ When thy sonne asketh the in tyme to
D come sayinge: What meaneth the witnesses ordinaunces & lawes whych the Lord oure God hath cōmaunded you? Thē thou shalt saye vnto thy sonne: We were bondmen vnto Pharao in Egypte, but the Lorde brought vs out of Egypt with a myghty hand. And the Lorde shewed synnes and wonders, both great and euyl vpon Egypt, Pharao and vpon al his housholde, before our eyes and brought vs from thence: to bryng vs in and

to giue

to gyue vs the land which he swarе vnto our fathers. And therefore commaunded vs to do all these ordinaunces, to feare the Lord our God, for our wealth alwayes and that he myght saue vs, as it is come to passe thys day. Moreouer it shalbe, i. rygh̄uousnesse vnto vs before the Lord our God if we take hede to kepe all these commaundementes as he hath commaunded vs.

☞ The notes.

Feare the Lorde. &c. a. To feare God, is to honour hym by puttynge thy confidence in hym, and in haunyng a good and rygh̄uous conuersation in hys syghte.

Whett them vn thy chyldren. b. To whett the commaundementes of God vpon our children, is to exercise them, in the hearynge and readynge thereof, causynge them to practyse the same in theyr lyuyng.

Celouse. c. Loke beneth in the. v. Chapt. d

To sweare. d. Loke in Exodus. xx. d. and the Chapter next before thys. d

Rightuousenes. &c. e. The outwarde dede is rightuousenes vnto the amendynge of punyshmente, threatenynges and curses, and to obtayne temporall blessynges, but vnto the lyfers eyne, thou maist haue the rygh̄uousnesse of faythe, and therby to receyue forgyuenes of synnes and promyse of enherytaunce, and power to worke of loue.

The.vii.Chapter.

¶ The Israelites may make no couenaunt or appointment with the gētils. They must destroy their Idols. The that kepe the cōmaūdementes doth God loue & bleſſe, & the cōtrari hateth and punisheth. Idolaters must be slayne.

A WHen the Lorde thy God hathe brought the into the land whyther thou goest to possesse it, & hast caste out many nations before the: the Hethytes, the Gergesites, & Amorites, the Canaanites, the Pherezites, the Heuites, and the Jebusites. vii. nations moo in numbre & myghtier then thou: and when the Lord thy God hath sent them before the that thou shouldest smyte the se that thou vtterly destroye them and make no couenaunt with them nor haue compassyon vppon them. Also thou shalte make no marryages wyth them, neyther gyue thy daughter vnto hys sone, nor take hys daughter vnto thy sonne. For they wyl make your sonnes departe from me, and serue straunge Goddes, and then wyll the wrathe of the Lorde waxe whote vpon you and destroye you shortly.

☞ But thus ye shall deale wyth them: ouer throwe theyr altres, breake downe theyr pyllers cut downe their groues and burne their ymages wyth fyre. For thou art an holy nacion vnto the Lorde thy God, the Lorde thy God hath chosen the to be a seuerall people B vnto hym selfe of al nations that are vpō the * Gods owne erth. It was not bycause of y multitude of goodnes and you aboue al nations, that the Lord had lust vnto you and chose you. For ye were fewest of all nations. But bycause the Lord loued you & bicause he would kepe the oth wyche he hadde swarne vnto your fathers, therfore he brought you out of Egypt with a myghty hande and delyuered you out of the house of bondage: euen from the hande of Pharao, kynge of Egypt.

His owne truth causeth him to worke

Vnderstande therefore, that the Lord thy God he is god & y a true god, which kepeth pouerment and mercy vnto the that loue him and kepe hys commaundementes, euen thorowe oute a thousande generations and rewarded them that hate him* before his face so that he bringeth them to nought, and will not delarre the tyme to him that hateth hym but wyl reward hym before his face. Kepe therfore the commaundementes, ordinaunces and lawes which I commaūd you thys day, that ye do them

*before hys face in hys presence while he loketh on.

If ye shall herke vnto these lawes & shall obserue and do them, then shal the Lord thy God kepe pouerment with the and the mercy which he swarе vnto thy fathers & wyl loue the, bleſſe the, and multiply the: he wil bleſſe the frute of thy wōbe & the frute of thy fylde thy corne, thy wine, and thyne oyle, the frute of thyne oxen, and the flockes of thy shepe, in the lande whyche he swarе vnto thy fathers to gyue the.

Thou shalt be bleſſed aboue al natiōs, there C shal be neither man nor woman barrenfull among you, nor any thing vnfruteful amōge your cattell. Moreouer the Lorde wyll * Exo. xxiii. b. curse from the all maner infirmities, & wyll putte none of the euyl deseases * of Egypte Exod. xv. a (which thou knowest) vpō the, but will send them vpon them that hate the.

Thou shalt bringe to naught all nations which the Lord thy God deliuereth y, thine eye shal haue no pyty vpon the neither shalt thou serue theyr Goddes, for that shall be thy decaye.

If thou shalt saye in thine herte, these nacions are moo then I, how can I cast them out? feare them not, but remembre what the Lorde thy God dyd vnto Pharao & vnto all Egypte, and the greate temptations whyche thyne eyes sawe, & the synges and wōdres & myghty hand and stretched out arme where with the Lord thy God brought the out: euē so shal the Lord thy God do vnto al the nations of which thou art afraied.

Therto the Lorde thy God wil send hor- *What hornetes ars lokt nettes among them vntyl they that are lefte and hyd them selues from the, be destroyed. Exod. xxiii. d

Set thou feare the not for the Lord thy God is among you a myghty God and a terrible. The Lord thy God wil put out these nations before the a lytle, and a lytle, thou maist not D consume them at once lest the beastes of the fylde encrease vpon the. And the Lorde thy God shal deliuer the vnto the and stere vp a myghty tempest among them, vntyll they be brought to nought. And he shall deliuer

theyr

thy hynges into thyne hande, & thou shalt destroy their names from vnder heauen.
There shall no man stande before the vntyll thou haue destroyed them. The Images of their Gods thou shalt burne with fire, and se that ye couet not the .a. syluer or golde that is on them nor take it vnto the, least thou be snared therwith. For it is an abhomination vnto the lord thy God. Bring not therfore the abhomination to thyne house, least thou be a* damned thing as it is: but vtterly despise it and abhorre it, for it is a thynge that must be destroyed.

☞ The notes.

Syluer or golde. a. Whatsoeuer golde or syluer, honoure or profite, calleth from the worde of God: belongeth to the images of their Goddes, and muste be there fore abhorred. Yea, thoughe thou be occupyed in thynges whyche otherwyse be good: yet if the same do withholde the from that whyche Goddes worde byddeth the do, or if thou do anye thynge that Goddes word forbyddeth the, though thine entent seme neuer so good, yet it is abhominable, & thou the doer thereof arte accursed.

¶ The.viii.Chapter.

¶ Moses putteth Israelites in remembraūce of the afflictiōs and benefites that they had the .xl. yeres which they were in the wildernes.

A

All the cōmaundemētes which I commaunde the thys day ye shall kepe for to do them, that ye may lyue & multiplye, & go & possesse ye lande which the lord sware vnto youre fathers. And thinke on all the waye whych the lord thy God ledde the this .xl. yere in the wildernesse, for to humble the and to proue the, to wete what was in in thyne herte, whether thou wouldest kepe his commaundements or no, &c. a. humbled the and made the hongry and fedde the with Manna, whych neyther thou nor thy father knew of to make the know that a man must not lyue by breade onelye: but by all that proceadeth out of the mouth of the Lord must a
B man liue. b Thy raiment waxed not old vpon the neither did thy fete swell this .xl. yere.

Vnderstand therefore in thyne herte that as a man nourtereth hys sonne, euen so the Lord thy god nourtereth the. Kepe therfore the cōmaundemētes of the Lord thy god that thou walke in hys wayes & that ye fear him. For the Lorde thy God bringeth the into a good Lande, a lande of ryuers of water, of fountaynes & of springes & spring out both in valeies and hylles: a land of wheate & of barley, of vynes, frygge trees & pōgranates, a land of oliue trees with oyle & of honye: a lande wherein thou shalt not eate bread in scharsenesse, and where thou shalt lacke nothynge, a lande whose stones are yron, & out of whose hyls thou shalt digge braſſe. Whē thou haste eaten therof and fylled thy selfe, then blesse the Lord for the good land which he hath geuen the.

C But beware that thou forget not the Lord thy god, that thou wouldest not kepe his cōmaundemētes, lawes & ordinaūces which I commaund the thys daye: yea, & whē thou hast eaten and fylled thy selfe and hast buylt goodly houses and dwelt therein, & whē thy beaſte and thy shepe are waxed manye & thy syluer and golde is multiplied & al that thou hast encreased, then beware lest thyne herte ryse & thou forget the Lorde thy God which brought the out of the lād of Egypt & house of bondage, & which ledde the in the wildernesse both great and terrible with fyry serpētes and scorpiōs and brought where was no water which brought the water out of & roche of flint: which fed the in the wildernes with Manna whereof thy fathers knewe not for to. c. humble the and to proue the, that he myght do the good at thy later ende.

D And beware that thou saye not in thyne herte, my power & the myght of mine owne hande hath done me all these actes: But remembre the Lord thy God, how that it is he which gaue the power to do māfully, for to make good the promises whiche he sware to thy fathers, as it is come to passe this day.

For if thou shalt forget the Lord thy god and shalt walke after straūg Gods & serue them and worshippe them, I testifye vnto you this day, that ye shal surely perysh. As the nations whych the Lorde destroyeth before the, euen so, ye shall perysche, because ye wouldest not herken vnto the voyce of the Lorde your God.

☞ The notes.

Humbled Thy trapmēt. a. Luke after. xx. c.

b Here maist thou se that they shal want nothynge that beleue the word & lyue after it, but that God careth for them in al thynges, if they commit them selues wholely to hys prouision. Ro. i. Pet. v. d.

And beware c. By the good helpe of God onelye doeste thou whatsoeuer good is, and not by thyne owne helpe, no not by the helpe of any of the sayntes, were he neuer so holy.

The.ix.Chapter.

¶ They are forbydden to truste in their owne strength. It rehearsall of certayne thynges that were done after the lawe was geuen, vnto the murmuring of the geuen of lawe.

H

Eare Israell, thou goest ouer Iordan thys daye, to go & cōquere nations greater & mightyer then thy selfe, and cyties great and .a. walled vp to heauen, and people greate and tal, euen the children of the Enakyms, whyche thou knowest, and of whom thou hast heard saye, who is able to stande before the childre of Enak? But vnderstand this day that the Lorde thy God whych goeth ouer before & a deuouring fire,

fyre, he shall destroye them and he shall subdue them before the. And thou shalt cast them out, and bringe them out, and bringe them to nought quyckelye as the Lorde hathe sayed vnto the.

Where is mans ryghteousnes.

¶ Speake not in thyne herte, after that the Lord thy God hath cast them out before the sayinge: for my ryghteousnes the Lord hath brought me in to possesse this land. Nay, but for the wyckednes of these nations the Lord doeth caste them out before the. It is not for thy ryghteousnes sake or right hert that thou goest to possesse their land: But partely for the wickednesse of these nations, the Lorde thy God doeth caste them before the, and partely to performe that whyche the Lorde thy God swore vnto thy fathers, Abraham, Isaac and Jacob.

B Understand therfore that it is not for thy righteousnes sake, that the lord thy God doth give the thys good lād to possesse it, for thou art a styffnecked people. Remembre & forget not how thou prouokedest the lord thy God in the wildernes: for sence the daye that thou camest out of the lād of Egypt vntil ye came vnto this place, ye have rebelled against the Lorde. * Also in Horeb ye angryed the Lord so that the Lorde was wroth wyth you, euē to have destroied you. after that I was gone vp into the mount, to fett the tables of stone the table of an appointmēt whych the Lord made wyth you. And I abode in the hill. xl. dayes & .xl. nyghtes, & neyther ate breade nor dranke water. * And the Lord delivered me two tables of stone writē with the finger of God, and in them was accordynge to all the wordes which the Lord spake vnto you in the mounte out of the fyre in the daye when the people were gathered togyther.

Exo.xxxii.b. Exo.xxxiii.b.

And when .xl. dayes and .xl. nyghtes were ended, the Lorde gave me the two tables of stone, the tables of the testament, and sayde vnto me. * Vp, and get the downe quyckely from hence, for the people whych thou hast brought out of Egypte, have marred themselves. They are turned attonce out of the waye, whych I commaunded them, & have made them a God of metall. Furthermore the Lorde spake vnto me sayinge: I se thys people howe that it is a styffenecked people, let me alone that I maye destroye them and put out the name of them from vnder heaue and I will make of the a nation both greater and mo then they.

C

And I turned awaye and came downe frō the hylle (& the hyll burnt with fire) & had the two tables of the appointmēt in my handes And when I loked & saw that ye had synned against the Lorde our God & had made you a calfe of metall and had turned attonce out of the waye which the Lord had cōmaunded you * Thē I toke the two tables & cast them out of my two handes, & brake them before your eyes. * And I fell before the Lord: euē as at the fyrst tyme, xl. dayes & .xl. nyghtes & neither ate breade nor dranke water ouer all your synnes which ye had synned in doynge wickedly in the sight of the Lord & in prouokyng hym. For I was afrayed of the wrath and fearcenes wherwith the Lorde was angry wyth you, euen to have destroyed you. But the Lorde hearde my peticion at that tyme also.

Exo.xxxiii.b. Exo.xxxiii.b. Exo.xxxii.b.

The Lorde was very angry with Aaron also, euen for to have destroyed hym: But I made intercession for Aarō also y same tyme And I toke your synne, the calfe whyche ye had made & burnt him wt fyre & stāped him & ground him a good, euē vnto smal dust. And I cast the dust therof into the broke that descended out of the mount. Also at * Thaberah & at Massah & at the sepulchres of lust ye angred the Lorde, yea, and when the Lord sent you from Cades Barne sayinge: go vp & cōquere the lande whych I have geuen you, ye disobeyed the mouth of the Lord your God & neither beleved hym, nor herkened to hys voice. Thus ye have bene disobedient to the Lord, sence the daye that I knew you.

D Exo.xxxiii.b Lorke. Num. xi.a. Learne to praye.

And I fell before the Lord .xl. dayes and .xl. nyghtes whyche I lay there, for the Lord was mynded to have destroyed you. But I made intercession vnto the Lord & sayed * O Lorde God, destroye not thy people & thyne enherytaunce whyche thou haste delyuered thorowe thy greatnes and whych thou hast brought out of Egypte with a myghty hand Remēbre thy seruauntes Abraham, Isaac, & Jacob, & loke not to the stubburnes of thys people nor to their wyckednes & synne: lest the lond whence thou broughtest them sayest Because the Lorde was not able to bringe them into the lande whyche he promised the and because he hated the, therfore he caried them out to destroy them in the wyldernes. Moreouer they are thy people and thyne enherytaunce, whyche thou broughtest oute wyth thy myghty power & wyth thy stretched out arme.

Exo.xxxiii.b

¶ The notes.

a. Thys is a spyrytuall speach signifyenge that the walles were hye and not calye to to heauen. Walled vp to be wonne.

The.x. Chapter.

¶ Repetition of some of the fourmes of the Tables. The ensuynge of the tables. An exhortation to geue hede to the lawe.

A

Exo.xxxiii.b

AT the same season the Lorde sayed vnto me * hewe the two tables of stone lyke to the fyrst and come vp vnto me into the mount and make the an arke of wodde, and I wyll wryte in the tables, the wordes y were in the fyrst tables which thou brakest, & thou shalt put them in the arke. And I made an arke of settym wood & hewed two tables of stone like vnto y fyrste, and went vp into the mountayne and the .ij. tables in myne hand.

And he wrote in the tables, accordyng to y fyrst

spake vnto you in the mount of fyre in the
day when the people gathered together and
gaue them vnto me. And I departed & came
downe from the hil and put the tables in the
arke whych I had made: and there they re-
mained, as the Lord commaunded me.

B And the children of Israel toke theyr iourney
from Beroth of the children Jaakan to
Mosera, wher Aaro died and wher he was
buried, and Eleazar his sonne became priest
in hys stead. And from thence they departed
vnto Gadgad: & frō Gadgad to * Jathbath
a land of riuers of water. And the same sea-
son the Lorde seperated the tribe of Leui to
beare the arcke of the appointemente of the
Lorde and to stande before the Lord, and to
minister vnto hym and to bleesse in his name
vnto thys day. Wherfore the Leuites haue
no part nor enheritaunce with theyr brethren
The Lorde he is theyr enheritaunce, as the
Lorde thy God hath promised them.
And I taried in the mount, euē as at the first
time. xl. dayes and. xl. nyghtes and the Lord
herkened vnto me at that tyme: also, so that
the Lord wold not destroy the. And the Lord
sayed vnto me: vp & go forthe in the iourney
before the people and let them go in and cō-
quere the land which I swate vnto theyr fa-
thers to giue them.

C And now Israel what is it that the Lord
thy God requireth of the, but to feare & lord
thy God and to walke in all hys wayes & to
*loue him & to serue the Lord thy God with
all thyne herte, & with all thy soule, that thou
kepe the commaundementes of the Lorde &
hys ordinaunces which I cōmaund the this
day, for thy wealth. Behold, heauen and the
heauen of heauēs is the Lordes thy God, &
the earth vth all that therin is: onely the Lorde
had a lust vnto thy fathers to loue them, and
therfore chose you their sede after them of al
nacions, as it is come to passe this day.

D C Circumcyse therefore the foreskynne of
youre hertes, and be no lenger styfnecked.
For the Lord your God, he is god of Godes,
and Lorde of Lordes, a greate God, a
myghty and a terrible whych regardeth no
mans person, nor taketh giftes: but doth right
vnto the fatherles & widowe and loueth the
straunger, to giue him fode and raiment.
Loue therfore ye straūger, for ye were straū-
gers your selues in the lande of Egypt.
Thou shalt feare thy Lord thy God & serue
him, and cleaue vnto him, & a. sweare by his
name, for he is thy prayse and he is thy God
& hathe done these greate & terrible thynges
for the, whych thine eyes haue sene. Thy fa-
thers went downe into Egypt vij. xx soules
& nowe the Lord thy God hath made the as
the starres of heauen in multitude.

C The notes.

a. To sweare that whyche is true in a cause
of fayth eyther to the honour of God, or pro-
fytte of thy neyghboure is lefull: and then
wyll Moses that ye oth be made by the name
of God. By whyche he meaneth, that if we
must nedes sweare, we refer the oth to God
onely, although thou sweare by a boke or o-
ther thyng, as Paule did by hys conscience.
Rom. ix. a C The. xi. Chapter.

C An exhortacion to regarde the lawe, & howe
they ought to haue in their hartes alwayes and
before their eyes, & to talke of it when they sytte
in their house and when they walke by
the waye. &c.

Loue the Lorde thy God and A
kepe hys obseruaunces, hys
ordinaunces, hys lawes and
and hys commaūdementes al-
waye. And call to mynde thys
daye that whyche your chyld-
haue neither knowne nor sene: euen the mar-
toure of the Lord your God, hys greatnes,
hys myghty hande, and hys stretched oute
arme: hys myracles and hys actes whyche
he dyd amonge the Egyptians, euen vnto
Pharao kynge of Egypte, and vnto all hys
Lande: and what he dyd vnto the hoste of the
Egyptians, vnto theyr houses and charetes
howe he broughte the water of the rede see
vpon them as they chased you, and how the
Lorde hath brought them to nought vnto
thys daye: and what he dyd vnto you in the
wyldernes, vntyll ye came vnto thys place:
and what he dyd vnto * Dathā and Abiram * Num. xvi.a
the sonnes of Eliab, the sonnes of Ruben, how Or. Abiron.
the earth opened hys mouth & swalowed the
with theyr housholdes and theyr tentes, & al
theyr substaunce that was in theyr possessiō
in the myddes of Israel. B

For youre eyes haue sene all the greate
dedes of the Lord whych he dyd. Beare there-
fore al the commaundementes whyche I cō-
maunde the thys day, that ye may be stronge
and go and cōquere the lande whether ye go
to possesse it, & that ye maye prolonge youre
dayes in the lande whyche the Lorde swate
vnto your fathers to gyue vnto them and to
theyr sede, a lande that floweth with milcke
and hony. For the lande whether thou goest
to possesse it, is not as the Lande of Egypte
whēce thou camest out, wher thou sowedest
thi sede and. a. waterest it with thy fete as a
garde of herbes: but the land whether ye go
ouer to possesse it, is a land of hylles and ba-
leyes & dryncketh water of the rayne of hea-
uen, and a Land whyche the Lord thy God
careth for. The eyes of the lord thy God are
alwayes vpon it, from the beginnyng of the
yere vnto the latter end of the yere.

If thou shalt herken therfore vnto mi cō-
maundementes which I cōmaund you this
day, that ye loue the Lord your God & serue
him with all your hertes and with all your
soules: then he wyll gyue rayne vnto your
lande in due season, both the first .b. rayne &
the later, and thou shalte gather in thy corne
thy wyne and thyne oyle. And he wyl sende
grasse in thy feldes for thi cattell: & thou shalt
eate and fyll thy belle. But beware that
your hertes deceyue you not that ye turne

aspde and serue straunge Gods & worshipp
the, & the the wrath of the Lord ware whote
vpon you, & shut vp the heauen that ther be
no raine, & that your land yeld not hyr frute
and that ye perysshe quyckly frō of the good
land, which the Lord geueth you.

E Put vp therfore these my wordes in your
herres, and in your soules, & bynd them for a
synge vnto your handes, and let them be as
papers of remēbraunce betwene your eyes
Deu.vi.b and *teach them your chyldren: so that thou
Pro.iij.a talke of them whē thou sittest in thine house
and when thou walkest by the way, & when
thou lyest downe, & whē thou ryssest vp, yea, &
write the vpon the dorepostes of thyne house
and vpō thy gates, that your dayes may be
multyplyed, and the dayes of your children
vpon the earth, which the Lord sware vnto
your fathers to gyue them, as longe as the
dayes of heauē last vpon the earth. For if ye
shall kepe all these cōmaundementes which
I cōmaund you, so that ye do thē, & loue the
Lord your God, and walke in all his waies
& cleaue vnto him. Then wyll the Lord caste
out all these nations, & ye shall cōquire them
which are both greater & mightier thē your
Iosu.i.a selues. * All ỳ places whereon the yolles of
your fete shall treade, shall be yours euen
from the wildernes and from Libanon, and
from the ryuer Euphrates, euen vnto the vt-
most sea, shall your coastes be. There shall
no man be able to stande before you: ỳ Lorde
your God shall caste the feare and dread of
you vpon all landes whether ye shall come
D as he hath layed vnto you.

Deu.xxx.c *Beholde I sette before you thys dape, a
blessynge, and a curse: a blessynge: if that ye
herke vnto the cōmaundementes of the Lord
And a curse: if ye wyll not herken vntō the
commaundementes of the Lord your God:
but turne out of the wape which I cōmaun-
de you this dape, to go after straunge God-
des which ye haue not knowne.

Whē the Lord thy God hath brought the
into the lande whether thou goest to possesse
it, thē put the blessyng vpō mount Garizim
and the curse vpon mount Ebal, whiche are
on the other syde Jordā on the backe syde of
the wape towarde the goynge downe of the
sunne in the Land of the Cananites whyche
dwel in ỳ feldes ouer against Galgal beside
the grouе of Moreh. For ye shal go ouer to
go & possesse the lande which the Lord your
God geueth you, and shall conquere it and
dwell therein. Take hede therfore that ye do
all the commaundemētes and lawes, which
I set before you this dap.

The notes.

Vncleane a. By thys is meant, that water was wonte
to be brought ouer all Egypte out of the ry-
uer Nilus by laboure, bycause they wanted
rayne.

Eate not my bloude. b. That is after the Hebrue, the rayne in Oc-
tober, which is after the hervest, & in sprug
tyme. The.xij. Chapter.

The.xiii Chapter.

Idolatry must the Israelites destroy & flee frō. They must eate no bloud. They must only do that thing what God commaundeth.

THese are the ordinaunces & lawes
which ye shal obserue to do in the
lande whyche the Lorde God of
thy fathers geueth the to possesse
it, as longe as ye lyue vpon the earth. * Se Deu.bij.a
that ye destroy all places where the nations
whyche ye conquere serue theyr Goddes, vp-
on hye mountaynes, and on hye hylles, &
vnder euery grene tre. Ouerthrow theyr al-
tres and breake theyr pyllers, & burne theyr
groues wyth fyre & hew downe the ymages
of theyr Goddes, and dyspatche the names of
them to naught out of that place.

Se ye do not so vnto the Lorde your God
but ye shal enquere the place which the Lord
your God shal haue chosen out of all your
tribes to putte hys name there, and there to
dwell. And * thyther thou shalte come, and
thyther ye shall bryng your burnte sacry- Deu.xiij.b,
fyces, and your offerynges, your tythes and and.xvi.b
heaue offerynges of your handes, your vo-
wes and freewyll offerynges & the fyrst borne
of your oxen and of your shepe. And there
ye shall eate before the Lord your God, and
ye shal reioyce in all that you lay your hādes
on, both ye and your housholdes, bycause ỳ
Lord thy God hath blessed the.

C * Ye shall do after nothynge that we do
here thys day, euery man what semeth hym Deu.xxvij.c
good in hys owne eyes. For ye are not yet
come to rest nor vnto the enheritaūce which
the Lorde your God geueth you. But ye
shall go ouer Jordan and dwell in the lande D
which the Lord your God geueth you to en-
herete, & he shal gyue you rest frō al your ene-
mies round about, & ye shal dwel in safetye.

Therfore when the Lord your God hath
chosen a place to make hys name dwell there
thyther ye shall bryng all that I commaun-
de you, your burnt sacrifices and your offer-
ynges, your tythes, & the heaue offerynges
of your handes and all your Godlye vowes
which ye vowe vnto the Lord. And ye shall
reioyce before the Lord your God, both ye
your sonnes & your daughters, your ser-
uauntes and your maydes, and the Leuite
that is within in your gates * for he hath nei-
ther part nor enheritaūce with you.

Take hede that thou offer not thy burnt- *Deu.r.b.
offerynges in whatsoeuer place thou sepste: and.xvij.a
but in the place whych the Lorde shall haue
chosen amonge one of thy tribes, there thou
shalt offer thy burntofferynges & there thou
shalt do al that I commaund the. Notwith-
standynge thou mayest kyll and eate flesh in
all thy cytyes, whatsoeuer thy soule lusteth
after, accordyng to the blessyng of the Lord
thy God whych he hath geuen the, both the
a. vncleane and the cleane mayste thou eate,
euē as the roo and the hert: onely eat not the
bloud, but poure it vpō the earth as water.
Thou mayste not eate wythin thy gates the
tythe

Lt thine of thy corne, of thy wine & of thy oyle, neither the firstborne of thyne oxen or of thy shepe, neither any of thy vowes which thou vowest, nor thy frewil offeringes or heuerofferinges thyne handes: but thou muste eate them before the Lorde thy God, in the place whych the Lorde thy God hath chosen: both thou, thy sone, & thy daughter, thy seruaūt & thy mayde, & the Leuite that is within thy gates: & thou shalte reioyce before the Lorde thy God, in al þ thou puttest thine hande to.

Ecclē.xij.b And * beware that thou forsake not the Leuite as longe as thou liuest vpon the earth.

If whē the Lord thy God hath enlarged thy coastes as he hath promised the, thou saye I wyl eate flesh, because thy soule longeth to eate flesh: then thou shalt eate flesh, what so euer thy soule lusteth. If the place which the Lorde thy God hath chosen to put his name there be farre frō the, then thou maiste kyll of thy oxen and of thy shepe which the Lord hath geuen the as I haue commaunded the & thou maiste eate in thyne owne citye what soeuer thy soule lusteth. Neuertheles, as þ roo and the hart is eaten, euen so thou shalt eate it: the * vncleane & the cleane indifferētly thou shalt eate. But be strong þ thou eate not the blonde. For the bloud that is the life & thou mayst not eate the life with the flesh: thou mayst not eate it: but must poure it vpō þ erth as water. Se thou eate it not therfore that it may go well vnto the & with thy childē after the, whē thou shalt haue done þ which is ryght in the syght of the Lord.

D

*Deu.xviij.b and.xvi.b, * But thy holy thynges which thou hast & thy vowes, thou shalt take & go vnto þ place which the Lord hath chosen, & thou shalt offer thy burnt offeringes, both flesh & bloud vpon the alter of the Lord thy God, and the bloude of thyne offeringes thou shalt poure out vpon the alter of the Lord thy God, and shalt eat the flesh. Take hede & hear all these wordes which I cōmaūd the that it may go wel with the & with thy childē after the for euer, when thou dooest that whiche is good & ryght in the syght of the Lord thy God.

When the Lord thy God hath destroyed the nacions before the, whether thou goest to conquere them, & when thou hast conquered them, and dwelt in their landes: Beware þ thou be not taken in a snare after them, after that they be destroyed before the, & that thou aske not after their Godes saying: how dyd these nations serue their Goddes, þ I maye

*Deu.xviij.c do so lyke wyse: * Naye, thou shalt not do so vnto the Lorde thy God: for all abhominacions whyche the Lorde hateth dyd they vnto their Goddes. For they burnt both their sōnes and their daughters with fire vnto their Goddes. But whatsoeuer I cōmaunde you that take hede ye do: & * put nought therto nor take therfrom.

*Iosue.i.b. Put nought to, nor take ought awap.

¶ The notes.

Vncleane a. Here is vncleane taken for deformed, & not the kyndes of beastes that were forboden.

b. By that they should eate no bloud, is signified that they shoulde abhorre from bloude shedyng and man slaughter. Eate not the bloude.

The.xiij.Chapter.

¶ The false prophete must be putte to death. God prouyth our fayeth by false myracles.

If there aryse amonge you a Prophete or a dreamer of dreames, and gyue the a signe or a wonder, and that signe or wōder whyche he hath sayd come to passe and then say: let vs go after straūge Goddes whyche thou hast not knowne and let vs serue the: herken not vnto the wordes of þ prophete, or dreamer of dreames. A. For the Lord thy God tēpteth you to wete whether ye loue the Lord your God wt all youre hertes & wyth all your soules. Ye shall walke after the Lord your God & feare him & kepe his cōmaūdemētes & herke vnto his voyce, & serue him & cleaue vnto him. And þ prophete or dreamer of dreames shal dye for it because he hath spoken to turne you awap from the Lorde your God whyche brought you out of the land of Egipt & deliuered you out of the house of bondage, to thrust the out of the wape whiche the Lord thy God commaunded the to walke in: and so thou shalte put euyl awap from the. B

If thy brother the sonne of thy mother or thine own sonne or the daughter of thy wife that lieth in thy bosome or thy frende which is as thyne owne soule entyse the secretely saying, let vs go & serue straūge Goddes which thou hast not knowne nor yet thy fathers of the gods of the people which are round about the, whether they be nye vnto the, or farre of from the, from the one ende of the lande vnto the other. * Se thou cōsente not vnto him, nor herke vnto him: nō let not thyne eye pity him nor haue cōpassiō on him nor kepe him secrete, but cause him to be slaine. Thine hande shall be first vpō him to hyl him, & then the handes of all the people. And thou shalte stone him to stones that he dye, because he hath gone about to thrust the awap from the Lorde thy God which brought the out of Egypt the house of bondage. And all Israel shal heare and feare and shal do no more any such wyckednes as they is amonge them. *Deu.xiij.a C

If thou shalt hear say of one of thy cities whyche the Lord thy God hath geuen the to dwell in, that certayne (beyng the children of b. Belial) are gone out frō amōg you & haue moued the enhabiters of their cite saying: let vs go and serue straūge Goddes whiche ye haue not knowne. Then serche & make searche and enquire diligently. If it be true and the thynge of a suretye that suche abhominacion is wrought amōg you: then thou shalt smyte the dwellers of that cite with the edge of the swerde, & destroye it vtterly and all that is therin, & euen the beest cattell therof with the edge of the swerde. And gather al þ spoile

of it into the middes of the streates therof, and burne with fyre both the cyty and al the spoyle therof curyp whyle vnto the Lord thy
D God. And it shal be an heape for euer & shal not be built agayne. And se that there cleaue nought of the damned thing in thyne hand & the Lord maye turne fro his fearce wrathe and shewe the mercye and haue compassion on the, and multiplye the, as he hath swoorne vnto thy fathers: when thou haste herkened vnto the voyce of the Lord thy God, to kepe all his cõmaundementes whych I cõmaũd the thys day so that thou do & which is right in the eyes of the Lord thy God.

¶ The notes.

God tempteth vs

a. God geueth vs hys worde, & confirmeth it with myracles, to proue who hathe a true hert. Not that he knoweth not who is true hearted (for all thynges are open vnto hym) but that therby the hertes of men, maye be knowne to men, for God seeth the alwaies. And we muste be very circumspecte & wyse, that in no case we credite false Prophetes, & fayned myracles, in stede of Goddes true worde and synges.

Belial.

b. Belial by interpretation, signifyeth malyce, as some wyll wyckednes. Wherfore, all mischeuous, wicked, and cursed me that cast the yocke of God of theyr necks, and wyll not obey God: are called the chyldren of Belial, or men of Belial. 1. Reg. i. c Judicum xix. f.

The.xiiii.Chapter

The maner of the gentyles maye not be followed. What beastes are cleane to be eate and what not.

E Ye are the.a. chyldren of & lord your God, cut not your selues nor make you ayre baldnesse betwene the eies for any mannes deth. For thou art an holy people vnto the Lord thy God, and the lord hathe chosen the to be a seuerall people vnto hym selfe, of all the nations that are vpon the earth.

Ye shall eate no maner of abhomination. These are the beastes which ye shal eate of: oxen, shepe, and goten, hart, roo, and bugle wyldegote, buffarde, ozige and Camelion. And all beastes that cleaue the hoffe & slyte it into two clawes & chewe the cud, them ye shall eate. Neuertheles, these ye shall not eate of the that chewe cud, & of the & deuyde & cleaue the hoffe: the Camell, the hare, & the conye. For they chew cud, but deuide not the hoffe: & therfore are vncleane vnto you: & also the swine, for though he deuyde the hoffe, yet he chewyth not cud, and therfore is vncleane vnto you: ye shall not eate of the flesh of the nor touche the dead carkasses of them.

*Gen.vii.b. *These ye shall eate of all that are in the waters: All that haue fynnes and scales. And whatsoeuer hath not fynnes & scales, of that
B ye may not eate, for & is vncleane vnto you. Of al cleane byrdes ye shal eate, but these

are they of whych ye may not eate: the egle, & gosshawke, the cormerãt, the ryon & vulture the kyte, & hys kynde, and al kynde of rauens the Estrich, the nyght crowe, the huchon, the sparowhawke & al hys kynd, the litle oule, the greate oule, the bache, the byttore, the ppe, & stocke, the heron, the Jape in hys kynde, the lapwynge, the swalow. And al creping foules are vncleane vnto you & may not be eate of: but of al cleane foules ye may well eate.

Ye shall eate of nothynge that dyeth alone: But thou maiste gyue it vnto the straunger C that is in thy cyty, that he eate it, or maist sell it vnto an alien. For thou art an holy people vnto the Lord thy god. Thou shalt not *seth a kyd in hys mothers mylcke.

Thou shalt tith al the encrease of thi sede *Exo.xxiii.c. xxiij.c. that cometh out of the feld yere by yere. And thou shalt eate before the lord thi God in the place which he hath chosē to make his name dwel there the tyth of thy corne, of thy wine and of thine ople, and the firstborne of thine oxen & of thy flocke, that thou mayst learne to feare the Lord thy God alway.

*If the way be to longe for the, so & thou *Deu.xii.a art not able to carye it, because the place is to farre from the whyche the Lord thy God hath chosen to set his name there (for & Lord thy God hath blessed the) the make it in money and take the money in thyne hande, & go vnto the place which the Lord thi God hath chosē, & bestowe that money on whatsoeuer thi soule lusteth after: of oxen, shepe, wine, & good drinke, and of whatsoeuer thi soule desireth, & eate there before the Lord thy God and be merye: both thou and thy houshold &
D the Leuite that is in thi cyty. Se thou forsake not the Leuite, * for he hath nether part nor *Deu.x.f. and.xviii.a. inheritaunce with the. Deu.xxvi.c

* At the ende of thre yere, thou shalt bryng forth all the tythes of thine encrease the same yere & lape it vp within thyne owne cytye, and the Leuite shall come because he hathe nether parte nor inheritaunce with the, and the straunger and the fatherles, and the wydowe which are within thy cytye and shall eate and fyll them selues: that the Lorde thy God maye blesse the in all thy workes of thyne hand which thou doest.

¶ The notes.

a. They are here called the chyldren of the Lorde, because al other people of the worlde of God. The children they were enduced with aboue the gyftes & benefites of the Lord.

The.xv.Chapter.

¶ The forgeuenes of debtes in the seuenth yere. To the Israelites obey God they are promised that they shal not suffer pouerty. Howe & after what maner we ought to lend.

A T the end of seuen yere thou shalt A
make a fre yere. And this is the maner of & fre yere, whosoeuer le deth ought to his hand vnto his neyghbour, may not aske agayne & whyche he hath lent, of his neyghbour or of his bro-

there

ther: bicause it was called the lordes fre pere
pet of a straunger thou maiste call it home
Eccle.xij.a agayne. But* that which thou hast with thy
brother thyne hand shal remit, & that in any
wyse, that there be no begger amonge you.
For the Lord shall blesse the land which the
Lord thy God geueth the, an enheritaūce to
possesse it: so that thou herken vnto the voice
of the Lord thy God, to obserue & do al these
cōmaundemētes which I cōmaūd you this
day: yea, & then the Lord thy God shal blesse
Deu.xxix.b. the as he hath promised the, and* thou shalt
lend vnto many nations, and shalte borowe
of no man, and shalt raygne ouer many na-
tions, but none shall raygne ouer the.

B When one of thy brethren among you is
waxed poore in any of thy cityes within thy
land whych the Lord thy God geueth the, se
& thou harde not thyne hert nor shet to thine
hand frō thy poore brother: But open thyne
hand vnto him & lende hym sufficiētly for hys
nede wherin he hath. And beware that there
be not a poynt of.a. Belial in thine hert, that
thou wouldest say. The seuēth yere, the yere
of fredome is at hād, & therfore it greues the
to loke on thy poore brother and geuest hym
nought & he then cry vnto the Lord against
the, and it be synne vnto the: But gyue him &
let it not greue thine hert to gyue. Because
that for that thinge, the Lorde thy God shall
blesse the in all thy workes & in all that thou
puttest thyne hand to. For the land shall ne-
uer be wythout poze. Wherfore I cōmaūd
the saying: open thine hand vnto thy brother
that is needy and poze in thy land.

C If thy brother an Hebrue sel him self to the
or an Hebrues, he shal serue the syx yere &
the seuenth yere thou shalt let him go fre frō
the. And whē thou sendest hym out fre from
the, thou shalt not let him go away emptye:
but shalt giue him of thy shepe & of thi corne
and of thy wine, and giue him of that where-
with the Lord thy God hath blessed the. And
remembre that thou waste a seruaunt in the
lande of Egypte, and the Lord thy God de-
lyuered the thence: wherfore I commaunde
the thys thyng to daye.

But and if he saye vnto the, I wyl not go
awaye frō the, bicause he loueth the & thyne
house & is well at ease with the. D. Then take
a naule and nayle hys eare to the doze there-
with & let hym be thy seruaunte for euer and
vnto thy mayde seruaūte thou shalte do
D likewise. And let him not greue thine: yes to
let hym go out frō the, for he hath bene worth
a double hired seruaunte to the in his seruice
vi. yeres. And the Lord thy God shall blesse
the in al that thou doest.

All the fyrst borne that come of thine oxen
& of thy shepe that are males, thou shalt ha-
lowe vnto the lord thy God. Thou shalt do
no seruice wyth the fyrst borne of thy shepe:
but shalt eat them before the Lorde thy God
yere by yere in the place which ✠ Lord hath
chosen both thou & thine household. If there
be any blemysshe therin, whether it be lame
or blynde, or whatsoeuer euyll fauoredenesse
it hath, thou shalt not offer it vnto the Lorde
thy God: But shalt eat it in thine owne cytye
the.a. vncleane & the cleane indifferently, as
the roo and the herte. Onely ye eate not the
blood therof, but purge it vpon the grounde
as water.

D The notes.

a. Here is a poynt of Belial taken for the wic- A poynte of
ked and frowarde counsell of Belial, or of Belial.
them that be wycked.

b. The entent of this lawe is, to cause them Take a naule
to abhorre bondage, wherunto thys open
shame should dryue them. For God would
not that the loue of any man should be dearer
vnto vs then liberty.

c. Loke afore in the.xii.chap.b. In the Hebr. Vncleane
it is indifferente in all these places to applye
the cleanes and vncleanes, to the person
that eateth it, or to the beast that is eaten.

The.xvi.Chapter.

Of Easter, whitsontide, and the feast of ta-
bernacles, what offeres ought to be offered.

OBserue the moneth of.a. Abib A
and offer passeouer vnto the
Lorde thy God. For in the
moneth of Abib, the Lord thy
God brought the out of E-
gypte by nyght. Thou shalt therefore offer
passe ouer vnto the Lord thy God, and sheye
& eorn in the place which ✠ Lord shall chose
to make hys name dwell there. Thou shalte
eate no leauened breade therwyth: but shalt
eate therwyth the breade of tribulation. vii.
dayes longe. For thou camest out of the lād
of Egipt in hast, that thou mayst remēbre ✠
day whē thou camest out of the lād of Egipt
all dayes of thy life. And se that there be no
leuened bread sene in al thy coastes. vii. dayes
longe. and that there remayne nothynge of
the flesh which thou hast offred the fyrst day
at euen, vnto the morowe.

Thou mayst not offer passeouer in any of
thy cityes which the Lord thy god geueth ✠
But* in the place whiche the Lord thy God *De. xii.b.
shall chose to make his name dwell in, there and.xvi.b
thou shalt offer passeouer at euen about the
goyng downe of the sunne, euen in the seaso
✠ thou camest out of Egypt. And thou shalt
seeth & eate it in the place whyche the Lorde
thy God hath chosē, & departe on the morow
& gette the vnto thy tente. Syx dayes thou
shalt eate swetebreade, and the seuenth daye
is for the people to come together to the Lord
thy God, that thou mayst do no worke.

Then reken the vii. weekes & begyn to reke
the. vii. weekes when the sickle begynneth in
the corne, and kepe the feaste of weekes vnto
the Lord thy God, that thou geue a free vpl-
offeryng of thyne hande vnto the Lorde thy
God accordynge as the Lord thy God hath
blessed the. And reioyce before the Lorde thy
God, both thou, thy sonne, thy daughter, thy
seruaunt and thy mayde, & the Leuite that is

of armes.

thou shalt put awaye innocent bloude from Israel, & happye arte thou. Thou shalt not remoue thy neyghbours mark which they of olde time haue sett in thyne enheritaūce þ thou enherytest in the lande which þ Lorde thy God geueth the to enioye it.

D

One witnesse shal not rise against a mā in any maner trespace or synne, what soeuer synne a man synneth. * But at the mouthe of two witnesses or of .iii. witnesses shal al matters be tryed.

Deut.xvij.b. Mat.xviij.c Joan. viij.c 2.Cor.xiij.a. 1.Tim.v.c Hebr.x.c

If an vnrighteous witnesse rise against a mā to accuse him of trespace then let both the men which haue matter together stande before the Lord, before the preastes and the iudges which shalbe in those dayes, & let the iudges enquyre a good. And yf the witnesse be found false and that he hath geuē false witnesse against his brother then shal ye do vnto him as he had thought to do vnto his brother, & so thou shalt put euell awaye from the. And other shall heare & feare and shal henceforth commyt no more any suche wickednesse amōg you. And let thyne eye haue no compassion, but * life for life, eye for eye, tothe for tothe, hande for hand and fote for fote.

Exod.xxi.c Leuit.xxiiij.c Deuael.xix.g Math.v.f If he smyte his neyghbour &c.

The notes.

a. Here are shewed .ij. maners of māquelling one done willyngly & of set purpose, & other vnwyllyngly. For corn he that killeth with the hand, may before god be no manquellar. And agayne, he that is angry and cursyth, all though he kyll not with the hande, can not but be a manslear before GOD, because he wylleth his neyghbour euell. As it is sayd .i. Johu. iij.c.

The.xx. Chapter.

Who ought to go to battell. The Lawe of Armes amonge the Israelites. The Canaanytes must dye.

A

When thou goest out to battel against thyne enemyes, & seyst horses & charettes & people more then thou, be not afeerde of the, for the Lord thy God is with the which brought the out of the lande of Egypt. And whē ye are come nye vnto battel, let the preast come forth and speake vnto the people & say vnto them: Heare Israel, ye are come vnto battel against your enemyes, let not your hartes faynte, neither feare nor be amazed nor a drad of them. For the lord thy god goeth with you to fight for you against your enemyes & to saue you.

B

And let the officers speake vnto þ people sayinge: If any man haue buylt a new house and haue not a. dedicate it, let him go and returne to his house lest he dye in the battell, & another dedicate it. And yf any man haue planted a vineyarde & haue not made it comen .b. let him go & returne agayn vnto his house, lest he dye in the battell and another make it comē. And yf any mā be betrouthed vnto a wyfe and haue not taken her, let him go and returne agayn vnto his house, lest he dye in the battel and another take her.

And let the officers speake further vnto þ people and say. If any man feare & be fainte hearted, let him go and returne vnto his house lest his brothers hert be made faynte as wel as his. And when the officers haue made an ende of speaking vnto the people, let them make captaynes of warre ouer them.

C

When thou comest nye vnto a citie to fight against it, offre the peace. And yf they answere the agayne pealably, and open vnto the, then let all the people that is founde therin be tributaries vnto the and serue the. But & yf they wyll make no peace with the, then make warre against the citie and besyege it. And when the Lord thy God hath deliuered it into thine handes, smyte al þ males therof with the edge of the swerde, saue the wemē and the chyldren and the catel and all that is in the cyte and al the spoyle therof take vnto thy selfe & eate the spoyle of thyne enemyes which the Lord thy God geueth the.

D

Thus shalt do vnto al the cities which are a greate waye of from the and not of the cities of these nacions.

But in the cities of these nacions which þ Lorde thy God geueth the to enherit, thou shalt saue alyue nothyng þ breatheth. * But shalt destroy them with out redemptiō, both the Hethites, & Amorites, & Cananites, the Pherezites, the Heuites & the Jebusites, as þ Lord thy God hath cōmaunded the, þ thei teach you not to do after al their abhominacions which they do vnto their goddes, & so should synne against the Lord your God.

* Deut. vij.a. Josue. x.c.d & xiij.c.d.e.

When thou hast besyeged a citie log time in making warre against it to take it, destroy not the trees therof, that þ wouldest thrust an axe vnto the. For thou mayst eate of them, & therfore destroy the not. For the trees of the felde are no mē, þ they might come against the to besyege the. Neuerthelater those trees which thou knowest that meneate not of the thou mayst destroye & cutte them doune and make bulwerkes against the citie þ maketh warre with the, vntyl it be ouerthrowne.

The notes.

a. By this it is to be supposed, that as we vse to halowe our new shippes: so dyd þ Jewes vse to dedicate their new houses by makyng a feast and offeryng of sacrifyce at their fyrst dwellyng therin. A like thynge we haue also amongst vs, whiche we call warmyng of houses. Dedicate

b. The .iij. first yeres, the fruite might not be eaten, the fourth it myght be offered, & þ fyft eaten. And þ is to make it cōmune, to bryng it to the vse of the cōmune people, that they myght eate the fruite therof. Commune

The.xxi. Chapter.

The purgation of hym that is founde dead & is not knowen how he was slayne. How we ought to take to wyfe her that is take in warre. The right of the fyrst begotten. The punishment of the sonne that is disobedient to his father and mother.

Jf one

A If one be founde slaine in the land
whych the Lorde thy God geueth
the to possesse it, and lyeth in the
feelde: & not knowne who hath
slayne hym: Then let thyne elders and thy
iudges come forth, and mete vnto the cyties
† are round about the slayne. And let the el-
ders of that citie which is next vnto † slayne
man, take an heyfer that is not laboured to
nor hath drawen in the yoche, and let them
bynde her vnto a valeye where is neither
earyng nor sowynge, and stroke of her head
there in the valeye.

Then let the preastes the sonnes of Leui
Deu.xvii.b. Eccle.xlv.d. come forth* for the Lord thy God hath cho-
sen them to minister & to blesse in the name
of the Lord, and therfore at their mouth shal
B al strife and plage be tryed. And al the elders
of the citie that is nexte to † slayne man shal
washe their handes ouer the heyfer that is
be headed in the playne, & shall answere and
saye: oure handes haue not shed this blonde
nether haue oure eyes sene it. Be mercifull
Lord vnto thy people Israell whyche † hast
delyuered and put not innocent blonde vnto
thy people Israel: and the blonde shalbe for-
geuen them. And so shalt thou put *innocēt
*The Chald interpr. hym that sheddeth innocēt bloud
blond from the, whē thou shalt haue done †
which is ryght in the syght of the Lord.

When thou goest to warre against thyne
enemyes & the Lord thy God hath deliuered
them into thyne handes & thou hast take the
captyue, and seyst amonge the captyues a
bewtyful woman & hast a fantasye vnto her
that thou woldest haue her to thy.a.wyfe.

C Then bryng her home to thine house and let
her shaue her head & pare her nayles & put
her rayment that she was taken in from her,
and let her remaine in thine house & bewepe
her father and her mother a moneth longe &
after † go in vnto her, & marie her & let her
be thy wyfe. And, yf thou haue no fauoure
vnto her, then let her go whether she lusteth:
for thou mayest not sell her for money nor
make chaffe of her, because thou haste
D.hūbled her. If a mā haue two wyues, one
loued & another hated, and they haue borne
him children, both the loued & also the hated.
If the firstborne be the sonne of † hated: the
when he dealeth his goodes amonge his chyl
dren, he may not make the sonne of the belo-
ued firstborne before the sonne of the hated
whych is in deed the firstborne: But he shal
know the sonne of † hated for his firstborne
† he geue him dowble of al that he hath. For
he is the fyrst of his strength, and to hym be-
longeth the ryght of the firstborne seyppe.

E If any mā haue a sonne that is stubborne
& disobedient, that he wyl not herken vnto †
voyce of hys father & voyce of his mother, &
they haue taught him mattoor, but he wolde
not herke vnto the: Then let his father & his
mother take him and bring him out vnto the
elders of that citie and vnto the gate of that
same place, & say vnto the elders of the citie,
This our sonne is stubborne and disobedient
and wyl not herken vnto oure voyce, he is a D
ryoter and a dronckarde. Then let al † men
of that citie stone him with stones vnto death
And thou shalt put euell away from the, &
all Israel shall heare & feare. *If a mā haue Iosia.xxiij.f.
cōmitted a trespace worthy of death & is put
to death for it and hanged on tre: let not hys
body remayne al vpright vpon the tree, but
burye hym the same daye. For *the curse of Galat.iij.c.
God is on him that is hanged. Defile not thy
lande therefore, whyche the Lorde thy God
geueth the to enherete.

¶ The notes.

A. Here were they permitted to take a wife of A wyfe.
the gentyles. But fyrst they must shaue her
head & cut her nayles &c. which ceremonyes
signified, that she should be instructed to cut
away the wantonnes & the superfluous dec-
kynge wyth the delicate condicions of the
gentyles, lest the cleane people of the Iewes
should in short tyme abhorr her, yf she contyn-
ued in her olde maners. To humble.

b. It is saied here that the mā hath humbled
the woman, because he hath taken her away
from her father, countrey and goodes.

E The.xxii.Chapter.

¶ What thou oughtest to do wyl thou findest
thy neyghbours beast goyng a stray. A man
shal not were womans clothing or a womā man
nes clothyng. To weare a cote of welle & flaxe
is also for bidde. The punyshmēt of hym that
accuseth a mā wrongefully: of an aduoutrer
also & of hym that rauysheth a mayde.

A If thou se thy brothers oxe or B
shepe go astraye, thou shalt
not withdrawe thy selfe from
them: But shalt bryngе them
home agayne vnto thy brother
If thy brother be not nye vnto the or yf thou
knowe him not, then bring them vnto thyne
owne house and lett them be with the tyll
thy brother aske after them, and then deliuer
him the agayne. In like maner shalt thou do
with his asse, with his rayment and with al
lost thynges of thy brother which he hath lost
and thou hast founde, and thou mayst not
withdrawe thy selfe.

If thou se that thy brothers asse or oxe is
fallen downe by † way, thou shalt not with-
drawe thy selfe from them: but shalt helpe
him to heaue them vp agayne.

a. The woman shal not weare that which
pertayneth vnto the man, nether shall a man
put on womans rayment. For all that do so,
are abhominacyon vnto the Lord thy God.

If thou chaunce vpon a birdes nest by thy
waye, in what soeuer tree it be or on the
ground, whether they be pesyg or egges, and
the damme sytteng vpon the pesyng or vpon
the egges: Thou shalt not take the.d.mother
with the pesyng. But shalt in any wyse let
the damme go and take the pesyng, that thou B
mayst prosperre and prolonge thy dayes. ‡ The house
be flat in the
top of it.

When thou buyldest a new ‡ house, thou
shalt make a batelment vnto the rouffe, that
thou

thou lade not blonde vpon thyne house, yf ony man fal therof.

Thou shalt not sowe thy vyneyarde with
c. diuerse seade: lest thou palow ꝑ seade which thou hast sowē to the frute of thy vyneyard.

Thou shalt not.d. plowe with an oxe and an asse together. Thou shalt not weare a garment made of wool & flaxe together.

Thou shalt put tybandes vpon the.iiii. quarters of thy vesture wherewith thou couerest thy selfe.

If a man take a wife & when he hath lyen with her hate her, and lay shameful thinges vnto her charge, and bryng vp an euel name vpon her, and say: I toke this wife, and whē I came to her, I found her not a mayd: Thē let the father of the damsell and the mother bring forth the tokens of the dāsels virginite vnto the elders of the cite, euen vnto ꝑ gate. And let the dāsels father say vnto the elders
E I gaue my daughter vnto this man to wyfe and he hateth her: and lo, he layeth shameful thynges vnto her charge saynge, I founde not thy daughter a mayde. And yet these are the tokēs of my daughters virginite. And let them spreade the vesture before the elders of the cite. Then let the elders of that cite take that man & chastyce him and mearce hym in an hundred sycles of syluer and geue thē vnto the father of the damsell, because he hath brought vp an euell name vpon a mayde in Israel. And she shalbe his wyfe, and he may not put her away al his dayes. But and yf the thyng be of a suerte that the damsell be not founde a virgen, let them bryng her vnto the dore of her fathers house, & let the men of that cyte stone her vnto stones to death, because she hath wrought folye in Israell, to play the whore in her fathers house. And so thou shalt put euel away from the.

D If a man be founde lyenge with a womā, that hath a wedded husband, then let thē dye either other of thē: both the mā that laye with the wyfe and also the wyfe: so thou shalt put away euel from Israel.

If a mayd be betrouthed vnto an husband, and then a man fynde her in the towne & lye with her, then ye shal bringe them both out vnto the gates of the same cyte & shall stone them vnto stones to death: The damsel because she cryed not beyng in the cite: And ꝑ man, because he hath humbled hys neyghbours wyfe, & thou shalt put away euell from the.

But yf a mā fynde a betrauthed damsell in the felde and force her & lye with her: Then the man that lay with her shal dye alone, and vnto the damsell thou shalt do no harme: because there is in ꝑ damsell no cause of death worthy. For as when a mā ryseth against his neyghbour and sleyeth him, euen so is this matter. For he founde her in the felde & the betrauthed damsel cryed: but there was no man to succoure her. If a man fynde a mayde that is not betrauthed & take her & lye with her & be founde: Then the man that lay with her shal geue vnto the damsels father. l. sycles of syluer. And she shall be his wyfe, because he hath* humbled her, & he maye not put her a waye all his dayes.

*what humble signifieth here lohe Thren. b.b.

No man shall take his fathers wyfe, nor vnhyde his fathers couerynge.

☞ The notes.

a. It is not heare forbidden, but ꝑ to eschewe and auoyde Jeopardie, or to begyle our enemies, a woman may weare a mans harneis or garmentes, & cōtrary wise a man, womās clothes: but to be ernestly & accustomably vsed, that due honestie & dignitie may be obserued of both kyndes, seynge to do other wyse, is vncomely.

The woman shall not weare &c.

b. This law wil no more, but that in dealing mercifully with beastes, we shoulde learne mercyfulnes vnto our neyghbours.

c. Lohe in the.xix. chapt. of Leuiticus. b.

d. This is al one with the wearyng of garmentes of wollen & lynen, & is expounded in the.xix. of Leuit. at the letter. b.

Thou shalt not kyl the mother. &c. Diuers seed. To plowe wt oxe and asse.

¶ The.xxiii. Chapter.

¶ What maner of man may not be admytted into the churche. Pollucions that happe in the nyght. Vsure.



One that is gelded or hath his priuy membres cut of, shal come in to the cōgregacō of the Lorde. And he that is borne of a corneu womā shall not come into the congregacyō of the Lorde, no in the tenth generacyon he shall not entre into the congregacyon of the Lorde. The Ammonites and the Moabites shall not come in to the congregacyon of ꝑ Lord, no not in the tenth generacō, no they shall neuer come in to the cōgregacyon of ꝑ Lorde, because they met you not with bread and water in the waye when ye came out of Egypt, & because they hyred against the Balaam ꝑ sonne of Beor ꝑ interpreter of Mesopotamia, to curse the. Neuertheles the Lorde thy God wolde not herken vnto Balaam, but turned the curse to a blessing vnto the, because the Lorde thy God loued the. Thou shalt neuer therfore seke that which is prosperouse or good for thē all thy dayes for euer. Thou shalt not abhorre an Edomite, for he is thy brother: neither shalt thou abhorre an Egyptian, because thou waste a straūger in his lande. The children that are begotten of them shall come in to the cōgregacyon of the Lorde in the.iii. generacion.

B

When thou goest out with the host against thine enemies, kepe ꝑ frō al wickednesse for ꝑ Lord is amonge you. If there be any man that is vncleane by the reason of vncleannesse that chaunceth him by nyght, let him go out of the host and not come in agayne but yf he haue washed him selfe with water before ꝑ euen: & then whē the sonne is downe, let him come in to the host agayne. Thou shalt haue a place without the host whether thou shalt resorte to & thou shalt haue a sharpe poynte at the ende of thy.b. weapon: & whē thou wylt ease

C

ease thy selfe, dygge therwith and turne and
couer that which is departed frō the. ffor ℣
Lorde thy god walketh in thyne host, to ryd
the and to set thyne enemyes before the. Let
thyne host be pure, that he se no vncleane
thyng among you and turne from you.

Thou shalt not delyuer vnto his master ℣
seruaunt which is escaped from his master
vnto the. Let him dwel with the, euen amonge
you in what place he him self lyketh best, in
one of thy cyties where it is good for hym, ℣
here him not. ℣ There shalbe no whore of
℣ daughters of Israel, nor whore keper of ℣
sonnes of Israel. Thou shalt nether bringe
℣ exchaūge of an whore nor ℣ price of a dogge
in to the house of the Lorde thy God, in no
maner of vowe, for euen both of the are ab-
hominacion vnto the Lorde thy God.

℣ Thou shalt be no vsurer vnto thy bro-
ther, nether in money nor in fode, nor in any
maner thyng that is let vpō vsurye. Vnto a
D stranger thou mayst lende vpō vsurye, but
not vnto thy brother, that the Lord thy God
may blesse ℣ in al that ℣ settest thyne hāde to
in the land whether thou goest to cōquere it.

*Num. xxx. Eccl.v.a. Baruch.vi.a. *When thou hast vowed a vowe vnto ℣
Lord thy God, le thou be not slacke to pay
it. ffor he wyl surely requyre it of the, and it
shalbe synne vnto the. Yf thou shalt leaue vo-
wynge, it shalbe no synne vnto the: but that
which is once gone out of thy lyppes, thou
must kepe and do, accordynge as thou hast
vowed vnto the Lorde thy God of a frewyl
which thou hast spoken with thy mouth.

When thou comest into thy nepghbours
vineyarde, thou mayst eate grapes thy bely
full at thyne awne pleasure: but thou shalt
put none in thy bagge.

When thou goest into thy nepghbours
corne, *thou mayst pluche ℣ eares with thyne
*Matt.xii.a. hande, but thou mayst not moue a sycle vn-
to thy nepghbours corne.

℣ The notes.

a. To come into the congregacion, into haue
To deformed person, &c. office or ministracion in the congregation,
which no deformed person myght haue, lest
hys deformitie should be an occasyon that ℣
office or administracion ℣ he was in should
be despysed.

Weapon. b. Yf such policies must be had in souldiours
tentes to kepe them cleane: much more in ci-
ties and townes. Yf suche a thynge whyche
of it selfe is not euel, must be so carefully serue
to: what singular prouysyon ought ther to
be had, that no open whordom, abhomyny,
thefte, pollyng, extorcion &c. were vsed.

Ryer of an hyre. c. Marche thys you handes and you that ta-
ke rentes of handye houses, you that holster
vp and holde in theyr whores in your tene-
mentes.

¶ The.xxiiii. Chapter.

¶ Mariage is permitted. He that is newly
maryed shall not be compelled to go to warre.
The remnaunte of corne must be left in harueste
for the poore.

WHen a man hath taken a wife and
maryed her, yf she synde no fa-
uour in his eies, because he hath
spyed some vncleanesse in her. The
let hym wryte her a byll of denouncement ℣
put it in her hande and sende her out of hys
house. *Yf whē she is departed out of hys
house, she go and be another mans wife and
the seconde husbande hate her ℣ wryte her a
letter of denouncement ℣ put it in her hande ℣
sende her out of his house: or yf the seconde
man dye whiche toke her to wyfe, her fyrst
man which sent her awaye may not take her
agayne to be hys wyfe, in as much as she is
defyled. ffor that is abhomynacion in the
syght of the Lorde: that thou defyle not the
land with synne, which the Lord thy god gy-
ueth the to enherete.

*When a man taketh a newe wife, he shal
not go a warefare nether shalbe charged in
any busynesse: but shalbe fre at home one
B yere ℣ reioyse with hys wyfe which he hath
taken. a. No man shal take the nether or the
vpper mylstone to pledge, for then he taketh
a mans lyfe to pledge. Yf any man be found
stealyng any of hys brethren the children of
Israel, ℣ maketh chaffaunce of hym or sel-
leth him, the thefe shall dye. And thou shalt
put euell away from the. Take heade to thy
selfe as concernynge the plage of leprosye,
that thou obserue dylygētly to do accordyng
to all that the Preastes the Leuites shall
teache the, as I commaūded them so ye shal
obserue to do. Remembre what the Lord thy
God dyd vnto Miriam by the waye, after
that ye were come out of Egypte.

Yf thou lende thy brother any maner fa-
uour, thou shalt not go in to hys house to
fetche a pledge: but shalt stande without ℣ ℣
man to whom thou lendest, shall bringe the
pledge out at the dore. ℣ ffurthermore yf it
C be a poore body, go not to slepe vp hys pledge
but delyuer hym the pledge agayne by ℣ the
sonne go doune, ℣ let him slepe in hys awne
rayment and blesse the.

And it shalbe rygtheousnes vnto ℣, before
the Lord thy god. *Thou shalt not defraude *Leui.xix.c
an hyred seruaunte that is nedye and poore Tobie.iiii.c
whether he be of thy brethren or a straunger Eccle.vii.c
that is in the lande with in thy cyties. Geue
him his hyre the same daye, and let not the
sonne go doune theron. ffor he is nedye and
therwith susteyneth hys lyfe, lest he crye a-
gaynst the vnto the Lord and it be synne vn-
to the. The fathers shal not dye for the chyl-
dren nor the children for ℣ fathers: but euery
man shal dye for his awne synne.

*Spoyle not the ryght of ℣ straunger nor *Deu.xxvii.d
of the fatherlesse, nor take wydowes rayment
to pledge. But remembre that thou wast a
seruaunte in Egypte, and how the Lord thy
God deliuered the thence. Wherfore I cō-
maunde the to do this thyng.

When thou cuttest doune thy hernesse
D in the feeld ℣ hast forgotte a sheefe in ℣ fielde
thou

thou shalt not go agayne and fett it: But it shalbe for the straunger, the fatherlesse & the wydowe, that the Lord thy God may bielle the in all the workes of thyne hande. When thou beatest doune thyne olyue trees thou shalt not make cleane riddaūce after the: but it shalbe for ỹ straunger, the fatherlesse & the wydowe. And whē thou gatherest thy vynearde, thou shalt not gather cleane after the: but it shalbe for the straūger, the fatherlesse & ỹ wyddow. And remēbre that thou wast a seruaunt in the land of Egypte: wherfore I commaunde the to do this thinge.

☞ The notes.

No man shal take, &c. a. By the nether and vpper milstō, is signified any thyng that is so necessarye ỹ it can not be lacked. No man that lendeth therfore, maye take any suche thynge to gage for the money or other thyng that he lendeth. Whe the lesse is it lefull for ỹ creditours to hold any man from hys occupation, by imprisonement (as many do nowe a dayes) for by that meanes he is not onely wythholden frō that wherupon he should satisfye hys dyte and be able to paye his dettes: but also medetted more to his vtter vndoynge, wherby many are constrayned to sell, not onely the necessarye implementes of their houses: but also the necessarye tooles of their occupation the more to be pitied, that chyldren men should thewe so lyttle pytye.

¶ The.xxv. Chapter.

¶ The punishment of offenders. The lawe of reuēging seed to the brother that is dead. Measures and weyghtes.

1 IF there be stryfe betwene men let the come vnto the lawe, & let ỹ iudges minister the righteous & condēne the trespaler. And yf the trespaler be worthy of stripes, the let the iudge cause to take him doune and to beate hym before his face accordynge to his trespace vnto a certayne nombre* yt. stryppes he shall geue him & not passe: lest yf he should exceade & beate him above that with many stripes, thy brother should appere vngoodly before thyne eyes.

*Therfore had S. Paul no mo at anye tyme. ii. Cor. xi. f.

3 *Thou shalt not mosell ỹ oxe that treadeth out the corne.

*1. Cozin. ix. & 1. Tim. v. c.

When bethren dwel together and one of them dye and haue no childe, the wyfe of the dead shal not be geuen out vnto a straūger: but hir brother in lawe shal go in vnto her & take her to wife & marie her. And the eldeste sonne whych she beareth, shall stande vp in the name of his brother which is dead, that his name be not put out in Israel.

*So that he chylde of the brother that dead was, & not hys that gat him.

But and if the man wyll not take hys suster in lawe, then let her go to ỹ gate vnto ỹ elders & saye: My brother in lawe refuseth to stirre vp vnto hys brother a name in Israel, he wyll not marye me. Then let ỹ elders of his cyte call vnto hym and comen vnto him. If he stande & saye: I wyll nat take her, then let his suster in lawe go vnto hym in the presence of the elders and loose his shoo of his fote & spit in his face & answere and saye. So shall it be done vnto that man that wyll not build his brothers house. And his name shal be called in Israel, the vnshoed house.

Deut. xxv. 6

If when men stryue to gether, one wyth another, the wyfe of the one runne to, for to rydd her husband out of the handes of hym ỹ smyteth him and put forth her a hand & take hym by the secretes: cut of her hand, and let not thyne eye pytie her.

☞ Thou shalbe not haue in thy bagge two maner of weyghtes, a great & a smal, neither shalt thou haue in thyne house dyuerse measures, a great & a small. But thou shalt haue a perfect and a iust measure: that thy dayes may be lengthed in the land which ỹ Lord thy God geueth the. For all that do suche thynges & all that do vnryghte, are abhominacion vnto the Lord thy God. Remembre what Amalech dyd vnto ỹ by the waye after thou camest out of Egypte, he met the by ỹ waye and smote ỹ hyndmost of you, all that were ouer laboured and dragged by hynde, whē thou wast fainted & werye, & he feared not God. Therfore when the Lord thy God hath geuen the rest from al thyne enemyes roumde aboute, in the lande whych the Lord thy God geueth the to enherit and possesse: se that thou put oute the name of Amalech from vnder heauen, and forget not.

☞ The notes.

a. God wyll that a woman be more shamefaced then eyther she shoulde exercyse the feate of a man in fyghtyng or touche that membre.

Out of her hand.

¶ The.xxvi. Chapt.

¶ The fyrst fruites and tythes to the Leuites, fatherlesse, wyddowes, and straungers.

1 WHen thou art come into the lād whyche the Lord thy God geueth the to enherit and hast enioyed it and dwellest therin:

*take of the fyrst of al the frute of the erthe, whych thou hast brought in out of the lande that the Lorde thy GOD geueth the and put it in a maunde and go vnto the place which the Lorde thy GOD shall chose to make hys name dwell there. And thou shalt come vnto the preast that shalbe in those dayes and saye vnto hym, I knowledge this daie vnto the Lord thy God, that I am come vnto the countre which the Lord sware vnto oure fathers for to geue vs.

*Exo. xxiii. & xxxiiii. b

And the preast shall take the maunde out of thyne hande, and sett it doune before the auter of the Lord thy God. And thou shalt answere and saye before the Lord thy God: A. The Lord. The. a. Syrias wolde haue destroied my father, and he went doune into Egypte and soiourned there with a feawe folcke and grewe there vnto a nacyon greate, mighty and full of people. And the Egyptians vexed vs and strope vs to

interpreter, beth. The Israelites about to be

ther meaneth (as some suppose) Laban of whom Gen. xxxi The.lxx. interpretate the Syria the eldest of their fathers had expelled thē & thrust them out.

troubled vs, & laded vs with cruel bondage. And we cryed vnto the Lorde God of oure fathers, and the Lord heard oure voyce and loked on oure aduersyte, laboure & oppression. And the Lord brought vs out of Egipt with a mighty hand & a stretched out arme & greate terreblenesse and with signes and wonders. And he hath brought vs in to this place and hath geuen vs this land þ floweth with mylke & honye. And nowe loo, I haue brought þ fruit frutes of the land which the Lorde hath geuen me. And set it before the Lorde thy God, & worshyp before the Lorde thy God & reioyse ouer al the good thynges which the Lord thy God hath geuen vnto þ and vnto thyne house, bothe thou the Leuite and the straunger that is amonge you.

When thou hast made an ende of tythyng all the tythes of thyne encreasse the thyrde yere, the yere of tythynge: and hast geuen it vnto the Leuite, the straunger, the fatherlesse and the wydowe, and they haue eaten in thy gates and fylled them selues. Then saye before the Lord thy God: I haue brought þ halowed thinges out of myne house, & haue geuen them vnto the Leuite, the straunger, the fatherlesse and the wydowe accordynge to al the commaundementes whych thou cōmaundest me: I haue not ouerskypped thy commaundementes, nor forgotten them. I haue not eaten therof in my mournynge nor taken awaye therof vnto any vnclennesse, nor spente therof aboute any dead coarse: but haue herkened vnto the voyce of the Lorde my God, and haue done after al that he commaunded me, loke doune frō thy holy habitacion heauen, and blesse thy people Israell & the land which thou hast geuen vs (as thou swarest vnto oure fathers) a land þ floweth with mylke and honye.

This daye the Lorde thy God hath commaunded þ to do these ordinaunces & lawes. Kepe them therfore & do them with all thyne herte and all thy soule. b. Thou hast sett vp the Lorde thys daye to be thy God and to walke in his wayes & to kepe hys ordinaunces, his commaundementes and his lawes, and to herken vnto his voyce. And the Lord hath sett the vp thys daye, to be a seuerall people vnto him (as he hath promysed the) & that thou kepe his commaundementes, & to make þ hye aboue al nacions which he hath made, in prayse, in name and honoure: that thou mayst be an holy people vnto the Lord thy God, as he hath sayde.

b Or þ halfe caused to be sayd þ Lord should be vnto the for thy god: as many wil he may be the to say, þ is, he was the cause that thou shuldest saye, that the Lord shoulde be vnto þ for thy God.

¶ The.xxvii.Chapter.

¶ An oultare muste be builded before they go ouer Jordan. The blessynges on the hyll Garizim. The Curses on the hyll Ebal.

ANd Moses with the elders of Israel commanded the people sayinge: kepe al the commaundementes which I commande you thys daye. *And when ye be come ouer Jordā vnto the land whiche

*Josu.viij.a

the Lorde thy God geueth the, set vp greate stones and plaister them with plaister, and write vpon thē al the wordes of this lawe, whē thou arte come ouer: that þ mayst come into the land which the Lord thy god geueth the: a land that floweth with mylke & honye as the Lord God of thy fathers hath promysed the. Whē ye be come ouer Jordan, se that ye set vp these stones whyche I cōmaunde you this daye in mount Ebal, & plaister thē with plaister. And there bylde vnto the Lord thy God, *an altare of stones and se thou lyfte vp no yron vpon them: But thou shalt make the altre of þ Lord thy God of rough stones and offer burntoffrynges theron vnto the Lorde thy God, And thou shalt offer peaceoffringes and shalt eate there and reioyse before the Lord thy God. And thou shalt write vpon the stones al the wordes of thys lawe, manyfestly and well.

*Exodi. xx.b

And Moses with þ preastes the Leuytes spake vnto all Israel saynge: take hede and herke Israel, thys daye thou art become the people of the Lord thy God. Herke therfore vnto the voyce of the Lord thy God & do his cōmaundementes & his ordinaunces which I commaunde you this day. And Moses charged the people the same daye sayinge. These shall stande vpon mount Garizim to blesse the people, when ye are come ouer Jordan, Symeon, Leui, Juda, Issachar, Joseph and Beniamin. And these shall stāde vpon mount Ebal to curse: Ruben, Gad, Aser, Zabulon, Dan & Nephthali. And þ Leuites shall begynne & say vnto al the men of Israel with a loude voyce.

*Cursed be he that maketh anye carued ymage or ymage of metall (an abhominacion vnto the Lord, the worke of the hands of þ craftesman (and putteth it in a secret place: and all þ people shall answere & saye Amen.

*Exod. xx.d

*Cursed be he þ curseth hys father or his mother, and all the people shall saye Amen.

*Exod. xxi.b

Cursed be he þ remoueth his neighbours marcke and all the people shall saye Amen.

Cursed be he that maketh þ blynd go out of his waye, & all the people shall saye Amē.

*Deu.xxvij.c

Cursed be he that hyndreth the ryght of þ straunger, fatherlesse and wydowe, and all the people shall saye Amen.

Cursed be he that lyeth with his fathers wyfe because he hath opened hys fathers couerynge, and all the people shal saye Amen.

Cursed be he that lyeth with anye maner beast, and all the people shall saye Amen.

Cursed be he þ lieth vp his sister whether she be the daughter of hys father or of hys mother, and all the people shall saye Amen.

Cursed be that lyeth with hys mother in lawe, and all the people shall saye Amen.

Cursed be he that smiteth his neyghbour secretly, and all the people shall saye Amen.

*Cursed be he þ taketh a rewarde to slē in nocēt blonde, & all þ people shal saye Amen.

*Exo. xxiij.c Deu. xvij.d Micheę. iij.b

Cursed be he that mayntayneth not the

wordes of this lawe to do them, and all the people shal say Amen.

¶ The.xxviii.Chapter.

¶ The promyses of the blessynges vnto them that regard the commaundementes: and the curses to the contrarye.

IF * thou shalt herken diligently vnto the voyce of the Lorde thy God, to obserue and to do all his commaundementes which I cõmaunde the this day. The Lord wyll set the vp on hye aboue all nacions of the erth. And all these blessynges shal come on the and ouer take the, yf thou shalt herken vnto the voyce of the Lorde thy God. Blessed shalt thou be in the towne and blessed in the felden, blessed shalbe the frute of thy body, the frute of thy grounde and the frute of thy catell, the frute of thyne oxen, and thy flockes of shepe, blessed shall thyne aumery be and thy store.

*Leui.xxvi.a

Blessed shalt thou be, both when thou goest out, and blessed when thou comest in. * The Lord shal smyte thyne enemyes that rise agaynst the before thy face. They shall come out agaynst the one way, & flee before the .vii. wayes. The Lord shall commaunde the blessynge to be with the in thy store houses & in all that thou settest thyne hande to, and wyll blesse the in the lande whyche the Lorde thy God geueth the.

*Deut.ii.a

The Lord shall make the an holy people vnto him self, as he hath swoorne vnto the: yf thou shalt kepe the commaundementes of the Lord thy God and walke in his wayes.

And all nacions of the erth shall se ỹ thou arte called after the name of the Lorde, and they shalbe afrayde of the. And the Lord shal make the plenteous in goodes, in the frute of thy body, in the frute of thy catell and in the frute of thy grounde, in the land whych the Lord sware vnto thy fathers to geue the.

*Deut.xi.b.

* The Lord shall open vnto the his good treasure, euen the heauen, to geue rayne vnto thy lande in due season and to blesse all the labours of thyne hãde. And thou shalt lende vnto many nacions, but shalt not nede to borowe thy selfe. And the Lord shall set the before and not behynde, & thou shalt be aboue only and not beneth: yf that thou herke vnto the cõmaundementes of the Lorde thy God which I cõmaunde the this day to kepe and to do them. And se that thou a bowe not frõ any of these wordes which I cõmaunde the this daye, either to the ryght hande or to the lefte, that thou woldest goo after straunge goddes to serue them.

a To bowe vnto ỹ ryght hãd is to adde to the woorde of God. And to bowe vnto the lefte is to take awaye, as in the Pourr.iii.d

But and yf thou wilt not herken vnto the voice of the Lord thy God to kepe and to do all his commaundementes and ordinaunces which I commaunde the this day: then * all these curses shall come vpon the & ouertake the: Cursed shalt ỹ be in the towne, & cursed in the felde, cursed shall thyne aumery be & thy store. Cursed shal the frute of thy body & the frute of thy lande be & the frute of thyne oren & the flockes of thy shepe. And cursed shalt thou be when thou goest in, & whe thou goest out. And the Lorde shall sende vpõ the curssynge, gepynge to nought & cõplaynynge in all that thou settest thyne hande to whatsoeuer thou doest: vntyl thou be destroyed & brought to nought quyckely, because of the wickednesse of thyne inuencions in that thou hast forsaken the Lorde. And the Lorde shall make the pestilence cleaue vnto the, vntyll he haue cõsumed the from the land whether thou goest to enioye it. * And the Lord shall smyte the with swe lynge, with feuers, heet, burnynge, wetherynge, with smytynge and blastynge. And they shall folowe the vntyll thou perysshe.

*Baruch.i.b Dan.ix.c.

*Leu.xxvi.d

* And the heauẽ that is ouer thy head shalbe brasse, & the erthe that is vnder the, yerõ. And ỹ Lorde shall turne the rayne of ỹ land vnto powder & dust: euen from heauen they shall come doune vpon the, vntyll thou be brought to nought. And ỹ Lorde shall plage the before thyne enmyes: Thou shalt come out one waye agaynste them, and flee seuen wayes before the, & shalt be scattered amõge al ỹ kingdomes of the erth. And thy carkelle shalbe meate vnto all maner foules of the ayre and vnto the beastes of the erth, and no man shall fraye them awaye.

*Leui.xxvi.c

C

* And the Lorde wyll smyte the with the botches of Egypt and the emmyrodes, scalle & mangynesse, that thou shalt not be healed therof. And the Lorde shall smyte the with madnesse, blyndnesse & dasyng of herte. And thou shalt grope at noone dayes as the blynd groperh in darknesse, and shalt not come to ỹ ryght waye. And thou shalt suffer wronge only & be polled euermore, and no mã shall succore the, thou shalt be betrouthed vnto a wyfe, and another shal lye with her. * Thou shalt buylde and howse & another shal dwell therin. Thou shalt plaunte a vynearde, & shalt not make it common. Thyne oxe shalbe slayne before thyne eyes, and thou shalt not eate therof. Thyne asse shalbe violently taken awaye out before thy face, and shall not be restored the agayne. Thy shepe shalbe geuẽ vnto thyne enemyes, and no mã shall helpe the. Thy sonnes and thy daughters shall be geuen vnto another nacion, and thyne eyes shall se and dasse vpon them all daye longe, but shalt haue no myght in thyne hãde. The frute of thy lande and all thy labours shall a nacion which thou knowest not, eate, and thou shalt but suffer violence only & be oppressed alwaye: that thou shalt be cleane besyde thy selfe for the syghte of thyne eyes which thou shalt se.

*Deut.xxii.a

D

*Deut.xxi.b

The Lord shal smyte the with a myschenous botche in the knees and legges, so that thou canst not be healed: euen from the sole of the fote vnto the toppe of the head.

*Dent.xii.b ii.Par.xxvi. iii.Regum xxii.d. Jer. xxiii.A

* The Lord shall bringe both the and thy kynge whych thou shalt set ouer the, vnto a nacion whych neyther thou nor thy fathers haue

haue knowne, and there thou shalt serue straige Goddes: euē wod & stone. And thou shalt go to waste & be made an ensample, & a iestynge stocke vnto all nacyons whether ỳ Lord shall carye the. Thou shalt carie moch seed out in the felde & shalt gather but lytle in: for ỳ grethoppers shall destrope it. Thou shalt plante a vyneearde & dresse it, but shalt neither drynke of the wyne neither gather of the grapes, for ỳ wormes shall este it. Thou shalt haue olyuetrees in al thy coastes, but shalt not be anoynted with ỳ oyle, for thyne olyue trees shalbe roted out. Thou shalt get sonnes and daughters, but shalt not haue them: for they shalbe carved awaye captyue. All thy trees and frute of thy lande shalbe marred with *blastynge.

*or grethoppers, some reade vermin

The straūgers ỳ are amonge you shall clyme aboue the vp on hye, and thou shalt come doune beneth alowe. He shal lende the & thou shalt not lende hym, he shalbe before and thou behynde.

Moreouer all these curses shall come vpō the & shall folowe the and ouertake the, tyll thou be destroyed: because thou herkenedest not vnto the voyce of the Lorde thy God, to kepe his cōmandementes and ordynaunces wheych he commaunded the, and they shalbe vpon the as. b. miracles and wonders & vpō thy seed for euer. And because thou seruedest not the Lord thy God with ioyfulnesse and with a good herte for the abundaunce of all thynges, therfore thou shalt serue thyne enemye which the Lord shall sende vpon therin hunger and thurst, in nakednesse and in nede of all thynges: he shall put a yocke of yron vpon thyne neche, vntyll he haue daunghte the to nought.

b. Myracles do some tyme strengthen the weaknesse of ỳ faythful and blind the vnfaythful, & be vnto them a wytnesse of damnacion.

And the Lord shal bringe a nacyon vpon the from a faare, euen from the ende of the world, as swyfte as an egle flyeth: a nacyon whose tonge thou shalt not vnderstande: a harde fauoured nacyon which shall not regarde the person of the olde nor haue cōpassion on the ponge. And he shall este the frute of thy lande and the frute of thy catell vntill he haue destroyed the: so that he shall leaue the neither corne, wyne, nor oyle, neither the encrease of thyne oxen nor the flockes of thy shepe: vntyll he haue brought the to nought. And he shall kepe the in, in all thy cities, vntyll the hye & stronge walles be come doune wherin thou trustedest, throughout al the lande. And he shal besyege the in al thy cytyes throughout all thy land which the Lord thy god hath geuen the.

¶

*xii.reg.xvi.f Chron.xxii.b. Baruch.vi.a. * And thou shalt este the frute of thyne owne bodye the flesh of thy sonnes and of thy daughters wheych the Lorde thy God hath geuen the, in that straytnesse & seage wherwith thyne enemye shal besyege the, so that it shal greue the man that is tender and excedynge delycate amonge you, to loke on his brother and vpon his wyfe that lyeth in his bosome, & on the remnaunte of his children which he hath yet lefte, for feare of geuynge vnto any of them of the flesh of his children, which he eateth, because he hath nought lefte him in that straytenes and seage wherwith thyne enemye shall besyege the in all thy cytyes.

Yea, and the woman that is so tender & delycate amonge you ỳ she dare not aduenture to sett the sole of her foote vpon the grounde for softnesse and tendernesse, shalbe greued to loke on the husbande that lyeth in her bosome and on her sonne & on her daughter: euē because of the after byrthe, that is come out from betwene her legges, & because of her chyldren which she hath borne, because she wolde eate them for nede of all thynges secretly, in the straytenes & seage wherwith thyne enemye shal besyege the in thy cytyes.

If thou wilt not be dylygent to do all the wordes of this lawe that are wrytten in this boke, for to feare this glorious and fearfull name of the Lorde thy God: the Lorde wyll smyte both the and thy seed with wonderful plagues and with greate plagues and of longe continuaunce, and with euill sicknesses and of longe durasice. Moreouer he wyll bringe vpō the al the diseases of Egypt which thou wast afrayed of, and they shall cleaue vnto the. Therto al maner sicknesses and all maner plagues which are not wrytten in the boke of this lawe, wyll the Lord bringe vpon the vntyll thou be come to nought. And ye shalbe lefte fewe in nombre, where before ye were as the *starres of heauen in multitude: because thou woldest not herken vnto the voyce of the Lord thy God.

*Deut.x.d

*Iere.xxxi.d. G

*And as the Lord reioyced ouer you to do you good & to multyplye you: euen so he wil reioyce ouer you, to destroy you and to bring you to nought. And ye shalbe wasted frō of the lāde whether thou goest to enioye it. And the Lord shall scatter the amonge all nacyons from the one ende of the world vnto ỳ other and there thou shalt serue straunge goddes, wheche neither thou nor thy fathers haue knowne: euen wood and stone.

And amonge these nacyons thou shalt be no smal ceasion, and yet shalt haue no reste to the sole of thy foote. For the Lorde shall geue the there a tremblynge herte & dasynge eyes & sorowe of mynde. And thy lyfe shall hange before the, & thou shalt feare both day and nyght & shalt haue no trust in thy lyfe. In the morenyng thou shalt saye, would God it were nyght. And at nyght thou shalt saye, would God it were morenyng: for feare of thyne herte which thou shalt feare, and for ỳ syght of thyne eyen which thou shalt se.

And the Lord shal bringe the into Egypt agayne with shyppes, by the way wheych I bade the that thou shouldest *se it no more. And there ye shalbe solde vnto youre enemies, for bondmen and bondmaydes: and yet no man shal bye you.

*Exod.xiiii.b

¶ The.xxix.Chapter.

¶ The people are exhorted to obserue the commaundementes, for the consyderacion of benefytes receyued: whiche yf they breake they are threatned to be plaged.

A

Exod. xix.a

THese are the wordes of the appoyntmen which the Lord cōmaunded Moses to make with the children of Israell in the lande of Moab, besyde the appoyntment which he made with them in Horeb. And Moses called vnto al Israel & sayd vnto them: Ye haue sene al that the Lord did before your eyes in the land of Egypt, vnto Pharao & vnto all hys seruauntes, and vnto al his land, and the great temptacions whiche thyne eyes haue sene and those great miracles and wonders: & yet the Lord hath not geuen you an herte to perceyue, nor eyes to se, nor eares to heere vnto this day.

*Deu. viii.a

* And I haue led you .xl. yere in the wylder nesse: & youre clothes are not waxed olde vpō you, nor thy shoes are waxed old vpō thy fete. Ye haue eaten no bread not dronck wyne or strounge drynke: that ye myght knowe, how that he is the Lorde your God.

B

* And at the last ye came vnto this place, & Sehon the kynge of Hesbon and Og kynge of Basan came out against you vnto battel, and we smote them and toke thier lande and gaue it an herytaunce vnto the Rubenytes and Gaditen & to the halfe tribe of Manasse

*Num.xxi.f. & g. Deu.xxx 4.

Depe therfore ye wordes of this appoyntmēt and do them, that ye maye vnderstande all that ye ought to do. * Ye stande here this day euery one of you before the Lord your God, both the heades of your tribes your elders, youre officers & all the men of Israel: youre chyldre, your wiues and the straungers that are in thyne host, from ye hewer of thy wood vnto ye drawer of thy water: that thou shuldest come vnder the appoyntment of the Lorde thy God, & vnder his oth which the Lord thy God maketh with the this day. That he make the a people vnto him selfe, & that he maye be vnto the a God, as he hath sayde vnto the & he hath swoune vnto thy fathers Abraham, Isaac and Jacob.

Deut.xiii.a.

C

Also I make not this bonde and this othe with you onlye: but both with him that standeth here with vs this daye before the Lorde oure god, and also with him that is not here with vs this daye. For ye knowe howe we haue dwelt in the lande of Egypte, and how we came thorow the myddes of ye naciōs which we passed by. And ye haue sene their abhominacious and their idolles: wod & stone, syluer and golde which they had.

Lest there be among you man or woman kynred or tribe, ye turneth away in hys hert thys day from the Lord our God, to go and serue the goddes of these naciōs: & lest there be amonge you some wotz that beareth gall and wormwod, so that when he heareth the wordes of this curse, he blesse him self in his hert sayng: I shall haue peace. I wyll therefore worche after the lust of myne owne hert, that the .a. dronche map perysh with the thyrstye. And so the Lorde wyll not be mercyfull vnto hym, but then the wrath of the lord & his gelousye, smoke against that man, & al the curses that are written in thys boke lyght vpon hym, and the Lorde do out hys name from vnder heauen, and separate hym vnto euell out of all the tribes of Israell accordyng vnto al the curses of the appoyntemēt that is writē in the boke of this lawe.

a. By this is signified, ye both the wycked teacher & the disciple which receyueth euell doctryne shal perish together. Some write that the dronchen map be put to the thyrd sype. Some that drunkennesse maye be put to thyrst.

So that the generacion to come of youre chyldren that shall ryse vp after you and the straunger that shal come from a ferre land, sayn when they se the plages of that lande, & the diseases wherwith the Lord hath smytē it how all the land is burnt vp with brymstone & salt, & yt it is neither sowne nor beareth, nor any grasse groweth therin, after the ouerthrowing of Sodome, Gomor, Adama and Zeboim: which the Lord ouerthrewe in his wrath and angre.

*Jer. xvi.b and.c. iij.Reg.ix.b

And then shal al nacions also say: *wherfore hath the Lorde done of this facion vnto this lande? O how fearse is this great wrath? And men shal saye: because they lefte the testament of the Lorde God of their fathers which he made with them, when he brought the out of the land of Egypt. And they went & serued straunge goddes & worshipped the: goddes which they knew not and which had geue the nought. And therfore the wrath of the Lorde warde whote vpon that lande to bryng vpon it all the curses that are written in this boke. And the Lorde cast them out of their lande in angre, wrath and greate furyousnesse, and cast the in to a straunge land, as it is come to passe this day. The secrettes of the Lord oure God. b. are opened vnto vs and our children for euer, that we do all the wordes of this lawe.

b. That is the lord hath opened vnto vs his wil before all other people.

¶ The.xxx.Chapt.

¶ The word of God is not far from the that take for it, but in their mouthes and hertes.

A

WHen all these wordes are come vpon the whether it be the blessyng or the curse whych I haue set before the, yet yf thou turne vnto thyne herte amonge al the nacyons whether the Lord thy God hath truste the, and come agayne vnto the Lorde thy GOD and herken vnto hys voyce accordyng to all that I commaunde the this day: both thou and thy children with al thyne herte and al thy soule: Then the Lorde thy God wyll turne thy captiuite and haue compassyon vpon the, and goo and set the agayn from all the nacyons, amonge which the Lord thy God shal haue scattered the. Though thou wast cast vnto ye extreme partes of heauen: euen from thence wyl the Lorde thy God gether the and from thence fett the and bryng the into the lande which thy fathers possessed, & thou shalt enioye it. And he wyl shewe the kyndnesse and multiplye the above thy fathers. * And the

*Deut.xi

Lorde

Lorde the God wyll circumcise thyne hert & the herte of thy sede for to loue the Lord thy God wyth al thyne hert & all thy soule, that
*Deut.liij.b. thou mayst lyue. * And the Lorde thy God wyl put al these curses vpon thyne enemies & on them that hate the, & persecute the.

But thou shalt turne and herken vnto the voyce of the Lorde and do al his commaundementes which I commaund the this day. And the Lorde thy God wyl make the plenteous in all the woorckes of thyne hand & in the frute of thy body, in & frut of thy cattell
*Jer.xxxij.f. & frute of thy land, & in tyches. For & Lord wyll turne agayne & reioyce ouer the to do the good, as he reioyced ouer thy fathers: If thou herken vnto the voyce of the Lord thy God to kepe his commaundementes & ordinaunces whyche are wrytten in the boke of thys lawe, if thou turne vnto the Lorde thy
C God with al thyne hert, and al thy soule.
Rom.x.b. *For the commaundement whiche I cõmande the thys day, is not separated from &, neither farre of. It is not in heauẽ & thou needest to saye: who shall goo vp for vs to heauen, and fet it vs, that we may heare it, and do it: Neither is it beyõd & sea that thou shouldest say: who shal go ouer sea for vs & fet it vs that we may hear it, and do it. But the worde is very nye vnto the: euen in thy mouth, & in thyne hert, that thou do it.

Beholde I haue set before you thys day lyfe and good, death and euyll: in that I cõmande the thys day to loue the Lorde thy God, & to walke in hys waies & to kepe his cõmaundementes, his ordinaunces, and his lawes: that thou mayst lyue and multiply, & that the Lord thy God may blesse the, in the land whither thou goest to possesse it.

D But and if thyne hert turne awaye, so that thou wylte not heare: but shalt go astraye & worshipp straunge Goddes and serue the, I pronounce vnto you thys daye, that ye shall surely perysh, and that ye shal not prolonge your daies vpon the land whither thou passest ouer Jordan to go and possesse it.
*Deu.xij.d. xxx.xiij.g. *I call to recorde thys daye vnto you, heauẽ and earth, that I haue set before you lyfe and death, blessynge & cursinge: but chose lyfe, that thou, and thy sede may lyue, in that thou louest the Lord thy God, herkenest vnto his voyce, and cleauest vnto hym. For he is thy lyfe, & the length of thy daies, & thou mayst dwell vpõ the earth whych the Lorde sware vnto thy fathers: Abraham, Isaac, & Jacob, to gyue them.

The.xxxi. Chapter.

C Moses beyng redy to dye, exhorteth Josua to vse the people in hys stede. Thys boke Deuteronomy is wrytten and layd in the tabernacle beside the arke. The Lewites are charged to read it to the people.



ND Moses went and spake these wordes vnto al Israel & sayd vnto the. I am an hundred & xx. yeare thys day, & can no more go. & out & in. Also the Lorde hath sayd vnto me, thou shalt not go ouer thys Jordan. The Lorde your God he wyll go ouer before the and he wyll destroy ye these nations before the, and thou shalt conquere the. And Josua he shall go ouer before the as the Lord hath sayed. And the Lorde shall go vnto them, as he dyd to Sehon & Og kynges of the Amorites, & vnto theyr landes whych kinges he destroyed And when the Lorde hath delyuered them to the, se that ye do vnto them according vnto all the commaundementes which I haue cõmaunded you. Plucke vp your hertes and be stronge, dread not, nor be afrayed of the: for the Lord thy God him selfe will go with the, & wil neither let the go nor forsake the.

And Moses called vnto Josua and sayed vnto hym in the syghte of all Israell. * Be
*Josua.i.b iij.Re.ii.a stronge and bold, for thou must go with this people vnto the lande whych the Lord hath sworne vnto their fathers to gyue them, and thou shalt gyue it them to enherett. And the Lorde he shall go before the and he shall be with the, and wyll not let the go nor forsake the, feare not therfore nor be discomforted.

And Moses wrote thys lawe and delyuered it to the preestes the sonnes of Leui whyche
*Nume.iij. b *bare the arche of the testamẽt of the Lorde and vnto all the elders of Israell, and commaunded them saying. * At the ende of.vij.
C yere, in the time of the fre yere, in the feast of the tabernacles, when all Israell is come to appeare before the Lord thy god, in & place which he hath chosen: se that thou read thys lawe before al Israel in their eares. Gather the people togyther: both men, women, and
ij.Esd.viij.a childre, & the straungers that are in thy cytyes that they may heare, learne, & feare the Lord your God, & be diligẽt to kepe al the wordes of thys lawe, and that their childre whyche knowe nothyng may heare & learne to feare the Lorde your God, as longe as ye lyue in the lande whyther ye goo ouer Jordan to
D possesse it.

And the Lord sayd vnto Moses. Behold, thy dayes are come that thou must dye. Call Josua and come and stand in the tabernacle of wytnes, that I may gyue hym a charge. And Moses and Josua went and stode in the tabernacle of witnes. And the Lord apeared in the tabernacle, euẽ in & piller of the cloud And the piller of & cloud stode ouer the dore of the tabernacle. And the Lord sayed vnto Moses: beholde, thou must slepe wyth thy fathers, and this people wyll go a whorying after straunge Goddes of the land whyther they go, and wyl forsake me and breake the appoyntment which I haue made with the. And then my wrath wyl warre wher against them, and I wil forsake the, and wyl hyde my face from them, & they shalbe consumed And when much aduersitie and tribulation is come vpon them, then they wyll saye: because our God is not among vs, these tribulations are come vpon vs. But I wil hyde

b. To hyde his face is as much as not to heare: to & to take away the tokens of his kyndnes as when he geueth no eare to our prayers, nor sheweth vs any token of loue, but sendeth vs grieuous afflictions, & euyl sorte death, as Job.xix.d Mich.iij.b.

a. To go in & out is to exercyse the office of a minister and leader of the: as Christ sayth of the ministers and pastours. Joh.x.a

D

my face that same time for all the euyls sake whych they shal haue wrought, in that they are turned vnto straunge Gods.

Now therfore wryte ye this song, & teach it the chyldren of Israell and putt it in theyr mouthes, that this song maye be my witnes vnto the chyldren of Israel. For why I haue brought them into the lande which I sware vnto theyr fathers that ruuneth with milke and hony, then they wyll eate and fyll them selues and waxe fatt and turne vnto straūge Gods and serue them and raple on me and breake my testament. And then when much myschefe and tribulation is come vpō thē this song shall answere before them, and be a witnes. It shall not be forgotte out of the mouthes of theyr sede: for I know their imagination which they goo about euen nowe before I haue brought them into the lande whych I sware. And Moses wrought this song the same deale, & taught it the children of Israel. And the Lord gaue Josua the sone of Nun a charge & sayd: * be bold & strong for thou shalt bringe the children of Israel into the landes which I sware vnto them, & I wyll be with the.

*Josue.i.b 10.Reg.2.a

When Moses had made an ende of wrytyng out of these wordes of ỹ law in a boke vnto the ende of them, he commaunded the Leuites which bare the arche of ỹ testamēt of the Lorde sayinge: take the boke of this lawe, & put it by the syde of the arche of the testament of the Lorde your God, & let it be there for a witnesse vnto the. I for knowe thy stubburnes and thy stiffe necke: beholde whyle I am yet a lyue with you this daye, ye haue bene disobediente vnto the Lorde: & howe much more after my death?

Gather vnto me all the elders of youre trybes, & youre officers, that I may speake these wordes in theyr eares & call heauē and earth to record against them. For I am sure ỹ after my death, they wil vtterly marre thē selues, and turne from the way which I cōmaunded you, & tribulation wyll come vpon you in the later daies, whē ye haue wrought wyckednes in the sight of the Lorde to prouoke hym with the workes of your hādes. And Moses spake in the eares of all the cōgregatiō of Israel the wordes of this song, vnto the ende of them.

The.xxxii. Chapter.

¶ The song of Moses. He goth vp to the top of Abarim to se the land of promyse.

HEare O.a. heauē, what I shal speake, and heare O earth, the wordes of my mouth. My doctrine droppe as doth the raine and my speache flowe as doth the drewe, as the mistyng vpon the herbes, and as the droppes vpon the grasse. For I wyll call on the name of the Lord: Magnifye the myght of our God.

a. The Prophetes customably when they speake with a feruēt affection do speake vnto thynges that haue no lyfe.

He is a.b. rocke and perfect are his dedes for al his wayes are with discretiō, God is faythful, & without wyckednes, both ryghteous & iuuste and iust is he.

The frowarde and ouerthwart generation hath marred them selues to himward, & are not his sonnes for their defoumities sake Doest thou so reward the Lord? O foleish lyeng that the nation and vnwise, Is not he thy father and owner? hath he not made the & ordered the? Remembre the dayes that are past: consider the yeres from tyme to tyme. Aske thyne father, and he wyl shewe the, thy elders & they wyl tel the. Whē the most hyghest gaue his ladge the nations an enheritaunce, & deuided the sōnes of Adam, he put the borders of ỹ people after the nōbre of the children of Israell.

For the Lordes part is his folke, s.c. Jacob is the portion of his enheritaunce.

He found hym in a desert land, in a voide cited thus ful ground, and a roaring wildernes. He led him vnto them, about, & gaue hym vnderstandynge, & kepte hym as the aple of his eye.

As an Egle that stareth vp her nest & flotereth ouer the ponge, he streatcheth out his wynges & toke hym vp, s.d. bare hym on his wood lasteth shoulders. The Lorde alone was his guide for ouer, he was and there was no straunge God with hym.

He sett hym vp vpon an hye land, and he ate, and a pese the encreace of the feldes. And he gaue sect cōfort to hym honye to sucke out of the roche, & oyle of the hard stone. With a. butter of kyne their singuler & mylche of the shepe, with fatt of the lābes & of rammes and he gotes with fat kidneies with wheate. And of the bloud of grapes thou dronkest wyne.

And Israel waxed fat and kycked. Thou art fatt, thycke and smothe. And he let God go that made him & despised the roche that fed hi Jacob sayed him. They angred him with straunge Goddes, and with abhominatiō prouoked him. They offered vnto felde deuils and not to God, & to Gods whych they knewe not, to newe Gods that came newly vp which theyr fathers feared not. Of the roche that begate the, thou arte vnmyndfull & hast forgote God that made the. And whē the Lord sawe it, he was angry because of the prouokyng of his sonnes and daughters.

a. Deut.32.a

b. Roch. God is called a roch, because of his strength.

c. Onely the faythful whych are ingraffed in Jacob belonge vnto hym.

And he sayd: I wyl* hyde my face from them & wyll se what their ende shall be. For they are a frowarde generation & chyldren in whom is no faith. They haue angred me vp that which is no God, & prouoked me with their vanities.* And I agayne wyll anger them with them which are no people, and wyl prouoke them with a folysh nation.

*Lobe afore in the.xxxi.d.

*Rom.x.d

*For fyre is kindeled in my wrath, and shal burne vnto the bottome of hell. And shall consume the earth with his encreace, & set a fyre the bottomes of the mountaines. I wyll heape mischeues vpon them & wyl spend al myne arrowes at them.

*Jere.xv.c

Burnt with hongre & cōsumed with heat and vp bytter pestelence. * I wyll also sende the teeth of beastes vpon them and poyson

Jere.h.b. Joel.i.a

ser-

serpentes. Wit houte fouthe, the swerde shal robbe them of theyr chyldren: and wythin in the chamber, feare: both younge menne and pong womenne & the suche lynges with the men of grap heades. I haue determined to shatter them thowowoute the worlde, and to make awaye the remembraunce of theym from amonge men. Were it not that I feared the raylynge of theyr enemies, lest theyr aduersaries wolde be proude and saye: oure hye hande hathe done all these woodes and not the Lorde.

For it is a nation that hath an vnhappye forcast, and hathe no vnderstanding in them: I would they were wyse and vnderstode thys & wolde consider their latter ende.

How it cometh that one shal chace a thousande, and two putt ten thousande of them to flyght, excepte their rocke had solde the, and because the Lord had deliuered them.

For oure rocke is not as theyr rocke, no thoughe oure enemies be iudge. But theyr vynes are of the vynes of Sodome, & of the fieldes of Gomorra. Theyr grapes are grapes of gall, and theyr clusters be bitter.

Theyr wyne is ỹ poyson of dragõs, and the cruel gall of aspes. Are not such thynges layed in store with me, and sealed vp amõg my treasures? *Vengeaunce is mine, and I wyll reward: theyr fete shall slyde, whē the tyme cometh. For the tyme of their destruccion is at hand, & the tyme that shal come vpon them maketh hast. *Rom.xii. Heb.x.i.

For the Lorde wyll do iustice vnto hys people, & haue cõpassion on hys seruauntes for it shalbe sene ỹ their power shall fayle, & at the last they shalbe prisoned & forsaken.

And it shal be sayd, where are their Gods and their rocke wherin they trusted?

The fatt of whole sacrifices they ate and dranke the wyne of their drynkeoffrynges, let them ryse vp and helpe you and be youre protection.

Se nowe howe that I, I am he, and that there is no God but I. I can kyll and make a lyue, and what I haue smytten that I can heale: neyther is there that can deliuer anye man out of my hande.

For I wyll lyfte vp myne hand to heaue, and wyll say: I lyue euer.

If I whett the edge of my swerd, & mine hand take in hand to do iustice, I wil shewe vengeaunce on myne enemyes & wyll reward them that hate me.

Here reciteth he.xii. plages of the swerde that maye shalbe slaine that they shal be ledde captyue & brought into bondage, & that their head

I wyll make myne arowes dronken with bloud, and my swerde shal eate fleshe of the bloude of the.L. slayne & of the captyue and of the bare head of the enemy.

Prayse ye heathen hys people, for he wil auenge the bloude of hys seruauntes, & wyll auenge hym of his aduersaries, and wyll be mercifull vnto the land of hys people.

And Moses went & spake all these wordes of this songe in the eares of the people, both he and Iosua the sonne of Nun. And when Moses had spoken all these wordes vnto the ende to all Israel, then he sayd vnto them. Set your hertes vnto all the wordes which I geue testify vnto you this daye: that ye commaund them vnto your children, to obserue and do all the wordes of this lawe. For it is not a vayne worde vnto you: but it is youre lyfe, & through this worde ye shall prolonge youre dayes in the lande whither ye go ouer Jordan to conquere it.

And the Lord spake vnto Moses the selfe same day, saying: get the vp into this mountayne Abarim vnto mount Nebo, which is in the lande of Moab ouer against Jericho. And beholde the land of Canaan whyche I geue vnto the children of Israel to possesse. And dye in the mount which thou goest vpō and be gathered vnto thy people: As Aaron thy brother dyed in mount Hor & was gathered to his people. For ye trespaced against me amonge the children of Israel at the waters of strife, at Cades in the wildernesse of Zin, because ye sanctified me not among the children of Israel. Thou shalte se thy lande before the, but thalt not go thyther vnto the land which I geue the children of Israel.

shoulde become bare, & their king done & priest hode shoulde be take away from them.

a. To testify & worde is to preach the word, & therfore is the word called a testimony or witnes. Psa.cxviij.b.

The.xxxiij. Chapter.

¶ Moses dyeng blesseth all the tribes of Israel

This is the blessing wherwith Moses Goddes man blessed the children of Israel before his deathe, sayinge: The Lorde came from Sinai, & shewed hys beames frō Seir vnto the, & appered gloriously frō mount Pharā, and he came with thousādes of sainctes & in his right hād a lawe of fyre for the. How inward he the people: *All his sainctes are in hys hande. They vpheld theyr selues vnto thy fote, and receyued thy wordes. Moses gaue vs a lawe which is the enheritaunce of the cōgregation of Jacob. And he was in Israel kyng whē he gathered the heades of the people and the tribes of Israel together. *Sapie.iii.a.

Ruben shall lyue and shall not dye: but his people shalbe fewe in nūber. This is the blessynge of Juda. And he sayed: heare Lord the voyce of Juda, and bryng hym vnto his people: let his handes fyght for hym: but be thou hys helpe against hys enemies.

And vnto Leui he sayd: a. thy perfectnes and thy lyght be after thy merciful man whō thou tryedest at Masah with whome thou stroudest at ỹ water of strife. He that saith vnto his father and mother, I saw him not and vnto his brethren, I knewe not, and to his sonne I wot not: for they haue obserued thy worde and kepte thy testamente. They shall teach Jacob thy iudgmētes & Israell thy lawes. They shall putte cens before thy nose & whole sacrifices vpon thyne aultare. Blesse Lord their power & accept ỹ workes of their handes: smyte the backes of them that ryse against them & of them that hate them

a. That is, let the perfect & true lyght & perfectnes whyche Moses putte in the breast lap of iudgmente Exo.xxviii.c Num.xxiij.b

them: they cyle not agayne.

Vnto Ben Jamin he sayed. The Lordes dearlynge shall dwell in safety by hym and kepe hym self in the hauen by him continually, & shal dwel betwene hys shoulders.

And vnto Joseph he sayed: blessed of the Lord is hys land with the goodly frutes of heauen, with dewe and with sprynges that he beneath & with sluttes of the encrease of the sunne & with ripe frute of the monethes, & with the toppes of mountaines that were from the begynnyng and with the daynties of hylles that last euer & with goodly frute of the earth and of the fulnes therof.

*Gen. xlix. And the good will of him that dwelleth in the *bush shal come vpō the head of Joseph and vpon the toppe of the head of hym that was separated from among hys brethē. his beutye is as fyrstborne ore and hys hornes as the hornes of an vnycorne. And with the he shal push the nations together, euen vnto the endes of the world. These are ye many thousandes of Ephraim and the thousandes of Manasses.

And vnto Zabulon he sayd: Reioyce Zabulon in thy goyng oute, and thou Issachar in thy tentes. They shal call the people vnto the hyll, & there they shal offer.b. offerynges of righteousnes. For they shal suche of the abundaunce of the sea and of treasure hid in the sande.

And vnto Gad he sayd: blessed is *the rowmenaher Gad. He dwelleth as a lion and caught the arme and also the toppe of the head. He sawe hys beginninge, that a parte of the *teacher * was hydde there and came with the handes of the people, and executed the righteousnes of the Lord and his iudgmentes with Israell.

And vnto Dan he sayed. Dan is a lyons whelpe, he shal flowe from Balan.

And vnto Nephthalp, he sayd: Nephthali he shal haue aboundaunce of pleasure & shall be fylled with the blessing of the Lord & shal haue hys possessions in the southwest.

And of Aser he sayed. Aser shalbe blessed with chyldren, he shalbe accepted vnto hys brethren and shal dyppe hys foote in oyle: Iron and brasse shall hange on thy shoors & thyne age shalbe as thyne youth.

☞ There is none lyke vnto the God of Israell: he that sytteth vpon heauen shall be thyne helpe, whose glorye is in the clouden, that is the dwelling place of God from the begynnynge, and frō vnder the armes of the warlde: he hath caste out thyne enemyes before the and sayed destroy. And Israell shal dwel in safety, a. alone. And the eyes of Jacob shall loke vpon a lande of corne & wyne moreouer his heauē shal droppe with dewe. Happye arte thou Israell, who is lyke vnto the? A people that arte saued by the Lord thy shyeld and helper & sweord of thy glory. And thyne enemyes shal hyde them selues from the, and thou shalt walke vppon theyr hyghe hylles.

c. In safety alone. Deu. xxiii. b vppon thyn. To dwell by hym self.

The.xxxiiii. Chapter.

¶ Moses dieth, Israell weepeth. Josua succedeth in Moses rowme.

AND Moses wente from the feyldes of Moab vppe into mount Nebo which is the top of Phasgath † is euer against Jericho. And the Lord shewed hym al the lande of Galaad euē vnto Dan, and al Nephthali, and the land of Ephraim, & Manasse, and al the land of Judaeuē vnto the vtmost see, and the south & the regiō of the plaine of Jericho the cyte of palmetrees euen vnto Zoar. And the Lorde sayed vnto hym. * This is the land which I sware vnto Abraham, Isaac, and Jacob sayinge: I wyll giue it to thy sede. I haue shewed it the before thyne eyes: but thou shalt not goo ouer thyther.

*Gene. xii. b and xiii. b

So Moses the seruaunt of the Lorde dyed there in the Lande of Moab at the commaundement of the Lord. And he buryed him in a valley in the land of Moab beside Beth Phegor: but no man wist of hys sepulchre vnto thys daye. And Moses was an hundred and.xx. yere olde when he dyed, and yet hys eyes were not dym nor hys cheeks abated. And the children of Israell wepte for Moses in the feyldes of Moab. xxx. dayes. And the dayes of weppynge and mournyng for Moses were ended.

And Josua the sonne of Nun was full of the spirite of wysdome: *for Moses had put hys hand vpon hym. And al the chyldren of Israel herkened vnto him & dyd as the Lord commaunded Moses. But there arose not a prophete sence in Israell lyke vnto Moses, whom the Lorde knewe face to face, in all the myracles and wonders which the Lord sent hym to do in the Lande of Egypte, vnto Pharao and all hys seruauntes, and vnto all his land: and in al the myghty dedes and greate terrible thynges which Moses did in the syght of al Israel.

*Nu. xxvii. b

¶ The ende of the fyfth boke of Moses.

The




¶ The seconde

parte of the Byble, contaynynge these bokes folowynge.

The boke of Josua.
The boke of the Judges.
The boke of Ruth.
The fyrst boke of Samuell.
The .ii. boke of Samuell.
The .iii. boke of Kynges.
The .iiij. boke of the Kynges.
The fyrste boke of Chronicles.
The .ii. boke of Chronicles.
The fyrst boke of Esdras.
The .ii. boke of Esdras.
The boke of Hester.
The boke of Hiob.

1549.




¶ The boke of Josua.

The first Chapter.

¶ The Lorde encourageth Josue to invade the lande of prom. 6. and commaundeth him comfortably to trade boldly on hys.

AFter the deathe of Moses the seruaunt of ỹ Lorde: ỹ Lorde spake vnto Josua the sonne of Nun Moses mynister saying: Moses my seruaunt is dead. Nowe therfore vp and go ouer Jordā, both thou & all this people, vnto the land the which I geue vnto the chyldre of Israel. a All the place that the soles of youre fete shall treade vpō, haue I geuen you, as I sayd vnto Moses: from the wylderne and this Libanon vnto the great ryuer Euphrates: & all the lande of the Hethites, euen vnto the great sea towarde the goyng downe of the sunne, shall be youre coaste. There shall not a mā be able to withstande the all the dayes of thy lyfe. * for as I was with Moses, so will I be with the * and will neither leaue the, nor forsake the. * Be strong and bolde: for vnto this people shalt thou deuyde the land which I sware vnto theyr fathers to geue them.

Above all thynge be strong and hardē thy selfe, to obserue & to do, accordynge to all the lawe which Moses my seruaunt commaunded the. * Couertie there frō neither to ỹ ryght hand nor to the lefte: that thou mayest haue vnderstandynge in all thou takest in hande * let not the boke of this lawe departe out of thy mouthe: But recorde therein daye & nyght that thou mayest be circumspect to do accordyng to all that is wrytten therein. For then shalt thou make thy waye prosperous, & then thou shalt haue vnderstandyng. Beholde, I haue sayde vnto the, be strong and bolde: feare not, neyther feare, nor dreade. For the Lorde thy God is with the whether soeuer thou goest.

Then Josua commaunded the officers of the people, saying: Go thorow the myddes of the hoste, and commaunde the people, saying: prepare you vytayles: for after thre dayes ye shall passe ouer this Jordan, to go and enioy the lande whiche the Lorde your God geueth you, to possesse it.

And vnto the Rubenites, Gadites, and halfe the tribe of Manasses spake Josua, saying: Remember that whiche Moses the seruaunt of the Lorde commaunded you, saynge. The Lorde your God hath geuen you rest, & hath geuen you this lande. Let youre wyues, youre chyldren, and youre catell remayne in the lande which Moses gaue you on this syde Jordan: But go ye before youre brethren armyd, all that be men of warre, & helpe them vntyll the Lorde haue geuen your brethren rest, as he hath you, and vntyll they also haue obtayned the lande which the Lord youre God geueth them. And then returne vnto the lande of youre possession and enioy it, which lande Moses the Lordes seruaunte gaue you on this syde Jordan towarde the sunne vprynge. And they answered Josua saynge: * All that thou bydest vs, we will do, and whether soeuer thou sendest vs, we will go. Accordyng as we obeyed Moses in all thynges, so we will obeye the, onelye the Lorde thy God be with the as he was with Moses. And whosoeuer disobeye thy mouth, and will not herken vnto thy wordes in all ỹ thou commaundest hym, let hym dye. Onelye be strong, and of good courage.

The.ii.Chapter.

¶ Josua sendeth spyenders as spyes to Jericho, which were vnder of Rahab and so escaped the handes of the parteners thereof. Rahab beleueth and confesseth the God of Israell.

THen Josua the sonne of Nun sent out of Sethim two spyes secretly saying: go & beware the land & alla Jericho. And they went, & came into a * harlottes house named Rahab, and lodged there. And it was told the kyng of Jericho, saying: Beholde there came men in hyther to nyght, of the chyldren of Israel, to spye oute the countrey. And the kyng of Jericho sent vnto Rahab, saying: bringe forth the men that are come to ỹ, which are entred into thyne house: for they be come to searche out all the lande.

And the woman toke the two men & hyd them. And sayde: in deade there came men vnto me but I wote not whence they were. And about the tyme of the shuttynge of the gate when it was darcke, they went out, whether they wente I wote not: but folowe after them quickly, & ye shal take them. And she brought them vp vpō the roofe of the house, & hydde them vnder flaxe (set in the stalckes) which she had lyenge abroade vpon the roofe. And the men pursued after them, the waye to Jordan euen vnto the * passage, and as sone as they which pursued after them were gone out, they shutte the gates immediatlye.

And or euer they were a slepe, she came vp vnto them vpon the roofe, and sayde vnto the men. I knowe that the Lorde hath geue you the lande, bothe because that the feare of you is fallen vpon vs, and because that the enhabyters of the lande fayne at youre comynge. For we haue hearde how the Lorde * dried vp ỹ water of the red sea before you, when ye came out of Egypte, & what you dyd vnto the two kynges of the Amorites on the

a Deut.11.c

a Josue.1.b. * Hebr. yn b

* Deu.xxxi.b. 1b.Reg.2.a

* Deut.5.b.d.

* Deu.xvii.d

b

c

d

* Josue.6.b

* Or ferye.

* Exod.xiiii

Nu.xxi.k.g the other syde Jordā Hebon, and Og, which ye vtterlye destroyed. And as sone as we had hearde these thynges, our hertes dyd faynte. And there remayned no more courage in any man for feare of youre commynge. For the Lorde your God, he is the GOD in heauen aboue: and on the earth beneth.

C Now therfore sweare vnto me.a. by the a.To sweare by ỹ Lorde ỹ is ỹ Lord are straunges as ỹ is sayde.
Lorde because I haue shewed you mercye, that ye shall also shewe mercye vnto my fathers house, and geue me a true token. And ỹ ye shall saue a lyue, both my father, and my mother, my brethren, and my systers, and all that pertayne vnto them. And that ye shall delyuer oure soules from death.

b.Par.xb.c And the men answered her: our lyues for you to dye, yf ye vtter not this oure communicacyon. And so when the Lorde hath geuen vs the lande, *we wyll deale mercyfully and
*Josue.bi.c. truely wyth the. And then she let them downe wyth a corde thorowe a wyndowe. For her house stode in the towne wall. And she dwelte in the towne wall. And she sayde vnto them: get you into the mountaynes, least the followers mete you, and hyde yourselues there iii. dayes, vntyll the pursuars be returned, & the maye ye go youre wayes.

D And the men sayde vnto her: we wil be blameles of thy othe, which thou hast made vs sweare. Beholde, when we come into the lād, thou shalt bynde this purple threden corde in the wyndowe, which thou letted vs downe by. And thou shalte bringe thy father, thy mother, thy brethren, and all thy fathers howsholde, vnto the house to the. And who soeuer go oute at the dores of thy house, into
a.That is he the strete, *his bloud shalbe vpon his owne shalbe cause of his owne death. Some bokes ỹ haue not this worde, both here & after sygnifie we wylde quyte of thy othe which thou hast made vs sweare. And she sayde accordyng vnto your wordes so be it: and so sent she them away, and they departed. And she bounde the purple corde in the wyndowe.
head, and we guyltelesse. And whosoeuer shalbe wyth the in the house, his bloude be on oure heades yf any manne haude be vpon him: & blood And euen so yf thou vtter these oure wordes, made vs sweare. And she sayde accordyng vnto your wordes so be it: and so sent she them away, and they departed. And she bounde the purple corde in the wyndowe.

Josue.i.c. And they departed, and gotte them into the mountaynes, and there aboode thre dayes vntyll the pursuars were returned. And the pursuars sought thorowout all the waye, & found them not. And the twayne returned & descended from the mountayne, and passed ouer, and came to Josua the sonne of Nun, and tolde him all that had chaunced them. And they sayde vnto Josua: the Lorde hathe delyuered into oure handes all the lande, for all the inhabyters of the countreye quayne for feare of vs.

The.iii.Chapter.

¶ The waters of Jordan dryed vp, and Josua with the people passe ouer.

AN Josua rose earlye: and they remoued frō Sittim, & came to Jordan, bothe he and all the chyldren of Israel, & sojourned there before they went ouer. And after

thre dayes the officers went thorowe out the hoste, and commaunded the people, sayenge: when ye se the arche of the testament of ỹ lorde youre God, and the priestes that are Leuites beareyng it: then departe ye from your places & folowe after it. So yet that there be a space betwene you and it, about a two thousande cubytes by measure. And come not nye vnto it, that ye maye knowe the waye by which ye must go: for ye haue not gone by it in tymes past. And Josua sayde vnto the people, *purge ye your selues, for to morowe the Lord shall shewe wonders amonge you. *Leuit.xv. Num.xi.h i.Reg.xiii.h

Then Josua spake vnto the priestes sayeng Josue.vi.c Take vp the arche of the Testamente, and go before the people. And they toke vp the arche of the testament and wente before the people.

And the Lorde sayde vnto Josua: This day wyll I beginne to magnifye the, in ỹ syghte of Israell, that they maye knowe howe that *as I was wyth Moses, so wyll I be wyth the. And commaunde thou the priestes that beare the arche of the testament, sayeng: when ye are entered a lytle into the water of Jordā there stande stylle in it. *To magnify ye properly is to auaūce & set forth exceadyng: & to bringe him in estymacyō as it is said Deu.xxi.a. & often in the Psalmes.

Then spake Josua to the chyldre of Israel sayenge: come hether, & heare the wordes of ỹ Lorde youre God. And Josua sayde: Herebye ye shall know, that the lyuyng God is amōg you, and that he wyll wythout fayle cast oute before you, the Chanaanites, the Hethites, the Hyuites, the Pherezites, the Gergesites, the Amorites, and the Jebusites. Behold, the arche of the appoyntemente of the Lorde of all the worlde shal go before you into Jordan. And now take you twelue men of the chyldren of Israel, of euerye tribe a man. And as sone as the soles of the fete of the priestes ỹ beare the arche of Jehouah (the Lord of all ỹ world) treade in the water of Jordā, the water of Jordan shall departe it selfe: and the waters that commynge fro aboue shall stande stylle vpō an heape. And when the people were departed from their tentes to go ouer Jordan (*the Priestes beareynge the arche of the appoyntment before the people) as sone as they that bare the arche came vnto Jordan, and the fete of the Priestes that bare the arche were dypped in the brym of the waters: Jordan beyng full ouer all his bankes all the tyme of harueste: the water that came downe from aboue dyd stoppe and stode vpon an heape, a great waye from Adam, a cytye beside Zarthan. And the water that went downe vnto the sea of the wyldernes, called the salte sea as sone as it was deuyded: ỹ people *wet ryght ouer against Jericho. And the priestes ỹ bare the arche of the appoyntemente of the Lorde stode stylle vpon dry lande, vntyl all ỹ people were cleane ouer Jordan. *Exo.xiiii.g *Psal.lxxiv.g

The.iiii.Chapter.

¶ Twelue stones are caused to be set vp for a memorialle that Jordan was dryed, and it stanched again to his course.

2 AND as sone as the people were all gone ouer Jordan, the Lorde spake vnto Josua, saying. Take you twelue men out of the people, of euery tribe a man. And 3 commaunde you the saying: take you hence out of the middes of Jordan euen out of the place where ỹ priestes stode in readines yͤ stones. And take ye them awaye with you & put thē in the place where you lodge at nyght. And Josua called vnto the twelue men whiche he had prepared of the childē of Jsrael, of euery tribe a man, & spake vnto them: * get you before the arche of the Lorde youre God euē vnto the myddes of Jordan, and take vp euery man a stone vpon hys shoulder, accordynge vnto the nombre of the tribes of the chyldren of Jsrael, that this maye be a sygne amonge you. And when youre chyldren ashe theyr fathers in tyme to come, saynge: what meane ye with these stones: then say vnto them, how that the water of Jordan drouped at the presence of the arche of the appoyntmente of the Lorde euen when it went ouer Jordā, the water of Jordā drouped. And these stones shalbe a memorye all vnto the chyldren of Jsrael for euer.

Deut. xxvij.a

8 And the chyldren of Jsrael dyd euen so as Josua commaunded, and toke vp twelue stones out of the myddes of Jordan, as the Lorde spake vnto Josua accordynge to the nō bre of the tribes of the chyldren of Jsrael, & carred them awaye with them vnto the place where they lodged: and layed them downe there. And thereto Josua set vp twelue stones in the myddes of Jordan in the place where ỹ fete of the preestes which bare the arche of the testament stode.

to. Deut. xxvij. f

a. These maners of speache, vnto this day vnto this present daye & suche like be therefore layd because the thynges were so done ỹ they were not after chaunged by hym that dyd them, nor in hys time that wrote the by none of them in. Exod. xx. f Actes. xxiij. a

And there they be euē vnto this day. For the preestes whiche bare the arche stoode in ỹ myddes of Jordan, vntyll all was fynyshed that the Lorde commaunded Josua to saye vn to the people, accordynge to all that Moyses charged Josua. And the people hasted & went ouer. When all the people were cleane ouer then went ouer the arche of the Lorde, and also the preestes before the people. And the chyldren of Ruben, and the chyldren of Gad, and halfe the tribe of Manasses went before the chyldren of Jsrael armed, as Moyses charged them. Vpon a fourty thousande trymmed for warre, went before the Lorde vnto battel, euen vnto the wylde feldes of Jericho. That daye the Lord magnyfyed Josua in the syght of all Jsrael, and they feared hym, as they feared Moyses all dayes of hys lyfe.

And the Lorde spake vnto Josua, saying: commaunde the preestes that beare the arche of wytnesse to come vp out of Jordan. And Josua commaunded the preestes saynge: Ascende vp out of Jordan. And when the preestes that bare the arche of the appoyntmente of the Lorde were ascended out of Jordan: as sone as the soles of the preestes fete were brought to drye lande, the water of Jordan returned agayn vnto his place, & went ouer all in hys, as hys banckes as he dyd before. And the people came vp out of Jordan the tenthe day of the fyrste moneth, and pytched in Galgal euē in the easte bordes of Jericho.

b. To feare here is, vnderstād to obey hi & to know the Lord god worshyp

c. Galgal

And the twelue stones which they toke out of Jordan, Josua pitched in. c. Galgal. And he spake vnto the chyldren of Jsrael saynge, when your chyldrē aske you in tyme to come, saynge: what meane these stones, shewe your chyldren and saye: Jsrael came ouer thys Jordan on drye lande. For the Lorde youre God wythdrewe dyed vp the water of Jordan before you, vntyll ye were ouer, as the Lorde youre GOD dyd vnto the red sea, whiche he dyed vp before vs, vntyll we were ouer, that all the people of the worlde maye knowe the hande of the Lorde how myghtye it is, and that ye myghte feare the Lorde youre God for euer.

between Jordan and Jericho of ỹ ende of the. The two thynges signifieth by Galgal which interpreted is taking away because the Lorde tooke away the reproche & shame of Egypt frō them as in the next Chapter.

The.v. Chapter.

Josephus li. Antiq. lib. v. Cap. i. saith that Galgal signifyeth Liberty.

* Josua. iiij.

A The Cananites are afrayde. The seconde circumcision vnder Josua.

AND when all ỹ kinges of ỹ Amorites which are on thys syde Jordan to ỹ seawarde, & all ỹ kinges of the Cananites which lye on ỹ sea harde, howe the Lorde had dryed vp the water of Jordan before the chyldren of Jsrael, vntyl they were ouer, they herties fainted in them. And there was no spirite in them any more, for feare of the cōmynge of the chyldren of Jsrael.

* Some rede that ye knyues.

That same tyme the Lorde sayde vnto Josua. Make the knyues * of stone, & go to agayne and circumcyse the chyldren of Jsrael the seconde tyme. And Josua made hym knyues of stone & circumcysed the chyldren of Jsrael in the hyll of foreskynnes. And thys is the cause why Josua & circumcysed. All the people that came out of Egypte that were males, all that were men of warre, dyed in the wyldernes by the waye after they came out of Egypte. Now al the people that came out were circumcysed. But all the people ỹ were borne in the wildernesse by the way after they came out of Egypt, they circumcised not. For the chyldren of Jsrael walked fourtye yeares in the wildernesse, till all ỹ people of men of warre ỹ came out of Egypt were cōsumed which harkened not vnto ỹ voyce of God, to * Num. xiiij. that the Lorde sware, ỹ he wold not shew the L the lande whiche the Lorde sware vnto their * That is, fathers, ỹ he wolde geue vs, euē a lāde * that they: floweth with mylke & honye. And their chyldren were set vp in their stede: the Josua circumcysed: for they were * uncircumcised, because they circumcysed them not by the waye.

2. Shame here signifyeth infamy, contempt & dispyte, vpbraydynge.

And when al the people were ful circumcysed, they abode styll in their places in the watchehouse tyll they were whole. And the Lorde sayde vnto Josua, thys daye I haue taken awaye the. 2. shame of Egypt from you, and ye and hys called ỹ name of the same place Galgal vnto daye. thys daye. And the chyldrē of Jsrael pytched Jsrael. their

there tentes in Galgall, and bide the feaſt of paſſe ouer the fourteene daye of the moneth at euen in the fieldes of Jericho. And they eate of the corne of the lande on the morowe after paſſeouer, swete cakes and parched wheate in the ſelfe ſame daye. And Josua cruſhed on the morowe, after they had eaten of the corne of the lande, neyther had the children of Israel Manna any more, but dyd eate of the fruites of the lande of Canaan that yeare.

And when Josua was come to Jericho, he lyfte vp his eyes and loked: and behold there ſtode a man before him with his ſworde drawē in his hande. And Josua went vnto hym, and ſayde vnto hym, tarieſt thou on our ſyde, or on our aduerſaries. And he anſwered: Naye, but I am the captayne of the hoſte of the Lorde, & am nowe come. And Josua fell on hys face to the earth and dyd reuerence, and ſayd vnto hym, what ſayth my Lorde vnto hys ſeruaunt. And the captayne of the Lordes hoſte ſayde vnto Josua: *do thy ſhoes of thy feete, for the place wherein thou ſtandeſt, is holye. And Josua dyd ſo.

*Exod. iij. b Act. vij. b

The. vi. Chapter.

The walles of Jericho fall, and it is taken.

AND Jericho ſhut in her people, & was ſhut for feare of the children of Israel, ſo that no man went out or in. And the Lorde ſayde vnto Josua: beholde, I haue geuen into thyne hand Jericho & her kynge & the men of warre. And ye ſhall compaſſe the citie, all that be men of warre, & go rounde about it once: ſo ſhall you do ſyxe dayes. And ſeuen prieſtes ſhall beare ſeuen trompettes of *rammes hornes before the arcke. And the ſeuenth daye ye ſhall compaſſe the cytye ſeuen tymes, & the prieſtes ſhall blowe with theyr trompettes. And when there is a longe blaſte blowen with the rammes horne, aſſone as ye heare the ſounde of the horne, let all the people ſhowte a myghtye ſhowte. And then ſhal the walles of the cytye falle downe, and the people ſhall aſcende vp, euerye man ſtraight before hym. And Josua the ſonne of Nun, called vnto the prieſtes, and ſayde vnto them: take vp the arcke of the appoyntement, and let ſeuen prieſtes beare ſeuē trompettes of rammes hornes before the arcke of the Lorde. And he ſayd vnto the people, go and compaſſe the citie: and let the men of armes go before the arcke of the Lorde. And when Josua had ſpoken vnto the people, the ſeuen prieſtes that bare the ſeuen trompettes of rammes hornes before the arcke of the Lorde, wente forthe and blew with the hornes, and the arcke of the Teſtament of the Lorde followed after them. And the men of armes wente before the prieſtes that blewe with the hornes, and the other people came after the arcke, as they vſed, they blew with the hornes. And Josua commaunded the people, ſayenge: ſhowte not nor let your voyce be hearde, ne any worde procede out of your mouthes, vntyll the daye I byd you ſhowte then ſhowte.

*After ſome bookes. The common Tranſlation, of the yeare of iubile.

And ſo the arke of the Lorde compaſſed the cytye and went about it once: and then they returned into the hoſte and lodged there. And Josua roſe early on the morowe, and the prieſtes toke vp the arcke of the Lorde, & ſeuē prieſtes bare ſeuē trompettes of rammes hornes before the arcke of the Lorde, & as they went blew with the hornes. And the men of armes went before them, & the common people came after the arke of the Lorde, & as they went, they blewe with the hornes. And the ſeconde daye they compaſſed the citie once, & returned agayne into the hoſte, & ſo they dyd ſyx dayes longe.

And the ſeuenth daye they roſe early in the morninge at the dawninge of the daye, and compaſſed the cytye after the ſame maner ſeuen tymes: only in that they compaſſed the cytye ſeuē times



And at the ſeuenthe tyme, the prieſtes blewe with the hornes, & Josua ſayde vnto the people, ſhowte for the Lorde hath geuen you the cytye. But the cytye ſhalbe excommunicate, both it and all that is therin, vnto the Lorde: onelye Rahab the harlot ſhall lyue, both ſhe and all that is with her in the houſe, becauſe ſhe *hyd the meſſengers that we ſent. And in any wyſe beware of the excommunicate thynges, leaſte ye make your ſelues excommunicate, for yf you take of the excommunicate thynges, ſo ſhall you make the hoſte of Israel excommunicate and ſhall trouble it. But of the ſyluer, golde, veſſelles of braſſe, & yron ſhalbe holye vnto the Lorde, and ſhall goo to hys treaſurye.

*Josue. ij. d

And the people cryed, and blewe with hornes: for when the people hearde the ſounde of the hornes, they ſhowted a great ſhowte: and the walles fell downe, and the people wente vp into the cytye, euerye man ſtraight before hym, and toke the cytye. And they vtterlye deſtroyed all that was in the cytye, both man and woman, younge & olde, oxe, ſheepe, & aſſe, with the edge of the ſwerde.

*Josue. vi. d

Then Josua ſayde vnto the two men that went to ſpye out the countreye: *go into the harlottes houſe, and bring out thence, both the woman & all that pertayneth to her, * as ye ſware to her. And the younge men that were ſpyes wente in, and brought out Rahab, and her father, and mother, and all her brethren and all that she had. And they brought out all

*Josue. ij. a

And her

her housholde, and put them without ỹ hoste of Israel.

And they burnt the cyte with fyre, and al that was therein. Only the syluer, ỹ golde, & the thynges of braſſe, and yron they put vnto the treasure of the house of the Lorde.

* And Josua saued Rahab the harlote, & her fathers housholde and all that pertayned vnto her, & she dwelte in Israel, euen vnto thys daye, because she hydde ỹ messengers whiche Josua sent to spye out Jericho.

And Josua cursed at that tyme, saying, cursed be the man before the Lorde, that ryseth vp and buyldeth this cyte Jericho: so that he laye the foundacyon with the death of hys eldest sonne, & with the death of hys yongest set vp the gates. And the Lorde was with Josua, and hys fame was heard, throughout all landes.

The. vii. Chapter.

Achan is spyed out. Israel is ouercome because he tooke of the excommunicate thynges.

BVt yet the children of Israel trespased in ỹ excōmunicate thinges for * Achan the sonne of Carmi, ỹ sonne of Zabdi, the sonne of Zareth of the tribe of Juda, toke of the excommunicate thynges. And the wrath of the Lorde waxed whote against the children of Israel.

Then Josua sent men from Jericho to Ai which is beside Bethauen, on the eastside of a Bethel, and spake vnto them, saying: get you vp and view the countrey. And the men went vp and spyed out Ai. And returned vnto Josua, and sayde vnto hym, let not all the people go vp, but let as it were a two or three thousande men go vp and destroye Ai, and make not all the people to labour thether, for they are but fewe.

And so there went vp thether about a three thousande men, whiche fledde before the men of Ai. And the men of Ai smote of them vpon a thyrtye and sixe men, and chased them before the gates euen vnto Gabarim, and smote them in the goynge downe. And the hertes of the people were discouraged and melted lyke water. And Josua rent hys clothes, and fell to the earth vpon hys face before the arcke of the Lorde vntyll the euen tyde, bothe he and the elders of Israel, and put earth vpon their heades.

And Josua sayde, Ah, Lorde Jehouah, wherfore haste thou brought this people ouer Jordan to delyuer vs into the handes of the Amorytes to destroye vs? wolde to God we had aduentured ỹ dwelt on the other side Jordan. Oh Lorde what shall I say, when Israel turneth their backes before their enemyes: Moreouer the Cananites, and all the inhabyters of the Lande shall heare of it, and shall come about vs, and destroye the name of vs out of the worlde. And then what wilt thou do vnto thy mighty name.

And the Lorde sayde vnto Josua, ryse thy

hy, wherfore lyest thou thus vpon thy face? Israel hath synned & also transgressed myne appoyntement, which I commaunded them, and haue taken of the excommunicate thynges and haue stolen and hydde them, and also put them vnto their owne stuffe: And therfore the children of Israel cannot stande before their enemyes. They shall turne their backes before their enemyes, because they be excommunicate. Neither will I be with you any more, except ye destroye the excommunicate from among you.

Vp & sanctifye the people and byd them sanctifye them selues against the morowe for so sayth the Lorde God of Israel, there is excommunicacyon in among you Israel, and therfore ye cannot stande before youre enemyes, vntyll ye haue put the excommunicacyon from amonge you. To morowe morning ye shall come by youre tribes. And the tribe which the Lord shall fynde gylty, shal come by kynredes. And ỹ kynrede which the Lorde shall fynde gylty, shal come by housholders. And the housholde whiche the Lorde shall fynde faulty, shall come man by man. And he ỹ is founde in the excōmunicacyon shalbe burnt with fyre, bothe he and al that pertayneth vnto hym, because he hath transgressed the couenaunt of the Lord, and because he hath wrought folye in Israel.

And so Josua rose vp early in the morninge and brought Israel by their tribes: and the tribe of Juda was caught. Then he brought the kynredes of Juda, and founde the kynred of the Zarhytes gylty. And he brought the kynred of the Zarhytes by housholders, and Zabdy was caught. And he brought hys housholde man by man, and Achan the sonne of Carmy, the sonne of Zabdi, the sonne of Zareth in the tribe of Juda was caught.

And Josua sayde vnto Achan: my sonne, geue glorye to the Lorde God of Israel, & geue hym prayse, & shewe me what thou hast done, and hyde it not from me. And Achan answered Josua, and sayde: of a truthe I haue synned against the Lorde God of Israel, and so and so haue I done. I sawe amonge the spoyle a goodlye Babylonyshe garment, and two hundred sicles of syluer, and a * tonge of golde of fyfty sicles weyghte: and I coueted them, and I tobe them. And beholde they lye hydde in the earthe in my tente and the syluer there vnder.

And then Josua sent messengers whiche came vnto the tent. And beholde, it was hydde in hys tent, and the syluer there vnder. And they toke them out of the myddest of his tent, and brought them vnto Josua, and vnto all the children of Israel, and powred them out before the Lorde.

And Josua toke Achan the sonne of Zareth, and the syluer, and the garment, and the tonge of golde, and hys sonnes and hys doughters, hys oxen, asses, sheepe, hys tente and all that he had, and all Israell with hym

a Gebr. ri f * That is ỹ builder of ỹ cyte shall lose his children fro the eldest to ỹ yongest: which thyng happened to Hiel of Bethel. iii. Reg. xvi. c. He that setteth vp ỹ which ỹ Lord putteth doune shalbe chastysed without poostrytye.

a Josu. xvii. b Para. ii. a

a Betth ape eareth ỹ Bethel & Bethauen were. ii. places & not bothe one, although Bethell were after turned into Bethauen, when ỹ Temple of God was turned into lucre & topdolatry. i. Reg. xii. b. Oree iii. b. Luke beneth in the xix. c.

b. Vnder the name of beyng in ỹ tente is here vnderstanded a grieuous carnal kind of lyuyng not only for a singularyte in this sone Chapter. As Achan hath wyckedly hyd stolen his office. From D the scripture ignoreth any paine or affliccyon. Jerem. xlv. Amos. ii. b. c. To geue glorye to god is to knowe him self a sinner, & God iust and true. Jeh. xxi * After ỹ maner a rodde of mase or gold fashioned lyke a tonge

him, & brought the vnto the valeye of Achor.

And Josua sayde: In as muche as thou hast troubled vs, the Lorde shal trouble the thys daye. And all Israell stoned hym with stones, and burnt them with fyre, and ouerwhelmed them with stones. And they caste vpon hym a great heape of stones that remaineth vnto thys daye. And so the Lorde turned from hys feerce wrath. Wherfore the name of ỹ place is called ỹ valeye of * Achor vnto thys daye.

* Achor or ache: sygnifieth by interpretacion trouble or troublesome.

The.viii. Chapter.

¶ The hege and ouerthrow of Ai. The kynge therof is hanged. Josua buyldeth vp an altare on mount Ebal. He writeth the lawe of Deuteronomye. He reciteth the people.

AND the Lorde sayde vnto Josua: feare not, nor dismay: but take al the men of warre with the, and vp and get the to Ai. Beholde I haue geuen into thy hande, the kynge of Ai, and hys people, hys cytye and hys lande. And thou shalt do to Ai and her kynge, as thou dyddest vnto * Jericho and her kynge. Neuertheles the spoyle & catell therof, ye shall take vnto youre selues. But laye a watche vnto the towne on the backsyde therof.

* Josue. vi. d and xxiiij

And then Josua arose, and al the men of warre, to go vp vnto Ai. And Josua chose out thyrty thousand men of warre, and sent them by nyght. And he commaunded them saying: Se that ye lye awaye vnto the towne on the backsyde therof. Go not very farre from the cytye, and se that ye be al redye. And I and al the people that are with me, wil approche vnto the cytye. And when they come out

* Josue. vii. a

B

agaynst vs, * as at the fyrste tyme, then will we fle before them. And they will come out after vs, vntyl we haue plucked them awaye from the cytye. For they will saye, they flee vs, as at the fyrste tyme, for we will fle before them. Then shall ye ryse vp from lying awaye & destroye the cytye for the Lorde youre God wyll delyuer it into youre handes. Allowe therfore as ye haue taken the cytye, se that ye set it on fyre. Accordynge to the commaundemẽt of the Lord se that ye do, behold, I haue charged you.

And Josua sent them forth, and they went to lye awaye, and laye betweene Bethel and Ai, on the west syde of Ai. But Josua lodged that nyght amonge the people. And he rose vp erlye in the mornynge and numbred the people and went vp, both he and the elders of Israel before the people, vnto Ai. And all the men of warre that were with hym, went vp and drue nye, and came before the cytye, and pytched on the north syde of Ai, a valeye betweene them and Ai. And he toke

C

vpon a fyue thousande men and put them to lye awaye, betweene Bethel and Ai, on the west syde of the cytye. And he put the people euen al the hoste, on the north syde of the cytye, and the spies awaye on the weste. And Josua went the same nyght into the myddes of the valeye.

And when the kyng of Ai sawe that they hasted & rose vp erlye, then the people of the cytye went out agaynst Israel, to battel, both the kynge & all hys people, at a tyme appoynted, euen before the playne, and wyst not that there were spies awaye on the backsyde of the cytye.

D

And Josua and Israell were put to the worse before them, and fled towarde the wyldernesse. And al the people of the towne cryed to folowe after them. And they followed after Josua tyll they were drawen awaye from the cytye: So that there was not a man lefte in Ai, or in Bethel, that went not out after Israel. And they left the cytye open and folowed after Israel.

Then the Lorde sayd vnto Josua, stretche out the boucklar that is in thyne hande towarde Ai, for I haue geuen the it. And Josua stretched out the boucklar that was in hys hande, toward the cytye. And the men awaite rose quyckly out of theyr places, and came, assone as Josua had stretched out his hande, and they entred into the cytye, and toke it, and hasted and set it on fyre. And when the men of Ai loked backe after them and sawe, Behold, the smoke of the cytye ascended vp to

* That is hyghe.

* heauen. And they had no place to flee either this waye or that, for the people that fled to the wyldernesse turned backe againe vpon the folowers.

And when Josua and al Israel sawe that the spies awaye had taken the cytye and that the smoke of it ascended, They turned agayne and layed on the men of Ai. And the other yssued out of the cytye agaynst them. And so were they in the myddes of Israell, their bande on the one syde of them, and the reste on the other. And they layed vpon them, so that they let none escape or saue. And the kynge of Ai they toke a lyue and brought hym to Josua. And when Israel had made an ende of slayeng all the inhabiters of Ai in the fyelde, and in the wyldernesse, by whych they chased them, and when they were all fallen on the edge of the swerde, vntyll they were wasted. Then all Israel returned vnto Ai and smote it with the edge of the swerde. And al that fell that daye, both of men and women, were twelue thousand, euen all the men of Ai.

For Josua plucked not hys hande backe agayne, wherwith he stretched out with the boucklar, vntyll they had vtterlye destroyed

* Exo.xvii. & Deute. xx.c Josue.xxiij

all the inhabitauntes of Ai. * Onelye the catell and the spoyle of the same cytye, Israell toke vnto them selues accordynge vnto the worde of the Lorde, whyche he commaunded Josua. And Josua set Ai on fyre and made it an heape for euer and a wyldernesse, euen vnto this daye. And the kynge of Ai he hanged on a tree, vntill euen. And assone as the sonne was downe, Josua commaunded * and they

* Deu.xxi.b

take the carkas downe of the tree, and caste it

At

*Josue.viii.d in the entrynge of the gate of the cytye, and * cast thron a great heape of stones, that remayneth vnto thys daye.

Then Josua buylt an altare vnto † Loode God of Israel, in mount Ebal, as Moses the seruaunt of the Loode commaunded the chyldren of Israell, accordinge as it is wrytten in the * boke of the law of Moses, an altare of * rough stone, ouer whiche no tole of yron is, vnutte bmplanned. * That is deuteronomium.

Deu.xxvii.d

Josue.viii.d

Josue.xi.d

was lyft. And they sacrysyced theron burnt sacrifyce, and offred peace offrynges. And he wrote there vpon the stones the * Secounde lawe of Moses, which he wrote in † presence of the chyldren of Israel.

And all Israel and the elders therof, and their officers, and Judges stode, parte on this syde the arke, and parte on that syde, before the preestes that were Leuites, which bare the arke of the appoyntment of the Loode, as wel the straunger, as they that were borne amõge them, halfe on them on the forefronte of the Mount of Garizim, and halfe of them on the forefronte of mount Ebal, as Moses the seruaunte of the Loode commaunded, fyrste to blesse the people Israell. And after that he made all the wordes of the lawe, both the blessinge and cursynge, accordinge to all that is wrytten in the boke of the lawe, so that there was not one worde of all that Moses commaunded, whyche Josua rede not, before all the congregacyon of Israell, with women and chyldren, and the straungers that were amonge them.

The.ix. Chapter.

¶ The Gabeonytes obteyne peace of Josua by treatye, but are after excommunicate.

AND when all the kynges that dwelt on this syde Jordan, in the hilles and valeys, and a longe by all the costes of the great sea, euen vnto Libanon, the Hethites, the Amorites, the Canaanites, the Pherezites, the Heuytes, and the Jebusites herde, they gathered them selues together to fyght against Josua and Israel, with one accorde.

But when the Inhabitoures of Gabaon herde what Josua had done vnto Jericho, & Ai, they playd wylyly, and went and feute Ambassadours, and toke the olde sackes vpõ their Asses, and wyne bottelles olde and rent and kupt together again, and olde clouted shoes vpon their fete, and olde rayment vpõ them, and all their prouysyon of bread was dryed vp and mould. And they came vnto Josua vnto the hoste to Galgall and sayde vnto hym and vnto the men of Israell: we be come from a farre countrey, make therfore make agreemẽt with vs. And the men of Israel sayd vnto the Heuites, parauenture you dwelle amonge vs, and then how shoulde we make peace wyth you?

And they sayde vnto Josua, we are thy seruaunts. And Josua sayde vnto them, what are ye, and whence come ye? And they answered him, From a verye farre countrey thy seruaunts are come in the name of the Loode thy God, for we haue heard the fame of him, and al that he dyd in Egypte, and al that he dyd to the two * kinges of the Amorites beyonde Jordan, Sehon kynge of Hesbon, and Og kyng of Basan, whyche dwelte at Asthroth. Wherfore oure elders and al the Inhabitoures of oure countrey spake to vs, sayinge: take vitayles wyth you to seruе by the waye, and go against them, and saye vnto them: we are youre seruaunts. Make therfore make a couenaũt of peace with vs. This oure prouysiõ of bread, we toke wyth vs oute of oure houses, whote, the daye we departed to come vnto you. And now beholde it is dried vp and mouldy. And these bottelles of wyne, whiche we fylled were newe, and se, they be rente. And these oure garmentes and shoes are waxen olde by the reason of † exceadyng long Journeye.

* Deu.vii.d

* And the men toke of their vitayles, and counseled not wyth the mouth of the Loode. And Josua made a peace wyth them, and * made a couenaũte with them, to saue their lyues, and the Lordes of the congregacyon sware vnto them. But the dayes after they had made peace with them, they herde that they were neighboures vnto them, & that they dwelt amonge them. For the children of Israel toke their Journey, and came vnto their cities the thirde daye, and their cities were Gabaon, Caphira, Berrath, and Kariath Jarim. And the children of Israell slewe them not, because the Lordes of the congregacion had sworne vnto them by the Loode God of Israel. And therfore al the multitude murmured against the Lordes. But al the Lordes sayd vnto al the congregaciõ, we haue sworne vnto them by the Loode God of Israel, and therfore we maye not hurte them. But thys we will do to them and let them liue, and so shal no wrath be vpon vs because of the othe which we sware vnto them. And the Lordes sayde vnto thẽ, † they should lyue: And they were made * hewers of woode and drawers of water vnto al the congregaciõ, as the Lordes sayde vnto them.

* Deu.xxix.d

Then Josua sent for them, and talked wyth them, and sayde, wherfore haue ye begiled vs and set ye dwel amonge vs? and nowe therfore cursed be you, and there shall not cease to be of you, bond men and hewers of woode & drawers of water vnto the house of my God.

And they answered Josua and sayde, it was tolde thy seruaunts, how that the Loode thy God had commaunded his seruaunt Moses to geue you al the lande, and to destroye all the Inhabitoures therof oute of youre syght, and therfore we were exceadynge sore afrayed of oure lyues because of you, & nowe beholde, we are in thyne handes, as it seemeth good and right in thyne eyes to do vnto vs, so do.

And he dealte as it is sayde, wyth them, and

and ridde them out of the handes of the chyldren of Israel, that they slewe them not. And Iosua made them that same daye hewers of woode and drawers of water vnto the congregacyon and vnto the aulter of God vnto this day, in ỳ place which God should chose.

The.x. Chapter.

a The Amorytes are ouercome of Iosua. The rayne stones. The sonne standeth styl and the day so long tyme. The.v. kynges are hanged.

AD when Adonizedec kynge of Ierusalem had heard howe Iosua had taken Ai, and had destroyed it, and howe that * as he had done to Ierycho and her kynge, euen so he had done to Ai and her kynge, and howe the inhabitoures of Gabaon had made peace wyth Israel and dyd remayne amonge them, then they feared exceedingly, for Gabaon was a great cyty, as any cyty of the kyngdome, and therto greater ỳ Ai, and al her men were myghty.

* Iosue. viii. and. xii.

Wherfore Adonizedec kyng of Ierusalem sent vnto Hoham kynge of Hebron, and vnto Pharam kynge of Ierimoth. and vnto Iaphia kynge of Lachys, and vnto Dabir kynge of Eglon saynge: Come vp vnto me & healpe me, that we may smyte Gabaõ, for they haue made peace wyth Iosua and the chyldren of Israell. Then the.v. kynges of the Amorites the kyng of Ierusalem, the kynge of Hebron, the kynge of Ierimoth, the kynge of Lachys, the kyng of Eglon, gathered them selues together, both they and all their hostes & went vp and besieged Gabaon, and made warre agaynst it.

B The hoste of the kynges of ỳ Amorytes was.iii. hundred. M. foure men.r. thousand hasilmẽ and two. M. charrites after Iosephus lib. capite. ij.

But the men of Gabaõ sent vnto Iosua vnto the hoste to Galgal, saying: withdraw not thy handes from thy seruauntes, but come vp to vs, for all the kynges of the Amorythes, which dwell in the mountaynes are gathered together agaynst vs.

And Iosua ascended from Galgall, both he and al the people of myghte, and al the men of myghte, and the Lord sayde vnto Iosua: feare them not, for I haue delyuered them into thyne hande, there shal not a man of them stande before the. And Iosua came vnto them sodenlye, and iourneyed from Galgal all nyghte. And the Lorde turmoyled thẽ before Israell, and slewe of them a greate slaughter at Gabaon, and chased them a lõge the wayes, that goeth vp to Bethoron, & slewe them tyll they came to Azaka and Maheda.

C And as they fled from Israel, euen in the goynge doune to Bethoron, the Lorde cast doune great stones from heauen vpon them vntyll they came vnto Azaka, that they dyed. And there were mo that dyed wyth hayle stones, then the chyldren of Israell slewe wyth the swerde.

Then spake Iosua vnto the Lorde, ỳ daye when the Lorde delyuered the Amorites before the chyldren of Israel, and he sayde in ỳ sight of al Israel: Sunne stande thou still vpõ Gabaon, & thou Mone, in the valeye of Aialon. And the sunne abode, and the mone stode styll, vntyll the people had auenged them selues vpon their enemyes. Is not thys written in the boke of the * vpryghtes, howe that the sunne abode in the myddes of heauen, and hasted not to go doune by ỳ space of a whole daye. And there was no daye lyke that, before it, or after it, that the Lorde obeyed the voyce of a man, and al because the Lorde fought for Israel.

Eccle. xlvi. a

* That is (after ỳ opinyõ of many) Moses writyng of suche figures and to here, as God had prompted. The boke wherin he should write this remayneth not.

And Iosua returned, and all Israell wyth hym, vnto the hoste to Galgall. but the foure kynges fled and hyd them selues in a caue at Maheda. And it was tolde Iosua, saying, the foure kynges are founde hyd in a caue at Maheda. And Iosua sayde, rolle great stones vnto the mouthe of the caue and appointe men therto, for to kepe them. And stande ye not styll, but folowe after your enemyes and smyte the hyndmost of them. And suffre them not to entre into their cyties, for the Lorde your God hath delyuered them into your handes. And when Iosua and the chyldre of Israel had made an ende of slayng the wyth a great slaughter, tyll they were wasted, yet there remayned a certayn of them, whych entered into walled cyties.

D

And al the people returned to the hoste, to Iosua at Maheda in peace, so that no man durst moue his tonge agaynst the chyldren of Israel. Then sayde Iosua, open the mouth of the caue, and bringe out these.v. kynges vnto me out of the caue. And they dyd so, & brought those foure kynges vnto him, out of the caue: the kynge of Ierusalem, the kyng of Hebron, the kynge of Ierimoth the kynge of Lachys, and the kynge of Eglon.

E

And when they had brought out these kynges vnto Iosua: Iosua called for all the men of Israel, and sayde vnto the capytaynes of ỳ men of warre, whych came wyth hym, come neare & put your fete vpon the neckes of these kynges. And they came neare & put their fete vpon the neckes of them. And Iosua sayd vnto thẽ feare not, nor dreade. But be stedge and plucke vp your hertes, for so shal ỳ Lord serue all your enemyes agaynst whyche ye fyghte.

a. This was not done of crueltie, but to confirme and strengthen ỳ princes & the whole hoste Israel, which had not hyred al, but suffered some to flee into cyties, ỳ they shoulde here after spare no kynges of the Cananites, whose possessions ỳ Lord gaue vnto them, in as much as they were commaunded to slay al Deute. xx. b.

And then Iosua smote them and slewe thẽ and hanged them on foure trees tyll eue. And at the going doune of the sunne: Iosua gaue commaundement, and they toke them doune of the * trees & cast them into the caue, where they hyd them selues, and layed great stones on the caues mouth, whych remayne vnto this daye.

* After the letter. Deut. xxi. & Iosu. viii. f.

And that same day Iosua toke Maheda & smote hyt wyth the edge of the swerde, and ỳ kynge therof also, and vtterlye destroyed the and all the soules that were therin, and let nought remayne. And he dyd to the kyng of Maheda, as he dyd to the kyng of Ierycho.

Then Iosua went from Maheda, and all Israel wyth hym vnto Libna, and fought agaynste

agaynst Libna. And the Lorde delyuered it also in theyr handes, wyth the kynge also, & smote it with the edge of the swerde and all ꝑ soules that were therin, and let nought remayne in it, and dyd vnto the kyng therof as he dyd vnto the kynge of Iericho.

F After that Iosua departed from Libna, and all Israel wyth hym, vnto Lachys, and besieged it, and assaulted it. And the Lord delyuered into the handes of Israel Lachis, that they toke it the seconde daye, and smote it with the edge of the swerde, and al the soules that were therin, accordynge to al that he dyd to Libna.

Then Horam kynge of Geser came vp to helpe Lachys: But Iosua smote him and his people, vntyll he lefte hym naughte remaynynge.

And from Lachis Iosua departed vnto Eglon, and all Israel wyth hym, and there besieged it, and assulted it, and toke it the same daye, and smote it wyth the edge of the swerde, and all the soules that were therin, & vtterlye destroyed them the same daye, accordinge to al that he dyd to Lachis.

G Then Iosua departed vp from Eglon and all Israel wyth hym, vnto Hebron. And they fought against it, and toke it, and smote it wyth the edge of the swerde, and the kynge therof, and al the townes that pertayned to it, and all the soules that were therin, so that they lefte nought remaynynge: but in al thinges as they dyd to Eglon, so they destroyed it vtterlye, and al the soules that were therin.

Then Iosua returned and all Israel with him to Dabir, and they fought against it, & toke it, and the kinge therof and al the townes that pertained therto. And smote them wyth the edge of the swerde, and vtterly destroyed al the soules that were therin, and let nought remayne. And as he dyd to Hebron, so he dyd to Dabir and the kyng therof, and as he dyd to Libna and her kynge.

And Iosua smote all the hille countreyes and the south countreys, and the valeyes, and the springes of water, with al their kinges, & let nought remayne, but vtterlye destroyed all that * breathed, as the Lorde God of Is- * Deute.xx.a
rael commaunded. And Iosua smote them from Cades barne vnto Aslah, and all the countrey of Golan, euen vnto Gabaon. And all those kynges and their lande, Iosua toke at one tyme, because the Lorde God of Israell fought for Israel. And then Iosua returned, and al Israel wyth hym, vnto the hoste to Galgall.

The .xi. Chapter.

¶ The battel of Iosua wyth diuers kynges, which God geueth into his handes.

A AND when Iabin kyng of Hazor had hearde that, he sente to Iobab kynge of Madon, and to the kinge of Somron, and to the kyng of Achaph. And vn- to the kynges that are vp north in the mountaynes, and playnes, on the southside of Cenereth, and in the lowe countreyes, and in the regions of Dor vpon the sea, and vnto the Cananites both vp East and weste: and vnto the Amorites, Hethites, Pherezites, and Iebusites in the mountaines, and vnto the Heuites vnder Hermon in ꝑ land of Mazphah, whiche came oute, and all their hostes wyth them, a multitude of folke, euen as the sandes of the sea in numbre with horses and charrettes exceedinge manye. And all these kynges met together, and came and pitched together vpon ꝑ water of Merom, for to fyghte wyth Israell.

And the Lorde sayde vnto Iosua, be not afrayd of them, for to morowe about this B
tyme I wyll delyuer them al slayne, before al Iosu.x.b
Israel, and thou shalt hough their horses, & burne their charrettes wyth fyre. And Iosua came, and al the men of warre wt him against them, vnto the water of Merom, sodenlye, and fell vpon them. And the Lorde delyuered them into the handes of Israel, and they smote them and chased them, vnto great Sydō, and vnto the * whote waters, and vnto ꝑ * Gree. Ma-
valey of Mazphah Eastward: and smote them serephot.
vntyll they had none remaynynge of them. And Iosua serued them as the Lord bad him, houghed their horses and burnt their charrettes with fyre.

Then Iosua at that tyme turned backe, & toke Hazor and smote her kyng wt the swerd. For Hazor before tyme was the heade of all those kyngedomes. And they smote all ꝑ soules that were therin with the edge of ꝑ swerd, vtterlye destroying them, that no breath was C
let remayne. And burnt Hazor wyth fyre and all the cytyes of those kynges, wyth al the kinges of them: Iosua toke and smote them with the edge of the swerde, and vtterlye destroied them * as Moyses the seruaunte of the Lorde * Exo.xxiiij
commaunded. and. xxxiiij
Deute.vij.

But Israel burnt none of the cytyes, that stode vpon hylles, saue Hazor onelye, that Iosua burnt, but al the spoyle of the saide cyties and the catell, the children of Israell caughte vnto them selues: But the men onelye they smote with the edge of the swerde vntill they had destroyed them, and had lefte no breathe remaynyng. As the Lorde commaunded Iosua, and euen so dyd Iosua * and mynished * Deute.
no worde of all that the Lorde commaunded Moyses.

And so Iosua toke all that lande, the hilles and all the south countreye, and all the lande of Golan, and the lowe countrey, and ꝑ playnes, and ꝑ * mountayne of Israel, ib the lowe * Ia whych
countrey of the same, euen from mounte Ha- Iacob had
lah that goeth vp to Seyr, vnto Baal, Gad, dwelleth.
in the valeye of Libanon, vnder mounte Hermon. And al the kinges of the same, he toke & smote them, and slewe them.

Iosua made warre longe tyme with those D
kinges, for there was no cytye ꝑ made peace wyth the chyldren of Israell, saue those He- * Deute.ij.
thites

thites that enhabited Gabaon: All other they toke with battell, for it came of the Lorde to harden their hartes, that they shoulde come against Israel in battell, euen to destroye the vtterlye, that they shoulde haue no mercy, but to hunge them to nought. As the Lorde commaunded Moses.

And that same season, Josua went And
toke Jud.i.b destroyed the * Enakites oute of the mountaines, and out of Hebron, Dabir, and Anab, and oute of all the mountaines of Juda, and oute of al the mountaynes of Israel. And Josua destroyed them vtterlye with their cyties. So that there was not one Enakite left in the lande of the children of Israel: ouerye in Gaza, Geth, and Asdod, there remayned of them.

And Josua toke ỹ whole land accordynge to all that the Lorde sayde vnto Moses, and gaue it a possession vnto Israel, euerye man his parte in their tribes, and the lande rested from warre.

The.xii. Chapter.

¶ What kynges Josua and the children of Israell slewe, whych were in number xxxi.



THese are the kynges of the land whyche the children of Israell smote and conquered their landes, on the other syde Jordan eastwarde, from the ryuer Arnon, vnto mounte Hermon, and all the plaine eastwarde: Sehon kynge of the Amorites, that dwelt in Hesbon, and ruled from Aroer, whyche lyeth on the banke of the ryuer Arnon, and to the middel of the ryuer, and halfe Galaad, vnto the riuer Jaboch, the border of the children of Ammon: And in the playne vnto the sea of Cinereth eastward, and vnto the sea in the playne called the salt sea eastwarde, the waye to Beth, Jesimoth and by south vnder the springes of phasgah.

And the coastes of Og, kynge of Basan, whych was of the remnaunt of the Raphaytes, and dwelt at Astaroth, and Edrai, and raygned in mounte Hermon, and in Salecah, and throughout all Basan, vnto the borders of the Gesurites, and the Mazathites, ỹ halfe Galaad, vnto the borders of Sehon, kynge of Hesbon. * Moses the seruaunt of ỹ Lorde, * Deu.iii.g

and the children of Israel smote them, ỹ Moses the seruaunt of the Lord, gaue their landes a possession, vnto the Rubenites, Gaddites, and halfe the tribe of Manasses.

These are the kynges of ỹ countrey, which Josua and the children of Israel smote on this syde Jordan, westwarde, from Baal, Gad in the valeye of Libanon, euen vnto mount Halah, that goeth vp to Seir. And Josua gaue the lande vnto the tribes of Israell to possesse, to euery man his parte, in the vpper land, and nether lande, in playnes, and springes of water, in the wyldernesse, and south countrey, the Hethites, the Amorites, the Cananites, the Pherezites, the Heuites, and the Jebusites.

The kynge of Jericho: The kynge of Ai beside a Bethel, The kynge of Jerusalem, The kynge of Hebron, The kynge of Jerymoth, The kynge of Lachys, The kynge of Eglon, The kynge of Gazer, The kynge of Dabir, The kynge of Gader, The kynge of Horma, The kynge of Arad, The kynge of Libna, The kyng of Odolam, The kynge of Mecheda, The kynge of Bethel, The kyng of Thaphuah, The kyng of Hepher, The kyng of Aphek, The kyng of Lasaron, The kyng of Madan, The kyng of Hasor, The kynge of Semeró, Meron, The kynge of Acraph, The kyng Thenach, The kyng of Mageddo, The kyng of Cades, The kynge of Jaba in mount Carmel, The kynge of the countrey of Dor, The kynge of the nacyons in Galgall, and The kynge Thersah: All the kynges together thyrtye and one.

a. Bethel is a place farre of both, for prayse ỹ distaunce, which implies ỹ Jerusalē on the right hād on Journeythe from Jerusalem to Sichar, or Naples. Because of the golde calfe, which kynge Jeroboā set vp iii. Re. xii. and. g. the Jewes of ỹ tēple called it Bethauen, ỹ is, the house of an idol, where as Jacob gaue in ỹ name of the house of god. Gen. xxviii. b

The.xii. Chapter.

¶ Josua is commaunded to deuyde the landes vnto the nyne tribes of Israel.

NOw Josua was warre olde, ỹ stryken in yeres, the Lorde sayde vnto hym, thou art olde, and stricken in yeres, and there remayneth yet exceedinge much lande to be possessed. This is the land that remayneth, al the coostes of ỹ Philistines, and al the Gesurites, from Nilus in Egypte vnto the borders of Akaron southwarde, whyche lande was counted to pertayne vnto the Cananites, euen to the fyue Lordes of the Philistynes, the Aathites, the Asdadytes, Ascalonites, Gethites, Akaronites, with the Euites, from the south. Al the land of the Cananites, and Maara, that pertayneth to the Sydons, euen vnto Aphek, and to the borders of the Amorites. And the lande of the Gibletes, and al Libanon towarde the sunne rysynge, from Baal, Gad, vnder mount Hermon, vntyll thou come to Emath, al the enhabitantes of the hyll countrey, from Libanon vnto the * whote waters euen al the Sydons. I will cast them out from before the children of Israel, and se that thou in anye wyse deuyde it by lotte vnto the children of Israel to enherit, as I haue commaunded the. Nowe therfore deuyde thys land to enherite, vnto the nyne tribes, * Iosue.xiii.b

trybes, and the halfe trybe of Manasses. For the other halfe with the Rubenytes, and the Gaddites have receyued their enheritaunce

* Nu. xxxii. Deute. iij. b

allready, * whiche Moses gaue them beyonde Jordan Eastwarde, euen as Moses the seruaunt of the Lorde gaue them, from Aroer that lyeth on the bryncke of the ryuer Arnon, with the cyttye in ỳ middes of the ryuer, And all the playne of Medeba vnto Dibon, and all the cyttyes of Sehon, kynge of the Amorites, which raygned in Hesbon, euen vnto the borders of the children of Ammon, and Galaad, and the landes that border vpon the Gesurytes and the Machathytes, and all mount Hermon, & all Basan vnto Salecah: euē all ỳ kingdō of Og in Basan, which raigned in Astharoth & Edrai, which same remaynd yet of the rest of the * Raphaites. But Moses smote them and destroyed them.

* They be called raphaites of raphaim, of whom Gene. xiiij. a.

Neuertheless the children of Israel expelled not the Gesurites nor the Machathytes: But ỳ Gesurites & the Machathytes dwelt amonge the Israelites euen vnto thys daye. Onely vnto the trybe of Leui, he gaue none

* Nu. xviii. c.

enheritaunce, * for the offeryng of the Lorde God of Israell is their enheritaunce as he sayde vnto them.

And Moses gaue vnto the tryble of ỳ children of Ruben by theyr kinredes. And theyr coastes were frō Aroer that lyeth on ỳ bancke of the ryuer Arnon, and the cyttye that lyeth in the ryuer, & all the playne about Medeba, Hesbon, & all her townes that lye in ỳ playne, Dibon * Bamothbaal, and Bethbaalmeon:

* Or, ỳ high places.

Jahzah, Kedemoth and Mephaath, Kiriathaim, Sabamah & Zarath, Zahar, in mount Emah, and Beth Peor, and the spunges of Phasgah, and Bethesimoth, and all the cyttyes in the playne. And all the kyngdome of Sehon, kynge of the Amorites, whiche raigned in Hesbon, whom Moses smote * with

* Nu. xxxi. a.

the Lordes of Madian, Eui, Rekem, Zur, Hur and Reba, the Lordes of Sehon, and the Enhabitourres of the countrey. And Balam also the sonne of Beor the sothsayer, the children of Israel slewe with the swerde, among other that were slaine. And the borders of the children of Ruben was Jordan with ỳ coun trey that lyeth theron. Thys is the enheryttaunce of the children of Ruben in their kynredes, with the cyttyes and vyllages pertayning therto.

And Moses gaue vnto the trybe of Gad,

D euen vnto the children of Gad he gaue by kinredes. And their coastes were Jazer, & all the cittes of Galaad, and halfe the land of ỳ children of Ammon, vnto Aroer that lyeth before Rabah: And frō Hesbon vnto Ramoth Maspheh, and Betonim, and from Mahanaim vnto the borders of Debir. And in the vallye they had Betharam, Bethnimra, Succoth, & Zaphon, the rest of the kyngdome of Sehon kyng of Hesbon, and Jordan, and the coastes that lye theron, euen vnto the edge of the sea of Cenereth, on ỳ other syde Jorda eastward.

This is ỳ enheritaunce of ỳ children of Gad in their kinredes, the cities & their vyllages.

And Moses gaue vnto the halfe trybe of Manasses. And the halfe trybe of Manasses had theyr parte by their kynredes. And theyr coastes were from Mahanaim, euen all Basan, the kyngdom of Og, kynge of Basan, and all the townes of Jayr, whiche lye in Basan, euen thre score cities, and halfe Galaad and Astaroth, and Edrai, cities of the kyngedome of Og in Basan, * which pertayne vnto the children of Machir the sonne of Manasses, and that vnto halfe the chyldē of Machir by theyr kynredes.

* Nu. xxxii.

These are they to which Moses gaue enheritaunce in the feldes of Moab, on ỳ other syde Jordan by Jericho Eastwarde. But vnto ỳ tribe of Leui, Moses gaue none enheryttaunce, for the Lord God of Israel he is their enheritaunce, * as he sayd vnto them.

* Nu. xviii.

The.xiiij.Chapter.

¶ Caleb requyreth the heritage that was promysed hym, and Hebron was geuen hym.



ND these are the countreyes whiche the children enhered in the land of Canaā, vnto which Eleazar the preiste, and Josua the sonne of Nun, and the auncient heades of the trybes of the chyldren of Israel gaue them their enheritaunce by lotte, as the Lorde commaunded by the hande of Moses, to geue vnto the nyne trybes, and vnto the halfe trybe of Manasses. For Moses had geuen enheritaunce vnto two tribes and an halfe on the other syde Jordan. But vnto the Leuites he gaue none enheritaunce amōg them. For the children of Joseph were two trybes, Manasses and Ephraim. And therfore they gaue no parte vnto the Leuites in the lande, saue cyttyes to dwelle in, and ỳ suburbes of the same, for their beastes & cattels as the Lorde commaunded Moses, euen so the chyldren of Israel dyd when they deuided the lande.

And the chyldren of Juda came vnto Josua in Galgall. And Caleb the sonne of Jephune the Kenesyte sayd vnto him, thou wotest what the Lord sayd vnto Moses the man of God, aboute me and the in Cades Barne. * Fourty yere olde was I, when Moses the seruaunte of the Lorde seute me from Cades barne to spye oute the lande. And I brought him worde again, euen as I thought in myne herte. Neuertheless my brethren that wente vp with me discouraged the hertes of ỳ people. But I folowed the Lord my God euen vnto the ende.

* Deute. i.

And Moses sware the same season saying * the lande wherō thy fete haue troode, shall be thyne enheritaunce, & thy children for euer because thou hast folowed the Lord my God continually. And now beholde, the Lord hath kepte me lusty (as he sayd) * this fourtye and

* Deut. xi. a. Josua. i. a.

fyue yeares, euen seuen the Lorde spake vnto

Moses

vnto Moses, whyle the chyldren of Israell wandered in the wylderneße. And now se I am thys daye foure score and fyue yeres, and yet am as stronge at thys tyme, as I was whē Moses sent me: lyke how stronge I was then, so strong I am now, to warre and to do al maner of thynges.

Now therfore geue me thys mountayne, D whyche the Lorde at that tyme promysed, for thou herdest at that tyme, how the *Enakims were there, and how the cytyes were greate & walled. I trust the Lord wylbe wyth me, and I shal dryue them out as the Lorde sayd. And Josua blessed Caleb the sonne of Jephune & gaue him Hebron to enherete. And Hebron became the enheritaunce of Caleb the sonne of Jephune the kenesite, vnto this daye: because he folowed the Lorde God of Israell perpetually. And the name of * Hebron, was called in the olde tyme, Kariatharbe, which was a huge man among the Enakims. And the lande ceased from warre.

* Of them lyke. Jud. i. b.

* Hebron is a proper name of a cytye, whych before was called ỹ cyte of Arbe whyle Arbe after the heb. was a Gyaunte, both stronge and myghty and of a famoule name.

The.xv. Chapter.

¶ The Lotte of the chyldren of Juda and the names of the cytyes and vyllages of the same.

THe Lot of the tribe of the chyldren of Juda in their kynredes was the wylderneße of Zyn, that stretcheth to the coaſtes of Edom southward, and to the vtmoſt parte of the south coaſtes. And their suthecoaſtes were from the bunch of the salt sea, and from a certain poynte of the sea, A that leaneth southwarde. And it went out on the south syde of the goyng vp to Acrabim, & went a longe to Zimna, and ascended vp on the south syde of Cades Barne, and wente a longe to Hezron, and wente vp to Adar, and fette a compaſſe to Karca, and went a longe to Azmon, and it went out to the ryuer of Egypt: so that the ende of that coaſte is the sea. And thyse are their south coaſtes.

And their eaſte coaſtes are the salt sea, euē B vnto the edge of Jordan. And their borders in the south quarter were frō another poynte of the sea, where Jordan endeth. And wente vp to Bethhagla, and wente a longe by the northsyde of Betharabah, and went vp to the stone of Bohan the sonne of Ruben. And then went vp to Dabir from the valeye of Achor, & so northwarde, turnyng toward Galgal that lyeth before the goyng vp to Adomim, whych is of the southe syde of the ryuer. And then went a longe to the water of Enlemes, and ended at the well of Rogell. And then went vp to the valeye of the sonne of Hennon, euen vnto the southsyde of the Jebuſites the enhabitoures of Jeruſalem. And then went vp to the toppe of the hylle, that lyeth before the valeye of Hennon westwarde, and by the edge of the valeye of Raphaim northwarder And then it draweth from the sande hille vnto the fountaine of water called Nephthoah, and goeth oute at the cyties of mount Ephron, & draweth to Balah, otherwyse called Kariathiarim: and then it compaſſeth from Balah westwarde, vnto Syr, and then goeth alonge vnto the syde of mounte Jarim, otherwyse called Chesalon, on the northsyde therof. And C cometh doune to Bethſames and goeth to Thamnah, and goeth oure on the syde of Ekron northward: And then draweth to Secrō and goeth a longe to mounte Balah, and goeth oute at Jabneel, and the ende of the coaſtes is the sea. And the west borders are the great sea, & the coaſtes of that syde therof. And these are the coaſtes of the chyldren of Juda round about in their kynredes.

* And vnto Caleb the sonne of Jephune * Jud. i. b. was there a parte geuen amonge the chyldren of Juda, by the mouthe of the Lord to Josua, euen the cyty of Kariatharbe father of Enach whyche cyty is called Hebron. And Caleb droue thence the thre sonnes of Enach, Sesai, Ahiman, and Thalmai, the sonnes begotten of Enach. And he went vp thence, to the enhabitoures of Dabir, whose name in the olde tyme was Kariathsepher. And Caleb sayde, * he that smyteth Kariathsepher and taketh it, * Judi. i. c to hym wyll I geue Achsah my doughter to wyfe. And Othniel, the sonne of Kenes, the brother of Caleb toke it. And he gaue hym D Achsah his doughter to wyfe. And as she went the moued hym, to aske of her father a felde. And the * alyghted of her asse. And Caleb sayde vnto her, what aylyth the. And she sayd, * Vnderstād geue me a blessyng, for thou hast geuen me a southward and dry lād, geue me also springes of water. Then he gaue her springes of water, both aboue and beneth. Thus came then heritaunce of the tribe of the chyldren of Juda in their kynredes.

to fall at her fathers fete, and ashe it her selfe.

And the cytyes of the tribe of the chyldren of Juda in al quarters, towarde the coaſtes of Edom south warde, were: Cabzeel, Eder, & Jagur, Kinah, Dimonah, and Adada, Kedes, Hazor and Jethnan: Ziph, Telem, and Baloth Hazor Hadathah, and Kerioth, Hesron, otherwyse called Hazor: Eman, Sema and Molada, Hazargadah, Hesmon and Bethpheleth, Hazarsual, Berſabe, and Baziothiah, Baalah, Jim, and Ezem: Eltholad, Kesyll, and Horma: Ziklag, Medemenah and Sansenah: Lebaoth, Selhim, Ain and Remon: all these cytyes are twentye and nyne with their vyllages. And in the lowe countrey they had Esthaol, Zarah and Asenah: Zoreah, Enganim, Thaphuah & Enam: Jermoth, Adullam, Socoh, and Azekah: Saarem, Adithaim, Gederah, and Gederothaim: fourteene cytyes with their vyllages.

Zenan, Hadasah, and Magdalgad: Delean Mizphah, and Jekthel: Lachis, Bozcath & Eglon: Cabon, Lahamam, and Kethlis Gaderoth, Bethdagō, Naamah and Makedah: sixteene cytyes with their vyllages.

Lebnah, Ether, and Asan: Jephthah, Asnah, and Nezib: Keilah, Achzyb and Mareſah: nyne cytyes with their vyllages. Hebron with her tounes and vyllages. And

from Akron out to the sea, al that lyeth about Asdod wyth theyr vyllages. Asdod with her townes and villages. Azah with her townes and villages, euen vnto the ryuer of Egypt: and the great sea w' y coastes that lieth therō.

And in the mountaynes, they had Samir, Jathir, and Socoh: Danah, & Kariathsenath, which is Dabir: Anab, Esthemoh, & Anim: Gozen, Holon, and Giloh, eleuen cities with their villages. Arab, Dumah, and Eshan: Janim, Bethtaphuah & Aphekah: Humatah, & kariatharbe: which is Hebron and Zior, nyne cities with their villages. Maon, Carmell, Siph, and Jutah: Jesreel, Jokdeam, and Zanoah: Cain, Gibeah, and Thamnah ten cytyes with their villages. Halhul, Bethzur & Gedor: Maarath, Bethanoth, and Eltheton: Syxe cities with their villages. Kariath Baal which is kariath Jarim, and Harabba two cytyes wyth their villages.

And in the wylderneſſe they had Betharabah, Meddin and Sacacah: Nebshan the cyte of salt, and Engadi: Syxe cities wyth theyr villages. But the Jebusites that were the enhabiters of Jerusalem: the chyldren of Juda could not caste oute. Wherfore the Jebusites dwelle among the children of Juda vnto this daye.

The.xvi.Chapter.

¶ The Lot or parte of Ephraim.

A ANd the lot of the children of Joseph fell from Jordan by Jericho, vnto the water of Jericho Eastward, and the wilderneſſe that goeth vp from Jericho, thorow out mount Bethel, and then goeth out from Bethel to Luz, & runneth a longe vnto the borders of Ataroth, and goeth doune westwarde, euen to the coastes of Japhleti, B & vnto the coastes of Bethhoron the nether, & so to Gasar, & the endes of their coastes came to the sea. And so the children of Joseph, Manasses & Ephraim tobe their enheritaunce.

An the children of Ephraim tobe their coastes by hyndredes. And the coastes of their enheritaunce Eastwarde were, Ataroth Addar, C euen vnto Bethhoron the vpper, and went out westwarde to Michmathah on the Northside, and compaſſed Eastwarde vnto Thaanath Silo, & past it on the Eastside vnto Janoah, & went doune from Janoah to Ataroth & Naarath, and met at Jericho, & went out at Jordan. And their borders wente from Thaphuah westwarde vnto the River Kanah, & the endes were the sea. This is y enheritaunce of the tribe of y children of Ephraim in theyr hyndredes, & the bordering cities of the childe of Ephraim, lye amonge the enheritaunce of D the children of Manasses: euē al the cyties w' their villages. Notwithstandinge they drāue not out the Canaanites that dwelte in Gasar but the Canaanites dwelt among the Ephraites vnto this daye, and paye tribute.

The.xvii.Chapter.

¶ The Lot or portion of the halfe tribe of Manasses

The Canaanites become tributaries to the Israelites. Manasses and Ephraim require a greater portion of heritage.

A AD y tribe of Manasses, which was the eldeſte sonne of Joseph receiued a lot. And Machir y eldeſt sonne of Manasses, whiche was the father of Galaad (and a man of warre) had Galaad & Basan. And the reſſe of the children of Manasses receiued by their hyndredes: whyche were the children of Abieser, the childe of Helek, y chyldren of Asriel: the children of Sychem, the children of Hepher: the children of Semida. These are the male children of Manasses, the sonne of Joseph in theyr hyndredes. * But Zelaphead the * Nu. xxvii. and. xxvi. sonne of Hepher, y sonne of Galaad, y sonne and. xxvi. of Machir, the sonne of Manasses, had no sonnes saue doughters. And these are the names of hys doughters: Mahela, Noa, Hagla Melcha and Thirza: which came before Eleasar the prieſte, and before Josua the sonne of B Nun, and before the Lordes sapinge: * the * Nu. xxvii. Lord commaunded Moses to geue vs an and. xxxvi. enheritaunce among oure brethē. And he gaue them at the mouth of the Lorde, an enheritaunce amonge the brethren of their fathers. And there felle ten portyons to Manasses beſyde the land of Galaad and Basan, whyche are on the other syde Jordā: because y doughters of Manasses dyd enherete amonge hys sonnes. And Manasses other sonnes had the lande of Galaad.

And the coastes of Manasses reached frō Aser to Michmathah, that lyeth before Sychē, & went a longe on the right hande, euen vnto the enhabiters of Enthaphuah, and the lande of Thaphuah belonged to Manasses, which Thaphuah lay in the borders betwene Manasses, and the chyldren of Ephraim. And the coastes descended vnto the riuer Kanah, on whose southside Ephraim hath cy- C tyes amonge the cyties of Manasses. ffor the coastes of Manasses were on the northside of the ryuer, and the endes of them was the sea: so that the south pertayned to Ephraim, and the north to Manasses, and the sea is his boider. And they mette together in Aser northwarde, and in Issacar Eastwarde. And Manasses had in Issacar and in Aser, Bethsean, and her townes: and the enhabitoures of Dor, with the townes pertaining to the same, and the enhabitoures of Endor, with the townes of the same: and the enhabitoures of Thaanath with her townes, and the enhabitoures of Magedo with the townes of the same, euen the countreys: yet the chyldren of Manasses coulde not ouercome those cytyes: But the Canaanites began to dwel in the same lande. Neuertheleſſe allone as the chyldren of Israel were waxed strong, they put the Canaanites to tribute, but expelled them not.

And the children of Joseph spake vnto Jo- D sua, saying: why hast thou geuen vs but one lot, and one portion to enherit, seynge we be

mnche

muche people, and for as muche as the Lorde hath blessed vs so, and Josua answered thē: yf ye be muche people, then get you vp to the wood countreye, and prepare for youre selues there in the lande of the Pherezites and of the * Raphaites, yf mounte Ephraim be to narowe for you. Then the chyldren of Joseph sayde agayn: the hyll wyll not begoten ouer vs, for all the Cananites, that dwell in the lowe countreye have charettes of yron, and so have they that enhabite Bethsean, and the townes of the same, and they also that dwell in the valeye of Jezreel. And Josua answered the house of Joseph, Ephraim and Manasses sayinge: ye be muche people and have greate power and shall not therfore have one lotte. But the hyll shalbe yours, for it is a woode countreye, and ye shall byeng it to fashion, and it shalbe yours euen vnto the endes of it, for ye shalbe able to cast out the Cananites for all their yron charettes, and for all they be so stronge.

* Gene. xiij. a

The. xviij. Chapter.

¶ Certain are sende to deuyde the lande to the other seuen trybes. The Lot of the chyldre of Benjamin.

AND the whole congregacion of the chyldren of Israell came together at Siloh, and set vp the tabernacle of wytnesse there, and the lande was in subiectiō before them. But there remayned among the chyldren of Israel seuen trybes, which had not their enheritaunce deuyded oute. And Josua sayd vnto the childre of Israel, how long are ye so slacke to go & possesse ye land whych the Lord God of youre fathers hath geuen you? Bring of euery tribe .iij. men, & I maye sende thē. And that they may ryse & walke thorowe the land & distribute it by their enheritaūces, & come agayne to me. Deuide it into seuē partes. for Juda shall abyde by theyr coastes in the south, & the house of Joseph shal stande to their coastes in the north. Describe ye ye lande therfore into seuen partes, & bring the descripcion to me hether, that I may cast lottes for you here before the Lorde oure God. The Leuites have no part amonge you, for ye priesthode of the Lorde is their enheritaunce. And Gad, Ruben, and halfe the tribe of Manasses have receyued their enheritaunce beyonde Jordan Eastward, which Moses the seruaūt of the Lorde gaue them.

And the men arose and went their waye. And Josua charged them that went to describe the lande sayinge, bruce and go thorowe the lande and describe it, and come agayne to me hether: and I will cast lottes for you before ye Lorde in Siloh. And the men departed, and walked thorowe the lande and descryped it by cyties into seuen partes in a boke, and returned to Josua into the hoste at Siloh. And Josua cast lottes for them in Siloh before the Lorde, and there he deuided the land vnto the chyldren of Israel, to eche their portion. And the lotte of the tribe of ye childre of Beniamin came vp accordinge to their kynredes. And the coastes of their lot came out betwene the chyldren of Juda, and the children of Joseph. And their south coastes were from Jordan, & wente vp to the syde of Jericho on the northsyde, and went vp thorowe the mountaines westwarde, and they ended at the wyldernesse of Bethaven, and went from thence to ye southsyde of Luz, other wyse called Bethel, and descended to Ataroth, Adar vpon the hyll that lieth on the southsyde of the nether Bethhoron. And the west coaste draweth and compasseth sowthward, euen from the hylle, that lyeth before Bethhoron, and goeth oute at Kiriathbaal, which is kiriath Jarim, a cytye of the children of Juda, and this is the west quarter, and the south coaste, north from the edge of Kiriathjarim westwarde, & goeth oute to the watrewelle of Nephtoah, and so meth downe to the edge of the hyll that lyeth before the valeye of the sonne of Hennon, whyche is in the valeye of Raphaim southwarde, and descendeth thorowe the valeye of Hennon vnto the syde of Jebusi southwarde, and goeth downe to the well of Rogell. And compasseth from the north, and goeth forthe to Enshames, and to the coastes that lye before ye going vp vnto Adummim, and goeth downe to the stone of Bohan the sonne of Ruben, & then goeth a longe towarde the syde of * the playne, northwarde, and goeth downe into the playne: and goeth a longe to the syde of Bethhaglah northwarde, and endeth at the pointe of the salt sea north therfrom, and at the ende of Jordan south therfrom. This is the south coaste.

* Gene. Arabathah.

And Jordan is their east coast, this is the enheritaunce of the childre of Beniamin with their coastes rounde about, & by their kynredes. And these are the cytyes of the tribe of the chyldren of Beniamin in theyr kynredes: Jericho, Bethhoglah, and the valeye of Basis, Bethaarabah, Zamaim, and Bethel, Auim, Pharah, and Ophrah, Chepar Ammonai, Ophni, and Gaba, twelue cytyes with their villages, Gabaon, Ramah, & Beroth, Mizpheh, Caphirah, and Mozah: Rekem, Jarephel and Thareleh, Zela, Eleph, and the cytye of the Jebusites, whyche is Jerusalem, Gibaath, and Kiriath, fourteene cytyes with theyr villages. This is the enheritaunce of the chyldren of Beniamin in their kynredes.

The. xix. Chapter.

¶ The lottes or partes of Zebulon, Nepthalim, Aser, Neptalim, Dan, and Josua.

AND the seconde lot came out vnto the tribe of the chyldren of Symeon by their kynredes. And their enheritaunce fell in the myddes of the enheritaunce of the chyldren of Juda. And their enheritaunce was, Bersabe, Sabe, and Moladah, Hazarsual, Balah, and Azem, Eltholad Bethul and,

Hormah Ziklag, Bethmarcaboth and Hazerſuſah, Bethlebaoth, and Saruhen, theſe.xiij. cytes with their villages. Ain, Remon, Ether, and Aſan, foure cytes with their villages: & thirtie all the villages that lye rounde about theſe cytes, euen vnto Baalath, Beer, & Ramath, ſouthwarde. Thus is the enheritaunce of the tribe of the children of Symeon in their kynredes out of the portion of the chyldren of Juda, cause the enheritaunce of the childre of Symeon. For the parte of the chyldren of Juda, was to much for them, and therfore the children of Symeon had their enheritaunce in the enheritaunce of them.

And the thyrde lot came vnto the children of Zabulon, accordynge vnto their kynredes. And the coaſtes of their enheritaunce came to Sarid, and went vp to the Sea, and to Marealah, and touched at Dabaleth, and mette at the riuer that lyeth before Jokneam, and turned from Sarid eaſtwarde, towarde the ſunne ryſynge vnto the bouder of Chiſloth in mounte Thabor, and then goeth oute to Daberath, and goeth vp to Japhia, and from thence goeth a longe eaſtwarde, towarde the ſunne ryſynge, to Gethah Gepher, Ithah, and Jazen, and goeth to Remmon. Methoar, and Nrah. And compaſſeth it on the northſyde, & goeth to Nathan, and endeth in the valeye of Jephthahel. And Jatath, Nahalol, Semron, Jedalah, and Bethlehem, twelue cytes with their villages. Thys is the enheritaunce of the chyldren of Zabulon, in their kynredes. The ſayd cytes with their villages.

And the fourthe lotte came out to the chyldren of Iſſacar by their kynredes. And their coaſtes were Jeſtrelah, Caſulloth, Sunē, Haphraim, Sion, Anaharath, Harabith, Dphion and Abez, Remeth, Engannim, Enhadah, and Bethphazez. And his coaſtes mette at Thabor, Sahazimah and at Bethſames & endeth at Jordan, ſixtene cytes with their villages. This is the enheritaunce of the tribe of the chyldren of Iſſacar by their kynredes the cytes and their villages.

And the fyfte lot came out vnto the tribe of the chyldren of Aſer by their kynredes. And their coaſtes were Helkath, Hali, Betan, and Achſaph, Alameleth, Amaad & Miſeal, and mette at Carmel on the ſea, & at Sphor and at Labanath & turned towarde the ſunne ryſynge to Bethdagon, and mette at Zabulon and in the valeye of Jephthah, and toward the northſyde of Bethemeh & Negel, & goeth oute on the left ſyde of Cabul, and Hebron, Rohob, Hamon, and Kanah euen vnto greate Sidon. And then the coaſt turneth to Ramah and to the ſtronge cite of Tyri and turned to Hoſah and endeth at the ſea, by the poſſeſſion of Achzibah: Amah, Aphek, and Rohob: Twentye and two cytes with their villages. This is the enheritaunce of the tribe of the chyldren of Aſer by their kynredes: Theſe cytes with their villages.

And the ſyxte lot came oute vnto the chyldrē of Nephthali by their kynredes. And theſe coaſtes were from Heleph and from Elon in Zananim, and Adami, Nekeb and Jabneel euen to Lakum, and go oute at Jordan. And then the coaſte turned weſtward to Aſanoth in mounte Thabor, and then goeth oute from thence to Hukokah and meteth wyth Zabulon on the ſouthe ſyde, and wyth Aſer on the weſt, and at Juda vpon Jordan towarde the ſunne ryſynge. And their ſtronge cytes are Ziddim, Ber, Hamath, Racath and Cenereth, Adamah, Hermah and Hazor: Kedes, Edrai, and Enhazor: Jeron, Magdiel: Horem, Bethanah and Bethſames.xix. cytes with theyr villages This is the enheritaunce of ỹ tribe of the children of Nephthali by their kynredes: theſe cytes and their villages.

And the ſeuenth lot felle to the tribe of the chyldren of Dan, by their kynredes. And the coaſtes of their enheritaunce was Zaraah, Eſthaol, Jrſames, Sarlabin, Aialon & Jethlah: Eglon, Themnathah and Aharon: Elitheleh Gibethon and Baalath: Jehud, Banebarah and Gathermon, Meirkon & Harcon wyth the countrye that lyeth before Japho. And the coaſtes of the children of Dan, went out from beyonde them. For the chyldren of Dan, went vp and fought agaynſte Leſen and toke it, and ſmote it wyth the edge of the ſwerde, and conquered it, and dwelte therin and called it Dan, after the name of Dan their father.

This is the enheritaunce of the tribe of the chyldren of Dan in their kynredes, theſe cytes wyth their villages. When they had made an ende of deuydinge the lande by her coaſtes then the chyldren of Iſraell gaue an enheritaunce vnto Joſua the ſonne of Nun amonge them: at the mouthe of the Lord they gaue hym the cytie which he aſked, euē Thamathſerah in mounte Ephraim. And he builte the cytie and dwelt therin. Theſe are the enheritaunces wyych Eleazar the prieſt and Joſua the ſonne of Nun, and the auncient fathers of the tribes of the children of Iſraell deuided by lot in Silah before the Lorde, in the dore of the tabernacle of wytneſſe, and ſo made an ende of deuydyng the countrye.

The.xx. Chapter.

¶ The Cytyes of refuge or Sanctuaries.

THen the Lorde ſpake vnto Joſua ſaying: ¶ Speake vnto you by Moſes, * that the ſlear that ſlyeth any perſon vnwares and vnwyttyngly, may flee thether. And thoſe cytyes ſhalbe your refuge from ỹ auenger of bloude. And the ſlear ſhal flee vnto one of thoſe cytyes and ſhal ſtande in the entring of the gate of the cytye, and ſhal shewe hys cauſe in the eares of the elders of the ſayd cytye. And they ſhal take him into the cytye vnto them, and ſhal geue him a place, that he maye dwel amonge them.

* Nu.xxv.d. Deut.xx.b. Joſu.xx.a.

And

And when the auenger of bloude followeth
B after him, they shal not deliuer the slear into
his handc, because he smote his frende ignorantlye, and hated him not before tyme. And
he shal dwell in the same cytye vntyll he stand
before the congregation in Iudgement, and
vntyll the death of the hye preest, that shalbe in those dayes. And then shal the slear returne and come vnto his owne cytye, and vnto
his owne house, and vnto the cytye from
C whence he fled. And they appointed vnto
Galile, in mount Nephthali, and Sichem in
mount Ephraim, and Hariatharbe, whiche is
Hebron, in the mountaines of Juda. And on
the other syde Jordan ouer against Jericho
eastwarde, they gaue Bozor in the wildernesse vpon the playne, out of the tribe of Ruben, and Ramoth in Galaad out of the tribe
of Gad, and Golan in Basan out of the tribe
of Manasses. These were the cytyes apointed
D for all the children of Israel, and to the straungers, that sourned amonge them, that whosoeuer killed anye person ignorantlye, that
same might flee thether, and should not dye by
the handc of the auenger of bloude, vntyll he
stode before the congregation.

The. xxi. Chapter.

The cytyes geuen to the Leuites in number. xlviii. The partition of ground the land of Canaan are fulfylled. The Israelites are at rest.

AND then came the principal heades
A of the Leuites vnto Eleazar
the preest, and vnto Josua the
sonne of Nun, and vnto the auncient heades of the tribes of the
children of Israell, and spake vnto them at
Silo in the lande of Canaan saynge: * the
*Nu.xxxv.a Deut.xix.b. Jos.xx.a. Lorde commanded by Moses, to geue vs cytyes to dwell in, and the feldes about the, for
our catell. And the children of Israell gaue
vnto the Leuites out of their enheritaunces,
at the bidding of the Lorde, these cytyes following with their suburbes.

And the lot came out vnto the kynredes of
the Cohathites, and the children of Aaron,
the preest, which were of the Leuites had geuen them by lot, out of the tribe of Juda, out
of the tribe of Symeon, and out of the tribe of
Beniamin, xiii. cytyes. And the rest of the children of Cahath had by lot, out of the kynredes of the tribe of Ephraim, out of the tribe
of Dan, and out of the halfe tribe of Manasses
B ten cytyes. And the children of Gerson had by
lot out of the kynredes of the tribe of Issaar
out of the tribe of Aser, out of the tribe of Nephthali, and out of the other halfe tribe of Manasses in Basan, xiii. cytyes. And the children
of Merari by their kynredes had out of the
tribe of Ruben, out of the tribe of Gad, and
out of the tribe of Zabulon, twelue cytyes. And
the children of Israel gaue by lot vnto the Leuites, these cytyes with their suburbes as the
Lorde commaunded by Moses.

And they gaue out of the tribe of the chil-
dren of Juda, and out of the tribe of the children of Symeon, these cytyes by name, which
the children of Aaron beynge of the kynredes of the Cohathites, and of the children of
Leui, obtayned, for theyrs was the fyrste lot.
And they gaue them Hariath Arbe of the fa-
ther of * Enach, which is Hebron, in the hyll * Arba was
countrey of Juda, with the suburbes of the father of
same rounde about it. But the countrey that Enach
pertayned vnto the cytye and the villages therof, Enach ye
they gaue to Caleb the sonne of Jephone, to haue in Judic.i.b
be his possession.

And thus they gaue to the children of Aa-
ron the preest the fourmarked cytyes of the
slear, Hebron with her suburbes, and Lybna
with her suburbes, and Jather with her sub-
urbes, and Esthemoa with her suburbes, and
Holon with her suburbes, and Dabir with
her Suburbes, and Ain with her Suburbes,
and Juttah with her Suburbes, and Beth-
sames with her Suburbes, nyne cytyes out
of those two tribes. And out of the tribe of
Beniamin, they gaue Gabaon with her sub-
urbes, Gaba with her Suburbes, Anathoth
with her Suburbes, Almon with her Sub- C
urbes: foure cytyes. All these cytyes of the chil-
dren of Aaron preest were xiii. cytyes with
their Suburbes. And the kynredes of the
children of Cahath that were Leuites, that is
to saye, the other children of Cahath had the
cytyes of their lot, out of the tribe of Ephra-
im. And they gaue them the fre cytye of the
slear: Sichem with her Suburbes, in mount
Ephraim, and Gazer with her Suburbes,
and Jobsam with her Suburbes, Bethhoron with her Suburbes, foure cytyes. And
out of the tribe of Dan, Eltheke with her
Suburbes, Gibthon with her Suburbes,
Aialon with her Suburbes, and Gathremon
with her Suburbes, foure cytyes. And out
of the halfe tribe of Manasses, Thanach
with her Suburbes, Gathemon with her
Suburbes, two cytyes. So that all the cy-
tyes, whyche were geuen vnto the kynredes
of the other children of Cahath, were ten with
their Suburbes.

And vnto the children of Gerson, which
were of the kynredes of the Leuites, they
gaue out of the other halfe tribe of Manas-
ses, the cytye of refuge for the slear, Golan
in Basan with her Suburbes, Beesthrah
with her Suburbes, two cytyes. And out of
the tribe of Issaar, Kyshon with her Sub-
urbes, Dabereth with her Suburbes,
Jarmuth with her Suburbes, Engannim
with her Suburbes, foure cytyes. And out D
of the tribe of Aser, Mesheal with her Sub-
urbes, Abdon with her Suburbes, Helka-
th with her Suburbes, Rehob with her
Suburbes, foure cytyes. And out of the tribe
of Nephthali, the cytye of refuge of the slear,
Kedes in Galile, with her Suburbes,
Hamothdai, with her Suburbes, Kar-
than with her Suburbes, thre cytyes. So
that all the cytyes of the Gersonites in their

Fourth kynredes

hundred were .xiii. with their suburbes.

And vnto the hundredes of the children of Merari, the reste of the Leuites, they gaue out of the tribe of Zabulon: Jecnam with her suburbes, Carthah with her suburbes, Damna with her suburbes, and Nahalal with her suburbes, foure cyties. And out of the tribe of Ruben, they gaue Bozor with her suburbes, Jahelah with her suburbes, Medmoth with her suburbes, and Mephaath with her suburbes, foure cyties. And out of the tribe of Gad, they gaue the fraunchised cytie of the slear, Romoth in Galaad with her suburbes, Mahanaim with her suburbes Hesbon with her suburbes, and Jaser with her suburbes, foure cyties in all. So that all the cyties of the children of Merari in their hundredes, which were the reste of the hundredes of the Leuites, were by their lot, twelue cyties. And all the cyties that the Leuites had in the possession of the children of Israell were .xlviii. with their suburbes. And these cyties had eche their suburbes round about her thorow out all the sayde cyties. And the Lorde gaue vnto Israell all the lande, whiche he sware to geue vnto their fathers. And they conquered it, and dwelt therin. And the Lorde gaue them rest round about according to all that he sware vnto their fathers. So that there stode not a man of all their enemyes before them. But the Lorde deliuered all their enemyes into their handes. There fayled not a thynge of all the good thinges, whyche the Lorde had sayde vnto the house of Israell. But all came to passe.

The. xxii. Chapter.

✠ Ruben, Gad, and the halfe tribe of Manasses are sente againe to their possessions. They builde an altare for a memorial.

THen Josua called vnto the Rubenites, the Gaddites and to the halfe tribe of Manasses, and sayd vnto them, * ye haue kept all that Moses the seruaunt of the Lorde commaunded you, and haue obeyed my voyce in all that I commaunded you, ye haue not lefte youre brethren of a long season vnto this daye but haue kept the commaundement of the Lord youre God. And now the Lord hath geuen rest vnto youre brethren as he promised them. Wherfore returne and go vnto youre tentes & vnto the lande of youre possession, which Moses the seruaunt of the Lord gaue you on the other syde Jordan.

✠ But in any wyse take exceding good heede, that ye do the commaundement & law which Moses the seruaunt of the Lord charged you: whyche is, that ye loue the Lorde youre God, and walke in his wayes & kepe his commaundementes, and cleaue vnto him, and serue him with all youre hertes, and all youre soules. And so Josua .a. blessed them, and sent them awaye. And they went vnto their tentes.

a. Blessed the, that is, wished them the fauoure of god

Vnto the one halfe of the tribe of Manasses, Moses gaue possession in Basan, and vnto the other halfe therof gaue Josua with their brethren on this syde Jordan westward. And also when Josua sent them awaye vnto their tentes and blessed them, he sayde vnto them, returne with much ryches vnto youre tentes, and with very much catell, with siluer gold, braule, yron, and with rayment aboue measure, and deuide the spoyle of youre enemyes with youre brethren.

And the children of Ruben, the children of Gad, and halfe the tribe of Manasses, returned and departed from the children of Israel out of Silo, which is in the lande of Canaan, to go vnto the countrey of Galaad, and to the lande of their possession, wherin they were possessed at the mouth of the Lorde by the hande of Moses. And when they came vnto the coastes of Jordan, that lye in the lande of Canaan, there the children of Ruben, the children of Gad, and the halfe tribe of Manasses, buylt an altare faste by Jordan, and that a great altare to se to. And when the children of Israel hearde saye: beholde the children of Ruben, the children of Gad, and the halfe tribe of Manasses haue buylte an altare in the foreffrounte of the land of Canaan in the borders of Jordan on the syde of the children of Israell, the whole congregacion of the children of Israel gathered them together to Silo, to go vpon them with battell. And the children of Israell sent vnto the children of Ruben, to the children of Gad, and to the halfe tribe of Manasses into the lande of Galaad, Phinehes, the sonne of Eleazar the priest, and with him ten Lordes of euery their house, a Lorde thorow out all the tribes of Israell, whych heades of their father housholdes were ouer the thousandes of Israell. And they went vnto the children of Ruben, of Gad and to the halfe tribe of Manasses, vnto the lande of Galaad, and spake with them sayinge.

Thus sayth the whole congregacion of the Lord: what transgression is this, that ye haue transgressed against the God of Israell, to turne awaye this daye from after the Lorde (as ye haue) and to buylde you an altare for to rebelle this day against the Lorde, Is the .b. wicked deade of Peor to little for vs, wherof we are not cleansed vnto this daye, & there was a plage in the congregacion of the Lorde: But that ye also shoulde turne awaye this daye from following the Lorde: ye shall rebelle to daye in an hye against the Lorde, and to morow he shall be wroth with all the congregacion. Notwithstanding yf the lande of youre possession be vncleane, then come ouer vnto the lande of the possession of the Lorde, where the Lordes tabernacle dwelleth, and be possessed amõge vs. But rebell not against the Lorde nor with the vnto against vs, to buylde you ayne other aulter of the aulter of the Lorde ouer God. Dyd not Achan the sonne of Zareth trespasse in ye so spirituall thinges, and wrath fell on all the congre-

b. The wicked deade of Peor, is the wicked Idolatry done vnto Peor. Peor was an Idoll of the Moabites, which was worshipped of Moab called Peor, whose worshippers did commit carnall whordome with the daughters of Moab.

congre-

he became Idolatrous & worshipped Idoll Peor as the Moabites dyd: for which they were plagd, so that there dyed of the fower & xx thousande at one tyme as we reade. Num. xxv.

congregacyon of Israel, so that he alone perysshed not for hys wyckednesse.

Then the chyldren of Ruben and of Gad, and halfe the tribe of Manasses answered and sayde vnto the heades ouer the thousandes of Israel: The mighty God Jehouah he knoweth, and Israel shall knowe yt it be to rebelle or transgresse agaynste the Lorde, then the Lorde saue vs not thys daye. Or els yf we haue buylt vs an aulter to tourne from folowynge the Lorde, or to offer therevpon burnt offrynge or meate offrynges, or to offer peace offrynges thereon: let the Lorde requyre it: And haue not rather done it for feare of thys: least in tyme to come youre chyldren shulde saye vnto ours: what haue ye to do wyth the Lorde God of Israel, seynge: that the Lorde hath made Jordā a border betwene vs and you ye chyldren of Ruben & of Gad: ye haue nō parte therinne in the Lorde: and so shall youre chyldren make our chyldren cease from fearynge the Lorde.

And therfore we sayde: Let vs begynne an aulter to be made, not for burntoffrynges, nor sacrifyces, but it shalbe a wytnesse betwene vs, and you and ours generacyons after vs, that we shulde serue the Lorde, wyth our offrynges, sacrifyces and peace offrynges: and that youre chyldren shulde not saye vnto ours in tyme to come, ye haue no parte in ye Lorde.

And we thought yf they shuld so saye to vs or to ours generacyons in tyme to come, that we wolde saye agayne: Beholde the fashyon of the aulter which our fathers made, neither for burntoffrynges nor sacrifyces, but that it shulde be a wytnesse betwene vs and you God forbydde that we shulde rebell agaynst the Lorde, and that we shulde turne this day from after hym, and buylde an aultre for burnt offrynges or sacrifyces, saue the aultare of the Lorde, oure God that is before hys tabernacle.

And when Phinehes the Preest, and the Lordes of the congregacion and heades ouer the thousandes of Israell whiche were wyth hym, hearde the wordes that the chyldren of Ruben, the chyldren of Gad and the chyldren of Manasses spake, they were well contente. And Phinehes the sonne of Eleazar the preest sayde vnto the chyldren of Ruben, of Gad & of Manasses thys daye we perceyue that the Lorde is among vs, because ye haue not done thys trespace agaynst the Lorde. And now ye haue ryd the chyldren of Israell out of the handes of the Lorde.

And Phinehes the sonne of Eleazar the Preest and the Lordes returned fro the chyldren of Ruben and of Gad out of the lande of Galaad vnto the lande of Canaan, to the chyldren of Israell, and brought them worde agayne. And the answere pleased the chyldren of Israel well, and they prayed God and dyd not entende to goo agaynste them in battayle, to destroye the lande where the chyldren of Ruben and Gad dwelte in. And the chyldren of Ruben & the chyldren of Gad called the aulter *Ed, because it is a wytnesse betwene vs, that the Lorde is God.

*After ye Hebrue. Ye ouer. Tra. wone dwelle that the Lorde is God.

The.xxiiij.Chapter.

¶ Iosua exhorteth the people that they serue Iesus and transgresse not the Scripture, and that they make no mariages but in Gods owne, whom god destroyeth that go aboute to them.

And it came to passe a long season after that the Lorde had geuen rest vnto Israel from all theyr enemyes rounde about, that Iosua was aged olde and was stryken in yeares. Wherfore he sent for all Israell, & for theyr elders, theyr heades, theyr Iudges & officers, and sayde vnto them: I am olde and stryken in yeares. And ye haue sene all that the Lorde youre God hath done vnto all these nacyons before youre faces: for the Lord youre God he fought for you. Beholde I haue appoynted these nacyons that remayne, to be yt enheritaunce of youre tribes from Iordan, and all the nacyons that I haue destroyed, euen vnto the great Sea. And the Lorde youre God he shall expell and cast them oute before you, and ye shall conquere theyr landes, as the Lorde youre God hath sayde vnto you.

* Be therfore exceadynge stronge that ye take hede to do all that is wrytten in the boke of the lawe of Moses, * that ye bowe not a syde there from, to the ryght hande or to the lefte: and that ye go not vnto these nacyons yt remayne wyth you: and that ye neyther make mencyon of theare by the names of theyr gods: ne sware by them, nor bowe youre selues vnto them. But that ye sticke fast vnto the Lorde youre God, as ye haue done vnto thys daye. For shall the Lorde cast oute before you great nacyons and myghty, as ye for how no man hath stande before you hytherto. * One of you shall chase a thousande: for yt Lorde youre God he fyghteth for you, as he hath sayde vnto you. Take good hede therfor vnto youre soules, that ye loue the Lord youre God.

But and yf ye shall go backe and cleaue vnto the relte of these nacyons that remayne wyth you, and shall make mariages wyth them, and shall go to them, and they come to you: be sure that the Lorde youre God wyll not caste out all the nacyons from before you. * But they shalbe snares and trappes vnto you, and scourges for youre sydes, & pricles in youre eyes, vntyll ye perysshe from of thys good lande whiche the Lorde youre God hath geuen you.

Beholde I walke thys daye, by the waye of all the worlde: all ye to myndes in all youre hertes and in all youre soules, that nothynge hath fayled of all the good thynges whiche ye Lord youre God promysed you. All are come to passe, and nothyng hath fayled therof. And as all good thynges are come vpō you, which the Lorde youre God promysed you: so shall

Ddd.iij. the

*Deu.xxxi.b Iosua.i.b iii.Reg.ii.a *Deu.vii.D ix.xxviii.b.a Prou.iii. D

*Deu.xxviii.B

*Nu.xxxiii.g

the Lorde brynge vpon you all euyll tyll he
haue destroyed you from of this good lande
which the Lorde your God hath geuen you
when ye haue transgressed the appoyntment
of the Lorde your God, which he commaun-
ded you, and haue gone and serued straunge
Goddes, and bowed your selues to them.
Then shall the wrath of the Lord waxe whote
vpon you, and ye shall perysshe quickly, from
of the good lande which he hath geuen you.

The.xxiiii.Chapter.

¶ Josua exhorteth the people to the beynge of the
true. He reherseth. The benes of Iesu his fa-
thers dayes.

A Nd Josua gathered all the tri-
bes of Israel to Sichem, & called
for the elders of Israel, and for
their heades Iudges and offi-
cers whiche presented theselues
before God. And Josua sayde vnto all the peo
ple, thus sayth the Lord God of Israel: *your
fathers dwelt on the other syde of the floude
in olde tyme euen Thareh the father of Abra-
ham and Nachor, and serued straunge God-
des. But I take youre father Abraham from
the other syde of the floude, and brought him
into the lande of Canaan, & multyplyed his
seede, and gaue him Isaac Iacob and Esau
And I gaue vnto Esau mounte Seyr to pos-
sesse it But Iacob and his children went
downe into Egypte.

*Exod.iii.a. *Then I sent Moses and Aaron. And I
*Exo.vii.viii plaged Egypte, after the maner as I dyd
ix.x.and.xii. amonge them, and after that I brought you
out. & I brought your fathers out of Egypt
And ye came vnto the sea: and the Egyptians
followed after your fathers with Charettes
and horsmen, into the red sea. And they cryed
vnto the Lord. And he put darcknesse betwene
you and the Egyptians, and brought the sea
vpon them, and couered them. And your eyes
haue sene what I haue done in Egypte. And
ye dwelte in the wyldernesse a longe season.
And I brought you into the lande of the Amo-
rites which dwelte on the other syde Iordan.
And they fought with you: and I gaue them
into your handes. And ye conquered their
coutre. And I destroyed them in your syghte.
Then Balak the sonne of Ziphor, kynge
of Moab arose and warred agaynste Israell
and sent & *called Balam the sonne of Beor
to curse you. But I would not agree to he-
ren vnto Balam, and therfore he blessed you:
And I delyuered you out of his hande. And
when ye went ouer Iordan, and came vnto Je-
richo, the citezens of Jericho fought agaynst
you: the Amorites, Pherezites, Cananites,
Hethites, Gergesites, Heuites, Jebusites
whiche I delyuered into your handes.

E And I sent *hornettes before you and ye
cast out before you euen the two kynges of
the Amorites: but not with your owne swerd
nor with your owne bowe. And I gaue you
a lande in whiche ye dyd no labour, & cyties
which you buylt not, & ye dwelte in them.
And vynes, and Oliue trees which ye plā-
ted not, and ye ate of them.

*I sente hor-
nettes before
you, that is, I
sent such ter-
rour of feare &
horrour into
their hertes of your
enemies, & so
discouraged
dased & astoy-
ned them, that
they were ra-
dye to fall a-
way from ye as
ye came
at the. Exo.xxiii.
c. Josua.ii.b.
D ¶ a.b.c.d
fr.d. Jud.ii.
b.c. Of hor-
nettes ye rea-
de. Exo.xxiii.
Exod.xxiii.b.
Deut.vii.a.

F And nowe feare the Lorde and serue him
in puritie and truthe: And put awaye the
Goddes which your fathers serued on the
other syde of the floude, and in Egypt, & serue
the Lorde. But yf it seme euyll vnto you to
serue the Lorde, then chose you this day who
you will serue whether the Goddes whiche
your fathers serued that were on the other
syde of the floude, eyther the Goddes of the
Amorites in whose lande ye dwelte, and I &
my house will serue the Lorde.

And the people answered and sayd, God
forbyd that we shulde forsake the Lorde and
serue straunge Goddes. For the Lorde oure
God he it is that brought vs and our fathers
out of the lande of Egypte, the house of bon-
dage, and whiche dyd those myracles in oure
syght, and preserued vs in all the waye we
went and amonge all the nacions whiche we
came thorow. And the Lorde dyd cast out be-
fore vs all the nacions with the Amorites,
whiche dwelt in the lande, wherfore we will
serue the Lorde, for he is oure God.

G But Josua sayde vnto the people, ye can
not serue the Lorde: for he is an holye God &
cannot beare youre transgressyon and synne.
But when ye haue forsaken the Lorde and
haue serued straunge Goddes, he will turne
and do you euyll, and consume you, after that
he hath done you good. And the people an-
swered Josua: naye, but we will serue the
Lorde.

Then Josua sayde vnto the folke, ye are
witnesses vnto youre selues, that ye haue cho-
sen you the Lorde, to serue him: and they said
we are witnesses. Then put awaye, sayde he
the stronge Goddes which are among you,
and bowe your hertes vnto the Lorde God of
Israell. And the people answered Josua: the
Lorde oure God we will serue, & his voyce
we will obey. And so Josua made a couenaūt
with the people the same daye, and set ordy-
naunces and lawes before them in Sichem.

H And Josua wrote these wordes in the boke
of the lawe of God, and tooke a great *stone
and pytched it on ende in the same place euen
vnder an oche that stode in the sanctuarye of
the Lorde. And Josua sayde vnto all the peo-
ple: beholde, this stone shalbe a witnesse vn-
to vs, for it hath hearde all the wordes of the
Lorde which he spake with vs. It shalbe
therfore a witnesse vnto you, leste ye lye vnto
youre God. And so Josua let the people de-
parte euery man vnto his enherytaunce.

*To beare
marke of the
couenaunt.
a. It hath he-
ard &c. that is,
it signifieth that
ye haue hard
It left not to
be a stone, yet
was it trans-
formed that it
had eeuen the
sense of hea-
ryng. But
thus put this
in remembra-
ce what cou-
nannt they
had made

I And after these thynges the tyme came that
Josua the sonne of Nun and the seruaunte of
the Lorde dyed beynge an hundreth and ten
yeares olde. Whom they buryed in the co-
sty of his enherytaunce, euen in Thamnath Sa-
reh whiche is in mount Ephraim, on the north
syde of the hyll of Gaas.

And Israel serued the Lorde all the dayes
of Josua, and all the dayes of the elders that
ouer lyued Josua, and whiche had sene al the
workes

Juda. there, & spare the to the per fumacion the- rof. Suche Phales are lamphat to the Hebrues. 8. The chald. Interpreters & lxx. reade lambes.

workes of the Lorde that he had done to Israell. And the bones of Joseph, whiche the chyldren of Israell brought oute of Egypte, they burped in Sichem, in a parcell of grounde which Jacob bought of the sonnes of Hemor the father of Sichem, for an hundreth* peaces of syluer, which parcell became the enherytaunce of the chyldē of Joseph. And Eleazar the sonne of Aaron dyed, whom they burped in Mabaath that pertained to Phinehes hys sonne, and was geuen hym in mounte Ephraim.

The ende of the boke of Josua.

The boke of the Judges.

The fyrst Chapter.

After Josua was dead, Juda hys confederate had ouer the empire when Jerusalem was besieged. The people that were not destroyed became tributaryes.



After the death of Josua the children of Israel asked & Lord saying Who shal go vp first vnto & Cananites to fyghte agaynst them? And the Lorde sayde: * Juda shall go vp: beholde I haue deliuered the lād into hys hāde. Then Juda sayde vnto * Simeon hys brother: come with me into my lotte, and let vs fyghte agaynste the Cananites: And I lykewyse wil go with the into thy lotte. And so Simeon wente with hym.

And Juda went vp, and the Lord deliuered the Cananites and Pherezites into their hondes. And they slewe of them in Bezek .x. thousand men. And they found a Adonibezek in Bezek. And they fought against hym, & slewe the Cananites & Pherezites. But Adonibezek fled, and they followed after hym, & caught hym, and cut of hys thombes and hys greate toen. Then Adonibezek sayde: there were .lxx. kynges hauynge their thombes & greate toen cut of, gathered their meate vnder my table: lyke as I haue done so, God hath done to me agayne. And they brought hym to Jerusalem and there he dyed.

The children of Juda fought agaynst Jerusalē, and toke it, & smote it with the edge of the swerde, and set the cyte on fyre. And after that the chyldren of Juda went euen to fyghte agaynst the Cananites & dwelt in the mountayne, in the southe, & in the lowe countreye. And Juda went vnto the Cananites & dwelt in Hebron, whiche before tyme was called Kiriath Arbe. And slewe Sesai, Ahiman and Thalmai. And from thence they went to the inhabyters of Dabir, whose name in olde tyme was called Kiriath Sepher.

And Caleb sayde: he that smyteth Kiriath Sepher, & taketh it, to hym will I geue Achsah my doughter to wyfe. And Othoniel & sonne of Kenez Calebs younger brother toke it: to whome he gaue Achsah hys doughter to wyfe and as they went she counceled hym to aske of her father a felde. And then she lyghted of her asse: and Caleb sayde vnto her: What ayleth the? She sayde vnto hym: geue me a blessynge: for thou hast geuen me a Southwarde & dry land, geue me also springes of water. And Caleb gaue her springe bothe aboue & beneth. And the chyldren of the kynrede Moses father in lawe went vp out of & cyte of palme trees, with the chyldren of Juda into the wylderneße of Juda that lyeth in the Southe of Arad, and dwelte among the people.

And Juda went & Simeō with him, & they slewe the Cananytes that enhabyted Zephah, and vtterly destroyed it, and called the name of the cyte Hormah. And Juda toke Azah with the coastes therof, and Askalon with the coastes therof, and Akaron with the coastes therof. And the Lorde was with Juda that he conquered the mountaynes, but they coulde not dryue oute the enhabyters of the valeys, because they had charettes of yron. And they gaue Hebron vnto Caleb as Moses sayde. And he expelled thence the thre sonnes of Enoch.

And the chyldren of Ben Jamin dyd not caste oute the Jebusites that enhabyted Jerusalem, but the Jebusites dwell with the chyldren of Ben Jamin in Jerusalem, vnto this day.

And in lyke maner the house of Joseph went vp to Bethell and the Lorde with them and the house of Joseph serched out Bethell which before tyme was called Luz. And the spyes

a. Adonibezek was the kyng of Bezek. The worde signifieth as muche as lord of Bezek. He was a tyraūt.

* Simeon for the tribe of Symeon.

A Hundred lād here no one particular māne but & whole tribe of Juda

wycked & cruell tyraūt.

b. Here note & & Scripture hath & knowlege of God, as Sayth Paule Rom. i. And & they knewe & law & rightuousnes natural, of whiche Mose. Deut. xxx. c. But in & punyshmente of adonibezek in this chiefly to be obserued & God not only auengeth & wrong & the wicked do to & good: but also & whiche & wycked do to & wycked. The .lxx. lunges whose thombes & greate toes he cut of were wycked men, yet is he punyshed for the iniury & cruelty done vnto the. Such an exāple haue we also Amos. i. What punyshemēt shall they haue the that cruelly slape & good? But shall be be pe sure,

D

2. By this lesson is vnderstand Hebah as ye shal perceyue in the xiii. Chap. of this first boke of whom ye trade also Num. xiii.

lopes lawe a man come out of the cytye and they say de vnto hym: shewe vs the waye into the cytye. And we wyll shewe the mercy. And he shewed them the waye into the cytye, and they smote it with the edge of the swerde, but let the man and all hys houshold go free. And the man wente into the lande of the Hethites, and buylt a cytye and called the name therof Luz which is the name therof vnto thys daye.

Neyther dyd Manasses expelle Bethsan with her townes, neither Tanaach with her townes, neyther the enhabytoures of Dor with her townes, neyther the enhabytours of Jebla am with her townes, neyther the enhabytours of Magedo with her townes, and so the Cananites went to and dwelt in the same lande. But as sone as Israell was waxed mighty they put the Cananites to tribute: But expelled them not.

In lyke maner Ephraim expelled not the Cananites that dwelt in Gazer, but the Cananites dwelt styll in Gazer among them.

Neyther dyd Zabulon expell the enhabytoures of Hetron, neyther the enhabytours of Naholol: But the Cananites dwelt amonge them, and became tributaryes.

Neyther dyd Aser cast out the enhabytours of Acho, neyther the enhabytours of Zidon, of Ahalab, Aczib, Chalbah, Aphek, nor of Rohob, but the Aserytes dwelte amonge the Cananites the enhabytours of the lande, for drane them not out.

Neyther dyd Nephthalim dryue oute the enhabytoures of Bethsames, nor the enhabytoures of Bethanath, but dwelte amongest the Cananites the enhabytours of the lande. Nevertheles the enhabytours of Bethsames & of Bethanath became tributaryes vnto the.

And the Amorites kept the chyldre of Dan in the mountaynes, and suffered them not to come downe to the valeys. And so the Amorites went to and dwelled in mount Heres in Saalon and in Galahim. Nevertheles the hand of Joseph waxed greate vpō the, so that they became tributaryes. And the costes of the Amorites was frō the going vp to Acrabim, and from the roche vpwarde.

The.ii.Chapter.

¶ The Angell rebuketh the people because they had made peace with the Cananites. Inheritaunce are prouyded, but yet stoute yet they remayne. God sendeth them wild geese to deuoure them.

AND the angell of the Lorde came vp from Galgall to Bocim, and sayde, I brought you oute of Egypt and haue brought you vnto the lande whiche I sware vnto your fathers. And I sayde that I wolde neuer breake myne appointment with you, but ye shulde haue made no couenaunt with the enhabytours of thys lande, ye shuld haue brokē downe their aulters: But ye haue not obeyed my voyce, why haue ye thus done? Wherfore I haue sayde wyse determined that I wyll not cast them out before you: but they shalbe in the sydes of you, and their Goddes shalbe snares vnto you. And when the Angell of the Lorde had spoken these wordes vnto all the chyldren of Israell, the people cryed oute & wepte. And called the name of the same place, Bocim and offered there vnto the Lorde.

And when Josua had sente the people awaye the chyldren of Israell wente euery man into hys enheritaunce to possesse the lād. And the people serued the Lorde all the dayes of Josua, and all the dayes of the elders that oute lyued Josua, and had sene all the great workes of the Lorde that he dyd to Israel. And Josua the sonne of Nun the seruaunte of the Lorde dyed when he was an hundred & ten yeares olde: whome they buried in the coastes of hys enherytaunce: euen in Thamnath hares in mount Ephraim on the northside of the hyll Gaas. And euen so all that generacyon were put vnto their fathers, & there arose another generacyon after them which neither knewe the Lord, nor yet the workes which he dyd vnto Israel.

And then the chyldren of Israel dyd wyckedlye in the syght of the Lorde, and serued Baalim, i.b. forsoke the Lorde God of their fathers, why che brought them out of the land of Egypt, and followed straunge Goddes, euen of the Goddes of the nacyons that were rounde about them, and bowed them selues vnto them, and angred the Lorde. And so they forsoke the Lorde, and serued Baal and Astharoth. Wherfore the Lorde waxed angry with Israel, & delyuered them into the hādes of rauners to spoyle them, and solde them into the hādes of their enemyes rounde about them, so that they had no power any longer to stande before their enemyes. But vnto whatsoeuer thynge they went, the hand of the Lorde was vpon them with cyll luche, euen as the Lord promysed them, and as he sware vnto them. And they were sore vexed.

Neuertheles the Lord rayled vp Judges which delyuered them oute of the handes of their oppressers, and yet for all that they wold not harken vnto their Judges: But wente a whorynge after straunge Goddes & bowed them selues vnto them, and turned quickly oute of the waye which their fathers walked in obeynge the cōmaundementes of the Lord and dyd not so.

And when the Lorde rayled them vp Judges, he was with the Judge, and delyuered them out of the hādes of their enemyes all the dayes of the Judge: for the Lorde had compassyon ouer their sorowynges whiche they had by the reason of them that oppressed them and vexed them: yet for all that as sone as the Judge was dead they turned and dyd worse then their fathers in folowing straunge goddes, and in seruynge them, and ceased not frō their imuencyons nor from their malepeuyse wayes.

Wherfore the Lorde was angry with Israel and sayde: because thys people hath trāsgressed

a. Euil neighboures, no final plage, are thretned vnto Israel for their trāsgressiō which shuld be ouer at hād to chastyse them. Nu. xxxiii. g. Deut. viii. Exod. xxiii. b. B

b. To forsake the Lorde God of their fathers is to despise & forsake the worde of god, not to beleue his promises nor to walke in his cōmaundmētes: but to imagine any other seruyce of the he him self allgeth in his worde.

c. To serue Baal & Astharoth is to trust in false helpers, to persuade the selues that they haue truste on of saluacyō euerlastyng by the worshyng of their holy workes which whosoeuer doeth, he serueth there god & the same of Abrahā by whō the blessynge was promysed & to Jesus christ our Lorde. Gene. xii. d. Galat. iii. D

gressed myne appoyntment whiche I commaunded theyr fathers, and haue not obeyed my voyce, therfore herefforth I will not cast out one man before the of the nacyons which Iosua lefte when he dyed, and that to proue Israel thrugh the whether they will kepe the waye of the Lord to walke therin, as their fathers dyd or not. And so the Lord lefte those nacyons alone, and drone the not oute ynone dyatlye, neyther delyuered them into the handes of Iosua.

The.iii.Chapter.

¶ Certen nacyons are lefte amonge the Israelytes to the entent to bete and afflict them. Othoniell destroyeth Israel, Ahud slayeth kyng Eglon, Samgar vanquisheth the Philystynes.

THese are the nacyons whiche the Lord lefte to kepe Israell: euen as many of Israel as had not knowen all the warres of Canaan. Onelye for the learnyng of the generacyon of the children of Israel: which before knewe nothyng of warre, he lefte the kynr Lordes of the Philistines, & all the Cananites, the Sidonites, the Heuites that dwelt in mount Libanon: euen frō mōte Baal Hermon and Hemath. Those remayned to proue Israel by, to wete whether they wolde herken vnto the cōmaundementes of the Lorde, whiche he commaunded theyr fathers by the hand of Moses.

And as the children of Israel dwelt amōg the Cananites hethytes, Amorites, Pherezites, Heuytes, and Iebusytes, they toke the doughters of them to be theyr wyues, & gaue theyr owne doughters to theyr sonnes, & serued theyr Goddes. And so the chyldren of Israell dyd wyckednesse in the syght of the Lord and forgate the Lorde theyr God and serued Baalim & Aschoth. Therfore the Lorde was angrye wyth Israel, and delyuered them into the handes of Chusan Rasathaim kynge of *Mesopotamia. So that the chyldren of Israel serued Chusan Rasathaim viii. yeares.

*Heb. Aram Naharaim.

And then the chyldren of Israel cryed vnto the Lorde. And the Lord stirred the vp a sauer, a. Othoniell the sonne of Cenez, Calebs younger brother. And the spirite of the Lorde came vpon hym. And he iudged Israell, and wente oute to warre. And the Lorde *solde Chusan Rasathaim kynge of Mesopotamia in hys hande. So that his hād preuayled ouer Chusan Rasathaim. And there was rest in the lande fourtye yeares. And Othoniell the sonne of Kenez dyed. And then the children of Israel went to agayne, & committed wyckednesse in the syght of the Lorde. And then the Lord hardened Eglon the kynge of Moabytes, agaynst the chyldren of Israel, because they had committed wyckednesse before the Lorde. And this Eglō gathered vnto him the chyldren of Ammon, and the Amalekites & went & smote the chyldren of Israel, & conquered the cytye of paulme trees. And the chyldren of Israell serued Eglō the king of Moabytes, xviii. yeares. And then they cryed vnto the Lorde. And the Lord stirred the vp a sauer, Ahud the sonne of Gera the sonne of Iemini, a man which could do nothyng handsomly with his ryghte hande.

a. By these sauers are vnderstanded Iudges

*Heb. the spirite of the Lorde came vpon hym.

*That is ouercome.

By whome the chyldren of Israell sente a present vnto Eglō the kyng of the Moabytes which Ahud made hym a dagger wyth two edges, of a cubyte lengthe, & he dyd gyrde it vnder hys cote vpon hys ryght thigh and caried the present vnto Eglon the kynge of the Moabytes, whych Eglon was a very fatte mā. And when he had presented the present, he sent the people that bare it awaye, but he hym selfe turned agayne from the Idolles by b. Galgal, and sayde. I haue a secret vnto the O kynge: and the kynge commaunded hym to holde his peace vntyl all that stode about hym, were gone out from hym.

b. Galgal, the place where the people were accustomed & where they had reuued theyr covenaūt with god had kyng Eglon delyted wyth Idolles.

And Ahud came in vnto hym into a former parler, whyche he had seuerall vnto hym selfe alone, and sayde: I haue a. c. message vnto the frō God. And he arose out of hys seate. And Ahud put forth hys lefte hande and toke the dagger from hys ryght thyghe and thrust it into hys belye, so that the hafte went in after the blade. And the hafte stopped in the fatte, for he drue not the dagger out of hys belye. And the dyrt came out. But Ahud gat hym oute at a posterne dore, and shutte the doores of the parler vpon hym and locked them.

c. To do thys sete was Ahud apoynted of God, and therfore had a message to hī frō god. Eglō D was fatte & strong, and had his garde at hand. Ahud lyfthanded & vnaapt for sighting. But yet goeth boldely vnto his chamber to hym, knowing perfectly & God wold strengthen hym and help him, and persoume hys worde vnto hym.

*Or serpēd.

When he was gone out, hys seruauntes came and loked. And beholde, the doores of the parler were locked. And they sayde. A, he is a doynge of hys easement in hys somer chāber. And when they had taried tyl they were ashamed, for noman dyd the doores of the parler open: then they toke a kepe and opened them. And beholde their Lorde was fallen downe dead, vnto the earth. But Ahud eschaped whyle they tarped & was gone beyōde the Idolles and eschaped into Seirath.

And when he was come he blew a trompette in mount Ephraim. And the chyldren of Israell went downe wyth him of the hylle and he before the. And he sayd vnto them, folowe me, for the Lord hath delyuered your enemies, the Moabytes into your handes. And they descended after hym and toke the *passages of Iordan from the Moabites, & suffered not a man to passe ouer. And they slew of the Moabites the same tyme vpon a ten thousande men, all fatte, & men of myght: for there escaped not a man. And so the Moabytes were subdued that daie vnder the handes of Israell, and the land had rest. lxxx. yeares.

*Or fordes.

And after hym came Samgar the sonne of Anath, whiche slewe of the Philistines syxe hundred men wyth an oxe gode, and delyuered Israel also.

The.iiii.Chapter.

¶ Israel is committed into the handes of Iabin because they were reuolted to Idolatrye. Debora, and Barak deliuer them. Sisara is slayne of Iael.

And

AAnd the chyldren of Israel begā agayne to do wickednes in ſ̄ ſight of the Lorde, when Ahud was dead. And the Lorde* solde them into ſ̄ handes of Jabin kynge of Canaan, that raygned in Hazor, whose capitayne of warre was Sisara, which dwelt in Haroseth of the gentyles. And the chyldren of Israel cryed vnto the Lorde: for he had nyne hundred charettes of yron, he oppressed ſ̄ chyldren of Israel wyth power. xx. yeares.

*That is delyuered (as a-boue. iii.b.

And Debora a Prophetysse, the wyfe of Lapidoth iudged Israell the same tyme, and dwelt vnder the paulme tree of Debora, betwene Ramath & Bethell, in mount Ephraim. And the chyldren of Israel came to her for iudgement. And she sent and called Barak ſ̄ sonne of Abinoam, out of Cedes Nephtalim, and sayde vnto hym.

The Lorde God of Israel commaundeth the, that thou go and drawe to mount Thabor, and take wyth the ten thousande men, of the chyldren of Nephtalim and of the chyldren of Zabulon. And I wyll bynge vnto ſ̄ ryuer Kyson Sisara, the captayne of warre vnto Jabin, wyth hys charettes, and hys people, and wyll delyuer them into thyne hādes. And Barak sayde vnto her, yf thou wylt go wyth me, I wyll go: But & yf thou wylt not go wyth me, then I wyll not go. And she answered, I wyll surely go wyth the, but then the prayse shall not be thyne, in the waye whyche thou goest, for the Lorde shall delyuer Sisara into the handes of a woman. And she arose and went wyth Barak to Cedes. And Barak called Zabulon and Nephthalim to Cedes. And he went vp a foote wyth ten thousande men: and Debora went wyth hym.

But Hober the kenyte was removed oute of Em, which was of the chyldren of* Hobab the father in lawe of Moyses, and pytched hys tente vntyll he was come to the Oke of Zaanaim, by Cedes.

*Of Hobab, Num. x.a

And then it was shewed vnto Sisara how that Barak the sonne of Abinoam was gone vp to mount Thabor. And Sisara called for all hys charettes, euen. ix. hundred charettes of yron, and for all the people that he had, frō Haroseth of the gentyles vnto the ryuer of Kyson. Then sayde Debora vnto Barak: vp for this is the daye in whyche the Lorde hath delyuered Sisara, into thyne handes: for the Lorde is gone out before the. And so Barak went downe from mount Thabor, and ten thousande men after hym.

But the Lorde troubled Sisara and all his charettes and all hys hoste wyth the edge of the swerde, before Barak. And Sisara lyghted downe of hys charet and fled afoot. But Barak folowed after the charettes and after the hoste, euen vnto Haroseth of the Gentyles. And all the hoste of Sisara fell vpon the edge of the swerde, that there was not a man lefte. Howbeit Sisara fled a fote to the tent of Jael the wyfe of Hober the kenyte: for there was peace betwene Jabin the kynge of Hazor, and the housholde of Hober the kenyte.

And Jael went oute agaynst Sisara and sayde vnto hym, turne in my Lorde, turne vnto her into her tente: and she couered him with a mantell. And he sayde vnto her, geue me a lyttell water to drynke, for I am thyrsty. And she opened a bottel of mylke, & gaue him drynke, and couered hym. And he sayde vnto her: stande in the dore of thy tente, & yf ayne man come, and aske the, or enquyre of the whether there be any man here, saye naye.

Then Jael Hobers wyfe toke a naple of the tente, and an hamer in her hande, & went softely vnto hym, and smote the naple thorow the tēples of his head into the grounde, as he slombered beyng wery. And so he dyed.

And beholde as Barak folowed after Sisara, Jael came oute agaynst hym, and sayd vnto him: come and I wyll shewe the the man whō thou seekest. And when he came into her tente: Beholde, Sisara laye dead & the naple thorow his tēples. And so God broughte Jaben the kyng of Canaan into subiection vpon that daye, before the chyldren of Israel. And the hande of the chyldren of Israel prospered and was sore vpon Jaben the kyng of Canaan, vntyll they had broughte hym to naught.

Che.v.Chapter.

¶ The songe and manches geuyng of Debora & Barak after the victorye.

THen Debora & Barak the sonne of Abinoam sange the same daye: Saying. *Prayse the Lorde in the ſ̄ were wyllyng whyle other lyte spille in Israel. Heare kynges hath ouer Lordes, I wyll synge, and geue prayse vnto the Lorde God of Israell.

*Some vnderstande it because there were so fewe men lefte in Israel, that they were wyllyng to dye for their countrey.

Lorde when thou departedest out of Seir & yerth trembled, and the heauē rayned, & ſ̄ cloudes selues wolde dropped water: the mountaynes melted before the Lorde, euen mount Sinai before the the Lorde God of Israel.

In the dayes of Samgar the sonne of Anath and in the dayes of Jael, the hye wayes were vnoccupyed. And a. they that walked by pathes, went by wayes that set cōpases about. The vyllages were vnenhabyted in Israell, were vnenhabyted, vntyll I Debora arose vntyll I arose a mother in Israell.

a. The meaning is, Sisara had done so great iniurye vnto Israelites, that the wayes were not occupyed: & they that walked in pathes went by wayes that set cōpases about, leste they shulde be espyed of their enemyes.

God chose new lawdyes of warre, for whē they had warre at their gates: there was not seene amonge fourtye thousande, eyther shyld or spere in Israel. Myne hert loueth ſ̄ mayntayners of the lawe in Israell, ſ̄ are wyllynge amonge the people. Blesse the Lorde ye that ryde on goodly Asses, and sitte in iudgemēt. And ye that walcke by the wayes make dyuers.

How the archers dyd cry, where me drawe water, there shall they tell of the iustice of the Lorde, and of the iustyce of his vyllanes in Israel. And then the people of the Lorde went downe vnto the gates,

vp

*Iustice for goodnes, as in ꝑ psalm. xv.g.

Vp vp Debora, vp vp and synge a songe, vp Barak, & take thy prape, thou sonne of Abinoam. Then they that had escaped, rapgned ouer the proudest of the people: The Lorde rapgneth ouer the stronge.

Ephraim was the spit agapust Amalech, And after the Benjamin, among the people. Of Machir came learned men in the lawe, and of Zabulon that well coulde drawe with the penne of a scrybe.

The Lordes of Issahar were with Debora. And as Barak, euen so was Jssachar sente into the valeye a fote. But in the.b. diuisions

b. The pryde of the Rubenites is here noted, because they refused to go to Debora to ouercome the oppressour of Jsrael.

of Rube, were great ymaginacyons of hert. Wherfore abodest thou amonge the shepe folders, to heare the bleatynges of the flockes. In the deuysions of Ruben, greate were the ymaginations of herte. Galaad abode on the other syde Jordan, and why tarped dan in shyppes. And Aser sate in the hauens of the sea, and abode styll in hys owne costes. But Zabulon is a people that put theyr lyues in ieopardye of deathe, and Nephtalim in lyke

c. By these wordes is ment that Debora & the kynges of Canaan came to Thanach & Mageddo.

maner, euē vnto the toppe of the feldes. c. Kynges came and fought. Then fought the kyng of Canaan at Thanach, vpon the water of Mageddo. But the spuer that they coueted, they carped not awaye.

From heauen came battell: for the sterres beynge in theyr course, fought agapust Sisara. The ryuer of Bison caught them awaye: that auncyent ryuer the ryuer Dyson.

Thy soule treade thou the myghtye vnder fote. Then they mashed the horses legges, & theyr myghtye courlers lefte praunsyng.

Curse Meroz, bad the angell of the Lorde Curse, Curse the enhabytours therof because they came not forth to helpe the Lorde, to help the Lorde amonge the myghtye.

Blessed be Jael the wyfe of Haber the benyte, aboue other women: aboue other wemē blessed be she in the tente.

He asked water, but she gaue him mylcke, and brought butter in a goodlye dyshe. She caught a nayle in her lefte hande, and a worckynge hāmer in her ryght, and nayled Sisara and wounded hys head and pearced & wet thorowe hys temples. Betweene her fete he bowed hym selfe, fell downe and lape styll: Betweene her fete he bowed hym selfe, and fell. And whether he bowed hym selfe, thyther he selfe brought to nought.

Thorow a wyndow lokyd Sisaras mother and howled thorow a lattesse, why abydeth his charet so long, that it cometh not, why tarye the wheles of his waggons? The wyseste of her ladyes answered her: yea & she answered her owne wordes her selfe hasty they haue found, & deuyde the spoyle: A mayde, ye two maydes for a prece a spoyle of diuerse colours for Sisara, a spoyle of diuerse colours with broudered workes, diuerse coloured browdered workes for ỹ neche for a prayse. So perysh all thyne enemyes Lorde: but they that loue ỹ, let them be as the sunne reysyng in his myght.

And the lande had reste fourthye yeares.

The. vi. Chapter.

Jsrael is oppressed of the Madianites, because he returned agayne into idolatrye. Gedeon is true of god to be true beleuers. The aultre of Baal is ouerthrowen.

AND the children of Jsrael comitted wickednesse in the sight of ỹ Lord. And ỹ Lord delyuered the into the handes of the Madianites seuē yeres. And whē ỹ hand of ỹ Madianites was sore vpon Jsrael, ỹ chyldre of Jsrael made them denes in ỹ mountayns & caues & strong holdes. For when Jsrael had sowē, then came the Madianites ỹ Amalechites, & they of the east cōtreye vpon them & pitched their tētes agapust thē & destroyed the encreace of the earth euē vnto Azah, & left no substaunce in Jsrael, neyther shepe, oxe or asse. For they came with theyr cattell & housholdes euē as grehoppers in multitude: so that both they & also theyr camels were wythoute nombre. And they entrede the land to destroy it. And so was Jsrael sore empouerished by the Madianites & cryed vnto ỹ Lord.

And when the chyldren of Jsrael cryed vnto the Lorde because of the Madianites, ỹ Lorde sent a Prophete vnto them, & sayde vnto thē: Thus sayth the Lorde God of Jsrael: I sette you from Egipt & brought you out of ỹ house of bondage, and I ryd you out of the hand of the Egyptians & out of the handes of all ỹ oppressed you, and cast them out before you, & gaue you theyr landes. And I said vnto you: I am the Lorde your God, & therfore fear not the Goddes of the Amorytes, in whose lande you dwel. But you haue not obeyed my voice.

And the Angel of the Lorde came and sate vnder an Oche in Ephrah, that pertayned vnto Joas the father of the Esrytes. And his sonne Gedeon pursled out whete out of the eares in a pursle, for to flee frō the Madianites. And ỹ angel of the Lord apeared vnto him, & sayde: ỹ Lorde is with the, thou mā of myght. And Gedeon answered him: Oh my Lorde, yf ỹ Lord be with vs, why is al this come vpon vs: ye & where be hys myracles whiche oure fathers tolde vs of & sayde, the Lorde brought vs out of Egypte. But now the Lorde hath forsaken vs, & delyuered vs into the handes of the Madianites. And the Lorde lokyd vpon hym, and sayde: Go hence in thys thy myght & delyuer Jsrael out of the hādes of the Madianites: Behold I haue sent the: And he answered hym: Oh Lord wherewith shuld I saue Jsrael? Behold my kynred is the poorest in Manasses, & I am the least in my fathers house. Vnto him ỹ Lord sayd vnto him: I wil be with the: & thou shalt smyte the Madianites, as they were but one mā. And he answered him, yf I haue found grace in thy sight, then shew me a sygne, that thou art the Lorde that talkest with me. Depart not hence, vntil I come agayne vnto ỹ & bring myne offrynge, & laye it before the.

And he sayde I will tarye vntyll thou come agayne. And Gedeon went & made redy a kydde, & vnleuened cakes of an Epha of floure,

And

& put the fleshe in a basket, & the broth in a pot & brought it oute vnto hym vnder the Oke, & presented it. And the angell of God sayd vn to hym: take the fleshe and the swete kakes, & put them vpon thys rocke, & powre oute the broth. And he dyd so. Then the angell of the Lord put forth the ende of the staffe that was in his hãd & touched the fleshe & the kakes. And there arose vp fyre out of the rocke & cõsumed the fleshe and the kakes. And the angel of the Lord vanished out of his sight. And whẽ Gedeon perceyued that it was an angel, he sayde: Alas my Lorde Jehouah, that I haue sene an angell of the Lord face to face. And the Lorde sayde vnto him: peace be with the & feare not, for thou shalte not dye. Then Gedeõ made an aultar there vnto the Lorde & called it* Jehouah Salom, which vnto thys daye is yet in Ephrath that pertayneth vnto the father of ỹ Ezerites. And that same nyght the Lord sayd vnto him, take an ore of thy fathers & another of .vii. yeares olde & destroye the aultare of Baal that Gedeõ geth vnto thy father, and cutte downe the groue ỹ is about it, & make an aultare vnto the Lord thy God vpõ the toppe of this rocke & fayre wyll it. And take the seconde ore & offer burnt sacrifice vp the wood of the groue which thou shalt haue cut downe. Then Gedeõ toke ten men of his seruauntes & did as the Lorde had bydde hym. But because he durst not do it by day for feare of his fathers houshold and of the men of the cite, he did it by nyght.

When the men of the cite were vp erlie in the mornynge, beholde the aultare of Baal was broke, & the groue that stode about it cut downe. And the seconde ore offered vpon the aultar that was made. And they sayd one to another, who hath done this thyng, and they enquyred & asked. And it was tolde them that Gedeon the sonne of Joas had done it. Then the men of the cite sayde vnto Joas, bringe out thy sonne that he maye dye, because he hath broken the aultare of Baal, & cut downe the groue that was about it. And Joas sayde vnto all that stode by hym, wyll ye fyghte for Baal, or wyll ye be his defenders: he that stryueth for hym, shall dye this mornyng. If he be a God, let him stryue with him that caste downe his aulter. And he called Gedeon Jerobaal the same tyme, saying: let Baal stryue vp hym because he hath broken downe his aulter.

Then all the Madianytes, the Amalekites and they of the east, were gathered together, & had gone and pitched in the valeye of Jezrael: the spyrte of the Lorde entered into Gedeon. And he blew a trompette, & called* Abiezer to folowe hym, & sent messengers thorow out all Manasses, & called them vp to folowe hym also. And he sent messengers vnto Aser, Zabulon and Nephtalim, which came also to mete hym.

And Gedeon sayd vnto God: yf thou wilt saue Israel by my hande as thou hast sayde: Beholde I wyll put a fleece of wolle in the threshyng place. And yf the dewe be on the fleece onelye, and drye vpon all the earth beside then I shalbe sure that thou wilt saue Israell by my hande, as thou saydest. And it came so to passe. And he rose vp erlye on the morowe, and he thrulle the fleece together and wronge the dewe therout, and filled a boole of water. And Gedeon sayde vnto God: be not angrye with me ỹ *I speake once more, let me proue once agayne with the fleece. Let it be drye onelye vpon the fleece, and dewe vpon all the ground about. And God dyd so that same nyght: so that it was drye vpon the fleece only and on all the grounde aboute, dewe.

*Ge.xlvii. and xxxij

The.viii.Chapter.

¶ The soudyers that shulde go with Gedeõ to battel are proued by takyng the by water. Gedeon with .iij. hundreth men ouercometh the Madianites. Oreb and Zeb are slayne.

Then Jerobaal otherwyse called Gedeon rose erlye & all the people that were with hym, & pytched beside the well of Harad, so that the hoste of the Madianites were in a valeye on the northside of the hyll Hamoreh. And the Lorde sayde vnto Gedeõ: the people that are with the, are to many for me to geue the Madianites into their handes, lest Israel make their bawnte to my dishonoure & saye, our owne hande hath saued vs. Now therfor make a proclamacyon in the eares of the people & saye: *yf any mã dreade or be afrayde, let hym returne and get hym sone from mounte Galaad. And there departed and returned of the people .xxij. thousand, and there abode ten thousande.

*Deut.xx. 1.Macha.3

And the Lorde sayd vnto Gedeõ, the people are yet to many, bringe them downe vnto the water, and I wyll trye them vnto the there. And of whom I saye vnto the, this shall go with the, the same shal go with the. And who soeuer I saye vnto the, this shall not go with the, the same shall not go. And when he had brought downe the people vnto ỹ water, The Lorde sayde vnto Gedeon: as many as lappe the water with their tounges, as dogges do them put by them selues, and so do them that knele downe vpon their knees to drynke. And the nombre of the that put their handes to their mouthes and lapped, were .iij. hundred men. And all the remnaunt of the people kneled downe vpon their knees to drynke water. And the Lorde sayde vnto Gedeon: with the three hundred men that lapped wyll I saue you, and delyuer the Madianites into thyne hande. And all the other people shall go euery man vnto his owne whome.

And they toke vytayles with them for the folke, & their trompettes. And he sente all the reste of Israel, euery man vnto his tente, and kepte the three hundred with hym. And ỹ hoste of Madiã was beneth hym in a valeye. And the same nyght the Lorde sayde vnto hym, vp & go downe vnto the hoste, for I haue delyuered it into thyne hande. But and yf thou feare to go downe, then go thou downe vnto the hoste & Pharah thy lade, & herken what they say,

and

and so shal thyne handes be strong, and then thou shalt go doune vnto the hoste.

Then he went doune to Pharah his ladde euen harde vnto the men of armes that were in the hoste. And the Madianites, the Amalekites, and all they of the east, lape a long in the valeye, lyke vnto grashoppers in multitude & theyr camelles were without nombre, euen as the sande by the sea syde in multitude. And when Gedeon was come: Behold, there was a man that tolde a dreame vnto his felowe & sayde: Beholde I dreamed a dreame, and me thoughte that a barleye loofe of barley bread tombled into the hoste of Madian, and came vnto a tente & smote it that it fell, and ouerturned it, that the tente lape a longe. And his felowe answered, & sayde, this is nothynge elles saue the swerde of Gedeon the sonne of Joas a man of Israel, into whose hande the Lord hath delyuered Madian & all the hoste.

When Gedeon hearde the tellynge of the dreame & the interpretacyon of the same, he bowed hym selfe to the earth & returned vnto the hoste of Israel, and sayde: vp for the Lord hath delyuered into youre handes the hoste of the Madianites. And he deuyded the thre hundred men into thre companyes, & gaue euerye man a trompet in his hand, with an emptye pitcher & lampes therin, and sayd vnto them: loke on me & do lykewyse: & beholde, when I come to the syde of the hoste, euen as I do, so do you. And when I blow with a trompet and all that are with me, blowe ye with trompettes also on euerye syde the hoste and saye: here be the Lorde and Gedeon.

And so Gedeon & the thre hundred men that were with him, came vnto the syde of the hoste in the begynnynge of the middell watche, euen as they by the watche men. And they blewe the trompettes & brake the pytchers that were in their handes. And all thre companyes blew the trompettes & brake the pitchers, & held the lampes in their left handes, & the trompettes in their right, to blowe withall. And they cryed the swerd of the Lord & of Gedeon. And they stode stille, euerye man in his place rounde about the hoste. And all the hoste ranne & cryed & fled. And as the thre hundreth blew with trompettes, the Lorde set euerye mannes swerde vpon his neyghboure, throughout all the hoste. And the hoste fled vntyll they came to Bethsitah, to Zererath, & to the edge of Abelmeholah besyde Tabath. And the men of Israel gathered together of the tribe of Nephtalim, of Aser, & of all Manasses, & followed after the Madianites. For Gedeon had sent messengers throughout all mount Ephraim sayinge: come doune against the Madianites & take vnto the waters both of Bethbarath and also of Jordan. Then all the men of Ephraim gathered together, & came doune & toke the waters bothe of Bethbarath & also of Jordan. And they take two captaynes of the Madianites, Oreb and Zeb, & slew Oreb vpon the roche Oreb, and Zeb at the presse Zeb, and followed after Madian And brought the heades of Oreb & Zeb to Gedeon on the other syde Jordan.

The.viii.Chapter.

Ephraim grudgeth vnthankefully against Gedeon, but is soone pacified. The inhabiters of Socoth refuse to giue Gedeon & his armye breade. The power Pharaoh is destroyed. Gedeon is ordayned ruler ouer the Israelites. He hath two sonnes. He dyeth.

AND the men of Ephraim sayd vnto him. Why haste thou serued vs thus, that thou calledst vs not, when thou wentest to fyght with the Madianites. And they chode with him a good. And he sayde vnto them: What deed haue I done lyke vnto yours? are not the gleanynges of Ephraim better then the vyntage of Abiezer? God hath delyuered into your handes the princes of Madian, Oreb & Zeb. And what was I able to do lyke as you? then coulde I not haue done. And then their spyrites abated from him, when he had sayde that. And then Gedeon came to Jordan & passed ouer, he & the thre hundred men that were with him, verye faynte & yet followed the chace. And he sayde vnto the men of Socoth: geue I praye you bread vnto the people that followe me: for they be faynte, that I maye followe after Zebah and Zalmona kinges of Madian. And the princes of Socoth sayde: are the handes of Zebah & Zalmona now in your handes that we shulde geue bread vnto thy company? And Gedeon sayde, therfore when the Lorde hath delyuered Zebah and Zalmona into myne hand I wyll teare your flesh with thornes & with brieres. And he went vp thence to Phanuel, & spake vnto them lykewyse. And the men of Phanuel answered him, as they of Socoth had answered. And he sayde also vnto the men of Phanuel, when I come again in peace, I wyll breake doune this toure. Zebah and Zalmona were in Karkar & their hoste with them, vpon a.xv. thousand, whiche were all that were lefte of all the hostes of the children of the East. And they that were slayne were a hundred & twentye thousand men that drewe swerdes.

And Gedeon went vp by the way that dwell in tabernacles on the east syde of Nobah and Jebahah, & smote the hoste: for the hoste had no perelles. Zebah and Zalmona fledde. But he followed after them, and toke the two kynges of the Madianites, Zebah and Zalmona and discomforted all the hoste.

And Gedeon the sonne of Joas returned from battel, the sonne beyng yet vp, & caught a ladde of the men of Socoth, and enquered of him. And he wrote him of the Lordes & Elders of Socoth. lxxvij. men. Then he came vnto the men of Socoth and sayde: Beholde Zebah and Zalmona with whiche ye calte me in the teth, sayinge: are the handes of Zebah & Zalmona all redye in your hande, that we shulde geue bread vnto thy fayntе men. And he take the elders of the cyte, and thornes of the wylderneſſe & brieres, and al to tare them therwith. And he brake doune the toure of

Phamel, and slewe the men of the cytye.

And then sayde vnto Zebah and Zalmona, what maner men were they whyche ye slew at Thabor? and they answered, † lyke vnto the † the is all one. euen after the fashyon of the chyldren of a kyng. And he sayd: they were my brethē, euen my mothers chyldren, & as truly as the Lorde lyueth, yf ye had saued them alyue, I wolde not slepe you. And he sayd vnto Jether hys eldest sonne, vp, and slee them. But the ladde drew not hys swerde, for he feared, because he was yet yonge. Then Zebah and Zalmona sayde. Aryse thou & fall vpon vs, for as the man is so is hys strength. And Gedeon arose & slewe them: & he take awaye the Chaynes that were on theyr camels neckes.

Then the mē of Israel sayde vnto Gedeon Raygne ouer vs, both thou, thy sonne and thy sonnes sonne, for thou hast delyuered vs oute of the handes of † Madianites. And Gedeon sayd vnto thē, I wyll not raygne ouer you, neyther shall my chyldren raygne ouer you, but the Lorde shall raygne ouer you.

Neuertheles Gedeon sayde vnto them: I wolde desyre a certayne requeste of you euen that you wolde gyue me euerye man the earynges of hys praye. For they had golden earynges, because they were Ismaelites. And they sayd: we will do it. And they spred a mantell, and dyd cast there into euerye man the earynges of hys praye. And the wreyght of the golden earynges was a thousande & seuē hundred sycles of golde, besydes broches, owches and garmentes of skarlet that were of the kynges of Madiā, & besyde the chaynes, that were about theyr camels neckes. And Gedeō made an Ephod therof, & put it in hys cytye Ephrah. And all Israell wēt a whorying after hym there, whyche thyng was the ruyne of Gedeons house. Thus were the Madianites brought lowe before the chyldren of Israel, so that they lift vp theyr heades no more. And the contreye was in quyetnesse fourtye yeares in the dayes of Gedeon.

And Jerobaal the sonne of Joas went and dwelte in hys owne house. And Gedeon had lxx. sonnes of hys lodye begotten, for he had many wyues. And hys concubyne yͭ dwelt in Sichem bare him a sonne also, whose name he called Abimelech. And Gedeon the sonne of Joas dyed, when he was of a good age, & was buryed in the buryall of Joas hys father euē in Ephrah that pertayned vnto the father of the Ezrytes.

But as sone as Gedeon was dead, † chyldren of Israel turned awaye, and went a whorying after Baal, and made Baal berith theyr God, & thought not on the Lorde theyr God which had delyuered them out of the handes of all theyr enemyes on euery syde. Neyther shewed they mercy on the house of Jerobaal, whych was called Gedeō, according to all the goodnesse which he shewed them.

The.ix.Chapter.

Abimelech is ordeyned a kynge after he had killed his lyuyng brethren. He vpbraydeth the cytye of Sichem when he besyged it before. The parables of Joathan concernynge hys brother Abimelech.

And Abimelech the sonne of Jerobaal went to Sichem, vnto hys mothers brethren, & commuyned with them, & with all hys mothers, fathers kynred sayenge: say I pray you, in the eares of all the enhabytoures of the chem: whether is better for you that all the sonnes of Jerobaal whiche are lxx. personnes raygne ouer you, eyther that one raygne ouer you. And remembre therto, that I am youre bones and youre flesh. And his mothers brethren rehersed of hym in the audience of all the Citezyns of Sichem, all these wordes, & moued theyr harte to folowe Abimelech, in that they sayd how he was theyr brother. And they gaue hym lxx. peces of syluer out of the house of Baal Berith, with whyche Abimelech hyred Jebel, and lyght persons which wēt with hym. And they went vnto his fathers house at Ephrah, & slewe all his brethren, the sonnes of Jerobaal, euen lxx. personnes * with one stone. Notwithstandynge yet Joathā the youngest sonne of Jerobaal escaped: for he hyd hym selfe. And all the citezyns of Sichē gathered together with all the house of Melo, & went and made Abimelech kynge * at a tre by the ache that was by Sichem.

* The Gre. reade. vpon.

* Some in ſ playne.

And when it was told Joathan, he went & stode in the toppe of mount Garizim, & lyfte vp hys voyce & called, & sayd vnto thē: Herke vnto me you citezyns of Sichē, that God may herken vnto you. The trees went to anoynt a kynge ouer them, & sayde vnto the olyue tree raygne ouer vs. But the olyue tree sayd vnto them: Should I leaue my fatnesse wherby both God & man prayseth in me, and go to be promoted ouer the trees. Then sayde the trees to the fygge tree, come thou and be kyng ouer vs. And the fygge tree answered thē, Should I forsake my sweetnes & my good fruyte, & should go to be promoted ouer the trees. Then sayde the trees vnto the vyne, come thou & be kyng ouer vs. And the vyne answered, Should I leaue my wyne that cheareth both God & mā & go to be promoted ouer the trees. Then sayd all the trees vnto the * fyre bushe come thou and raygne ouer vs. And the fyre bushe sayd vnto the trees: yf it be true that ye wyll anoynt me kynge ouer you, then come and trust vnder my shadowe, & ye shall se that a fyre shall come out of the fyre bushe, & waste the Cyprer trees of Lybanon.

* Jotham ſpeaketh it is called gaulle.

And euē so now, yf ye haue done truly & vnreprehyte to make Abimelech kyng. And yf ye haue dealte well with Jerobaal & hys house, & haue done vnto hym according to the deseruynge of hys handes, for as much as my father fought for you, and aduentured his lyfe And ryddē you out of the handes of the Madianites. And ye are ryssen vp agaynst my father house this day. And haue slayne hys children, euen lxx. personnes * with one stone

* Gre. lyon.

and

and haue made Abimelech the sonne of hys mayde seruaunt kynge ouer the cytezens of Sichē, because he is youre brother, yf then ye haue dealte purelye and truelye wyth Jerobaal & wyth hys house this daye: thē reioyce ye in Abimelech, and let hym also reioyce in you. But yf you haue not dealte truelye, then I praye God a fyre maye come oute of Abimelech & cōsume the cytezens of Sichem and the house of Mello. And yt there come a fyre out of the cytezens of Sichem, and oute of the house of Mello, and cōsume Abimelech. And Joatham ranne awaye and fledde & went to Beer, & dwelte there, for feare of Abimelech hys brother. When Abimelech had raygned thre yeres God sent an hate betwene Abymelech & the cytezens of Sichem. And the cytezens of Sichem rayled vpon Abimelech, and wyshed that the wyckednes done to the .lxx. sonnes of Jerobaal myght come on hym, and layde the blonde of thē vnto Abimelech their brother which slewe them, & vnto yt other cytezens of Sichem whiche ayded hym in the kyllyng of his brethren. And yt cytezens of Sichē set men to lape awaye for hym in the toppe of the mountaynes, which men robbed all yt came a longe the waye by them. And it was tolde Abymelech.

D And Gaal the sonne of Abed & his brethre went & gat them to Sichem. And the men of Sichē put their confidence in hym. And they went out into ye feldes, & gathered in their grapes & treade thē, & made merye: and went into the house of their God, & dyd eate & drynke & cursed Abimelech. And Gaal the sonne of Abed sayde: what is Abimelech? and what is Sichē that we should serue him, is he not the sonne of Jerobaal? and Zebul is his officer? serue suche as come of Hemor the father of Sichē, for what reason is it that we shulde serue him? would God this people were vnder my hande, then I wolde take Abimelech oute of the waye. And one sayd vnto Abimelech: make thyne hoste greater and go oute. And whē Zebul the ruler of the cytye hearde the wordes of Gaal the sonne of Abed he was wroth and sent messengers vnto Abimelech priuely saying: Beholde Gaal the sonne of Abed and hys brethren be come to Sichem: and beholde they set the cytye agaynste the. Now therfore vp by nyght, bothe thou and all the people that is wyth the, and lye in wayte in the feldes. And rise early in the mornynge as sone as the sunne is vp, and come vpon the cytye. And whē he & the people that is with him come out agaynst the, do to him whatt yur hādes shalbe able. And Abimelech rose vp, & all the people that were with him, by nyght. And they layde awaye to the cytye in foure cōpanyes. And Gaal the sonne of Abed went oute & stode in the entrynge of the gate of the cytye. And Abimelech rose vp & the folcke ye were with hym, from laying awaye. And whē Gaal sawe the people, he sayd to Zebul: Beholde there come people downe fro the toppe of the mountaynes. And Zebul sayde vnto him: the shadow of the hylles seme men vnto the. And Gaal answered agayne & sayde: there come folcke downe by the myddle of the land, & another cōpanye come a longe by the charmars Oche. Then sayde Zebul vnto hym: where is now thy mouthe that sayde, what felow is Abimelech, that we shulde serue him. These are the people that thou so despysedest. Go oute now a felowlyppe & fyght with thē. And Gaal went out before the cytezens of Sichem, & fought with Abimelech. And Abimelech chased him that he fled before him & manye were ouerthrowen and slayne, euen vntyll they came vnto the enterynge of the gate. And thē Abimelech wēt & dwelt at Arumah. And thē Zebul thrust out Gaal & his brethē, & wolde not suffer them to dwelle in Sichem. And on the morowe ye people wēt out into the felde. And it was tolde Abimelech. And he toke his people & deuyded thē into thre cōpanies, and laye awaye in the feldes. And whē he sawe that ye people were comē out of the cytye, he ranne vpon them and layde vpon them.

And Abimelech and the cōpanyes ye were in him, ranne & stode in the entrynge of the gate of the cytie. And the two other cōpanyes ranne vpon all the people ye were in the feldes & slue thē. And then Abimelech fought agaynste the cytye all that daye, & toke it, & slew the people that was therin, & destroyed the cytye & sa. Se sowed lted salt in the place. And when all the mē of salt there to the toure of Sichē hearde that, they entred in make it barre to a stronge holde of the house of their God for euer: for Baal Berith. And when it was tolde Abime- salt maketh ye lech, that all the men of the toure of Sichem grounde vn- were gathered together, he gat hym to mount mo to Sepnge Zelmon, both he & all that were with him, & toke forth ayne thig axes with him, & cut doune an arme of a tree, as Plin. & toke it vp, & put it on hys shoulder, & sayde in his ran. Loke vnto the folcke that were wyth hym, whatso- the.viii. Chap. euer ye se me do, spede youre selues & do lyke- of this is spo- wyse. And all the people cut doune also euery ken. Soph. 6.c man a bough, & folowed Abimelech, and put them into the holde, and set the holde a fyre vpon them: so that al the men of the toure of Sichem were slayne, vpon a thousande persones wha- of men and wemen together.

Then went Abimelech to Thebez & besieged it, & toke it. But there was a strong toure in the myddes of the cytye, & thyther ranne al the men & wemen, & all the cytezens of ye cytye & shut it to them, and gate them vp vpon the toppe of the toure. Then came Abimelech vnto the toure & fought agaynst it, & wēt harde vnto the enterynge of the gate, to set it on fyre. But a woman cast a pece of a mylstone vpon hys head, & all to brake hys braynes panne.

Then Abimelech called hastelye vnto the yonge man that bare hys harnes, and sayde vnto him: drawe thy swerde and slee me, that men saye not of me, a woman slewe him. And hys ladde thrust him thorowe, and he dyed.

And when the men of Jsrael sawe that Abimelech was dead, they departed, euery man vnto

Ee.iij

vnto hys owne house. And thus al the wicked nesse of Abimelech which he dyd vnto hys father, in slayng hys.lxx brethren, & therto al the wyckednesse of the men of Sichē, God dyd bring vpō theyr heades: And vpon thē came the curse of Joathā the sonne of Jerobaal.

Che.x. Chapter.

The Thola and Jair iudges of Israel. Israel sinneth & after repenteth on God his reuocation.

A After Abimelech there arose, to defende Israel, one Thola, the sonne of Phuah, the sōne of Dodo, a mā of Jssacar, which dwelt in Samir in mounte Ephraim. And he iudged Jsrael.xxiii. yere, & then dyed & was buryed in Samir. And after him arose Jair a Galaadyte, which iudged Jsrael. xxii. yeare. And he had.xxx. sonnes that * rode on xxx. asse colts, & had.xxx. cyties for them, which are called the townes of Jair vnto this daye, & are in the lande of Galaad. And Jair dyed, and was buryed in Camon.

* Judic. xii.d

* Judges.ii.b and iii.a and xiii.a. and xvi.g. and xvii.a.

* And the chyldren of Jsrael wrought wyckednesse yet agayne, in the syght of the Lorde & serued Baalim & Astharoth, & the Goddes of Syria, & the Goddes of Sidon, & Goddes of Moab, the Goddes of the chyldren of Ammon, & the Goddes of the Philystines, & forsoke the Lord & serued him not. And the Lord was wroth with Jsrael, & solde thē into the handes of the Philistines, and into the handes of the chyldē of Ammō: which vexed & oppressed the chyldren of Jsrael in those dayes. xviii. yeare, all that were on the other syde Jordā in the lande of the Amorytes in Galaad. Moreouer the chyldē of Ammon wēt ouer Jordan to fyghte agaynste Juda, Beniamin, and the house of Ephraim: so that Jsrael was sore cōbred. Then the chyldren of Jsrael cryed vnto the Lorde, sayng: we haue synned agaynste the: for we haue forsaken oure owne God, and haue serued Baalim. And the Lorde sayde vnto the chyldē of Jsrael: dyd not the Egyptians, the Amorytes, the chyldē of Ammō, the Philystynes, the Sidonites, the Amalekytes, & the Maonites, oppressed you? And ye cryed to me, & I delyuered you out of theyr handes. And for all that ye haue forsaken me, and serue straunge Goddes, wherfore I wyl helpe you no more. But go, and crye vnto the Goddes which ye haue chosen, and let thē saue you in the tyme of youre tribulacyon.

But the chyldren of Jsrael sayde vnto the Lorde we haue synned: do thou vnto vs what soeuer pleaseth the, & delyuer vs onelye at thys tyme. And they put away the straunge Goddes from them, and serued the Lorde. And the mysery of Jsrael greued hys soule.

Then the chyldren of Ammon gathered together, & pitched in Galaad. And the chyldē of Jsrael gathered them together & pytched in Maspha. And the cōpanye of the Lordes of Galaad sayde eche to other, whosoeuer wyl begynne the battel agaynst the chyldē of Ammon, the same shalbe head ouer all the inhabiters of Galaad.

The.xi. Chapter.

Jephthah the sonne of a harlot deliuereth Israel from the Ammonytes after they vexed him.

A Nd there was one Jephthah a Galaadite, a strong man, which was the sonne of an harlot. Now be it Galaad begatte Jephthah. But Galaades wyfe bare hym sonnes, which when they were come to age, thrust out of Jephthah, & sayd vnto him: thou shalt not enherete in our fathers house, for thou art the sonne of a straunge womā. Then Jephthah fledde frō hys brethrē, & dwelt in the lande of Tob. And there gathered vile people to Jephthah, & went out with him. But it chaunced in processe of tyme, that the chyldē of Ammon made warre agaynst Jsrael, then the elders of Galaad went & set Jephthah out of the lande of Tob, & sayd vnto hym: come & be oure captayne, & let vs fyght with the chyldren of Ammon. And Jephthah sayd vnto the elders of Galaad. Dyd not ye hate me, & expell me out of my fathers house: how happeneth it thē that you come vnto me now in tyme of your tribulacyō? And the elders of Galaad answered Jephthah. Therfore we turne agayne to the now, that thou go with vs, & fyght agaynst the chyldren of Ammō, & be oure head ouer al the enhabiters of Galaad. And Jephthah sayd vnto the elders of Galaad: If ye bryng me home agayne to fyght with the chyldren of Ammon then yf the Lord delyuer thē before me, I shalbe your head. And the elders of Galaad sayde to Jephthah, the Lorde be witnesse betwene vs, yf we do not accordynge to thy wordes. Then Jephthah wēt with the elders of Galaad, and the people made hym heade and ruler ouer thē. And Jephthah rehersed all hys wordes in Maspha.

Then Jephthah sent messengers vnto the kynge of the chyldren of Ammon, sayinge: what ayleth the with me that thou comest vpō me to fyght agaynst my lande? And the kyng of the chyldren of Ammon answered vnto the messengers of Jephthah, because Jsrael toke away my land, when they came out of Egipt: from Arnon vnto Jabok, & frō thence vnto Jordan. Now therfore restore those landes agayne with fayre meanes. And Jephthah sent messengers agayne vnto the chyldren of Ammon, & sayde vnto hym: thus sayth Jephthah. Jsrael toke not away the lande of Moab, nor the land of the chyldē of Ammō. But when Jsrael came out of Egypt, they walked thrōw the wyldernesse, euen vnto the red sea & came to Cades, & sente messengers vnto the kynge of Edō sayinge: let vs we praye the go thrōw thy lande. But the kynge of Edō wolde not agree therto. And in lyke maner they sente vnto the kynge of Moab, but he wolde not consent. And so Jsrael abode styll in Cades. And then they went a longe thrōwe the wyldernesse, and compased the lande of Edom, & the lande of Moab, and came a longe by the east syde of the land of Moab, and pitched on the

the otherside the riuer of Arnō, and came not within the coastes of the Moabites: for Arnon was their vtmost border. And then Israel sent messengers vnto Sehon, kynge of the
D Amorites, and kynge of Hesbon, and said vnto him: Let vs passe thorow thy land vntoour owne countrey. But Sehon trusted not Israel, to go thorow hys coastes, but gathered all his people together and pytched in Jazah, and fought with Israell. But the Lord God of Israel delyuered Sehon and al his folcke into the handes of Israel. And so Israel smote them and conquered al the lande of the Amorites, the enhabiters of the sayde countrey. And they conquered al the coastes of the Amorites, from Arnon vnto Jabok, and from the wyldernesse vnto Jordan. So now seyng the Lorde God of Israel hath cast out the Amorites before his people, shouldeste thou possesse the land? Nay, but what people Camos thy God dryueth out, that land possesse thou. But whatsoeuer nacyons the Lorde oure God expelleth, that land ought we to enioye. And therto art thou better then Balach the sonne of Zephor kynge of Moab? dyd he stryue with Israell or fought against them? all the while Israell dwelte in Hesbon and her tou-
E nes, and in Aroer and her tounes, and in all the cytyes that be a longe by the coastes of Arnon iii. hūdred yeres: why dyddest thou not recouer the in all that space, wherfore I haue not spoyled against the. But thou doest me wronge, to warre against me. The Lorde therfore be iudge this daye, betwene the chyldren of Israel, and the children of Ammon. How be it the kynge of the children of Ammon harkened not vnto the wordes of Jephthah, which he sent him.

Then the spirite of the Lorde came vpon Jephthah. And he passed ouer Galaad & Manasses, & came to Maspha that lyeth in Galaad, and from thence vnto the childē of Ammon. And Jephthah vowed a vowe vnto the Lorde and sayd: If thou shalt deliuer the children of Ammon into my handes, then that
F thinge & cometh out of the doores of my house against me, when I come home in peace, frō the children of Ammon, shalbe the Lordes, and I wil offer it vp a burntoffering. And so Jephthah went vnto the children of Ammon to fyght with them. And the Lord deliuered them into his handes. And he smote them frō Aroer vnto Mynith, xx. cytyes. And so forth to the plaine of the vineyardes, and made an exceding great slaughter. And thus the chyldren of Ammon were brought vnder, before the chyldren of Israel.

G Then Jephthah came to Maspha vnto hys house. And se, his doughter came oute against hym, with tymbrelles & daunses, which was his onely child, so that beside her, he had nether sonne nor doughter. And whe he sawe her, he rente his clothes, & said: Alas my doughter, thou hast *made me stoupe and art one of them, that trouble me, for *I haue opened my mouth vnto the Lorde, & can not go backe. And she sayd vnto him: my father, yf thou haue opened thy mouth vnto the Lord, then do with me according to that proceded out of thy mouthe, for as muche as the Lorde hath auenged the of thyne enemyes the chyldren of Ammon. And she sayde vnto her father, do this muche for me: let me alone two monethes, that I may go downe to the mountaines, and bewaile my virginite with my felowes. And he sayde: go, and so he sente her away two monethes. And she went with her companyons, and lamented her maydenhead vpon the mountaines. And after the two monethes, she turned againe vnto her father, which dyd with her according to his vowe, which he had vowed, & so she knewe no man. And it became an ordinaunce in Israell pere by pere, that the doughters of Israel shoulde go and lamente the doughter of Jephthah the Galaadite, foure dayes in a yere.

*That is, makest me sorowfull.
*That is, haue promised & vowed.

The.xii. Chapter.

A The battel of Jephthah against Ephraim. After the death of Jephthah iudged Ebsā. After Ebā Abā.

AND the men of Ephraim gathered themselues together, & were A northwarde, and sayde vnto Jephthah: Wherfore wentest thou to fyght with the children of Ammon, & dyddest not cal vs to go wt the? we wil therfore burne thine house vpon the, with fyre. And Jephthah sayde vnto them: I & my people were at greate stryfe with the children of Ammon. And I called you. But ye delyuered me not out of their hādes. And whē I sawe that ye delyuered me not, I * put my lyfe in my handes & went vpon the chyldren of Ammon, And the Lorde delyuered them into my handes. Wherfore then are ye come vpon me to fyght with me.

*That is, I put my selfe in daunger & auentured my lyfe as it is sayd i. Reg. xviii. Job. xiii.

And Jephthah gathered together all the B men of Galaad, and fought with the Ephraites. And the mē of Galaad smote the Ephraites, because they sayd: Ye Galaadites are but runneagates of Ephraim among the Ephraites, and the Manassites. Moreouer the men of Galaad tooke the passages of Jordan from the Ephraites. And when those Ephraites, that were escaped, sayde: let vs go ouer. Then the men of Galaad sayde vnto them: Ye are Ephraites, and they sayde nay. Then C the other answered: then saye * Scybboleth. And they sayde Scyboleth, and could not so pronounce, where vpon the other toke them, and slewe them at the passages of Jordan. And there were ouerthrowen at the tyme of the Ephraites fourty thousande. And when Jephthah had iudged Israel iii. yere, he died, and was buryed in one of the cytyes of Galaad. After hym man iudged Israel one Abezan of Bethlehem, and he had. xxx. sonnes, & xxx. doughters, & sent also hys xxx. doughters out, & toke. xxx. other in, for hys sonnes. D And whē Abezan had iudged Israel. vii. yere

* The worde signifieth flowyng or tempest of waters.

he dyed, and was buryed at Bethlehem.

And after hym Elon Zabulonite iudged Israel ten yere, and he dyed, and was buried in Aialon, in the countrye of Zabulon.

And after hym, Abdon the sonne of Hellel a Pharathonite iudged Israell. And he had fourtye sonnes, and thyrtye nevves, that * rode on .lxx. asse colres. And when Abdon the sonne of Hellel the Pharatonite had iudged Israell ten yere, he dyed, and was buried in Pharthan, the land of Ephraim in the mount of the Amalechites. * Iud.x.a

The.xiij. Chapter.

The Israell beynge in subiection is oppressed of the Philistimes. The birth of Samson. The discipline of Samsons father.

AND the childre of Israell began agayn to committe wickednesse in the syght of the Lorde. And the Lorde delyuered them into the handes of the Philistynes fourtye yere. And there was a man in Zaraah of the lynred of the Dannites, named Manoah, whose wyfe was barren and bare not. And the Angel of the Lord appeared vnto hys wyfe and sayd vnto her: Beholde, thou art barren and beareſt not: But thou shalt conceyue and beare a sonne. And nowe beware, and drynke no wyne, nor strong drynche, neyther eate any vncleane thynge for ly, thou shalt conceyue and beare a sonne. And there maye* no rasour cherre vpon hys heade: For y lad shalbe an abstayner vnto God euen from the tyme of his byrth. And he shal begynne to deliuer Israel out of the handes of the Philistynes. * 1. Reg. 1. b.

Then the wyfe wente and tolde her husbande sayinge a man of God came vnto me, and the fashion of hym was lyke the fashyon of an Angel of God, exceading fearful. But I asked hym not whence he was, neyther told he me hys name. And he sayd vnto me: * beholde thou shalt be with chylde and beare a sonne, and nowe drynche no wyne nor strong drynche, neyther eate any vncleane thynge: for the lad shalbe an abstayner to God euen fro hys byrth to the daye of his death. * Gene.xvi.c. Luce.i.a

Then Manoah made intercession to the Lorde, and sayde: I praye the my Lorde let the man of God, which thou sendeſt come ouer more vnto vs and teache vs, what we shal do vnto the lad whyche is borne. And God heard the voice of Manoah, and the angel of God came agayne vnto the wyfe, as she sat in the felde: But Manoah her husbande was not with her. Then the wyfe made haste and ranne and shewed her husbande and sayde to hym: Beholde the man apeared vnto me that came the other daye vnto me.

And Manoah arose and wente after hys wyfe, and came to the man and sayde vnto hym: Art thou the man that spakeſt vnto my wyfe? And he sayd, yt. Then Manoah sayde, now when thy saying is come to passe, what shalbe the maner of the chylde, and what shal he do? And the Angel of the Lorde sayd vnto Manoah: thy wife must abstayne from al that I sayde vnto her: she maye eate of nothynge, that cometh of the vyne tree, nor drinche wine or stronge drynche, nor eate anye vncleane thynge: But must obserue all that I bad her. Then sayde Manoah vnto the Angell of the Lord, graunte vs to tarye vntil we haue made redye a kyd and haue set it before the. And the angel of ỹ Lorde sayd vnto Manoah: though thou make me abyde, I will not eate of thy meate. And moreouer, yf thou wylt prepare a burntoffryng, that thou must offer vnto the Lord. For Manoah wist not that it was an angel of the Lorde. And Manoah sayd vnto the angel of the Lord: what is thy name, that when thy sayinge is come to passe, we maye do the some worshippe? And the angell of the Lorde sayde vnto him: why askeſt thou after my name? when it is maruelouse.

And Manoah toke a kydde with a meate offering, and offered it vpon a roche vnto the Lord. And the angel dyd wonderslye, Manoah and his wyfe lokyng vpon. For when the flame came vp out of the aultare, the angel of the Lord ascended vp in the flame of the aultare. And Manoah and hys wyfe loked vpō and fell flat on their faces vnto the grounde: But the angel of ỹ Lord dyd no more apeare vnto Manoah and hys wyfe. And then Manoah knewe yt it was an angel of the Lord, and sayd vnto hys wyfe: we shal surelye dye, because we haue seene God. But his wyfe sayd vnto him: yf the Lorde woulde kyll vs, he woulde not haue receyued a burntoffryng & a meat offryng of our handes, neyther would he haue shewed vs all these thynges, nor would haue tolde vs as he hath of thinges to come. And the wyfe bare a sonne, and called his name Samson. And the lad grewe, and ỹ Lord blessed him. And the spirite of the Lorde began sprite to be with the house of Dan, betwene Zaraah and Esthaol.

The.xiiij. Chapter.

The marriage of Samson. He killeth a lion. He propounded a riddle. He killeth xxx. men. His wife betrayeth him and taketh another.

SAmson wente downe to Thamnath, & sawe a woman in Thamnath of the doughters of ỹ Philistimes, and came vp and tolde hys father and his mother, and sayde: I haue seene a woman in Thamnath of the doughters of the Philistimes. And nowe gyue her me to wyfe. Then hys father and mother sayde vnto him, is there neuer a woman of the doughters of thy brethren, among all my people, but that thou muste go and fetche a wyfe of the vncircumcised Philistimes? And Samson sayd vnto hys father, gyue me thys woman for she pleaseth me well. But hys father and mother wist not that it was the Lordes doing, and that he sought an occasion of the Philistimes, which at that tyme raigned ouer Israel.

Then

Then went Samson and his father and
B hys mother doune to Thamnath. And when
they came to the vynepardes of Thamnath:
beholde a young Lyon roared vpon hym. And
the spirite of the Lorde came vpon hym. And
he tare hym, as a man woulde rent a Kydde,
and yet had nothing in his hande. Neuerthe-
later he tolde not his father & mother, what
he had done. And he went doune and talked
with the woman, whiche semed well fauored
in the sight of Samson.

And within a thorte space after, as he went
thether againe to take her to wyfe, he turned
out of the waye, to se the carkaffe of the Lion.
And beholde there was a swarme of bees in
the carkaffe of the Lyon, and honye. And he
tobe of the honye in his handes and went
eatyng, and came to his father and mother
and gaue them also. And they did eate. But
he tolde not them, that he had taken the houy
out of the carkaffe of the Lyon.

C And when his father was come vnto the
woman, Samson made there a feaste, for so
vsed the younge men to do. And when her
frendes sawe hym, they brought xxx compa-
nyons to beare felowshippe. And Samson
sayde vnto them: I will put forthe a ryddle
vnto you. And yf you can declare it within
vii. dayes of the feaste and fynde it out, I will
geue you thyrtye sheetes, and thyrtye chaunge
of garmentes: But and yf you can not declare
it me, then shall ye geue me thyrtye sheetes &
thyrtye chaunge of garmentes. And they an-
swered him, put forth thy ryddle and let vs
heare it. And he sayde vnto them. Out of the
eater came meate, and out of the stronge came
swetnesse. And they could not in thre dayes
expounde the ryddle. And whē the seuenth day
was come, they sayde vnto Samsons wyfe.
Flatter with thyne husbande, that he maye
declare vs the ryddle, or elles we will burne
the and thy fathers house with fyre, haue ye
D called vs to make vs beggers or no? Then
Samsons wyfe wepte vnto him and he sayd,
it can not be, but that thou hatest me & louest
me not: for thou hast put forth a ryddle vnto
the children of my folke, and wylt not tell me
what it meaneth. And he sayde: Beholde, I
haue not tolde it my father nor my mother, &
shoulde I tell it the?

And she wepte vnto him. vii. dayes, while
the feaste lasted. And the seuenth day he told
her, because she laye so sore vpō him. And she
tolde it the children of her folke. And the men
of the cytye sayde vnto him the seuenth daye
before the sonne went downe. What is sweter
*That is, If than honye, and what is stronger than a Lō?
he had not Then sayde he vnto them: If ye had not *plo-
found the wed with my cuilfe, ye had not founde out
meaning of my wyfe my ryddle. Then the spirite of the Lorde came
was Phil. 3. vpon him. And he went doune to Ashalon, &
slewe thyrtye men of them, and spoyled the,
and gaue their garmentes vnto them whiche
expounded the ryddle. And he was wroth and
went vp to his fathers house. But Samsons
wyfe was geuen to one of his companyons
that bare him companye.

The xv. Chapter.

Samson frets his beastes in her wyfes, & lets
forth the in among into the corne of the Philistines, to be auē-
ged on them that take his wyfe from him. With the rib
bone of an Asse, he slayeth a thousand mē. Out
of a greue in the rib bone God geueth him water,
to refreshe his mouth.

But it chaunced within a while
after, euen in the tyme of wheate
harueste, that Samson visited
his wyfe with a kydde. And
when he supposed to haue gone
in vnto his wife into the chamber, her father
woulde not suffer him to go in: But sayde: I
thought that thou haddest hated her, & there-
fore gaue I her vnto one of thy companions.
Howbeit, her younger sister is fayrer then
she. Take her in steade of the other. Then sayd
Samson vnto them: Nowe I am blamelesse
concerninge the Philistines, though I do
them euill.

And Samson went out and caught thre
hundred foxes, and tobe firebrandes, and fa-
stened taple to taple, and put a firebrande in
the middes, betwene two taples. And he set
the firebrandes on fyre, and put them into the
corne of the Philistines, and burnte vp both
the reped corne and also the standinge, with
bowes and olyues. Then the Philistines ax-
ked, who had done that? And it was tolde
them, that Samson the sonne in law of the
Thamnite, because he had taken his wyfe,
and geuen her to one of his companions. And
the Philistines came and burnte her and her
father with fyre.

And Samson sayde vnto them: Thoulde ye
do so? I will surely be auenged of you, and
then I will cease. And he smote them * lygge
and thygh with a mighty plage. And then
he went and dwelte in the caue of the roche
Etam.

Then the Philistines came vp and pyt-
ched against Juda and laye in Lehi. And the
men of Juda sayde, why are ye come against
vs? And they answered: to binde Samson are
we come, euen to do him as he hath done to
vs. Then thre thousande men of Juda went
doune to the caue of the roche Etam, and sayd
to Samson: woteste thou not that the Philis-
tines are rulers ouer vs? Wherfore why hast
thou serued vs thus? And he answered the, as
they serued me, so haue I serued them.

And they sayde vnto him, we are come to
binde the and to deliuer the into the handes
of the Philistines. And Samson sayde vnto
them: sweare vnto me, that ye shall not fall me
E poure selues. And they sayde we will not
hurte the, saue onelye binde the and deliuer
the into their handes: But we will not slee
the. And so they bounde him with two newe
cordes and brought him vp from the roche.
And when he came to Lehi, the Philistines
shouted against him. And the spirite of the
Lorde came vpō him, and the cordes that were

* Because they tell as they deed. The Lord reuenge Iustyce. hasting and late me,

vpon

vpon hys armes became as flaxe that was burnt with fyre, and the bandes loused from of his handes. And he founde a Jaw bone of an asse lyenge there, & put forth hys hande & caught it, and slue a thousand men therwyth.

D And Samson sayde: wyth the Jawe of an asse, haue I made heapes: wyth the Jawe of an asse haue I slayne a thousande men. And when he had left speakyng, he cast awaye the Jawe oute of hys hande and called the place * Ramath Lehi. And he was sore athyrste, & called on the Lorde and sayde: Thou Lorde hast geuen this greate victorye, thorowe the hand of thy seruaunt. And now I muste dye for thyrst, and falle into the handes of the vncircumcised. But God brake a greate tothe, that was in the Jawe, and there came water therout. And when he had dronche, his spirite came againe, and he was refreshed, wherfore the name therof was called, * the welle of the caller on, which is in Lehi vnto this day. And he iudged Israel in the dayes of the Philistines twentye yeres.

* That is, the lifting vp of the Jawe.

* Gebi. Enhac.

The xvi. Chapter.

Samson plaieth by the Gates of Gaza, & carieth them vp into the mountayne. He was betrayed by Dalilah and made blynde. He pulleth downe the house vpon the Philistines and dyed with them.

A Then went Samson to Gaza, & sawe there an whore, and wente in vnto her. And it was told the Gazites, that Samson was come thether. And they wente about and layde awayte for him all nyght in the gate of the cyte, but were styll at ꝑ nyght tyme: They sayde the morning that it be day, and then wyll we slee him. And Samson toke his rest vntyll midnyght, and arose at midnight and toke the dores of the gate of the cyte, and the two syde postes, and cast the of, barres and all, and put them vpon his shoulders, and caryed them vp to the toppe of an hyll that lyeth before Hebron.

And after that he loued a woman, vpon the ryuer of Sorek, called Dalilah, vnto whō came the Lordes of the Philistines, and sayd vnto her: Flatter wyth him and se wherin his greate strength lyeth, and by what meane we may haue power ouer him, that we may bynde him, to bringe him vnder, and we wyll geue euerye man eleuen hundred syluerlynges.

B And Dalilah sayde to Samson. Oh, tell me where thy great strenght lyeth, & wyth what thou were bounde, wherwith men might constraine the. And Samson sayde vnto her. If men bounde me wyth seuen grene wythes that were neuer dryed, I should be weake and as another man. And then the Lordes of ꝑ Philistines brought her seuen wythes ꝑ were yet grene and neuer dried, and she bound him therwyth. Nat wythstandynge she had men lyenge in waite wyth her in the chamber. And she sayde vnto him, the Philistines be vpon the Samson. And he brake the cordes as a strynge of towe breaketh, when it feeleth fyre. And so his strength was not knowen.

Then sayde Dalilah to Samson: Se thou hast mocked me and tolde me lyes. Nowe yet tell me I praye the, wherwyth thou mightest be bounde. And he sayde: If I were bounde wyth newe ropes that neuer were occupyed, then shoulde I be weake, and as another mā. And Dalilah toke newe ropes and bounde him therwyth, and sayde vnto him: the Philistines be vpon the Samson. And there were lyers of wayte in the chamber, and he brake them from hys armes, as they had bene but a threde. And Dalilah sayde vnto Samson, hetherto thou hast begyled me and tolde me lyes: I praye the yet tell me wherwyth men maye bynde the. And he sayde vnto her. If thou plattedest the seuē lockes of my head wyth an heare lace and fastenedest them wyth a naple. And she sayde vnto him, the Philistines be vpon the Samson. And he awaked out of hys slepe, and plucked and went awaye wyth the naple, that was in the plattyng and wyth the heare lace. Then she sayd vnto him: How canst thou say that thou louest me, whē thyne hert is not with me: for thou hast mocked me this three tymes, and halte not tolde, D wherin thy great strength lyeth. And as she laye vpon him with her wordes, contynually vexinge of him, his soule was encombred euen vnto the death. And he tolde her all his herte, and sayde vnto her: there neuer came rasor vpon myne head, for I haue bene an abstayner to God euen from my mothers wombe. If myne heare were cut of, my strength would go from me, and I should waxe & be lyke all other men. And when Dalilah sawe that he had tolde her all his herte, she sent for the Philistynes, sayinge: come vp yet thys ones, for he hath shewed me all his herte.

Then the Lordes of the Philistines came, and brought the mouey in their handes. And she made him slepe vpon her lappe, and sent E for a man, and cut of the seuen lockes of his head, and began to vexe him. But his strength was gone from him. And she sayd the Philistines be vpon the Samson. And he awoke out of his slepe, and thought to go oute as at other tymes before and shake him selfe, and wiste not that the Lord was departed from him. But the Philistines toke him and put out his eyes, and brought him bounde to Gaza, and bounde him wyth fetters. And he was made to grynde in the prison house, how be it thy heare of his head began to growe agayn, after that he was shorne.

Then the Lordes of the Philistines gathered them together, for to offre a solempne offringe vnto Dagon their God, and to reioice; F for they sayd, our God hath deliuered Samson oure enemie into oure handes. And when the people sawe him, they praised their God: for they sayd oure God hath deliuered into oure handes oure enemye, that destroied oure countrye and slue many of vs. And when they were

hertes were merpe, they sayd: sende for Samson, and let hym playe for vs. And they fette Samson out of the prisonhouse, and he played before them, and they set him betwene the pilers. And Samson sayde vnto the lad, that ledd him by the hande: set me that I maye touche the pyllers that the house stand vpon, and that I maye leane to the. And the house was ful of men and women. And there was all the Lordes of the Philistines. And there were vpon the roufe a thre thousand men and women, that beheld how Samson played.



And Samson called vnto the Lorde, and sayde: my Lorde Jehouah thynke vpon me, and strengthen me, at this tyme only o God, that I maye be auenged of the Philistines for my two eyen. And Samson caught the two middel pyllers, on which the house stode and on which it was borne by, the one in his right hande, and the other in his lefte, and sayde: my soule dye with the Philistines, and bowed them with myght. And the house fell vpon the Lordes, and vpon all the people that were therin. And so the dead which he slewe at his death, were mo the they, which he slew in his lyfe. And then his brethren and all the house of his father came downe and tobe him by, and brought him & buried him betwene Zarah and Eschaol, in the burying place of Manoah his father. And he iudged Israell twenty yere.

The xvii. Chapter.

Of Micah which moder made him an Idoll of siluer. Of the young prieste of the tribe of Leui of Bethlehem.

There was a man out of Ephraim, named Micah, which sayde vnto his mother, the eleuen hundred syluerlinges that were take from the, about which thou curssedst and saydest in myne eares: Beholde the syluer is with me for I take it awaye. Then sayd his mother: blessed be thou my sonne, in the Lord. And so he restored the eleuen hundred syluerlinges to his mother agayne. And his mother sayde: I vowed the syluer vnto the Lord of myne hande for my sonne to make a grauē ymage and an ymage of mettall. Now therfore I geue it the agayne. And he restored the money agayne vnto his mother. Then his mother take two hundred syluerlinges, & put them to a goldsmith, to make therof a grauen ymage and a ymage of metal, which remayned in the house of Micah. And the man Micah had a chapel of Gods, and made an Ephod and Imagres, & fylled the hand of one of his sonnes, which became his preest. For in those dayes there was no kyng in Israel, but euery man dyd what thought hym best.

And there was a young man out of Bethlehem Juda, and out of the kinreden of Juda: which young man was a Leuite and sourned there. And the man departed out of the cyty of Bethlehem Juda, to go dwell where he could fynde a * place. And he came to mount Ephraim, & to the house of Micah as he iourneyed. And Micah sayde vnto him, whence comeste thou? and the Leuite answered him: I am of Bethlehem Juda, & go to dwell where I may fynde a place. And Micah sayde vnto him: dwel with me, and be vnto me a father and a preest. And I will geue the ten syluerlynges by yere and rayment of al sortes, and thy meate and dyspche.

And the Leuite went and began to dwel with the man, and was vnto him as dere, as one of his owne sonnes. And Micah fylled ỹ hande of the Leuite, and the younge man became his preest, and continued in the house of Micah. Then sayd Micah, now I assure that the Lorde wylbe good vnto me, seynge, I haue a Leuite to my preest.

*vnderstand where he myght get more profyte or aduantage.

The.xviii. Chapter.

The children of Dan take the Goddes and the preest of Micah away. They destroye Lais, and after builde it agayne.

In those dayes there was no kynge in Israell. And in those dayes the tribe of Dan sought them an enheritaunce to dwell in, for vnto that tyme there fell none enheritaunce vnto the amonge the tribe of Israel. And the childre of Dan sent of their kynreden fyue men of actiuite, oute of their coastes, euen out of Zarah and Eschaol, to serue the Lorde and searche it out, and sayd vnto them: go & searche out the lande. And they came to mount Ephraim, euen to the house of Micah & lodged there. And when they were come vnto the house of Micah, they knew the voice of the young man the Leuite, & turned in thether, and sayde vnto hym: who brought ỹ hether? and what makest thou in this place? & what hast thou here. And he said vnto them thus and thus dealeth Micah with me, and hath hyred me to be his preest. And they sayd vnto him: Aske of God I praye the, that we maye know, whether the way which we go, shalbe prosperous or no. And the preest sayde vnto them go in peace, for the waye wherin ye go is before the Lorde.

Then the fyue men departed and came to Lais, and sawe the people that were therin, how they dwelt carefully, and after the maner of the Sidons, stylle and without callyng of parelles, & that no man made any trouble in the

the lande vsurped any dominion, and how they were farre from the Sidons, and had no busines with any nacion. And they came vnto their brethren, to Zarah, & Eshaol. And their brethren sayde vnto them: what tydynges bring ye?

2 Num.xiii.d And they sayde: vp and let vs go vnto the, * for we have sene the lande, that it is verye good. Saue therfore and be not slouthfull to departe, and to go & conquere the land. Whē ye be come, ye shall come vnto a people that calleth no patelles, and vnto a large coastrey: for God hath geuen into youre handes a place, wherin is no lacke of any thinge that is in the worlde.

And there departed thence of the kynrede of the Danites, out of Zarah and Eshaol sixe hundred men apoynted with theyr instrumentes of warre. And they wente and pytched in Kiriath Jarim in Juda. Wherfore the place D is called Mahanah Dan vnto this daye, which is on the backside of Kiriath Jarim. And they went thence vnto mount Ephraim, and came to the house of Micah. Then answered the foure men that wente to spye oute the countrey of Lais, and sayde vnto their brethren: wote ye not that there is in these houses an Ephod and Images, and a grauē Image of metall? Nowe therfore consyder what ye have to do.

And they turned thether warde and came to the house of the younge man the Leuite in the house of Micah, and saluted him peaceably. And the sixe hundred men gyrded with weapons of warre, which were of the children of Dan stode in the entrynge of the E gate. And the foure men that wente to spye oute the land, wente in thether & toke the grauē Image, and the Ephod the grauē Image, and the Image of metall. And the priest stode in the entrynge of the gate with the sixe hundred men that were armed vnto battel. While the other went in Micahs house, and fet the grauē Image, the Ephod, & grauē Image and the Image of metall. Then sayd the priest vnto them: what do ye? and they answered him, holde thy peace, and * put thyne hande vpon thy mouth, and come with vs, and be vnto vs a father and a priest, whether is it better for the to be a priest vnto the house of one man, or to be priest vnto a tribe or a hundred in Israell? And the priest was glad, and toke the Ephod and the Images, and the grauē Image, and wente with the people. And they turned and departed, and put the children, the catel and their substance before them.

* Of this in Jos.xxii.d

When they were a good waye from the F house of Micah, the men that were in the houses that were by Micahs house, made an outcrye, and followed after the children of Dan & called vnto them. And they turned their faces & sayde vnto Micah, what aylyth the, y thou makest an outcrye? And he sayde, ye have taken away my Goddes which I made and also the priest, and go youre wayes with the: And what have I more, how then saye ye vnto me, what aylyth the? And the children of Dan sayde vnto him, let not thy voyce be heard among vs, leste angrye felowes runne vpon the, and thou lose thy lyfe, with the lyues of all thyne housholde to. And so the children of Dan went their wayes. And when Micah sawe that they were to stronge for him, he turned & wente backe vnto his house agayne.

And they toke the thinges whiche Micah G had made, and the priest whiche he had, and went vnto Lais, vnto a people that were at reast and without mistrust, and smote the with the edge of the swerde, and burnte the cytye with fyre. And there was no man to helpe, because it was farre from Sydon, and they had no medelynge with any other nacion. And the cytye stode in the valeye that lye by Bethrehob. And they builte the cytye and dwelt therin. * And called it Dan, after * Josue.xix.i the name of Dan their father, which was borne vnto Israell. Howbeit in very deade the name of the cytye was Lais at the begynninge.

And the children of Dan, set them vp the grauen Image. And Jonathan the sonne of Gerson, the sonne of Manasses & his sonnes were the priestes vnto the tribe of the Danites, vntyl they were caried awaye oute of the lande captyue. And they set them vp the hewen Image which Micah made, al the whyle that the house of God was in Silo.

The xix. Chapter.

A Of the Leuite whose wyfe was villenously hurted in Gibeah. She is deuyded into xij. portions & sent to euery tribe of Israel to warre.

IN those dayes, whē A there was no kynge in Israell, that a certain Leuite dwellyng on the syde of mount Ephraim, toke to wyfe a concubyne out of Bethlehem Juda: whyche concubyne playde the whore in his house, and went away from him, vnto her fathers house to Bethlehem Juda, and there continued foure monethes. And her husband arose & went after her, to speake frendelye vnto her, and to bringe her home agayne, and his lad with him and a couple of Asses. And she brought him vnto her fathers house, and when the father of the damoselle sawe him, he reioyced of his comynge. And his father in lawe the damoselles father kepte him, that he abode with him thre dayes, and so they ate and dranke and lodged there.

The fourth daye they arose erlye in the B morninge, and the man stode vp to departe. But the damoselles father sayde vnto his sonne in lawe, coforte thyne herte with a morsel of bread, and the go youre waye. And they sate downe and dyd eate and drynke both of them together. Then sayde the damoselles father vnto the man, goto I praye the and tarye all nyghte, and let thyne hert be merye. Howbeit the man stode vp to departe: but

his father

hys father in lawe compelled hym to tarne agayne and to tarye all nyght there. And he rose vp erlye the fyft daye to departe. Then sayde the damoselles father, comforte thyne herte and so made hym tarye vntyl after mydnoone. And they dyd eate both of them together.

And then the man arose to departe with hys concubine and hys lad. But hys father in Law the damoselles father sayde vnto hym: beholde the day goeth fast awaye, & draweth towarde euen, tarye all nyght: at the laste way tarye thys day here and let thyne herte be merye. And to morow get you erlye vpon your waye and get the to the tente. Neuertheles the man would not tarye, but arose and departed and came as ferre as Jebus, which is Jerusalem, and his two asses laden, and hys .a. concubyne and his lad with hym. And when they were fast by Jebus, the daye was fore spente and the younge man sayde vnto hys master, come I pray the and let vs turne in, into thys cytye of the Jebusites and lodge all nyght there. But hys master sayd vnto hym, we will not turne into a straunge cytye that are not of the children of Israel: we will go forth to Gabaah. And he sayde vnto hys lad: go forwarde, and we shal come to one place or other, & shal lodge al nyght in Gabaah or in Ramah. And they went forwarde vpon their waye, and the sonne went downe vpon them, when they were fast by Gabaah, which is in Beniamin: And they turned thether warde to go and lodge al nyght in Gabaah. And when they came in, they sat them downe in a streat of the cytye, for there was no man take them into lodge. But beholde, there came an olde man from hys worke, out of the feldes at euen, whyche was also of mount Ephraim: and was a straunger in Gabaah for the men of the place were of the children of Jemini. And when he had lyft vp his eyes, and sawe a waye faring man in the streates of the cytye he sayde: whether goest thou? And whence comest thou? And the other answered hym, we come from Bethlehem Juda towarde the syde of mount Ephraim: from thence am I, and went to Bethlehem Juda and go nowe to the house of the Lorde. But there is no man that receyueth me to house: & yet I haue straw and prouender for our asses, and bread and wyne for me and thy handmaide, and thy lad that are with thy seruaunt, and lacke nothing.

The olde man sayde: peace be with the, al that thou lackest shall thou fynde with me: onlye abyde not in the streates all nyght, and he brought hym into hys house, and gaue ouer vnto hys asses. And they washed their fete, and dyd eate and drynke. And as they were making their hertes merye, the men of the cytye, whyche were wycked, let the house roundabout, and thrust at the dore, and spake to the man of the house, the olde man saying: bringe forthe the man that came into thyne house, that we may knowe hym.

But the man of the house went out to them and sayde vnto them, Oh, naye my brethren, do not so wyckedlye I praye: that thys man is come into myne house: do not thys folye. Beholde my doughter a mayden and thys mannes concubyne, them I will bringe out vnto you, and * humble them, and do with them what semeth you good: but vnto thys man, do not thys folye. But the men wolde not herken to hym. Neuertheles the man take hys concubine and brought her out vnto them, & they had to do with her, and entreated her shamefullye, all the nyght euen vnto the morninge. And when the daye beganne to springe, they let her go.

And then came the woman in the dawning of the daye, and fell downe at the dore of the mannes house, where her Lorde was, and there she laye tyll daye. And her Lorde arose vp in the morninge and opened the doores of the house, and went out to go hys way. And beholde hys concubine laye alonge before the dore of the house, and her hand vpon the treshold. And he sayde vnto her: vp and let vs be goinge. But she answered not. Then he toke her vp vpon an asse & rode vp, & gat him vnto his owne home. And when he was come vnto hys house, he toke a dagger knife, and caught his concubine & deuided her throwout hys bones into twelue peces, and sent her into all quarters of Israel. And al that sawe it sayde: there was no such deade done or sene since the children of Israel came out of Egypt vnto thys day, consyder the matter, geue counsel and saye youre mynde.

The. xx. Chapter.

¶ The hoste of all the Israelites agaynste the tribe of Beniamin for the Lordes wyll beynge.

Then all the children of Israel went out and there gathered al congregacyon together * as it had bene but one man, euen from Dan to Berseba, and out of the lande of Galaad, vnto the lande of Mizpah, and there stode folke out of all quarters of al the tribes of Israell, in the congregacyon of the people of God, foure hundred thousande foote men that dyd we swerdes. And the children of Beniamin heard that the children of Israel were gone vp to Mizpah.

Then sayde the children of Israel: tell vs, how thys wickednesse happened. And the Leuyte the womans husbande that was slayne, answered and sayde: I came into Gabaah that is in Beniamin with my concubyne to lodge al nyght. And the cytezens of Gabaah rose agaynste me, and set the house roundeabout vpon me by nyght, and thought to haue slayne me: and raughte my concubyne and forced her, that she dyed. And I toke my concubyne, and cut her in peces, and sent her thorow out al the landes of the enheritaunce of Israel. For they haue committed abhomyna-

a. Here note that a concubyne in the scripture signifieth not a whore but a maryed wyfe yet in some place differinge from quene, as in Cant. vi. & Esth. ii.

b. The comen Crist. trad. the house of God, which is the tabernacle of the Hebrues and Bethel, Of the house of God or Bethel, lake Genesis. v.

* Or as they were making good chere.

* Humble, al thys lake Thenoy. b. b.

* That is all of one assent, and agreed together vpon the matter, as it were but one man.

eyen and folke in Israell. Beholde ye are all chyldren of Israel. Se therfore and geue your aduyse in the case.

Then all the people arose, as it had bene one man sayinge: there shal not a man of vs go to his tente, neither turne into his house. And now this is it that we wil do to Gabaah and cast lottes against it. And we wyll take ten men of the hundred thorow out al the tribes of Israel, and an hundred of the thousand, and a thousand out of the ten thousand, to fet vitaple for the people to make that they maye go against Gabaah Beniamin, accordyng to all the folye, that they haue wrought in Israel. And so all the men of Israel gathered together, vnto Gabaah, knyt together as it had bene but one man. And the tribe of the tribes of Israel sent men thorow al the tribe of Beniamin sayinge: what wyckednesse is this that is happened among you: Now therfore delyuer vs the men, those wycked wretches of Gabaah that we maye slay them, and put away euyl from Israel.

Neuertheles the children of Beniamin wolde not herken vnto the voice of their bretheren the children of Israell: but gathered the selues together out of the cytyes vnto Gabaah, to come out in battayle against the children of Israel. And the children of Beniamin were numbred at that tyme, out of the cytyes xxvi. thousande men that drew swerdes beside the enhabiters of Gabaah, which were numbred seuen hundred chosen men. And among al these folke were seuen hundred lefte handed men, which euery one could sling stones at an heer breadth, & not mysse. And the children of Israel besyde the children of Beniamin, were numbred foure hundred thousande men that dre wl swerdes, and al men of warre.

And the children of Israel arose & went vp to * Bethel, and asked of God, who shoulde begynne to battel against the children of Beniamin, and the Lorde sayd: Juda shal begynne. And the children of Israel rose vp early and besieged Gabaah. And the men of Israel went out to battel against Beniamin, & put them selues in araye against the, to fight against Gabaah. And the children of Beniamin came out of Gabaah and destroyed in Israell that daye, xxii. thousande men, and brought them to the earth.

And the folke of the children of Israell pluckes vp their herte, and went to againe, and made battel in the same place where they had the fyrst daye: but they went fyrste vp & wept before the Lord vnto euen, and asked of the Lorde saying: shal we go againe to battel against the children of Beniamin our brethren? And the Lord sayde: go vnto them: and when the children of Israel were come to the children of Beniamin the second day, the children of Beniamin went against the out of Gabaah, the second day, & destroyed to the earth of the children of Israel ones again. xviii. M. men that drew swerdes euery man of them.

Then the children of Israell and all the people went vp and came vnto Bethel, and wepte and sat there before the Lorde, & fasted the same daye vnto euen, and offered burntofferinges and peace offeringes before the Lorde. And they asked the Lorde: for there was the arche of the appointment of God, in * Which after the Hebrues synt that hundred yeres. Of whome also Numer. xxv. those dayes. And * Phinehes the sonne of Eleazar, the sonne of Aaron waytyng vpon it at that time, & they sayd: shal we go outcamp more to battel against the children of Beniamin our brethren, or shal we cease? And the Lord sayd vnto them: go: for to morowe I wil deliuer the into your handes. And Israell set layers awayte against Gabaah rounde about. And the children of Israel went against the children of Beniamin the thirde tyme, and put the selues in araye against Gabaah, as twise before. Then came the children of Beniamin against the people, tyll they were drawen a great way from the cytye. And they beganne to smyte of the people dead (as twyse before) in two hye wayes of which one goeth vp to Bethel, and the other to Gabaah thorow the felde) vpon a thyrty men of Israel. For the children of Beniamin thought that the other had ben beaten before them, as at the fyrste tyme. But the children of Israell sayd: let vs flee and pluckes them awaye from the cyty, vnto the hye wayes.

And then al the men of Israel rose vp out of their standinge, and put them selues in aray at Baal Thamar. And lyke wyse the layers in wayte of Israel came forth out of their places, euen out of the medowes of Gabaah, and came before Gabaah: ten thousand chosen men out of all Israell, and there was sore battel. But the other wiste not that euyll was so nye them. And the Lord plaged Beniamin before Israell, so that the children of Israel destroyed in Beniamin the same daye xxv. thousande and a hundred men, that drue swerdes euerye one of them. It semed the children of Beniamin, that the other had bene put to the woorse. For the men of Israell gaue rome to Beniamin, because they trusted vnto the layers in wayte, which they had layde against Gabaah. And the layers in wayte hasted and came vpon Gabaah, and went and smote al the cytye with the edge of the swerde. And the appointment of the men of Israell with the layers in wayte to come vpon Beniamin with the swerde, was when they shoulde make the smoke rise vp out of the cytye. And the men of Israell fled in the battel. And Beniamin began to smyte dead of the children of Israell, about a thyrtye persones, for they supposed that the other had bene put to the woorse before them, as in the fyrste battel. Then began to aryse out of the cytye a pyller of smoke. And the Beniamytes loked backe: and beholde the wasproge of the hole cytye began to ascende vp to heauen.

When the men of Israell turned againe, the

* As before in the xix. c.

the men of Beniamin were abaſſhed: for they ſaw that euel approched them. And they turned before the men of Iſraell vnto the wape that leadeth to the wilderneſſe, the other following them at the harde hilles. And beſyde
B that they of the cytye deſtroyed them in the myddle of them. And they compaſſed Beniamin about, and chaſed them to Menuah, and ouertaune them beſyde Gabaah on the eaſt ſyde: & there were ſlapne of Beniamin. xviii. thoulande, and all men of myghte. And they turned and fleed to the wilderneſſe warde & vnto the rocke* of pounegarnettes. And the other ſlue by the wape of the reſte of them v. thoulande men, and ſticked vnto them vntyll they came to Gadaam, and ſlue two thouſand mo of them. So that al that were ſlapne that ſame daye of Beniamin were. xxv. thouſand men that drue ſwerdes, and all men of myghte: onlye. vi. hundred men turned & fleed to the wilderneſſe, vnto ſ Rocke of pongarnettes and abode there. iiii. monethes. And then the men of Iſraell turned backe agayne vnto the children of Beniamin, and ſmote them wyth the edge of the ſwerde in the cyties both man and beaſt and all that came to hande, and moreouer ſet all the cytyes they coulde come by, on fyre.

* Gebi. Remon.

Of all the tribe of Beniamin there eſcaped but vi. hundred.

The.xxi.Chapter.

¶ The tribe of Beniamin beinge vtterly deſtroyed for their fornication with the Leuytes wyfe: is reſtored agayne.

A Nd the men of Iſraell ſware in Maſphah ſayinge: there ſhall none of vs geue his doughter vnto any of Beniamin to wife.



And the people came to Bethel and abode there till euen, before God & lifte vp their voyces and wept ſore and ſayd: O Lord God of Iſrael, why is this chaunced in Iſrael? that there ſhoulde be this daye one tribe lacking in Iſrael? And on the morow ſ people roſe vp by tyme, and made there an altare, and offred burntoffringes and peace offringes.

And the children of Iſrael aſked, who are they among all the tribes of Iſrael that came not with the congregacion vnto the Lorde?
B for they had made a greate othe concerninge them that came not vp to the Lorde to Maſphah ſayinge: that they ſhould ſurely dye. And the children of Iſrael had pytie on Beniamin their brethren, and ſayd: there is one tribe cut of from Iſrael this daye: what ſhal we do vnto the remnaunt of them, for to get them wyues, for as muche as we haue ſworne by the Lorde, that we wyll not geue them of oure doughters to wyues, Then they ſayde, what are they of the tribes of Iſrael, that came not vp to Maſphah to the Lorde. And beholde there came none of the inhabitoures of Jabes Galaad vnto the congregacio. And whē the people were tolde: beholde there were none of ſ inhabitores of Jabes Galaad there. And the congregacion ſente thether. xii. thouſand men of the ſtrongeſt of them, and commaunded them ſayinge: go and ſmyte the inhabiters of Jabes Galaad with the edge of the ſwerde both wemen & children.* And this is
* Nu. xxxi.
that ye ſhal do: vtterly deſtroye all the males & all the wemen that haue lyen by men. And they founde among the inhabiters of Jabes Galaad foure hundred damoſelles vyrgyns, that had knowen no man by lying with any male. And they broughte them vnto the hoſt to Silo, which is in the land of Canaā.

And the hole congregacion ſente and ſpake
C with the children of Beniamin, that were in the Roche of pongarnettes, and called peaceably vnto them, and Beniamin came agayne at that tyme, and they gaue them the wemen which they had ſaued alyue of the wemen of Jabes Galaad. But they ſo fulfilled them not. And the people had compaſſion on Beniamin
* That is, kylled a tribe of Iſrael.
becauſe that God had* made a gappe in the tribes of Iſrael. And then the elders of the congregacion ſayde: what ſhal we do to the remnaunt of them, to get them wiues ſeing al the wiues of Beniamin are deſtroyed? And they ſayde: there muſt be an enheritaunce for them that be eſcaped of Beniamin, that a tribe be not deſtroied out of Iſrael: how be it we may not geue them wiues of oure doughters. For the children of Iſrael had made an adiuracion ſayinge: a. curſed be he that geueth a wyfe
a. This curſe proper lye was the ſame that we call excommunicacion, as in the Galath.
to Beniamin.

Then they ſayde: beholde there is a feaſte
D of the Lorde yerlye in Silo, which is on the northſyde of Bethell, and on the eaſt ſyde of the way that goeth from Bethel to Sichem, and ſouth from Libanon. And they commaunded the children of Beniamin ſayinge: go and lye in wayte in the vynegardes. And when ye ſe that the doughters of Silo come out to daunce in a rowe, then come ye out of the vynegardes, and catche you euery man a wyfe of the doughters of Silo, & get you vnto the lande of Beniamin. And yf their fathers or brethren come vnto vs to complaine, we wyl ſaye vnto them: haue pytie on them, becauſe we reſerued not to eche man his wife in time of warre, and therto becauſe that ye gaue them none in due tyme, ye were to blame.

And the children of Beniamin dyd euen ſo: and toke them wyues accordynge to the number of them of the daunces, whyche they caught. And then they went and returned vnto their enheritaunce, and buylt there cytyes and dwelt in them.

And the children of Iſraell departed there at that tyme and euery man to his tribe, and to his kynred, and went out from thence euery man to his enheritaunce. In thoſe dayes there was no kyng in Iſrael: but euery man dyd what ſemed hym ryght.

The ende of the boke of Judges.

The boke of Ruth.

The fyrst Chapter.

Elimelec goeth with his wyfe and children in to the lande of Moab. After his death Noemi returneth again into her countrey, & hath her Ruth her daughter in lawe.



IN the tyme when the Iudges iudged, there felle a darth in the lãd. Wherfore a certayn man of Bethlehem Iuda went for to soiourne in the countrey of Moab with his wyfe and two sonnes. The name of the man was Elymelec, and his wyfe Noemi, and the names of his two sonnes were, Mahalon and Chilion and they were Ephrates, out of Bethlehem Iuda. And when they came into the lande of Moab, they continued there. And Elemelec Noemies husbande died, and she remayned with her two sonnes, which toke them wyues of the nacions of the Moabites: the ones name Orpha and the others Ruth.

And when they had dwelleth there about ten yere, Mahalon and Chilion died also euen both two of them, so that the wyfe was lefte desolate of her two sonnes & of her husbande therto. Then she rose vp with her doughters in lawe and returned from the countrey of Moab: for she had heard saye, howe in the countrey of Moab, howe that the Lorde had visited his people and geuen them fode.

Wherfore she departed out of the place where she was and her two doughters with her. And as they went by the waye returning vnto the lande of Iuda, Noemi sayd vnto her two doughters in lawe: go and returne eche of you vnto youre mothers house: the Lorde deale as kyndely with you, as ye haue dealt with the dead & with me. And the Lord geue you, that you maye finde rest eyther of you in the house of her husbande: so she kyssed them.

Then they cryed & wepte & sayd vnto her: we wil go with the vnto thy folke. But Noemi sayd, turne again my doughters: for what cause would you go with me? Are there yet any more children in my bowelles, to be youre husbãdes? Turne again my doughters & go: for I am to olde to haue an husband. Yf I sayde I haue hope, also yf I toke a man this night, ye, and though I had after c dye borne sonnes: would ye tarry after them, tyl they were of age? or would ye for them so long refrayne from takynge of husbandes? Not so my doughters: for it grieueth me much for youre sakes, that the hande of the Lord is gone out against me.

Then with they cryed and wepte agayne how be it Orpha kissed her mother in lawe but Ruth abode still by her, then she sayd: se, thy sister in lawe is gone backe againe vnto her people & vnto her God: returne thou after her. But Ruth sayde: entreate me not to leaue the, and to returne from after the, for whether thou goest, I will go, & where thou dwellest, there I wil dwelle: thy people are my people, and thy God is my God. Where thou dyest, I wil dye, and there wilbe buried. d The Lorde do to and so to me, excepte that death onlye departe the and me a sonder.

When she saw that she would nedes go with her, she left speakinge vnto her. And so they went both together vntyll they came to Bethlehem. And when they were come to Bethlehem, it was noysed throwow al the cyte and the women sayde: is not this Noemi? But she sayd vnto them, calle me not * Noemi: call me * Mara, for the almighty hath made me very bitter. I went out full: but the Lorde hath brought me home empty. Why should ye then calle me Noemi: seyng † Lord hath humbled me, & the almighty hath brought me vnto aduersite? And the time whē Noemi with Ruth the Moabitesse her doughter in lawe returned out of the countrey of Moab and came to Bethlehem, was in the beggynning of barley harueste

d. The Lorde do so & so, is a maner of swearinge amonge the Hebrues: As we now saye so: God be my helpe. 4. Reg. 11. Such sayinges are properly called imprecacyons.

* That is pleasaunt.

† That is bytter.

The .ii. Chapter.

Ruth leaueth come in the feldes of Booz and fyndeth fauour in his syght.



AND Noemi had a kynsman of her husbãdes, a man of myght, of the kynred of Elymelec, named Booz. And Ruth the Moabitesse sayd vnto Noemi, let me go to the felde and laste and gather eares, after whom soeuer I fynde grace in his syght. And she sayde vnto her: go my doughter. And she went and came and gathered after the harueste men, and her chaunce was that parte of the felde pertayned vnto Booz whyche was of the kynred of Elymelec. And beholde, Booz came from Bethlehem, and sayde vnto the harueste men: the Lorde be with you. And they answered him, the Lord blesse the. Then sayde Booz vnto the younge man that had the ouersyght of the harueste men: Whose damosel is this? And the young man, that was set to ouer se the harueste men answered and sayde: it is the Moabitish damosel, that came with Noemi out of the countrey of Moab, and she sayde, let me

I praye

I praye the, leale and gather after the hernest men, the eares that remayne, and so she came and hath continued euen from the morninge vnto now, and tarped not longe in the house.

Then sayd Booz vnto Ruth: heareste thou my doughter, go to no nother felde together, neither go from hence: but abyde by my maydens. Thyne eyes are on a felde that shalbe reped: go after ỹ maydens therfore, for I have charged the young men, that they touche the not. Moreouer when thou arte a thyrste, go vnto the vessels and dyncke of that whiche the laddes have drawen. Then she fell on her
a Ge.xxiii.a face, and * bowed her selfe to the grounde and sayde vnto him: howe is it that I have founde grace in thyne eyes, to knowe me, seyng: I am a lyaunt.

And Booz answered and sayd vnto herial I
c is tolde me, that thou hast done vnto thy mother in lawe (euer the death of thine husband, howe thou haste lefte thy father and thy mother, and the lande where thou wast borne, & art come vnto a nation, which thou knewest not in time passed. The Lord quite thy worck, & a full reward be geue the of the Lord God of Israel vnto whom thou art come, to truste vnder hys wynges. Then she sayd vnto him: let me finde fauoure in thy sighte my Lorde, for thou hast comforted me, & hast spoke lyttely vnto thy maide, which yet can not be like vnto one of thy maides. And Booz when the tyme of refection was come, sayde vnto her: come hether & eate of the bread, & dippe thy soppe in the vinagre. And she sat downe by ỹ
a Iohn.b.c reapers, & he raught her* parched corne. And so she did eate & was suffised & left part. And when she was ryssen vp together, Booz sayde to the younge men sayinge: let her gather the eares that remaine, & do her no despite. And lette pul out of the sheues for her, & let it lie, that she maye gather it vp, & rebuke her not.
D And so she gathered vntill euen & then thresshed that she had gathered, & it was vpon an Epha of barlye. And she tooke it vp & went to the citie, & shewed her mother in law what she had gathered. And thereto she plucked oute, & gaue to her that she had reserued whē she had eate ynough. Then sayd her mother in lawe vnto her, where gatherest thou to daye? and where wroughtest thou? blessed be he that knewe the. And she shewed her mother in law
d whō she had wroughte & sayde: the mannes name ō whō I wrought to daye is Booz. The sayde Noemi vnto her doughter in law: blessed be he for he ceaseth not to do ỹ same goodnesse to the dead, ỹ he did to the lyuynge. And Noemi sayd vnto her: ỹ man is nye vnto vs, one of our next kinne. And Ruth ỹ Moabite sayd: he bad me also, ỹ I should cōmen with his young men, vntil they had ended al ỹ harvest he hath. Then sayd Noemi vnto Ruth her doughter in law, it is best my doughter that thou go oute with his maidens, and that no man mete the in any other felde. And so she kept her by the maydens of Booz, together vnto ỹ ende of barley harvest & of whete harvest all: and* dwelt with her mother in law. * Some translate it,

The.iii.Chapter.

¶ Ruth sleepeth at Booz fete, and is knowen by hys owne woman.

THen Noemi her mother in law sayd vnto her: my doughter I
3 wil seke rest for the, that thou maiest be in better case. For now this Booz our kynsman with whose maydens thou waste, winnoweth his barley to nyght in the threshinge floure, washe thy selfe therfore & anoynte the, & put thy rayment vpon the, and get the to the threshinge floure. But let not the man beware of the, vntil he have left eatyng and drinkyng. And when he goeth to slepe, marcke the place where he layeth him downe, and then go and lyfte vp the clothes that are on his fete, and laye the downe, and so shall he tell the what thou shalt do. And she answered herial ỹ thou bydest me I wyl do. And she went vnto the floure, and dyd accordynge to al that her mother in lawe bade her. And when Booz had
4 eaten and dronken, and made him merye, he went and lay downe by the syde of the heape. And she came softlye, and lyfte vp the clothes of his fete, and layde her downe. And at mydnyght the man was afrayd and groped. And beholde, a woman laye at his fete. Then he sayde: what art thou? And she answered, I am Ruth thyne handmayde, spreade thy mantell ouer thyne handmayde, for thou art the next of the kynne.

And then he sayde: blessed be thou in the Lorde my doughter, for thou hast shewed more goodnesse in ỹ later end, then at the beginning, in as much as thou folowedest not
5 young me, whether they were poore or riche. And now my doughter, feare not, I wyl do to ỹ al that thou requirest, for al the gates of
E my people knowe that thou art a woman of vertue. And is true that I am of thy nere kynne: how be it, there is one nyer then I. Tarye al nyght. And when morninge is come yf he wyll marye the: it is good, let him do. But and yf he wyl not have the, as sure as the Lorde liueth, I wil have the, lye still vntyll the morning. And so she laye at his fete vntil the morninge. And she arose vp before one could knowe another. And he said: let no man beware, that there come any woman into the threshing floure. And he sayd: bring thy mantel ỹ thou hast vpō the & beholde it vp. And she helde it vp. And he mette measures of barleye and laied it on her. And she gat her into the citye: & she came in to her mother in lawe, which sayde: what tidinges my doughter? And she tolde her all that the man had done to her. And sayde thereto, these sixe measures of barlye gaue he me and sayde: thou shalt not go emptye vnto thy mother in law. Then sayde she: my doughter sit still, vntyll thou knowe howe the matter wyll chaunce. For the man wil not be in rest vntil he have

a. As sure as the Lorde liueth, was a maner of a swerynge amonge the Hebrues, to shewe a stedfastnesse of the Scripture, which knewe by their doctrin, that lawe not. 1. Reg. xxiii. b. and xxvi. b. and xxviij. b

fynished the matter thus same daye.

The iiii. Chapter.

¶ Booz taketh Ruth to wife, of whom he begetteth Obed.

THen went Booz vnto the a gate and sat him doune there: and beholde, the kinsman of whom Booz spake, came by. Vnto whom he sayde: come and sytte doune here, and called him by his name. And he turned in and sat doune. Then he toke ten men of the elders of the cyty and said, sytte ye doune here. And they sat doune. Then he sayde vnto the kynsman: Noemi that is come again out of the countrey of Moab, will selle a parcell of lande, which was ours brother Elimelechs. And I thought to do the to wete and bidde the bye it before the enhabitoures and elders of my people, yf thou be disposed to calenge it: but and yf thou wilt not purchase it, then tell me that I maye wete it. For there is none to calenge it saue thou, and I nexte the. And the other answered, I will purchase it.

a. The Gates in the scripture do oft times signifie the place where the people did commenly assemble, & where Judgementes were geuen & causes determined: for in old time were such thynges done in the Gates 2. Reg. xv. a.

Then sayde Booz, what daye thou byeste the feld of the hand of Noemi, thou must take also Ruth the Moabyte the wyfe of the deade to stere vp the name of the deed vpon his enheritaunce. Then sayde the kynsman: I can not purchase it for marring of myne own enheritaunce: take thou my ryghte to the, for I cannot purchase it. Now this was the maner of olde time in Israell concernynge purchese and chaungyng, for to stable the al thing: that a man muste plucke of his shoue and geue it his neyghboure, and this was a wytnesse in Israel.

And the kynsman sayde to Booz, bye it thou: and so drue of his shoue. Then sayde Booz vnto the elders, and vnto all the people: ye are witnesses this daye, that I haue bought al that was Elimelechs, and al that was Chelions & Mahelons, of the hand of Noemi. And moreouer Ruth the Moabite the wyfe of Mahelon, do I take vnto me to wife, to stere vp the name of the deed vpon his enheritaunce, that his name be not put out from amonge his brethren, and from the gate of his cyte: ye are wytnesses this daye.

And al the people that were in the gate, & the elders said: we are witnesses: the Lorde make the woman that is come into thine house lyke Rahel & Lea, which two dyd builde the house of Israel: that thy name * be vertuous in Ephrathah, & be famous in Bethlehem, and that thyne house be like the house of Pharez, whom Thamar bare vnto Juda, out of the seed, which the Lorde shall geue the of this yonge woman.

* That is, & the mayde liue well and honestly.

And so Booz tooke Ruth, and she was his wyfe. And he went in vnto her, and the Lord gaue that she conceyued and bare a sonne. And the women sayde vnto Noemi: blessed be the Lorde, the which hath not lefte the without an heyre this day * that shal haue a name in Israel, and that shal turne thy lyfe agayne and cherishe thyne olde age. For thy doughter in law, which loueth the, hath borne him that is better to the then seuen sonnes. And Noemi toke the childe and layed it in her lappe, & became nourse vnto it. And her neyghbours gaue it a name sayinge: there is a childe borne to Noemi, and called it Obed: he is the father of Jsai, the father of Dauid. This is the generacion of Pharez, Pharez begat Hezrō, Hezron begat Ram, Ram begat Ammadab, Amminadab begat Nahason, Nahason begat Salmon, Salmō begat Booz, Booz begat Obed, Obed begat Jsai, Jsai begat Dauid.

* That is, whose name shal remayne in Israel.

Thus endeth the boke of Ruth.

The fyrst boke of Samuel called the fyrst boke of the Kynges.

The fyrste Chapter.

¶ Elkanah hath two wyues, Hannah and Phenennah: Phenennah hath children, Hannah is chyldelesse. Hannah after prayer made to God, bringeth forth Samuel.



THere was a mā of Ramathaim Zophim, of mount Ephraim named Elkanah, the sonne of Jeroha, & sonne of Elihu, & sonne of Thohu, the sonne of Zuph an Ephratite: which had two wiues, the one called Hannah, & the other Phenennah. And Phenennah had children but Hannah had none. And & sayde mā went out of his cite euery fruitful day, to praye & to offer vnto the Lord of hostes: where the two sonnes of Eli (Hophni and Phinehes) were the Lordes priestes. And it fel on a day as Elkanah had offered that he gaue to Phenennah his wife & to al her sonnes & doughters portions. But vnto Hannah he gaue a * portiō with a heuy there, for he loued her, notwithstanding the Lorde had made her barren. And there her enemye Phenennah vexed her a good in casting her in the there, howe the Lorde had made her barren. And so did she yere by yere as oft as she went vp to the house of the Lord

* the Hebrue readeth, but Hannah & gaue an vnmeasurable portion.

And

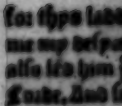
And so chafed her, wherfore Hannah wepte and ate not. Then sayde Elkanah her husbād to her: Hannah why wepest thou? And why eatest thou not? & why is thyne herte so troubled? am not I better to the, then ten sonnes? Then Hannah rose up after that they had eaten and dronke in Silo. And Eli the preste sate upon a stole by one of the syde postes of the temple of the Lord. And she was troubled in her spirite, and prayed unto the Lorde, and wepte sore, and vowed a vowe and sayd: Lord of hostes, yf thou wylt take on the wretchednesse of thyne handmayde, and thynke upon me, and not forget thyne handmayde, & shalte geue unto thyne handmayde a manchylde I wyll geue him unto the Lord, all the dayes of his lyfe, & there shal neyther rasor ne sheres come upon his heade. And as she continued prayinge before the Lorde, Eli marked her mouth. For Hannah the spake in her herte, and her lippes dyd but moue onely, but her voyce was not heard. And therfore Eli toke her for dronke & sayd unto her: how log wilt thou be dronke? put away fro the, the wine y thou hast. Hannah answered & sayd: not so my Lorde, I am a woman sorowfull in myne herte, & have dronke neyther wyne nor any stronge dunck, but I have a poured out my soule before the Lorde. Counte not thyne handmayde to be lyke a doughter of unthankfulnes: for out of y aboundaunce of my meditacion, and greate sorowe I spoken hytherto.

a. To poure out her soule is, to shew al her herte & affectiō & declare her mynde ernestly, to pray ernestly & faythfully, to lyfte her whole herte and thought. psal. xlii.

Eli answered and sayde: Go in peace the God of Israel shall graunt the thy petycion that thou hast asked of hym. Then she sayd: let thyne handmayde fynde grace in thy sight. And so the woman went her waye, and dyd eate, and loked no more so sadde. And they rose up erlye, and bowed them selues before the Lorde, & then returned & went to theyr house to Ramath. And Elkanah lay by his wyfe Hannah, and the Lorde remembred her. And in processe of tyme she conceyued and bare a sonne, & called his name * Samuel: because she had asked him of the Lord. And Elkanah and all his house went up to offer unto the Lorde, bothe the offerynges due for the feaste and also his vowes: but Hannah went not up for she sayde unto her husbande: I wyl tarye but tyll the ladde be wened, & then I wil bring him, that he may appeare before the Lorde, & there abide for ever. And Elkanah her husbād sayde to her: do what semyth the best: tary but tyll thou hast wened him, onelye the Lorde make good his saying. And so the woman abode, and gaue her sonne sucke, but tyll he wened him. And then she toke him with her, when she had wened him, with three bullockes & an Epha of floure, & a bottel of wyne, & brought him unto the house of the Lorde in Silo: how be it the chylde was yet yonge. And they slew the bullockes, & brought in the ladde to Eli, & then she sayde: Oh my Lorde: as truly as thy soule liueth my Lorde: I am the woman that stode by the here, praying unto the Lorde, and for this ladde I prayed, & the Lorde hath graūted me my desyre which I asked of him. Therfore I also lend him y Lord, as log as he may be lent y Lorde. And so they prayed there unto y Lord.

The.ii.Chapter.

The songe of Hannah. The ruine of the house of Eli. Eli is reproued by the vnmercifulnesse of his children.



And Hannah prayed & sayde: myne herte reioyceth in the Lord, my horne is hye in the Lorde, & my mouthe is wyde open ouer mine enemyes, for I reioyce in thy saluacyon. There is none so holye as the Lorde: no there is none save thou. Neyther is there any strength like unto our God. Talke not so muche proudlye: let olde thynges departe out of your mouthes, for the Lorde is a God of knowledge, & iudgeth the thoughtes. The.a. bowes of the strong are broken, & the weake are endued with strēgth. They that were full, have hyred out their selues for breade, and they that were hongrye ceasse so to be: in so much y the barren hath borne seuen, & she that had many chyldren is waxed feble.

* Of these bowes is spoke Psalm.xc.

b. The Lorde kylleth and maketh a lyue, bringeth doune to hell & fetcheth up again. The Lorde maketh poore, and maketh riche, bringeth lowe, and heueth up on hye. He reyseth up the poore out of the dust, and lyfteth up the begger from the dong hyll: to set them among princes, and to enherete them with the seate of glorye. For the pyllers of the earth are the Lordes, and he hath set the rounde worlde upō them. He wil kepe the feete of his.a.sayntes, but the wicked shal kepe silence in darknesse. For in his own myghte shal no man be strōg. The Lordes aduersaryes shall be made to feare him: and out of heauen he shal thunder upon them. The Lorde shall iudge the endes of the worlde, and shall geue myghte unto his kynge, and exalte the horne of his anoynted. And Elkanah went to Ramath to his house, and the ladde dyd mynyster unto the Lorde before Eli the preste.

b. That is, he correcteth & punysheth in his wrath. & after comforteth. Psalm. xxxvii.

c. Those that we call sayntes in the Bible, is commonlye called ye.b. that is, those that have trade & paine herein to do good to all men, yea euē to their enemyes, as ye have Psal.xvi.4. & in many other.

But the sonnes of Eli were * unthryfty chyldren, and knewe not the Lorde. For the maner of the prestes with the people was whensoeuer any man offered any offeryng the prestes ladde came, whyle the fleshe was in sethynge, and a fleshooke with three tethe in his hande, and thrust it into the panne, kettle, caldron, or potte. And all that the fleshe hooke brought up the preste toke awaye. And so they dyd unto all Israel that came thether to Silo. Yea, & ere to before they had offered the fatte, the prestes lad came and sayde to the man that offered: geue fleshe to rost for y preste, for he wyll not have sodden fleshe of the, but rawe. And yf any mā sayd unto him let the fatte be offered accordynge to the lawe, & then take as muche as thyne herte desireth. The lad wold answere him, then shalt geue it me now, or els I wyl take it with violence. And the synne of y youngmē was very great before the Lorde. For they dispysed the people

* The Hebrue worde is Belial which is as much as a glede as vnprofytable or vnprofytable.

Dooing. and

and also the offeryng of the Lorde.

But the ladde Samuel mynystred before the Lord girded about wyth a lynen Ephod. Moreouer hys mother made hym a lytle coote, and brought it to hym from yeare to yeare when she came vp with her husbande to offer the offeryng of the yeare. And Eli blessed Elkanah and hys wyfe: and sayde: the Lorde gene the seede of thys woman, for that she hath lent the Lord. And they went vnto their owne home. And the Lorde visited Hannah so that she conceyued and bare three sonnes & two doughters But the boye Samuel grewe dwellonge styll wyth the Lorde.

E Eli was very olde, and heard all that hys sonnes dyd vnto all Israel, & how they slepte wyth the wemen that *waited in the dore of the tabernacle of wytnesse, & sayd vnto them: why do ye suche thinges? For I heare youre wycked deades of all these people. Oh, nay my sonnes: for it is no good reporte, that I heare how that ye make the Lordes people to trespasse. If one man synne agaynste another *daysemen maye make his peace: but yf a man synne agaynste the Lorde * who can be hys dayse man. Notwythstandynge they herkened not vnto the voice of their father, because the Lorde wolde slaye the. The chylde Samuel prospred and grewe, and was in fauoure both wyth the Lorde and also with men.

* Some read eauntes.

* greet. They shal praye to God for him * The Chal. interr. readeth Let him praye to him, and it shal be forgeuen hym.

And there came a man of God vnto Eli & sayde vnto hym: thus sayth the Lorde. I apeared vnto the house of thy father, when they were in Egypte in Pharaos house. And I chose thy father out of al the trybes of Israel to be my preste for to offer vpon myne aultar and to burne incense, & to were an Ephod before me. And I gaue vnto the house of thy father all the offeryngs of the children of Israel. Wherfore kycke ye agaynste my sacrifice and agaynst myne offeryng which I commaunde in the tabernacle, and honourest thy children aboue me, and make youre selues fat of the fyrste frutes of all the offeryngs of Israel my people? Wherfore the Lorde God of Israel sayth: I sayde that thyne house and the house of thy father shulde haue walked before me for euer. But now the Lorde sayth: that be farre fro me: for them that worshippe me, I will worshipp, & they that despyse me, shalbe despised. Behold the dayes wyl come that I wil cut of thyne arme and the arme of thy fathers house, that there shall not be an elder in thyne house. And thou shalt se thyne enemye in the tabernacle, in all that shal please Israel, and there shall not be an elder in thyne house whyle the worlde standeth. Neuertheles vnto you-selfe I will not destroye all thy males from me to fynysh my aultare, to dase thy syghte with all and to cut of the to make thyne hert melte. And al the multitude of thyne house shall dye thy younge.

b Here thatched he totake the hye preest of Israel my people

c of Israel sayth

And this shalbe a sygne vnto the, that shal come vpon thy two sonnes, Hophni and Phinehes: euen in one daye they shal dye bothe of them. And I wyl stere me vp a faythful* preest that shal do as it is in myne hert & in my mynd. And I wyl buylde hym a sure house. And he shall walke before myne anoynted for euer. And they that are lefte in thyne house, shall come & crouche to hym for a lytle pece of syluer & a cake of bread, and shall saye: put me I praye the in one office or other amonge the preestes, that I may eate a morsell of bread.

crouchinge for a lytel pece of syluer & cake of bread. Here also let al churchmynysters, be they bishoppes or preestes, se what other degree so euer it be, learne yf ye ward of so lowlye hyghe lucre.

* That is the dohter, or kin

The iii. Chapter.

A After the Lorde had lefte to apeare by open vision in Silo for a long season he yet called Samuel vnto him, & declared hym what shulde be fal on Eli.

AND the child Samuel ministred vnto the Lord Eli: & the worde of the Lorde was precious in those dayes, for there was none open vision. And it chaunced at that tyme, that Eli laye in his place, & his eyes be gan to waxe dimme, that he could not se. And yet the* lamp of God went out. Samuel layd him downe to slepe, in the temple of the Lord, where the arche of God was. And the Lorde called Samuel: & he sayd: here am I, & he ran vnto Eli, & said: here am I, for thou calledest me. And he sayde I called the not: go agayne, & slepe. And he went and layde hym downe to slepe. And the Lord called once agayne: Samuel, and Samuel arose & went to Eli, and sayd: I am here, thou dyddest call me. And he answered: I called yt not my sonne. Go agayne & take thy rest: but it was yet Samuel knewe the Lord, & yet the worde of the Lorde was opened vnto hym. And the Lorde wente to & called Samuel the thyrde tyme. And he arose and wente to Eli, and sayde: I am here: for thou hast called me. Then Eli perceyued that the Lord had called the ladde. And said vnto him: go & lye downe: & yf he call the agayne, then say: speake on Lord, for thy seruaunt heareth. And Samuel went & layed him downe in hys place. And the Lord came & stode & called as before, Samuel, Samuel. And Samuel said speake on, for thy seruaunt heareth the. And yt Lord said to Samuel: beholde I wyl do a thyng in Israel, that yt eares of as many as heareth it, shall tingle. In that day I wyll performe to Eli, al that I haue spoken concernyng hys house: I will begynne it & ende it. For I haue tolde him that I wyl iudge his house for euer. For the wyckednesse which he knoweth, how hys sonnes are vngracyous, and he was not wroth therewyth. And therfor I haue sworne vnto the house of Eli, that the wickednesse of Elies house, shal not be purged with sacrifice nor offeryng, whyle the worlde standeth. And Samuel lay tyll the mornyng, & then opened the dores of the house of the Lorde.

* Yet shal

But Samuel feared, to shewe Eli the vysyon. Then Eli called Samuel and sayd: Samuel my sonne. And he answered here I am. And he sayde: what is yt he sayde vnto the? Se thou hyde it not fro me. * The Lord do so & so to the, yf thou hyde any thyng fro me, of all yt he said vnto yt. And Samuel tolde him euery whyt, & hyd it not fro him. And he answered: it is yt Lord, let him do what semeth him best.

* Yet shal

And

And Samuel grewe, and the Lorde was with hym, and left none of hys wordes vnperformed. And all Israel frō Dan to Berlabe wist that Samuel was truly made the Lordes Prophete. And the Lorde apered agayne in Silo: for ỹ Lorde opened hym selfe to Samuel in Silo, through the worde of the Lorde.

The. iiii. Chapter.

¶ The battell of the Philistines. Israel flyeth. The Arche of the Lorde is taken. Elies children dye, and he dyeth also.

A Nd Samuel spake vnto all Israel. And Israel went out agaynst the Philistines to battell, & pytched besyde the *help stone. And ỹ Philistines pytched in Aphek. And put themselues in araye agaynst Israel. And in the ende of the battel Israel was put to the worse before the Philistines. And the Philistines slue in araye a long by the felues about a fourr thousand men.

*1. Reg. vii. c. Ebē xxi.

And when the people were come into theyr tentes, the elders of Israel sayde: wherfore hath the Lord beaten vs thys daye before the Philistines? let vs fetche the arche of the appoyntment of the Lorde, oute of Silo vnto vs, & let it come among vs, & saue vs out of ỹ handes of oure enemyes. And the people sent to Silo, and fet from thence the arche of the appoyntment of the Lorde of hostes whiche dwelleth betwene the Cherubyns. And there were the two sonnes of Eli, Hophni & Phinehes with the arche of the apoyntmēt of God. And when the arche of the appoyntment of ỹ Lord came into the host, all Israell shouted a myghty shout, so that the earth rang agayne.

B When the Philistines heard the noyse of ỹ shoute they sayde: what meaneth the sound of thys myghtye shout in the host of ỹ Ebrues? And they vnderstode how that the arche of ỹ Lorde was come into the host. And the Philistines were afrayd, whē it was tolde howe ỹ God was come into the host & sayd. Wo vnto vs, for it was neuer so before thys. Wo vnto vs, who shall delyuer vs out of ỹ hād of thys myghtye God? this is the God that smote ỹ Egyptians wt al maner of plages in the wyldernesse. Be stronge & quite youre selues lyke men, ye Philistines, that ye be not seruauntes vnto the Ebrues, as they haue bene to you. Be men therfore & fight. And the Philistines fought, and Israel was put to the worse and fledde, euery mā into his tent. And there was a myghty great slaughter, so that there were ouer thrwen of Israel, thyrtye thousande fotemen. And the arche of God was takē, and the two sonnes of Eli, Hophni & Phinehes were dead. And there ranne a mā of Beniamin out of the araye & came to Silo the same day with his clothes rent & earthe vpon his head. And when the man came in, Eli sate vpon a stole by the waye syde lokynge: for hys herte feared for the arche of God. And the mā came in & tolde it in the citie. And all the citie cryed.

When Eli heard the noyse of the cryeng, he asked what the noyse of ỹ rumor ment. And the man hasted & came in & tolde Eli. Eli was foure skore & eighten yere olde, & his eyes had fayled him ỹ he could not se. And the mā sayd vnto Eli: I am he ỹ came out of the araye and fled out of the hoste thys daye. And he sayde how is it fortuned, my sonne? And the messenger answered & sayd: Israel is fled before the Philistines, & there is a great slaughter chasted among the people, and thy two sonnes, Hophni & Phinehes are dead, & ouer that ỹ arch of God is taken. And when he made mencyō of the arche of God, Eli fell from of hys stole backwarde towarde the gate, and hys necke brake, & he dyed: for he was olde & vnweldye and he had iudged Israel fourtye yeares.

And his doughter in lawe Phinehes wife was wt chylde & nye the byrthe. And whē she hearde the tydynges of the taking of ỹ arche of God, & that her father in law, & her husbād were dead, she bowed her self & trauayled, for her paynes came vpon her. And about ỹ time of her death, the women that stode about her, sayd vnto her: feare not, for thou hast borne a sonne. But she answered not nor regarded it. And she named the child Ichabod, sayng: honoure is departed from Israel. Because the arche of God was taken, & her father in law and her husband were dead. And therfore she sayde, honoure is gone frō Israel, because the arche of God was taken.

The. v. Chapter.

¶ Dagon the God of the Philistines is cast downe before the arche. The Philistines are plaged in the seuer places. The ambassadours of Sharon counsell to restore the arche.

A Nd the Philistines tooke ỹ arche of God, & caried it frō *the helpe stone vnto Asdod, & brought it into the house of Dagon, & set it by Dagō. And whē they of Asdod were vp in the morning, behold, Dagon lay groueling vpon the earthe before the arche of the Lorde. And they toke Dagon & set him in his place agayne. And when they were vp erlye ỹ next morning, behold, Dagon lay groueling vpon the grounde before the arche of the Lorde, & hys head & hys two handes cut of vpon the treshold, that the body onely was lefte on hym. Wherfore neither the preestes of Dagō, neither any man that cometh into Dagons house myght treade on ỹ treshold of Dagō in Asdod, vnto this daye.

*Ebē xxi. a. At ỹ presence of the arck falleth ỹ Idol when the gospel of ỹ Lord raueyeth the rowe the greples, then is al superstitiō & trelp ouer throwen. Whē ỹ wrath of god is put a bed are the tyrses, ỹ fantasy maners & errours of lyfe decayeth & destroyed.

But the hand of the Lorde was heuye vpō the of Asdod, & he destroied the, & smote the in Emrodes, both Asdod & all the coastes there of. And when the men of Asdod sawe ỹ it was so, they sayd: the arche of the God of Israell shall not abyde here with vs, for his hand is sore vpon vs, & vpō Dagō our God. And so they sente and gathered all the Lordes of the Philistines vnto them, & sayd: what shall we do with the arche of the God of Israel? Then sayd they of Get: let the arche of the God of Israel be caryed about. And they caryed the arke of the God of Israel about. And when they

they had caried it about, the hand of the Lord was in the cytye with a myghty great plage, and he smote the men of the cytye both smal & great: and they were smytten in their secrete places, with the Emerodes. Then they sente the arche of God to Akaron. And as sone as the arche of God came to Akaron, the Akaronites cryed out saying: they haue brought the Arche of the God of Israel to vs: to slee vs & oure people.

Then they sent and sette all the Lordes of the Philistines vnto them, and sayde: sende awaye the arche of the God of Israel, and let it go home againe vnto hys owne place, that it slee vs not with our people. For there was a plage of death throughout all the cytye, and the hand of God was exceedyng sore there, in so much that they which dyed not, were smytē with the Emerodes: so that the cry of the cytye went vp to heauen.

The. vi. Chapter.

¶ The Philistines sende home the arche with rewardes. The Philistines were plaged after they had done this deede.

AND so when the arche of the Lord had bene in the countreye of the Philistines vii. moneths, the Philistines called for the priestes & the sothsayers, sayinge: what shall we do with the arche of the Lorde? tell vs wherwith we shall sende it home againe. They answered: yf you send the arche of the God of Israel home againe, send it not empty: But rewarde it with a trespasse offeryng: and then ye shalbe hole, and it shalbe knowen to you, why hys hand departeth not frō you.

Then sayde they: what shall the trespasse offeryng which we shall rewarde him with? And they answered: v. golden arses with Emerodes and v. golden myce, according to the nōbre of the Lordes of the Philistines. For it was one maner of plage yt was on you all, & on your Lordes. Wherfore ye shall make ymages lyke to your arses with Emerodes & ymages lyke to your mice that destroyed your lande, & shall geue glorye vnto the god of Israel: that he maye take his hand from of you, and from of youre Goddes, and from of your lande. Wherfore shulde ye harden your hertes as the Egyptians & Pharao hardened their hertes, which for all that (when he had played hys pageauntes with thē) were fayne to let the people go and departe.

Now therfore make a newe carte and take two mealche kyne, on whose neck neuer came yoche. And tye the kyne in the carte, & bringe the calues whome from them. Then take the arche of the Lorde, & put it in the carte, & putte the Iuelles of golde (whiche ye reward him with for a trespasse offeryng) in a fourer by the syde thereof, and sende it awaye yet it go. And marke yf he go vp by the waye that leadeth vn to his owne coaste, to Bethsames, then it is he yt hath done this great euyl. But & yf he do not, then it is not hys hande that smote vs, but it was a chaūce that happened vs. And the men dyd euē so: they toke two kyne & gaue milche, & tyed them in the carte, and kepte the calues at home. & they layde the arche of the Lord vpon the carte, & the fourer with the myce of golde & the ymages of their arses with Emerodes. And the kyne toke the streyght waye to Bethsames, bothe one waye, and as they went, lowed, turnyng neither to the ryght hand nor to the lefte. And the Lordes of the Philistines went after them vntyll they came to the borders of Bethsames.

And they of Bethsames were reping their wheate harueste in the valeye. And they lyft vp their eyes and spyed the arche. And reioysed when they sawe it. And the carte came into yᵉ groue of one Iehosua a Bethsamite, and stode styll there. There was there also a greate stone. And they claue the wodde of the carte and offered the kyne a burnte offeryng vnto the Lorde. And the Leuites toke doune the arche of the Lorde, & the fourer that was therebye, wherein the Iuelles of golde were, & put the on the great stone. And the men of Bethsames sacrifyced burnte sacrifyce, & offered offeryngs that same daye vnto the Lorde. And whē the fyue Lordes of the Philistines had sene it, they returned to Akarō the same daye. These are the golden arses with Emerodes whiche the Philistines gaue to amēdes for a trespasse offeryng, to the Lord: for Asdod one: for Gaza one: for Askalon one: for Geth one: & for Akaron one. And the golden myce were according to the nombre of all the cytyes of the Philistines thorowe the fyue lordeshippes: both of walled townes & of townes vnwalled, euē vnto the great stone, whereon they set doune the arche of the Lorde: which stone remayneth vnto thys daye in the felde of Iehosua yᵉ Bethsamite. And he plaged the men of Bethsames, because they had sene the arche of the Lorde. And he slue of the people fyftye thousand and thre score & ten persones. And the people lamēted, because the Lorde had smytē so greate a slaughter of thē. And the men of Bethsames sayde: who is able to stand before the Lord so holy a God, & to whō shall he go frō vs. And they sent messengers to the inhabiters of Kariath Iarim, sayinge: The Philistines haue brought home againe the arche of the Lorde: come doune and fet it vp to you.

The. vii. Chapter.

¶ The arch is brought to Kariathiarim. The people hope for whiche Samuel maketh intercession to the Lorde. The Philistines are ouer-

AND the men of Kariathiarim came & fet vp the arche of the Lord & brought it into the house of Abinadab in Gabaah, & sanctified Eleazer hys sonne to wayte vpō the arche of the Lorde. And whyle the arche abode in Kariathiarim, the dayes multyplyed, that it was twentye yeares, & all Israel lamented after the Lorde.

And Samuel spake vnto all Israel, sayinge: yf ye become againe vnto the Lorde with all youre hertes, then put awaye the straunge Iosa. 24. Iud. 10. 1. Reg. 12.

Goddes

Goddes frō among you, & Astaroth, & prepare your hertes vnto the Lorde, & serue hym
b alone, & so shal he rydde you out of the hādes of the Philistines. And then the chyldē of Israel did put awaye *Baalim and Astaroth, &
* Of this ye haue Iud.ij.c. serued the Lorde onelye. Then sayd Samuel: gather al Israel to Mazphah, & I maye praye for you vnto the Lorde. And they gathered together to Mazphah, & dawe water & poured it out before the Lorde, & fasted the same daye, & sayde therewe haue synned agaynst & Lord. And Samuel iudged the caules of the chyldē of Israel in Mazphah. When the Philistines heard & the childrē of Israel were gathered together to Mazphah, & Lordes of the Philistynes went vp agaynste Israel. And when the chyldē of Israel heard that, they were afraid of the Philistines & sayd to Samuel: ceasse not
c to crye vnto the Lorde oure God for vs, that he maye saue vs out of the handes of the Philistines. And Samuel tohe a sucklyng lambe & offered it all together for a burntoffrynge, vn
a Lambe here signifieth vnto the Lorde, and a cryed vnto the Lord for Israel: & the Lorde hearde him. And as Samuel offered the burntofferyng, the Philistines came to fyght agaynst Israel. But the Lorde thundered a great thonder that same daye vpō the Philistines, & turmoyled them, that they were beate before Israel. And the men of Israel
b Exo.xiiij.d. issued out of Mazphah & pursued the Philistines & slue thē, vntil they came vnder Bethcar. And then Samuel tohe a stone, & pitched it betwene Mazphah & Sen, & called the name therof *the stone of help, sayeng: thus farre hath
D *Heb. Eben ezer. the Lorde holpe vs. And so & Philistines were broughte vnder & they came no more into the coastes of Israell: for the hande of the Lorde was vpon the Philistines all the dayes of Samuel. Therto the cities which the Philistines had take frō Israel, came again to Israel, euē frō Acaron to Geth, with the coastes of the same, which Israel plucked out of the handes of & Philistines. For there was peace betwene Israell & the Amorites. And Samuel iudged Israel all the dayes of his lyfe, & went about yere by yere, to Bethel Galgal & Mazphah, and iudged Israel in all thole places, & came agayne to Ramath: for there was his house, and there he iudged Israell, & there he buylt an aultare vnto the Lorde.

The.viij. Chapter.

¶ Wherein Samuels sonnes hyd mysdeades ouel, the people requyre a kyng: & he sayl to declare the faulte of a kyng.

A WHen Samuel was olde, he made his sōnes iudges ouer Israel. The name of his eldest sōne was Joel, & the name of the second Abiath whiche were iudges in Berlabe. Neuertheleile his sonnes folowed not his steppes: but turned a syde after
Deut.xvi.d. lucre, & *toke rewardes, & perverted & ryght. Then all the elders of Israel gathered them together & came to Samuell vnto Ramath, and sayd vnto him: behold thou art olde, & thy sōnes folow not thy wayes. Now therfor make
*be a kyng to iudge vs, as all other nations haue. But the thyng displeased Samuell, whē they sayde: geue vs a kynge to moge vs. And Samuel prayed vnto the Lorde. And the Lord sayd vnto Samuel: heare the voyce of the people in all that they say vnto the. For they haue not cast the awaye, but me: & I shulde not raygne ouer thē. And as they haue ever done (sence I brought thē out of Egypt vnto this daye, & haue forsaken me, & serued other Gods) desyre so do they vnto the. Now therfor herken vnto their voyce, howbeit yet, testifye vnto them, & shewe thē the duty of the kyng that shal raygne ouer thē. And Samuel tolde al & wordes of the Lord vnto the people & asked a kynge of him, & he sayde: this shalbe & duty of & kyng & shal raygne ouer you: he wil take your sonnes & put thē to his charretes & make
c Deut.xvij.b. his horsmen of them, & they must renne before his charet, & wil make him captaines of thousandes & ouer fyftes, & wil set them to eare his grounde, & to gather in his harvell, & to make instrumentes of warre & apparel for his charettes. And he will take your doughters & make thē the dressers of his ointmentes, & his cookes & bakers. And he shall take the best of your feldes, & of your vynes & of your oliue trees, & geue them to his seruauntes. And he shall take the tenth of your seede & of your vines, & geue it to his officers, & to his seruauntes. And he shall take the best of your menseruauntes and mayde seruauntes & youngmen, and of your asses, and do his
D worke with them. And he shall take the tenthe of your heepe, & ye shalbe his seruauntes. And when ye crye out at that time vpō your kyng, whiche ye shall haue chosen you, the Lorde will not heare you at that daye.

Neuertheleile the people wolde not heare & voyce of Samuel, but sayde: nay but there shalbe a kyng ouer vs, & we wyll be lyke al other nacions. And oure kyng shal iudge vs, & go out before vs, & fyghe oure battelles. And Samuel hearde all the wordes of the people, and rehersed them in the eares of the Lord. And the Lord sayd to Samuel: herken vnto their voyce, & make thē a kynge. Then sayd Samuel vnto the men of Israell: go euery man vnto his cytye.

The.ix. Chapter.

¶ Saul the sonne of Cis chosen to be father Asses & is chosen kynge.

NOw there was a man of Beniamin named Cis the sonne of Abiel, the sonne of Zeror, the sonne of Bechoreth, the sonne of Aphiah, the sonne of a man & was a
A Jemynite, a man of myght, the same had a sōne called Saul, a goodly young man, so & amōg the children of Israel, there was none goodlier then he, & was therto from the shulders vpwarde hyer then all the other people. And it chaunced & the Asses of this Cis Sauls father were lost. Then sayd Cis to Saule his sonne: take one of the laddes with the, & vp, & go seke

the

the Asses. And they wet thorow moste Ephra im, & thorow the lande of Salisa, & founde the not. Then they went thorow the lande of Salim, & there they were not. Then they went al so thorow the land of Jemini, and they founde them not. Then when they were come to the lande of Zuph, Saule sayde to the younge man that was with hym: come, let vs returne, lest my father leue caring for the asses, & take thought for vs. And he answered hym: behold, there is in this cyte a worshipful man of God, & all that he sayth, cometh to passe. Now then let vs go thether, paraduenture he shall shewe vs what waye we may go. Then said Saul to his lad yf we go what shall we bryng the man? For our bread is all spent out of our hampers, and there is no nother present to bryng the man of God, what haue we? And the young man answered Saul agayne & sayde: I haue found about me the fourth part of a Sicle, that will we geue the man of God to tell vs oure waye.

Before tyme in Israel when a man wēt to seke an answere of God, thus wyse he spake: come & let vs go to the a Sear. For he that is now called a Prophet, was in the olde tyme called a Sear. Then sayde Saul to his young man: well said of the: come let vs go. And so they went vnto the cyte where the man of god was. And as they were goyng vp into the cite, they met with damoselles that came oute to draw water, & sayde vnto them: is there here a sear. And the maydens answered the: per: behold, he goeth before you. Make hast nowe, for he came thys day to the cyte, for the people muste offer thys day in the hyl. Whē ye be come into the cite, so shall you fynde hym, ere he go vp to the b. hyl to eate: for the people wyll not eate but he come, because he must bleesse the offeryng. And then eate they that be bidde to the feaste. Nowe therfore get you vp for euen now shal ye fynde hym. And they went vp into the cyte. And whē they were come into the myddes of the cyte: behold, Samuel came out agaynst them, for to go vp to the hyl. But the Lorde had tolde Samuel a daye before Saul came, saynge: to morowe thys tyme I wyll sende the a man out of the lande of Beniamin, hym shalt thou anoynt to be captayne ouer my people Israel, that he maye saue my people out of the hande of the Philistines, for I haue loked vpon my people, and their crye is come vnto me. When Samuel saw Saule, the Lorde answered hym: se, this is the man whome I spake to the of. This same shall raygne ouer my people.

Then went Saul to Samuel in the myddle of the gate, & sayd: tell me, I praye the, where about the seares house is, and Samuel answered Saul and sayde: I am the sear, go vp before me vnto the hyll, for ye shall eate with me to daye. And to morowe I wyll let the go erlyer, & wyll tell the all that is in thyne herte, and as for thyne asses that were loste this day thre dayes, care not for the, for they are fonde. And moreouer whose shall be wtyfull thyn-

a. Hereof cometh it that a prophesye is called a visiō Esa. 1.a

b. The hill or hye place was ordened to do sacrifice & to pray in, but without the cōmaūdement of God in. Reg. 11.a

ges of Israel be? belonge they not to the, and vnto all thy fathers house? But Saul answered, & sayde: am not I the sonne of a Jemmite of the smallest tryde of Israel, and my kinred the least of al the kynredes of the tryde of Beniamin, wherfore then speakest thou so to me?

And Samuel toke Saul and his sadde and brought them into the parler, and made them sit in the chyefest place amōg them that were bidden: which were vpon a thyrtye persones. Then sayde Samuel vnto the cooke: bringe forth the porcyon which I gaue the: & of whiche I sayde kepe it wyth the. And the cooke tooke vp the shoulder and broughte it, and set it before Saul. And Samuel sayd: behold, that whiche is lefte: putte it before the & eate, for I kept it for the of purpose, when I called the people. And so Saul dyd eate wyth Samuell that daye. And when they were come downe from the hyl into the cytye, Samuel communed with Saul vpon the toppe of the house: & they arose erlye. And about the spryng of the daye Samuel called vpon the toppe of the house saying: vp that I maye sende the awaye. And Saul arose. And they wente out at the doores both of them, both he and Samuell. And whē they were come almoste oute of the towne, Samuel sayde to Saul: byd the lad go before vs, and he wente, but stande thou styll a whyle euen nowe, that I maye shewe the what God sayeth.

*They lye then flat houses.

The.x. Chapter.

A Saul is annoynted kynge. & prophesyeth. Samuell declareth the people their sinne, in that they aſked a kyng. God sendeth the kynge tyte.



AND then Samuel toke a boxe of oyle, & poured it vpō his head & kissed him & sayde: the Lord hath annoynted the to be a captaine ouer his enheritaunce. And now when thou art departed from me, thou shalte mete two men by Rahels sepulchre in the borders of Beniamin euen at Zalzah. And they wyll say vnto the: the asses which thou wentest to seke, are founde se, thy father hath lefte the care of the asses, and sorowyth for you saying what shal I do for my sonne? Then thou shalt go forth from thence, & shalt come to the oke of Thabor. And there shalt thou mete three men goynge to God to Bethel: one carrying thre kydds: and another carrynge thre loues of bread: and the thyrd carryeng a botell of wine.

Acts.xiii.

*Or, with

And

And they wyll salute the and geue the two lo-
ues of bread: which thou shalt receyue of their
b handes. After that thou shalt come to the hyll
of God, where the Philistines kepe their wat-
che. And when thou art come thyther to that
cyty, thou shalt mete a company of Prophe-
tes comyng doune from the hyll, with a psal-
ter, a tymbrell, a pype, and an harp before the
& they prophesying. And the spyryte of ỹ Lord
wyll come vpon the, and thou shalt prophesye
with them, and shalt be turned into another
man. And whē these sygnes are chaunced ỹ, thē
do what thou shalt to do, for God is with the.
And thou shalt also go before me to Galgall.
And beholde I wyl come vnto the, to sacrifye
burnt sacrifice & peace offeryngs. * Tary for
a. Reg. xiii. b me seuen dayes, tyll I come to the, & shew the
what thou shalt do. And assone as he had tur-
ned his shoulder to go from Samuel, god gaue
hym another maner of herte, and all those
tokens came to passe that same day. Whē they
came to the hyll, beholde, the company of pro-
pheters met him, & * the spyryte of God came vpō
21 Reg. xi. b. him, & he prophesyed among thē. And all that
knewe hym before whē they sawe that he pro-
phesyed among the Prophetes, they sayd eche
to other: what is happened vnto the sonne of
L Cis? * Is Saule also among the Prophetes?
4. Re. xx. d And one of the same place answered & sayde:
who is their father? And therof sprang a pro-
uerbe: what is Saul also amonge the Prophe-
tes: And when he had made an end of prophe-
sieng, he came to the hyll. Saules fathers bro-
ther sayde vnto him & his lad: whether went-
ye? And he answered: to seke the asses, & when
we saw that they were no where, we went to
Samuel. Then sayd Sauls vncle: tel me what
Samuel sayde vnto you? And Saul answered
his vncle: he tolde vs ỹ the asses were found.
But of the kyngdome whereof Samuel spake,
tolde he hym not. After that Samuel called ỹ
people together vnto the Lorde to Maspheh
& sayde vnto the children of Israel: thus saith
the Lord God of Israel, I brought you out of
Egypt, & delyuered you out of the hand of the
Egyptians, & out of the handes of al kingdo-
mes that oppressed you. And ye haue this day
cast away youre God that holpe you oute of
D al youre aduersities & tribulacyons. And ye
h. Re. viij. a. haue sayde vnto him, * make a kyng ouer vs.
1. Sa. x. Now therfore stande before the Lord by your
tribes & youre thousandes. And when Samu-
el had brought al the tribes of Israel ỹ tribe
of Beniamin was caught. When he had brou-
ght the tribe of Beniamin by their kinredes
the kinrede of Metri was caught, and Saul
the sonne of Cys was caught. And they
sought him: but he could not be founde. Thē
they asked the Lorde further: whether the man
shuld come thyther. And the Lorde answe-
red: beholde he hath hydde hym selfe among
the stuffe. And they ran, and set hym there.
And when he stode among the people, he was
hyer then any of the people, frō ỹ shoulders
vpwarde. And Samuel sayde to al the people
there se ye whom the Lord hath chosen? ỹ ther
is none lyke hym amonge all the compa-
nye. And al the people shouted and sayd: God
kepe the kyng lyfe.

Then Samuel tolde the people the ma-
ner of the kyngedome, & wrote it in a boke, and
layde it vp before the Lorde, & so sente all the
people awaye, euery man to his house. And
Saule also went home to Gabaah. And there
went vp hym an hoste, suche as God had tou-
ched their harters. But the children of vnthry-
fty selle sayde: how shall he saue vs? and dispi-
sed him & brought hym not presentes. And he
made as though he had not hearde it.

The.xi. Chapter.

¶ The people requyreth the vyctorye of Nahas
reuerth the kyngdom of Saul.

THen Nahas the Ammonite
came & besieged Jabes in Ga-
laad. And al the people of Ja-
bes sayd vnto Nahas: make
a couenaunte with vs & we
wyll be thy seruauntes. And
Nahas ỹ Ammonite sayde: herto will I make a
couenaunt with you, that I may thrust out all youre
ryght eyen, & I may bring ỹ shame vpō al Isra-
el. Then sayd the elders of Jabes: geue vs. vij.
dayes respite ỹ we maye send messengers vn-
to al the coastes of Israel. And then yf there
come no man to help vs, we wyll come out to
the. Thē came ỹ messengers to Gabaah where
Saul dwelte, & tolde his tidinges in the eares
of the people. And al the people lyfte vp their
voyces & wept. And behold Saul came follo-
wyng his oxen oute of the felde, & asked what
ayled ỹ people to wepe. And they told hym ỹ
tydynges of the men of Jabes. Then came ỹ
spyryte of God vpō Saul, whē he hearde those
tidinges, & he was exceding angry. And toke
a payre of oxē & hewed them in peces, & sent them
throughout al ỹ coastes of Israel by ỹ handes
of messengers saying: whosoeuer cometh not
forth after Saul & after Samuel, so shall hys
oxen be serued. Then the a. feare of the Lord
fel on the people, & they came out as it had ben
but one man. And when they were nōbred in
Bezek the children of Israel were thre hundred
thousand, & the mē of Juda thyrtye thousand.
And they sayd vnto the messengers ỹ came, so
say vnto the men of Jabes in Galaad to mor-
row by that tyme, the sonne be hote, ye shall
haue helpe. And the messengers came & tol-
de the men of Jabes, & they were glad. And
then the men of Jabes sayde: to morrow we
wil come out vnto you, that ye maye do with
vs al that pleaseth you. And on the morowe
Saul put ỹ people in thre parties. And they ca-
me in vpō the host in ỹ morning watche, & slue
the Ammonites, vntill ỹ heat of the day. And
they ỹ remayned, skattered, so that two of the
were not left together. Then sayde the people
to Samuel: what are they ỹ sayde: shall Saule
raigne ouer vs? bring thē ỹ we may slay thē.
But Saule sayde: there shal no man dye these
daye, for to daye the Lord hath saued Israel.
Then sayde Samuel vnto the people: come

Ex. and

a. There are .iij. maners of feare spoke of in ỹ Scripture ouer, suche as children haue to their fa-thers, which euer ought of loue obey them: of which ye rehersed after xij. A. The other, suche as seruauntes owe
D vnto their masters whych onely for feare of paine, of this is spoke here & Rom. viij. ỹ

& let vs go to Galgal, & renewe the kyngdom there. And the people went to Galgal & made Saul kyng there, before the Lorde in Galgal. And there they offered peace offeryngs before the Lorde. And there Saul and all the people reioysed exceedingly.

The.xii. Chapter.

¶ Samuel beyng an auncient iudge, the people refuseth to wyrnesse against the people of vnkyndnesse, because they demaunded a kyng. How that repented and beleeued God forgeueth, because of hys promyse.

A Then sayde Samuell vnto al Israel: beholde I haue obeyed your voyce in all that ye saide vnto me, & haue made you a kyng. And se youre kyng walketh before you. But I am olde & grape headed: & behold my sonnes are with you & I haue walked before you from my childhode vnto thys daye. Behold here I am: answere me before the Lorde & before hys annoynted, whose oxe haue I taken? or whose asse haue I taken? whom haue I done wrong to? or whom haue I oppressed? And of whose hand haue I receiued any bribe, to blynde myne eyes therewith? & I wyll restore it you agayne. And they sayde thou hast done vs no wronge, nor oppressed vs, neyther hast thou taken ought of any mannes hande. Then sayde he to them: the Lorde is wytnesse vnto you, and hys annoynted is wytnesse thys daye, that ye haue found nought in my handes. And they answered: we are wytnesse.

B Then sayde Samuel vnto the people: it is the Lorde* that made Moses & Aaron, & which brought your fathers out of Egypte. Now therfore stande stil, & let me reason with you before the Lorde, of al the ryghteousnesses of the Lorde which he shewed both you & your fathers.

* That is, which hath magnyfyed.

After that Iacob was come into Egypte, your fathers cryed vnto the Lorde, & the Lord sent Moses & Aaron, which brought your fathers out of Egypt, & made them dwel in thys place. Neuerthelater they forgat the Lorde theyr God. And he solde them into the hande of Sisara chefe captayne of Iabin kynge of Hazor, and into the handes of the Philistynes and into the handes of the kynge of Moab, which fought against them. Then they cryed vnto the Lorde, and sayde: we haue synned, because we haue forsaken the Lorde, and haue serued Baalim & Asharoth. But now delyuer vs out of the handes of our enemyes, and

C we wyll serue the. And the Lorde sent Ierobaal* Bedan, Iephthah & Samuel, & delyuered you out of the handes of youre enemyes on euery syde, so that ye dwelled without feare. And for al that when you sawe that Nahas kyng of the children of Ammon came against you, ye sayde vnto me: nay so, a kynge shall raygne ouer vs, when yet the Lord your god was your kyng. Now therfore behold, the kynge whome ye haue chosen and whome ye haue desyred: se, the Lorde hath geuen you a kynge. Oh, that ye wolde feare the Lorde & serue hym, & heare hys voyce, & not disobeye the mouth of the Lorde: and that both ye and

* That is, Samplon.

the kynge that raygneth ouer you, wolde folow the Lorde your God. For yf ye shal not herken vnto the voyce of the Lorde, but shall disobeye the Lordes mouth: then shal the hand of the Lorde be vpon you & on youre fathers. Now also stande & se this great thyng which the Lorde wyl do before youre eyes: is it not now wheteherueste. And yet for al that, I wyl

D call vnto the Lorde, and he shall sende thonder and rayne. Wherby perceyue and vnderstand how that your wyckednes is great which ye haue done in the syght of the Lorde in askyng you a kynge. And when Samuel called vnto the Lorde, the Lorde sent thunder & rayne the same daye. And all the people feared the Lord and Samuel exceedyngly. Then sayde all the people vnto Samuel: praye for thy seruauntes vnto the Lorde thy God, that we dye not: for we haue synned in askyng vs a kynge, besyde all the synnes that ever we dyd.

Then sayde Samuel vnto the people: feare not. And though ye haue done all this wickednesse yet departe not from the Lord in any case. But serue hym with all your hertes. Me ther turne ye after vayne thynges which cannot delyuer you, for they are but vanities. But the Lorde wyl not forsake hys people, be cause of hys great names sake: because * the Lorde had begonne to make you hys people. Moreouer God forbydde that I shulde synne agaynste the Lorde in leuyng prayeng for you and to shewe you the good and ryghte way. Onelye feare you the Lorde and serue hym truly with all your hertes: for se, he hath done great thynges for you. But and yf ye shall do wickedly, then shall both ye and your kyng therto perysshe.

* The chil. interp. Iosaled the Lxx to make it.

The.xiii. Chapter.

¶ The Philistynes are smytten of Saul & Ionathas, Saul bewyggeth wyckedly: he geueth commaundement to them of Dauid that he shall not raygne.

A Saul was as a chyld of a yeare old, when he began to raigne. And when he had raygned.ii. yeares ouer Israel, he chose hi thre thousand men out of Israel. Two thousand were with Saul in Machmas & mount Bethel, & a thousande with Ionathas in Gabaah Beniamin. And the rest of the people he sent, euery mā to hys owne house. And Ionathas slue the Philistines in an holde they had in Gabaah, & it came to the Philistines eares. And Saul caused the trompet to be blowen thorow out all the lande, sayeng: let the Ebrewes heare. And all Israel hearde say, how that Saul had destroyed an holde of the Philistines, and howe that Israel stanche vnto the Philistines. And all the people cryed after Saule to Galgal.

Then the Philistines gathered them selues together to fyght with Israel, thyrtie thousand charettes and sixe thousande horse men with the other people lyke the * sande by the sea side in multitude and came vp & pytched in Machmas eastward fro Bethauen. And whe the men of Israel sawe the selues in a strayte,

B * Exo.xv.

and

and that the people were accombred, they hyd themselues in caues, in pytte holes, in roches bennes & pytters. And the Ebrues wente ouer Jordan vnto the land of Gad & Galaad. But Saul was yet in Galgal, and al the people þ folowed hym, were astonyed. And he tarved seuen dayes, as Samuel *had appoynted.

1.Reg.x.b

But Samuel came not to Galgal, & þ people scattered from hym. Wherfore Saule sayde: bryng burnt sacrifyce to me & peace offerynges. And he offered burnt sacrifice. And as sone as he had made an ende of offeryng burnt offerynges, behold, Samuel came. And Saul went agaynste hym to salute him. Then sayde Samuel to Saul: what hast thou done? And Saule sayd: because I saw that the people shattered frō me, & that thou camest not at with in the dayes apoynted & that the Philistines gathered them selues together to Machmas: thē sayd I: the Philistines shall come doune vpō me to Galgal, yet I have made supplicacyon vnto the Lorde. And therfore I toke a courage with me, and offered burnt offerynges. Thē sayde Samuel to Saul, thou hast done folysh ly & hast not kept the commaundement of the Lorde thy God whiche he commaunded the. For at thys tyme wolde the Lord have stablished thy kyngdom vpon Israel for euer. But nowe thy kyngedome shall not continue. The Lord hath a sought him a man after his own hert, & hath cōmaunded hym to be a captayne ouer hys people: because thou hast not kepte þ which þ Lorde cōmaunded the. And Samuel arose, & gat him from Galgal to Gabaah Bēiamin. And Saul nombred the people þ were found with hym, aboute a syxe hundred men. And Saul & Jonathas his sonne & the people that were founde with them, had theyr abydyng in Gabaah Beniamin. But the Philistines had pytched in Machmas. And there came out of the hoste of the Philistines thre cōpanyes to destroye out of the tentes. One compayne turned vnto the waye that leadeth to Ephrah vnto the land of Sual. And another compayne turned the way to Bethoron. And the thyrd company turned to the waye of the coste that turneth to þ dalepe of Zeboim toward the wildernesse. But there was no smyth throughout al the lande of Israel. For the Philistines thought that them the Ebrues myght make theyr swerdes or speres. And therfore all Israel godoune to þ Philistines, to mende euery man his share, hys mattok, his axe, or hys pykeaxe ofte as þ edges of the speares mattockes, dounge forckes, & axes were blunte, and also to mende theyr goodes. And so in tyme of battell there was neither swerde nor spere founde in the handes of anyo of the people that were with Saule & Jonathas: saue for Saule and Jonathas hys sonne was there fom what founde. And the Garison of the Philistines came oute, & stode on the other syde before Machmas.

a That is, to him vp. dayes 1.Reg.x.b.

a The Lorde wounted to take for hym self, because he hath wrought my thyng ernestly: but he speaketh after the maner of men.

Though a man take to his neyghbour and thinke to slee him, yet he will hym them whiche he hath ordayned to chastise Ama.xij.b.

The. xiiij. Chapter.

¶ Jonathas ascended with his harnesbearer vnto the Philistines to fight. He taketh the hauye, wyth his father, before he go to fyght, he desyreth the whole hoste. He maketh therfore no semblaūt, but the people beleaue him.

IT fell on a daye, that Jonathas the sonne of Saul sayd vnto A to hys young man that bare his harnesse: come & let vs go ouer to the watche men of the Philistines that are pounder on the other syde, & told not his father. But Saul tarved in the vtmost parte of Gabaah vnder a pomegarnet tree, þ was in Magron, & the people that were with hym were vpon a fyre hundred men. And Ahiah the sonne of Ahitob Jehabodes brother, the sonne of Phinehes, the sonne of Eli, was the Lordes preest in Silo & bare an Ephod. But the people wyst not that Jonathas was gone.

And in the way ouer by whiche Jonathan sought to go ouer vnto the garyson of þ Philistines, were there two sharpe roches, euē one on the one syde, & the other on the other syde: þ one called Boses, & the other Seneh. And þ one leaneth northwarde toward Machmas, B & the other southwarde toward Gabaah. The sayd Jonathas to the young man þ bare hys harnesse: come & let vs go ouer vnto the standynge of these vncyrcumcysed, paraduenture the Lorde wyl worke with vs: for the Lorde is free to saue with many or with few. And his harnesbearer sayde vnto hym: do all þ is in thyne hert: set the forwarde: & se I am with the, as thyne hert lusteth. Then sayde Jonathas: behold, when we go ouer vnto the men, & shewe ourselues vnto them: yf they say on thys wyse to vs: tarye vntyl we come to you, then we wyl stand styl where we be & not go vp vnto them. But & yf they so saye vnto vs: come vp vnto vs, then we wyl go vp, for the Lorde hath delyuered thē into oure handes. And thys shalbe a sygne vnto vs. And when they had bothe shewed thē selues vnto þ garison of the Philistines, the Philistines sayd: se the Ebrues come out of the holes where they had hydde thē selues in. And the men of the garison answered Jonathas & hys harnesbearer & sayde: come vp to vs, & we wyl shewe you a thyng. Then sayd Jonathas vnto hys harnesbearer: come vp after me, for the Lord hath delyuered them into the handes of Israel. And Jonathas clame vpon handes & fete, & hys harnesbearer after him. Then they fel before C Jonathas, & his harnesbearer slue thē after him. And that fyrst slaughter which Jonathas and hys harnesbearer made was vpon a twētye men, within the compasse as it were about an halfe aker of land. And there was a fear in the hoste that was in the felde, & among all the people: in so much that they that kept the holdes and they that were goue to robbe, were afrayde also, and the earthe trembled, and there was a feare sente of God. And the watche men of Saule in Gabaah Beniamin sawe. And beholde, the people shattered and ranne hyther and thyther. Then sayde Saule vnto the people þ were with him: nūbre and se who is gone awaye from vs. And when they

Let him

had tolde: beholde, Jonathas & his harneſbea rer were not there. And then Saul ſayd vnto Ahia: bryng hyther the arcke of God. For the arck of God was at that tyme wt the children of Iſrael. And whyle Saule talked vnto the preſt, the people yͭ were in the hoſt of the Philiſtines, rane more & more. And Saul ſayd vnto the preſt: withdraw thyne hand. And Saul cryed & all the people that were with him, and went to battel. And beholde euery mãs ſwerd was agaynſt hys felowe, wt a mygthy great ſlaughter. Moreouer the Ebrues that were with the Philiſtines before that tyme, & were come with them in al partes of the hoſte, they turned to Iſrael that was with Saul & Jonathas. And they alſo whiche had hydde thẽ ſelues in mount Ephraim, as ſone as they heard how that the Philiſtines were fledde, they followed after them in battell. And ſo God holp Iſrael that daye. And the battell contynued vntyll they came to Bethauen.

D

And the men of Iſrael ioyned thẽ ſelues to gether that daye: & Saule adiured the people ſaying: Curſed be he that eateth anye ſode vntyll nyght, that I may be auenged of myne enemies. And ſo there was none of the people that taſted any ſuſtinaunce. And *all the land came to a woode where houye laye vpon the grounde. And when the people were come into the wooode: Beholde, the houye dropped. How be it there was no man that moued hys hande to hys mouthe, becauſe that the people feared yͤ curſſe. But Jonathas heard not whẽ hys father adiured the people, wherfor he put forth the ende of the ſtaffe that was in his hãd & dypte it in an houye combe, & put his hande to his mouth, & his eyes receyued ſight. Thẽ ſpake one of the people & ſayd: thy father adiured the people ſaying: Curſed be that mã that eateth any ſuſtinaunce this daye, and yet the people were fayntye. Then ſayde Jonathas: my father hath troubled the land: for ſe, myne eyes hath receyued ſyghte, becauſe I taſted a lytle of thys houye: how then yͤ all the people had eaten of the ſpoyle of theyr enemyes, which they founde had there not ben then a muche greater ſlaughter amonge the Philiſtines? And they ſaued on the Philiſtines that daye, from Machmas to Aialon. And the people were exceadynge faynte.

*All the land for all yͤ people of the lãd.

*Thus ſpeake yͤ Hebrues for yͤ we ſaye. He recouered hys ſtrenght & was more cheareful.

*Troubled the land is a maner of ſpeche vſed amõg yͤ Hebru. for that we ſaye: the trouble the people or the hoſt as aboue.

Then the people gat thẽ to the ſpoyle & take theyr oxẽ & calues, & ſlue them on yͤ groũd & dyd eate with the bloude. Then the mẽ told Saul, ſaynge: Beholde the people ſynne agaynſt the Lorde, in that they eate with the bloude. And he ſayde: ye haue treſpaced. But roule a greate ſtone vnto me nowe, and go abroad among the people, and bidde thẽ bryng euery man his oxe & euery man hys ſheepe, & ſlaye thẽ here, & ſynne not agaynſte the Lorde in eatyng with the bloude. And yͤ people brought euery man hys oxe in hys hand by nyght & ſlue thẽ there. And Saul made an aultar vnto the Lorde. And that was the fyrſt altare yͤ he made vnto the Lorde. And Saul ſayde: let vs go doune after the Philiſtines by nyght, & let vs make hauoke amonge the vntyll it be daye in the mornyng, and let vs not leaue one of them. And the people anſwered: do whatſoeuer thou thynkeſt beſt. Then ſayd yͤ preſt: let vs come hyther vnto God. And Saule aſked of God: ſhall I go doune after the Philiſtines? and wylt thou delyuer thẽ into myne handes? But he anſwered hym not at that tyme. Then ſayde Saul: let the people come hyther out of all quarters, & knowe and ſe, in whome thys ſynne is chaunced thys daye: for as truly as the Lorde lyueth which hath ſaued Iſrael, though it be in Jonathas my ſonne he ſhall dye for it. But no man anſwered hym of all the people.

Then he ſaid vnto all Iſrael: be ye on one ſyde, & I & Jonathas my ſonne wylbe on another. And the people ſayde vnto Saule: what thou thynkeſt beſt that do. And Saule ſayde vnto the Lorde God of Iſrael: geue perfecte knoweledge. And Saule and Jonathas were caught, & the people ſhaped free. Then ſayde Saul, caſt lotes betwene me & Jonathas my ſonne. And Jonathas was caught. Then Saul ſayde to Jonathas: tell me what thou haſt done. And Jonathas tolde hym & ſayde: I taſted a lytle houye vpon the ende of my ſtaffe yͤ was in myne hande, & ſe, I muſte dye.

E

Then ſayd Saul: *God do ſo and ſo to me excepte yͤ thou dye Jonathas. But the people ſayde vnto Saul: ſhall Jonathas dye whiche hath ſo mygtyly holpe Iſrael? God forbyd. As truly as the Lorde lyueth, there ſhall not one heare of his head fal to the groũd: for he hath wrought with God thys daye. And ſo the people delyuered Jonathas, that he dyed not. And then Saule departed frõ folowyng the Philiſtines. And the Philiſtines wente to theyr owne place. And ſo Saule toke the kyngedom ouer Iſrael, and fought agaynſte all hys enemyes on euery ſyde: agaynſte the Moabytes: agaynſt the chyldren of Ammon: agaynſt the Edomites: agaynſte the kynges of Zobah and agaynſt the Philiſtines. And whether ſoeuer he turned hym ſelfe, there he wanne, and played the man & ſlue the Amalechites, and rydde Iſrael out of the hãdes of them that ſpoyled them. The ſonnes of Saule were Jonathas, Jeſui, and Melchiſua. And hys two doughters were thus named: the elder was called Merob & the yonger Michol. And the name of Saules wyfe was Ahinoam the doughter of Ahimaaz. And the name of hys chyefe captayne was Abner the ſonne of Ner Saules vncle. And *Cis was Saules father. And Ner the father of Abner was the ſonne of Abiel. And there was ſore war with the Philiſtines al yͤ dayes of Saul. For whet ſoeuer Saul ſawe a ſtronge man, and an actiue, he toke hym vnto hym.

*Ruth.4

*1.Kyng.9 1.Paral.8

The.xv. Chapter.

*Samuel ſo commaundeth to ſlee Amalech. He ſo doth, beſeuen to the boyes of God. & ſauyth the beſte of euery ſorte. The Lorde ſo wrothe the Saule ordeyneth a nother kyng agayn. Samuel mourneth for Saule.

Then

A THen sayde Samuel vnto Saul: ℔ Lorde sent me to anoynt ℔ kyng ouer his people Israel. Nowther fore obeye thou the voyce of the wordes of the Lorde. Thus sayth the Lorde of hostes: I haue called to remembraunce that whiche Amalech dyd to Israel *how they layed in wayte for them in the way as they came out of Egypte. Now therfore go & smyte the Amalechites, & vtterly destroy ye all that pertayneth vnto them, & se thou haue no compassion on them. But slay both mã & woman, infant & suchlyng, & oxe, shepe, camell & Asse. And Saul tolde it the people, & nombred them in Telaim two hundred thousand foote men, & ten thousand mẽ of Juda. And Saule came vnto a city of the Amalechites, & layed in a valeye. But Saul sayde vnto the Kenites go & departe, & get ye downe frõ amonge the Amalechytes, lest I destroy you with them for ye shewed mercye with Israell when they came out of Egypt. And the kenites departed from amonge the Amalechites.

*Exod. xvij. c.

B And Saul slue the Amalechites from Hevila to Sur that lyeth before Egypte, & tooke Agag the kyng of the Amalechites a lyue, & vtterly destroyed all the people with the edge of the swerde. But Saule and the people spared Agag, and they left of the shepe and of the oxen and *fat thynges and the lambes and all best beastes & that was good, and wolde not destroy them. But all that was naught & worthy an Aggage, that they destroyed vtterlye. Then came the worde of the Lorde vnto Samuel, sayinge: it repenteth me that I haue made Saul kyng. For he is turned from me, & hath not performed my commaundementes, wherfore Samuel was euyll angry & cryed vnto the Lorde all nyght. And Samuel rose early, to mete the kyng. And Saul in the morninge. And it was tolde Samuel afterwarde that Saule was come to Carmell, and set vp a pyller of victorye. And was lately gone turned and departed and gone to Galgall.

*That is, the best beastes and fattest.

a The repentaunce of God ymply the chaunging of his mynde.

And when Samuel was come to Saule, Saule sayde vnto him: Blessed be thou in the Lorde. I haue done the commaundemente of the Lorde. And Samuel answered: what meaneth then the bleatynge of the shepe in myne eares, & the noyse of the oxen whyche I here? And Saule sayde: they haue brought them from the Amalechytes. For the people spared the best of the shepe and of the oxen, to offer sacrifyce vnto the Lorde thy God. And the residue of the remnaunt we haue destroyed.

b attribute to God, that Saule spake truth & scripture.

But Samuel sayde to Saule: cease and let me tell the what the Lorde hath sayde to me in nyght. And he sayde vnto him: speke on. Samuel spake. And Samuel sayde: when thou waste little in thyne owne sight, wast thou not made the hed of the tribes of Israell? And the Lorde anoynted the kynge ouer Israel. And the Lorde sent the on a iourneye, & sayde vnto the, go & slee that wicked people the Amalechites & fyght against them vntil ye haue vtterly destroyed them. And wherefore hast thou not obeyed the voyce of ℔ Lorde. But hast turned to the praye & hast wrought wickednesse in the sight of the Lorde.

c To obey, what thynge is more worthy? The mynes treasures of traditions? Nay verely: But Gods holye word & his blessed commaundements & to obeye

And Saule sayde vnto Samuel: I haue obeyed the voyce of the Lorde, and went the waye which the Lord sent me, & haue brought Agag the kynge of the Amalechites. And haue vtterlye destroyed the Amalechites. And ℔ people toke of the spoyle, shepe, oxen, and the chefest of the thynges which should haue ben destroyed, to offer vnto the Lorde thy God in Galgal. Then sayde Samuel: hath the Lorde as great pleasure in burnt sacrifyces & offerynges, as he hath that thou shouldest obeye his voyce? Beholde, to obeye is better then offerynge, and to geue heade is better then the fat of rammes. For rebellyousnesse is as the synne of witchcrafte, & stubburnesse is wyched nesse and Idolatrye. Because therfore thou hast cast away the worde of the Lorde, therfore hath the Lorde cast away the also, from beynge kynge.

d It is better then to offer sacrifice when the pet mas ordeyned and appointed of God himself. How much better then is it then ourselfemynges what ever are inuented thine any Gods worde or any mixyng therof made ℔ whole scrip

Then sayde Saul to Samuel: I haue sinned, for I haue trespaced the mouthe of the Lorde, and thy wordes, because I feared the people and obeyed their voyce. But now take away my synne, & turne agayne with me, that I maye worshippe the Lord. Then sayde Samuel vnto Saul: I will not returne with the: for thou hast cast away the byddyng of God, & therfore the Lorde hath cast away the also, that thou shalt not be kyng ouer Israel. And as Samuel turned to go away, he caught the lappe of his cote, and it rente. Then Samuel sayde: the Lorde hath rente the kyngdome of Israel from the this daye, and hath geuen it to a neyghboure of thine, that is better then thou. And therto he that geueth victorye to Israel, will not begyle nor repente: for he is not a man, that can repente.

e Iosephe de antiq. lib. vi. cap. xi. expresseth Samuels saying in like maner. But hys wordes are to long to rehers.

Then he sayde: I haue synned. But yet honoure me before the elders of my people, and before Israel, and turne agayne with me, that I maye praye vnto the Lorde thy God. And Samuell turned agayne, and followed Saule. And Saul prayed vnto the Lord. Then sayde Samuel: Bring ye hyther to me Agag the kynge of the Amalechytes. And Agag came vnto him *delycately. And Agag sayde: truly the bytternesse of death cometh on. And Samuel sayde: As thy swerde hath made women childelesse, so is all thy mother be childelesse among other women. And so Samuell hewed Agag in peces before the Lord in Galgal. And then Samuell departed to Ramath. And Saul went home to his house to Gabaah Saule. But Samuel came no more to se Saule vntyll the day of his death. Neuertheless Samuel mourned for Saule, because the Lorde repented that he had made him kyng ouer Israel.

f To be take away frõ the Lorde, to be displeased & to displease of ℔ Lorde of God. Psal. 9 Dispayred sayde not feared not.

The.xvi. Chapter.

1 AND then the Lorde sayde vnto Samuel: How longe wilt thou mourne for Saul, seing I have cast him away from raygning ouer Israel? fyll an horne with oyntment, and come: I wil sende the to Jesse Bethlehemite, for I have spyed me a king amonge his sonnes. But Samuel answered: how shall I go? for Saul shall heare it and wyll kyll me. And the Lorde sayde: Take an heyfer with the, and saye thou goest to offer to the Lorde. And call Jesse to the offeringe, and I wil shewe the what thou shalt do. And thou shalt anoynt hym whom I saye vnto the. And Samuel dyd as the Lorde bad him. And when he came to Bethlehem, the elders of the towne were astonyed at his comming, and sayde: Betokeneth thy comynge peace? and he sayde, ye, for I am come to offer vnto the Lorde. * Cleanse your selues and come with me to the offeringe. And he purified Jesse and his sonnes, and bad them to the offeringe. And when they were come, he loked on Eliab and sayde: the Lordes anoynted is before hym. But the Lorde sayde vnto Samuel: loke not on his fayre shape or on the height of his stature, for I have refused hym. For it is not as man seyth. For man loketh on the outward appearance, but the Lorde beholdeth the harte. Then Jesse called Abinadab and made hym come before Samuel. And he sayde: neither per hath the Lord chosen hym. Then Jesse made Samah come, and he sayde: neither per hath the Lord chosen hym. Thus made Jesse seuen of his sonnes come before Samuel. And Samuel sayd, the Lord hath chosen none of these.

* Clense your selues] The Hebrue worde is Sanctify your selues.

A. To beholde the herte is, to loue vpon the outwarde shape. 1. Reg. xvi. Psal. lxi. c. Prouer. xxi. d.

L Then sayde Samuel to Jesse: are here all thy children, and he sayde: the youngest is yet behynde: Beholde, he keepeth the shepe. Then Samuel sayd vnto Jesse: sende and fet hym for we wyl not sytte downe, til he be come hyther. And he sent and brought hym in. And he was of a wel lyke coloured grene, and well fauored in syght. And then the Lord sayd vp and anoynt hym: for this is he. And Samuel tooke the horne with the oyntment and anoynted hym in the presence of his brethren. And the spirite of the Lord came vpon Dauid, from that daye forwarde. And Samuel rose vp and went to Ramath.

But the spirite of the Lord departed fro b. This euyll Saul and b. an euyll spirite sent of the lord vexed him. Then sayde his seruauntes vnto him wyl was hym. Beholde, an euyll spirite sent of god the spirite of vexeth the, let oure Lord therfore commaūd oure and of his seruauntes to seke a man that is a cunning player vpon an harpe. And then whē the fyt of the euyll spirite sent of God, cometh vpon the, that he may playe with his hande, and thou shalt be eased. And Saul sayde vnto his seruauntes: seke me a man that can well playe, and bringe hym to me. Then answered one and agayne of his seruauntes and sayde. Beholde, I have sene a sonne of Jesse the Bethlehemite, that can playe vpon instrumentes, and is an actyue felowe and a man of warre and pardē and well made, and the Lorde is with hym, wherupon Saul sent messengers vnto Jesse, and sayde, sende me Dauid thy sonne which is with the shepe. And Jesse tooke an asse lade with bread, and a flacket of wyne, & a kidde and sent them by Dauid his sonne vnto Saul. And Dauid went to Saul, and came before hym, and he loued hym very well, so that he was made his harnesbearer. And Saul sent to Jesse saying, let Dauid remaine with me, for he hath founde fauour in my syght. And when the spirite of God came vpon Saul, Dauid tooke an harpe and played with his hand, and so Saul was refreshed, and dyd a nend and the euyll spirit departed from him.

spyed to be blithe the bridegroom to him selfe, whyche thing because he could not bring to passe he was filled with anger, and vexed with woodnesse. Genes. xxxiv. c. God suffered him thus to be vexed, because he had forsaken the Lorde, and transgressed his commaundements.

¶ The.xvij. Chapter.

¶ The battel of the Philistines against Israel. xl. vij. Dauid ouercometh great Goliath.

THE Philistines gathered their hoste to battel, and came together to Socoh in Juda, and pitched betwene Socoh and Azekah, in the ende of Dommim. And Saul and the men of Israel came and pytched in Ochedale, and put them selues in araye, to fyght against the Philistines. And the Philistines stode on an hyll on the one syde, and Israel stode on a hyll on the other syde, and a valeye betwene them. And there came a man and stode in the myddes, out of the tentes of the Philistines named Goliath of Geth syxe cubytes and an handbreadeth longe, and had an helmet of braſſe vpon his head, and a coote of mayle about him. And the weyght of his coote of mayle was syxe thousande Sycles of braſſe. And he had harnesse of braſſe vpon his legges, and a shilde of braſſe vpon his shoulders. And the shaft of his speare was like a weauers beame. And his speare heade weyed syx hundred sykles of yron. And one bearynge a shylde went before him.

And he stode and called vnto the hoste of Israel, and sayde vnto them: what meaneth that ye stande come out in araye to battell? Am not I a Philistine, and you seruauntes to Saul, chose you a man, and let him come downe to me, yf he be able to fyght with me, and to beate me, then we wyll be youre seruauntes. But yf I can ouercome him and beate him, then ye shalbe oure seruauntes and serue vs. And the Philistine said: I have defyed the hoste of Israel this daye, geue me a man and let vs fyght together. Whē Saul and all Israell hearde those wordes of the Philistine, they were discouraged & greatly afraied. And this Dauid was the sonne of an Ephrathite of Bethlehem Juda, named Jesse, whyche Jesse had eyght sonnes. And was an olde man in the daies of Saul amōg the people. And the thre eldest sonnes of Jesse went and folowed Saul to battell. And the names

names of his thre sonnes that went to battel were Eliab the eldest, and the next to hym Abinadab, and the third Samah, and Dauid was the youngest. And when the thre eldest were gone after Saul, Dauid went and departed from Saul, to fede hys fathers shepe at Bethlehem. And the Philistine came forth euery morning and euening, and cõpmed fourtye dayes.

And Jsai sayde vnto Dauid hys sonne: take for thy brethren this Epha of parched corne, and these ten loues, and runne to the hoste, to thy brethren. And carye these ten fresshe cheses vnto the capitayne, and loke how thy brethre fare, and *fet out their pledges. And Saul and they and all the men of Jsraell were in oche halfe fyghtynge wyth the Philistines. And Dauid rose vp erlye in the morninge and lefte the shepe wyth a herdar there per, and toke and went, as Jsai had commanded hym, and came where the hoste laye. And as Dauid the hoste was goyng out in araye, and shoutted in the battell: for Jsrael and the Philistines had put them selues in araye, the one agaynst the other. Then Dauid put the panier from hym, vnto the handes of the keper of the vessels, and ranne vnto the hoste, and came and saluted hys brethren. And as he talketh with them, beholde, there stode a man in the myddes, Goliath the Philistine by name, of Geth, whyche came out of the araye of the Philistines, and spake of the same maner aboue rehersed, that Dauid hearde it. And all the men of Jsraell, when they sawe the man, ranne awaye from hym, and were sore afrayed. And euery man of Jsrael sayde: Se ye this man that is come forthe, ryse vp to reuile Jsrael he is come. And to hym that beateth hym wyll the kynge geue great ryches, and wyll geue hym hys daughter therto, ye and make hys fathers house free in Jsrael.

Then spake Dauid to the men that stode by and sayde: What shalbe done to the man that beateth thys Philistine, and taketh awaye the shame from Jsrael: for what is this vncircumcysed Philystyne, that he shulde reuyle the hoste of the lyuynge God? And the people answered as it is rehersed sayinge: so shal it be done to the man that beateth hym. And Eliab his eldest brother hearde when he spake vnto the men and was angry with Dauid and sayde: Why camest thou awaye and wyth whom hast thou lefte those fewe shepe in the wyldernesse? I knowe thy pryde and the malyce of thyne herte, that thou art come to se the battell. And Dauid answered what haue I now done? is there also more cause a worde? And departed frõ hym vnto an other ryght, & spake of the same maner, and the people answered hym agayne as before.

And they that hearde the wordes whyche Dauid spake, rehersed them before Saul, whyche caused hym to be sett. And Dauid sayde to Saul: Let no mannes herte faple him because of hym. Thy seruaunt wyll go and fyght wyth this Philistine. And Saul sayde to Dauid agayn, thou art not able to go vnto thys Philistine, to fyght wyth hym. For thou art but a lad, and he hath bene a man of warre euen from hys youth. Then sayde Dauid vnto Saul, as thy seruaunt kept his fathers shepe, there came a Lyon and lykewyse a Beare, and toke a shepe out of the flocke. And I went out after hym and smote hym, and toke it out of hys mouth. And whē he arose agaynst me, I caught hym by the bearde and smote hym and slue hym. For bothe a Lyon and also a Beare hath thy seruaunt slayne. And this vncircumcysed Philistine shalbe as one of them, for hys railing on the hoste of the lyuyng God. And Dauid spake moreouer, the Lorde that delyuered me out of the handes of the Lyon and out of the handes of the Beare, he shall delyuer me also oute of the handes of the Philistine.

Then sayde Saul to Dauid: go, and the Lorde be wyth the. And Saul put hys rayment vpon Dauid, and put an helmet of brasse vpon his head, and put a coote of mail vpon hym, and gyrde Dauid with hys owne sweorde vpon hys rayment. And he assayed to go, for he neuer proued it. Then sayde Dauid vnto Saul: I can not go in these, for I haue not bene vsed therto, and put them of hym and toke hys staffe in hys hande, and chose hym fyue smothestones out of a broke and put them in a shepardes bagge whyche he had, and in a poche, and hys sling in hys hande, and went to the Philistine.



And the Philistine came and drue nere to Dauid, wyth the man that bare a shylde before hym. And whē the Philistine loked and sawe Dauid, he disdayned hym, for he was but a lad, roudye and goodly to loke vpon. And the Philistine sayde vnto Dauid: am I a dogge, that thou comest to me with a staffe? and he cursed Dauid in the name of hys Goddes. And he sayde to Dauid: come to me, I wyll geue thy fleshe vnto the fowles of the ayre, and to the beastes of the felde. Then sayd Dauid to the Philistine: thou comest to me with a sworde, a speare, & a shylde, but I come to the in the name of the Lorde of hoostes, the God of the hoste of Jsraell whom thou hast rayled vpon. This day shal the Lorde delyuer the into my hande, and I shall smyte the and take thyne head from

the, and I will geue the karcases of the hoste of the Philistines this day vnto the foules of the ayre and to the beastes of the earth, and al the worlde shal knowe, that there is a God in Jsrael. And al this congregacyō shal know, that the Lorde saueth not wyth the swerde and speare. For the battel is the Lordes, and he shal geue you into oure handes.

And when the Philistine arose and came and drue nye vnto Dauid, Dauid hasted and ranne in ordre euen ageinste the Philistine. And Dauid put hys hande in hys poke and tooke out a stone and slange it, and smote the Philistine in hys forhead, that the stone sonke into hys forhead, and he felle grouelyng to the earth. And so Dauid ouercame the Philistine wyth a slyng and a stone, & smote the Philistine and slue hym. And because Dauid had no swerde in his hand, he ranne and stode vpon the Philistine, and tooke his swerd and drue it oute of his shethe, and slue hym & cut of his head therwyth. And when the Philistines sawe that their champyon was dead, they fled. And the men of Jsrael and of Juda arose and shouted and folowed after the Philistines, vntyl they came to the valey and vnto the gates of Akaron. And the Philistines fell downe dead by the waye, euen vnto Geth and Akaron. And then the children of Jsrael returned from chasyng after the Philistines and robbed their tentes. And Dauid tooke the head of the Philistine and brought it to Jerusalem: But he put his armoure in hys tente.

When Saul sawe Dauid go forth ageinst the Philistine, he sayde vnto Abner the captayne of his hoste: Abner, whose sonne is this lad? And Abner answered, as truely as thy soule liueth, O kynge, I can not tell. Then sayde the kynge: Enquere thou, whose sonne the younglyng is. And so when Dauid was returned from the slaughter of the Philistine, Abner tooke him and brought him before Saul, wyth the head of the Philistine in hys hande. And Saul said to him: whose sonne art thou, thou lad? And Dauid answered: I sonne of thy seruaunt Jsai the Bethlehemite.

The.xbiij. Chapter.

Jhe. The bonde betwene Dauid and Jonathas. Saul geueth ouer to fle Dauid. Dauid marryed Michol the doughter of Saul.

AND when he had made an ende of speaking vnto Saul, the soule of Jonathas was knit wyth the soule of Dauid. In so much that he loued hym as hys *owne soule. And Saul tooke him that daye & wolde let hym go no more home to hys fathers house. And Jonathas and Dauid bounde the selues the one to the other, for Jonathas loued hym as hys owne soule. And Jonathan put of his owne coote that was vpon hym, & gaue it Dauid, and therto hys mantel, hys swerde, his bowe and hys gyrdle.

And Dauid went oute to al that Saul sente hym, and behaued hym selfe wyselye. And whē Saul hath set him ouer his mē of warre, he pleased al the people, and Sauls seruaūtes therto.

And it happened as they went, when Dauid was returned from the slaughter of the Philistine, that wemen came out of al cytyes of Jsrael synging and daunsyng, agaynste Saul, wyth tymbrelles, wyth ioye, and wyth ydolles. And the wemen that played sange therto, & sayde: Saul hath slayne his thousand & Dauid hys ten thousand. Then was Saul exceding wroth & the sayinge displeased him, and he sayde: they haue alcrybed vnto Dauid ten thousand, and to me but a thousande, & what can he more haue saue the kyngdome? wherfore Saul loked on syde of Dauid from that daye forward. And it happened on the morow, that the.a.euyll spirite sente of God came vpō Saul, so that he prophesyed in the myddes of the house. And Dauid played on the instrumente wyth hys hande as he was daylye wont. And Saul had a speare in hys hand, and hurlde it entendyng to haue nayled Dauid to the walle. But Dauid auoyded out of hys presence two times. For Saul was afrayde of Dauid, because the Lorde was wyth hym, and was departed from Saul. And then Saul put Dauid from him and made hym a captayne ouer a thousand, and he went oute and in before the people. And Dauid was wyse in al that he toke in hande, and the Lorde was wyth hym. Wherfore when Saul sawe that he was so exceding wyse, he was afrayd of him. But al Jsrael and Juda loued Dauid because he went.b.oute and in before them. Then sayd Saul to Dauid. Beholde my eldest doughter Merob, her I wyll geue the to wyfe: Onely play the man and fyghte the Lordes battelles. For Saul thoughte myne hande shal not be vpon hym, but the hande of the Philistines. And Dauid answered Saul: *What am I? and what is my lyfe or the kynred of my father in Jsrael, that I shoulde be sonne in lawe to the kynge? So be it when the time was come that Merob Sauls doughter shoulde haue bene geuen to Dauid, she was geuen vnto Adriel a Meholathite, to wyfe. How be it Michol Sauls doughter loued Dauid. And when it was shewed Saul, the thinge pleased hym well. And he sayde: I wyll geue hym her that she maye be a snare to hym, to bringe the hande of the Philistines vpon hym. And Saul sayde to Dauid: thou shalt thys daye be my sonne in lawe agayne. And Saul commaunded hys seruaunte, to comen wyth Dauid secretely and saye: Beholde the kynge hath a fauoure to the, and all hys seruauntes loue the, be therfore the kinges sonne in lawe.

And Sauls seruauntes spake these wordes in the eares of Dauid. But Dauid answered: semeth it to you a light thing to be the kinges sonne in lawe, when I am a poore man and of smalle reputacyon? And Sauls seruauntes tolde

a. The comen trāl. The rude spyryt of the lorde, whyche S. Austine expoūdeth thus Lupell (sayth he) for his wicked God, for hys seruyce: Neuertheles (as the truth is) that rude spyryte is also the spyrite of God, in disquyetyng and vexyng & vexed. In the thyrd to me, the comen trāl. dra.

*That is, as hym selfe.

b. Reade Kynges. b. Amōg the Hebrues to go in and out before the people is, to rule, and not the comen to lyueles of a Realme, both in warre and peace.

tolde hym agayne sayinge: of this maner answered Dauid. Then sayde Saul: this wyse sayst to Dauid: the kinge careth for no nother dowry but for an hundred foreskynnes of the Philistines, to be auenged of the kynges enemies. For Saul thought to make Dauid fall into the handes of the Philistines. Then hys seruauntes tolde Dauid these wordes, and it G pleased Dauid well to be the kynges sonne in lawe. And shortlye after Dauid arose wyth his men, and went, and slue of the Philistines two hundred men, and brought there foreskynnes, and satisfyed the kynge therof to be his 1.Reg.ii.c. sonne in lawe. * And so Saul gaue hym Michol hys doughters to wyfe. And when Saul sawe and vnderstode, how that the Lord was with Dauid, and that Michol hys doughter loued hym, he was the more afraied of Dauid, and became Dauids enemie for euer. And when the Philistines went out to warre, Dauid behaued hym selfe wyselyer then all the seruauntes of Saul: so that hys name was moche set bye.

The.xix.Chapter.

A Saul commaundeth vpon Dauid. Michol hys wife sauyth hym by a prety feate, vnderstandyng her father. Saul is amonge the prophetes.

THen Saul commed with Jonathas hys sonne, and with al his seruauntes that they should kyl Dauid* But Jonathas Sauls sonne had a great fauoure to 1.Reg.xviii.a Dauid, and tolde Dauid sayinge: Saul my father goeth about to slee the. Now therefore take hede to thy selfe by tymes and abyde in some secret place and hyd thy selfe. And I wil go out and stande by my father in the felde, where thou art, and wyll comen wyth my father of the, and yf I can perceyue ought I wil tell the.

And Jonathas spake the best of Dauid vnto Saul hys father and sayde vnto hym: lette not the kyng synne agaynst hys seruaunt Dauid, for he hath not synned agaynst the, and hys workes are to the warde very good. For he dyd put hys lyfe *in hys handes and slue ‡ Philistine, and the Lorde gaue a great victorye to all Israell. And thou sawest it, & thou B reioysedest, wherfore then shouldest thou sinne agaynst innocent bloude, and slee Dauid for nought? And Saul harkened vnto ‡ voice of Jonathas and sware: as truly as the Lorde liueth, he shall not dye. Then Jonathas called Dauid, and shewed hym all those wordes and brought hym to Saul. And he was in his presens all in tymes past.

*That is, in danger.

And the warre began agayne, and Dauid went out and fought with the Philistines and slue a great slaughter, and put them to flight. And the euyll spyryte of the Lorde was vpon Saul as he sat in his house hauing a Jauelyng in hys handes, and Dauid played wyth hys handes. And Saul entended to nayle Dauid to the walle wyth the Jauelynge: But Dauid vyded hym selfe out of Sauls presens, and he smote the speare into the walle. But Dauid fled and saued him selfe that same nyght. The Saul sent messengers vnto Dauids house, to watche hym and to slay hym in the morning. But Michol his wife tolde it hym sayinge. If thou saue not thy selfe thys nyght, to morow thou art a dead man. And so Michol let Da- L uid downe thorow a wyndow, and he went & fled and saued him selfe. And then she toke an Jmage and layed it in the bed, and put an pilow stuffed with goates heare vnder the head of it, and couered it wyth a clothe. And when Saul sent messengers to fetch Dauid, she said that he was sicke. Then Saul sent the messengers to se Dauid sayinge: bringe hym to me, bed and all, that he maye be slayne. And whe the messengers were comme in, beholde there laye an Jmage in the bed, wyth a pyllowe of goates heare vnder the head of it. Then sayd Saul to Michol: why hast thou mocked me so, and sent awaye myne enemy that he is escaped? And Michol answered Saul: he bade vnto me, let me go, or elles J wil kyl the. And so Dauid fled and escaped and went to Samuel to Ramath and tolde hym all that Saul had done to hym. And he, and Samuel went and dwelt in Naioth.

And it was tolde Saul sayinge: Beholde, Dauid is at Naioth in Ramath, then Saul D sent messengers to fet Dauid. And whe they sawe a compange of prophetes. a. prophesying & Samuel standing fast by the, the spyryt of God fell vpon the messengers of Saul, and they prophesyed to. And when it was tolde Saul, he sent other messengers, and they prophesyed lyke wyse. And Saul sent messengers yet agayne the third tyme whych prophesyed also. Then went he hym selfe to Ramath, and when he came to a great welle that is in Sochoh, he asked and sayde: where are Samuell & Dauid? And they sayde: lo they be at Naioth in Ramath, and as he went thither to Naioth in Ramath, the spyryte of God came vpo hym also, and he went prophesying, vntyl he came to Naioth in Ramath. And he stripte of hys clothes and prophesyed before Samuel in like maner, & * fell naked all ‡ day & all the night wherfore it is a comen sayinge, is Saul also amonge the prophetes?

a. To prophecye here signifyeth to be clare a Prophetes worde for worde, or to syng Psalmes or wordes taught of God, as it is sayde of Jozaphim.i.Para.xxv.a.

*That is, he prayed wyth them, & whe they fell on ‡ earth he fell wyth them.

The.xx.Chapter.

Dauid brynge in suspyte of hys wife complayneth vnto Jonathas. Jonathas knowth how euyll an hert Saul hath, and bethynketh him a prouyde policy howe he myght know, he wherfor Dauid shoulde desyre the ruyne of Saul, and yet Jonathas be blameles.

ANd Dauid fled from Naioth in Ramath and went and sayde before Jonathas: What haue J done? wherin am J faultie? what is the synne that J haue committed before thy father that he seketh my lyfe? And Jonathas answered hym: God forbyd, thou shalt not dye. For se my father wyll do nothyng ether great or small, but that he wyll shew it me. For why shoulde my father hyde thys thynge from me? there shalbe no suche thynge

thinge. And Dauid swate agayne and sayde: thy father knoweth † I have founde a. grace in thyne eyes and therfore he thinketh, Jonathas shall not knowe it, lest he be sorye. ffor in verey dede, sure as truely as the Lorde lyueth and as truely as thy soule lyueth, there is but a steppe betwene me and death. Then sayde Jonathas vnto Dauid, whatsoeuer thy soule desyreth that I wyll do vnto the. And Dauid sayde vnto Jonathas: Beholde, to morow is the * fyrst daye of the moneth, & I shoulde syt wyth the kynge at meate. But let me go that I may hyde my selfe in the fyldes vnto thys daye thre dayes at euen. ¶ If thy father mysse me, then saye: Dauid asked leaue of me, that he myght go to Bethlehem to hys owne cytye, for there is holden a yeerely feast for all his kinne. And yf thy father saye thus: it is well done, then thy seruaunt shall haue peace. But and yf he be angry: then be sure that wickednesse is vtterly concluded of him. And then thou shalt b. shewe mercye vnto thy seruaunt, for thou hast made wyth me thy seruaunte a bonde in the Lorde. Notwythstandinge yf there be in me any trespace, then slay me thy selfe, for what needeth the to bring me to thy father.

And Jonathas answered: God kepe the from the, that I shoulde knowe, that wickednesse were concluded of my father, to come vpon the: and shoulde not tell it the. Then sayd Dauid, who shal tell me, yf thy father answer cruelly? Then sayde Jonathas to Dauid, come and let vs go out into the fyldes. And they went out both of them into the fyldes.

And Jonathas sayde vnto Dauid: O Lorde god of Jsrael, whē I haue groped my fathers mynde, one tyme or other wythin thys thre dayes, that it stand well wyth Dauid, and I then sende not vnto the and shewe it the, the Lorde do so, and so vnto Jonathas. And in lyke maner, yf euyl to the warde please my father, I wyll shewe the and sende the awaye, that thou mayest go in peace. And the Lorde be wyth the as he hath bene wyth my father. And thou shalt perfourme vnto me the mercy of the Lord, not onely whyle I lyue but euen when I am dead, pluche not thy mercy awaye from my * house for euer: No not when the Lorde hath destroyed the enemies of Dauid euery one from the face of the earth.

And so Jonathas made a bonde wyth the house of Dauid, desyryng that the Lorde shoulde seke out of the handes of Dauids enemyes the vngodlynesse. And with other words Jonathas adiured Dauid, because he loued hym. ffor as hys owne soule he loued hym.

Then sayd Jonathas to Dauid: to morow shalbe the fyrst daye of the moone. And then shalt be myssed, because the place shall appere emptye. But thys day thre dayes come in any wyse vnto the place where thou shalt hyde thy selfe, when it is workedaye: euen by the stone Ezell. And I wyll shote thre arowes by the one syde therof, as though I shot at a marke, and wyll sende after a lodde, and bid hym go seke the arowes. yf I saye vnto the lad, se the arowes are on thys side the, bryng them: then come thou, for it is peace and nothyng to do, as sure as the Lorde lyueth. But and yf I saye thus vnto the young felow, beholde, the Arowes are beyonde the, then go, for the Lord hath sent the awaye. And of this wyghte thou and I haue spoke: beholde, the Lord is witnesse betwene the and me for euer. And so Dauid hyd him selfe in the feld. And when the new moone was come, the kynge sat downe at meate, for to eate. And the kyng sat him doune after the old maner, in his seate by † wall. And Jonathas arose, & Abner sate by Sauls syde, and Dauids place was emptye. Neuertheles yet Saul sayd nothyng at all † day. ffor he thought some thynge had chaunced hym that he is not cleane. But on the morow whyche was the second daye of the moone when Dauids place appered emptye, Saul sayde vnto Jonathas hys sonne: wherfore cometh not the sonne of Jsai to meate, nether yesterdaye nor to day. And Jonathas answered vnto Saul. Dauid asked leaue of me to go to Bethlehem sayinge: let me go, I praye the, for our kynrede holde an offeryng in the cyte, and my brother hath sent for me. Nowe therfore yf I haue found fauour in thyne eyes let me go, and se my brother. And therefore he cometh not vnto the table of the kynge. Then was Saul angry with Jonathas and sayde vnto hym: O frowarde and rebellyous, thou helt thou I knowe not howe thou hast chosen the sonne of Jsai vnto thine owne rebuke, and vnto the rebuke & shame of thy mother. ffor as longe as the sonne of Jsai lyueth vpon the earth, thou shalt not be stablyshed, nor yet thy kyngdome, wherfore now sende and fet him vnto me, * for he is the child of the death.

But Jonathas answered Saul hys father and sayde to hym: wherefore shoulde he dye? what hath he done? Then Saul cast a speare at hym to hyt hym, wherby Jonathas wyst well, that it was vtterlye determined of hys father, to slay Dauid. And so Jonathas arose from the table in a great anger and dyd eate no meate the seconde daye of the moneth, for he was sory for Dauid, because hys father had done hym shame. ¶ The next morowe Jonathas went out into the felde, at the tyme appointed wyth Dauid, and a litle lad with him. And he sayd vnto the boye: runne and fynde out myne arowes whyche I shote. And as the boye ran, he shote an arow beyonde hym. And when the lad was come to the place whe ther Jonathas had shot the arow, Jonathas cryed after hym and sayde, the arow is beyōd the. And he cryed after the lad: haste, make spede and stande not styll. And Jonathas lad gathered vp hys arowe and came to his master. But the lad wist nothyng of the matter: Only Jonathas and Dauid wist it. Then Jonathas gaue hys weapons vnto the lad and sayde vnto

a. Grace for fauoure and beneuolence. As Gene. xx. and. xxiii. a

Thys was a solēne daye amōg the Jewes. b

b. To shewe mercye, for, to shew a singular beneficence or pleasure or to declare hys good wil exceedingly. And singularly to helpe hym.

* That is frō my posteritie or seed.

1. Reg. xvi. a
2. Reg. xiv. a

vnto hym: go and carye them to the towne. And as soone as the lad was gone, Dauid arose out of a place that was toward the south and fell on hys face to the grounde & bowed hym selfe thre tymes. And they kyssed ether other and wepte together, but Dauid more
a Heb. in abundantly. And Jonathas sayde to Dauid: the cha.c.d. go in peace, whyche *we haue sworne both of vs in the name of the Lord sayinge: the Lorde be betweene the and me, and betweene thy sede and myne for euer. And he rose and departed. And Jonathas went into the towne.

The.xxi.Chapter.

Dauid flieth vnto Nob to Ahimelech the preest, & getteth of him fyue breed to susteyne his hunger, and that with a thinge conuicted lye. After he fleeth to Achis, and there fayneth him selfe to be madde.

Then came Dauid to Nob to Ahimelech the preest. And Ahimelech was afrayed at his comynge and sayd vnto him: Why comest thou thy self alone, and noman
1 with the? And Dauid sayde to Ahymelech the preest: the kinge hath commaunded me to do a certeyne thynge and sayde vnto me, let no man knowe where about I sende and what I haue commaunded the to do. And therefore I haue apoynted my seruauntes to suche and suche places. And now what hast thou vnder thyne hande? geue me fyue loues of bread, or what cometh to hande.

And the preest answered Dauid and sayde there is no comen bread vnder myne hande, but there is halowed bread, yf the yonge me,
2 had abstayned only from women. And Dauid answered the preest and sayde vnto him: of a truth women hath bene locked vp fro vs about a thre dayes, whē I came out, and the
b Their the * vesselles of the yonge men were holy. Howe
bayes. be it a thyng waye is vnpure, but it shalbe halowed in the vessel. And so the preest gaue
c This way vnpure as This is, in hym halowed bread, for there was no nother
we take bread there saue shew breades that were take
such vncleane from before the Lord, to put fresshe bread there
vessels (As ye the day that it was taken away.
vnto saye) And there was there the same day a certeyne
d Which man of the seruauntes of Saul abydynge be-
hath pollu- fore the Lorde named Doeg an Edomite,
ted him- the chefe of Sauls hearde men. And Dauid
self this sayde vnto Ahimelechus not here vnder thine
night to eate this hande other speare or swerde? for I haue ne-
thing, where ther brought my swerde nor myne harnes to
as Christ vp me, because the kinges busines requyred hast.
holden Then the preest answered: the swerde of Go-
him selfe liath the Philistine whom thou slewest in De-
for the bole, that is here wrapt in a cloth behynde the
holy Ephod. Yf thou wilt take it, take it: for there is
bread: but yf no nother saue that here. And Dauid sayde:
it is not mete there is none to that, geue it me.
for vs and And Dauid arose and fled the same daye
will saue be from the presence of Saul, and went to Achis
cleane, the kynge of Geth. And the seruauntes of
because Achis sayde of hym: is not this Dauid the king
before of the lande? dyd they not synge vnto this one
departed another vnto
from another in daunces sayinge: Saul hath slayne

thousand, and Dauid ten thousande? And Dauid put these wordes into hys hert & was sore afrayed of Achis the kinge of Geth.
And he chaunged hys countenaunce before the and raued in theyr handes, and scrabled on the dores of the gate, and let hys spotel fal down vpon hys bearde.

Then sayde Achis vnto his seruauntes. Lo, ye se that this man was beside hym selfe, wherefore then haue ye brought hym to me?
3 lacke I madde men, that ye haue brought this felowe to playe the mad man in my presence? he shall not come into my house.

The.xxii.Chapter.

Dauid flieth vnto the cave Odollam. After that come Dauid to the kyng of Moab. And chaseth out Doeg. Doeg betrayeth Dauid. Remembreth of a vowe of reuēge and slayeth, and smyteth with the sworde because they receyued Dauid. And so destroyeth of Saul. Sendeth here to Dauid.

Dauid departed thence and
1 escaped, and came vnto the cave Odollam. When hys brethren and all his fathers house herde it, they went thyther to hym.
2 And there gathered vnto hym all men that were in combraunce and in det and troubled in their hertes, and he became a captayne ouer them. And there were with hym bi a fewe hundred men. And Dauid went thence to Maspheh in the lande of Moab, and sayde vnto the kynge of Moab: Let my father and mother I praye the, haue their abidinge with you, tyll I knowe what God wil do with me.
3 And he left the with the kyng of Moab, and they dwelt with hym all the whyle that Dauid kept him selfe in holdes. And the prophet Gad sayde vnto Dauid: Abyde not in castelles, but departe and go to the land of Iuda. Then Dauid departed and came into the forest Hareth. And Saul herde of it: for Dauid was knowen and also the men that were with him. And as Saul sat in Gabaah vnder
4 a grene vpon a hye bancke with hys speare in his hande, and all hys men about him, he sayde vnto hys seruauntes that stode about him. Heare I praye you, ye sonnes of Jemini: wyl the sonne of Jai also geue euery one of you fieldes and vineyardes, and make you all captaynes ouer thousandes and ouer hundredes: that ye haue all conspyred agaynst me? so that there is none of you that* openeth mine
That is, he eare, in so muche that my sonne hath made a worketh me any bande with the sonne of Jai, neither is there thynge. any of you, that mourneth for me or declareth it in myne eare: because my sonne hath set vp my seruaunt to lye awaye agaynst me, as it appeareth this daye.

Then answered Doeg the Edomite, which had the ouer sight of the seruauntes of Saul and sayde: I sawe the sonne of Jai, where he came to Nob, to Ahimelech the sonne of Ahitub, whyche asked counsel of the lorde for hym and gaue him vitayles, and the sworde of Goliath the Philistine also. Then the king sent to calle Ahimelech the preest the sonne of Ahitub, and all hys fathers house, that were
5 the

the pryestes that were in Nob. And they came all to the kinge. And Saul sayde: heare thou sonne of Ahitob. And he sayde: here I am my Lorde. Then sayde Saul to hym: why haue ye conspyred against me, thou and the sonne of Jsai, in so muche that thou hast geuen hym bitayle and a swerde, and hast asked counsell of God for hym, that he shoulde aryse against me, and lye awayte as it is come to passe this daye. And Ahymelech answered the kynge & sayde: who is so faythfull amonge all thy seruauntes as Dauid? therto the kinges sonne in lawe, and goeth at thy bidding, and is had in honoure in thyne house? haue I thys daye begonne spell to aske counsell of God for hym? God forbyd that from me: let not the kynge put suche a thynge vnto hys seruaunt and on all the house of my father. For thy seruaunt knoweth nothinge of all thys, ether litle or moze.

But for all that the kynge sayd: thou shalt surely dye Ahymelech, bothe thou and all thy fathers house. Then sayde the kynge vnto hys foote men that stode about hym: turne and slay the pryestes of the Lorde, bothe because their hand is with Dauid, and because they knewe when Dauid fled & shewed it not to me. But the seruauntes of the kynge wolde not moue their handes, to runne vpon the pryestes of the Lorde. Then sayde the kynge to Doeg: turne thou and smyte the pryestes. And * Doeg the Edomite turned and ranne vpon the pryestes and slue that same daye foure skoze and fyue persones that dyd weare the man a lynnen Ephod. And Nob the cite of the pryestes he smote with the edge of the swerde, bothe man and woman, chylde and sucke lynge, with oxe asse and sheepe.

But yet one of the sonnes of Ahymelech the sonne of Ahitob, named Abiathar, escaped & fled to Dauid, and he shewed Dauid, how Saul had slaine the Lordes pryestes. And Dauid sayde vnto Abiathar: I wist at the same daye, that Doeg the Edomite whyche was there would tell it Saul. And I am cause of y death of all the soules of thy fathers house. Abyde with me and feare not: he that seketh thy soule, shall seke myne, and with me thou shalt be in saueguarde.

The.xxiij. Chapter.

David deliuereth Keilah. He flieth into the wylderneses of Ziph. He is comforted of Jonathan. The Ziphims wolde haue betrayed hym, but he escapeth.

Then men tolde Dauid sayinge: Beholde the Philistines fyght against Keilah, and spoyle the barnes. Then Dauid asked the Lordes counsayle sayinge: shall I go and smyte the Philistines? And the Lorde sayde vnto Dauid: go and smyte the Philistines and saue Keilah. Then sayde Dauids men vnto hym: se we be afrayed here in Juda. What shal we then be, when we come to Keilah, to the hoost of the Philistines. Then Dauid asked the Lorde agayne. And the Lorde answered hym and sayde: vp and go to Keilah, for I will delyuer the Philistines into thyne handes.

And so Dauid and hys men went to Keilah and fought with the Philistines, and droue awaye their cattel and slue a great slaughter of them. And so Dauid saued the enhabyters of Keilah. And it chaunced when Abiathar the sonne of Ahymelech fled to Dauid to Keilah, that he brought an Ephod in hys hande.

And it was tolde Saul, that Dauid was come to Keilah. Then sayde Saul: God hath delyuered hym into my hand. For he is shut in, that he is come into a towne with gates & barres. And Saul called al the people to warre, for to go to Keilah, to besege Dauid and his men. But Dauid had knowledge that Saul ymagened myschefe against hym, and sayd therefore to Abiathar the pryest: * Bring the Ephod. Then sayde Dauid, O lord God of Jsrael, thy seruaunt heareth that Saul is about to come to Keilah to destroye the cyte for my sake: wyll the men of Keilah delyuer me into hys hand? or wyll Saul come as thy seruaunt heareth saye? Lorde God of Jsrael tel thy seruaunt. And the Lorde sayde: he wyll come. Then sayd Dauid: wyl the men of Keilah delyuer me and my men into the hande of Saul? and the Lorde sayde: they wyll deliuer you.

Then Dauid and hys men whyche were vpon .vi. hundred, arose and departed out of Keilah, and went whether chaunce draue the. And whe it was tolde Saul, that Dauid was fled fro Keilah, he let the iourney alone. And Dauid abode in the wylderneselle in stronge holdes, and in mountayne in the wylderneselle of Ziph. And Saul sought hym all hys lyfe, but God delyuered hym not into hys hande. And Dauid sawe that Saul was come out, to seke hys lyfe, while Dauid was in the wilderneselle of Ziph in a thycket. And Jonathas Sauls sonne arose and went to Dauid to the thycket, and strengthed him in God, and sayd vnto hym: feare not, for the hand of Saul my father shall not fynde the, and thou shalt be kynge ouer Jsrael, and I must be next vnto the. And Saul my father therto knoweth that it shalbe so. And they * made a bonde bothe of them together before the Lorde. And Dauid tarryed stil in the thycket, and Jonathas went to hys house.

Then came the Ziphites to Saul, to Gabaah sayinge: Dauid hydeth hym selfe fast by vs in stronge holdes that are in a thycket in the hyl of Hachilah on the ryght syde of the wylderneselle. Now therfore syr kynge, come downe with all the lust that thy soule hath to come. And ours parte shalbe to delyuer hym into the handes of the kynge. Then sayd Saul: Blessed are ye in the Lorde: for ye haue compassion on me. Go, I praye you and marke more dyligently, and knowe and se hys hasit where hys foote hath bene, and who hath sene hym there: for it is told me that he is very subtel. Se therfore and knowe al the lurkynge places,

places where he lourketh, and come againe to me with the certentye, and I wil go with you. And then yf he be in the lande, I wil hūt him out with all the thousandes of Juda.

And they arose and went to Ziph before Saul. But Dauid and his men were in the wyldernesse of Maon, in the wylde felde, on the ryght hand of the wildernesse. For when Saul was gone with his men to seke, it was tolde Dauid. And therfore he went vnto a Rock and dwelt in the wildernesse of Maon. And whē Saul hearde that, he folowed after Dauid into the wyldernesse of Maon. And Saul and his mē went on the one syde of the mountayne, and Dauid and his men on the other. And Dauid as a mā amased, made hast to get from Saul, for Saul and his men had compased Dauid and his men rounde about take them.

But there came a messenger to Saul saying: Haste the & come, for the Philistines are come in, & roue the land. Wherfore Saul returned from persecutyng Dauid, & went against the

a That is the Philistines. And therfore the place is called a. rocke of leparacion. Sela Hakkeroth. And then Dauid went thence and dwelt in strong holdes at Engadi.

The.xxiiii. Chapter.

Dauid spareth vnto Saul and there kylleth him in a caue. Saul comyth in further to his enemyes and Dauid cutteth of the border of his mantel for a token, but hurteth him not. Dauid gothe out of the caue after Saul and speaketh to him.

A



When Saul was come againe from the Philistines, there were that tolde him saying: Behold Dauid is in the wildernesse of Engadi. Then Saul toke thre thousand chosen men out of al Israel, & went to seke Dauid & his men in the Rockes, where

a Some trad. nothyng haunted but *wyld gotes. And he came to the stockes of shepe by a wayes side, where was a caue. And Saul went in* to ease

a That is, to vse his fete. And Dauid and his men sat a b his tale- longe by the sides of the caue. And the men of went. Dauid sayde vnto him: Se the day is come, of which the lord said vnto the: Behold, I wil deliuer thine enemy into thy hand, & thou shalt do with him what it pleaseth the. Then Dauid arose, & cut of a lappe of Sauls cote priuely. And immediately Dauids herte smote him, B because he had cut of a lappe of Sauls cote. And he sayde vnto his men: the Lord kepe me from doyng that thing vnto my maister that is the lordes anoynted, to lay mine hand vpō him, seyng he is the lordes anoynted. And so Dauid kept of his seruauntes with wordes, and suffered them not to go vpon Saul.

And when Saul was vp out of the caue & gone awaye, Dauid arose and went out of the caue, and cryed after Saul saying: My Lorde Kynge. And Saul loked behinde him. And Dauid stouped to the earth and bowed him selfe, & said to Saul: wherfore geuest thou eare to mennes wordes, that saye: Dauid seketh thy ruyne? Behold, this daye thine eyes haue sene, howe that the Lord had deliuered the this daye, into myne handes in the caue. When they had kylled the, mine eye had compassion on the: and I sayde: I will not laye my handes on my master, for he is the lordes anoynted. And moreouer my father, se yet the lap of thy cote in my hand. And in as muche as I killed & not to, wyt I cut of the lappe of thy cote, vnderstand and se, that there is neyther ryght nor vnryghteousnesse in me, & that I haue not synned against the. And yet thou huntest after my soule to take it. The lorde be iudge betwene the and me, & the lorde auenge me of the. But myne hand be not vpon the. As sayeth to the old prouerbe, wickednesse shal proceede out of the wicked. But myne hande be not vpon the. After whom art thou come out, thou kynge of Israel? After whō chasest thou? a cruell after a dead dogge, & after a flee. The Lord be iudge, and iudge betwene the & me, & se & pleade my cause, and iudge me lose out of thine hande. When Dauid had made an ende of speaking all these wordes to Saul, Saul cryed out thro the voyce my sonne Dauid & he lift vp his voyce and wept, and sayde to Dauid: thou art ryghteouser then I. for thou hast rewarde me with good, and I haue rewarded the with euil. And thou hast shewed this daye howe that thou hast dealt louyngly with me, for as muche as when the Lorde hath locked me in thyne handes, thou slewest me not. For who shall fynde his enemy and let him depart a good waye? Wherfore the Lord rewarde the with good, for that thou hast done vnto me this daye. And now I wote wel that thou shalt be kyng, and that the kyngedome of Israel shalbe stablished in thyne hande. Sweare therfore vnto me by the Lorde, that thou shalt not destroye my seade b after me, & that thou shalt not destroy my name out of my fathers house. And Dauid b sware vnto Saul, and Saul went home. But Dauid and his men gat vp vnto an holde.

a. This parcell is spoken as cōteynyng his D selfe & ranged vnder the kyng. Above in the.xxvi.f

b To sweare by the Lorde is, to call the Lord to witnesse of that whyche we promise, to thentent that it may be stable and sure.

The.xxv. Chapter.

Samuel dyeth. Dauid flieth into the wyldernesse of Pharan. He is angry with Nabal, but is pacified by the wysedome of Abigail. Nabal dyeth and Dauid marryeth Abigail.

Q.Parabola.

Ed then Samuel dyed, and all Israel gathered together and lamented him and buryed him in his owne house at Ramath.

And Dauid arose and gat A him vnto the wildernesse of Pharan. And there was a man in Maon, whose cattel was in Carmell, and the man was verye mighty, and had thre thousand shepe and a thousande goates. And he was shearing his shepe in Carmel. The name of the man was Nabal, and the name of his wife was Abigail, and was a woman of good wyt & beautyful. But the man was churlyshe and of euyll condicions, and was a Calebite. And when Dauid hearde in the wildernesse, that Nabal sheare his shepe, he sent out ten of his young men, and sayde vnto them: get you vp to Carmell,

Ll4. and

¶ go to Nabal ¶ greete him in my name. And thus wyfe saye vnto my frende: peace be to ¶, peace be to thyne house and peace be vnto all that thou hast. I haue hearde saye that thou hast shearers. Now thy shepeardes were with vs, ¶ we dyd them no spyte, neither was there ought myssynge vnto them, al the whyle they were in Carmel: aske thy ladders, and they wil shewe the. Wherfore let these yonge men fynde fauoure in thyne eyes (for we come in a good season) and *geue I praye the whatsoeuer cometh to thyne hand vnto thy seruauntes and to thy sonne Dauid.

1.Reg.xxi.4.

And Dauids yongemen came ¶ tolde Nabal all these wordes in the name of Dauid ¶ then stopped. And Nabal answered Dauids seruauntes ¶ sayd: What is Dauid, and what is the sonne of Iesse there is nowe a dayes, that breake awaye euery man from his maister. I shoulde take my breade, my water ¶ my flesh that I haue killed for my shearers, and geue it men whych I wote not whence they be.

And Dauids seruauntes turned their waye and went againe, and came and tolde him all that Nabal had answered them. Then Dauid sayd vnto his men: gird euery man his sworde about him. And they girded euery man his sworde on, and Dauid therto girde on his sworde. And there folowed Dauid vpon a foure hundred men, and two hundred abode by the fardell.

But one of the ladders tolde Abigail Nabals wyfe sayinge: Dauid sent messengers vnto oure maister out of the wildernesse to salute him, and he railed on them. And yet the men were very good vnto vs and dyd vs no displeasure, neither missed we any thynge, as longe as we were conuersant with them, whē we were in the feldes. But they were a wal of defence vnto vs bothe by nyght, and also by daie, al the while we were with them kepyng sheepe. Nowe take hede and se what thou hast to do, for it is concluded to do mischefe vnto our maister, and to al his household. And he is so graceyous to speake to. Then Abigail made haste and toke two hundred loues and two bottelles of wine, and fiue sheepe redy dressed and foure measures of parched corne, and an hundred bondelles of resinges, and two hundred fragles of figges, and layed them on asses, ¶ sayde vnto her younge men: go before me, ¶ se. I come after you, and tolde her husbande Nabal nothing therof: and as she rode on her asse and was comming downe in a slade of the hyll, Dauid and his men came downe against her and she met them.

And Dauid sayde: in vayne haue I kept all that this felowe had in the wildernesse, so that nought was myssed that pertaineth vnto him, for he hath quyte me with euyll for good. God and so do God vnto the enemies of Dauid, as I will not leaue of all that pertaine to him, by the dawnynge of the daye, ought *that pisseth against the wall.

* As who saye not as much as a dogge: (as some will) vnderstande of the male kind

When Abigail sawe Dauid, she hasted ¶ light of her asse, and fell before Dauid on her face, and bowed her selfe to the grounde, and fel at his fete and sayde: Let thys vnhappye deade be counted myne, my lord, and let thine handmaid speake in thine audience, and heare the wordes of thy handmayde. Let not my Lorde regarde thys vnthryfty man Nabal, for as hys name is, so is he. * Nabal is his name, and folye is with him. But I thine handmayde sawe not the younge men of my lorde whiche thou sendest.

* That is, fole

And nowe my lord as sure as the lorde liueth and as thy soule liueth, the Lorde hathe withholden the from comming to shede bloud and from auenging thy self with thine own hande. Furthermore I praye God that thyne enemies and they that entende to do my Lord euyll, may be as Nabal. And now this a blessing, whiche thine handmaide hath brought, let it be geuen vnto the younge men that folowe my Lorde. Forgeue the trespace of thine handmaide that the Lorde may make my lord a sure house, because my Lorde fyghteth the battelles of the Lorde, and there coulde none euill be founde in thee all thy lyfe. And yf any man rise to persecute the and to seke thy soule, the soule of my Lorde be bounde in a bondel of lyfe with the Lorde thy God. And thy soules of thy enemies be slong in the middle of a slynge. And moreouer when the Lorde shall haue done to my Lord all the good that he hath promysed the, and shal haue made the ruler ouer Israel: then shall it be no grudge of conscience vnto the ne discourage of herte vnto my Lorde, that thou shedest bloud causelesse and reuengest thy selfe.

a. Byshops for reuenues parish, after the maner of the Hebrues.

b. The vnderstanding is. The lyfe of my Lorde Dauid shalbe preserued of the Lord, as it were in a bodel vpon purpose, as whyche and that hath lyfe. And the lyfe of his enemies shalbe cast in ¶ midst of gods iudgement as it were a slynge, &c.

And moreouer when the Lorde shall haue dealt wel with my Lorde, thynck on thine handmayde. Then sayde Dauid to Abigail: blessed be the Lorde God of Israel which sent the this daie to meete me. And blessed be thy behauioure, and blessed be thou whyche hast kept me this daye from comming to shed bloud and from auenging my selfe with mine owne hande. For in very dede as sure as the Lorde God of Israel liueth whyche hath kept me backe from hurting the, except thou haddest hasted and met me, there hath not bene lefte Nabal by the dawninge of the daye, a pysser against the wall. And so Dauid receyued of her hand that she brought hym, and sayde to her: go in peace to thine house. And se I haue obeyed thy voyce, and haue receyued the to grace.

And when Abigail came to Nabal: behold he helde a feaste in his house like the feast of a kynge, and Nabals herte was merye within him, and he was dronke a good. Wherfore she tolde him nought neither lyttle nor muche, vntil the morow daye. But in the morninge, when the wyne was gone out of Nabal, his wyfe tolde him these wordes, and his herte dyed within him, and he became as a stone, and vpon ten dayes after the Lorde smote

Nabal

Nabal, that he dyed. And whē Dauid heard that Nabal was dead, he sayde: Blessed be the Lorde that hath iudged the cause of my re buke of the hande of Nabal, and hath kept his seruaunt from euil, and hath turned the wickednesse of Nabal again vpon his owne head. And Dauid sent to comen with Abigail, to thentent to take her to his wyfe. And when the seruauntes of Dauid were come to Abigail to Carmel, they spake vnto her sayinge: Dauid sent vs to the, to take the to his wyfe. And she arose and bowed her selfe on her face to the earth and sayd: Beholde thy handmaid to be a seruaunt to.c. washe the fete of thy seruauntes of my Lorde. And Abigail hasted & arose, and gat her vp vpon an asse, with fyue damoselles of hers that went at her fete, and went after the messengers of Dauid & was his wyfe. Dauid also toke Ahinoam of Jesrahel, and they were bothe his wyues. But Saul gaue Michol his doughter Dauids wyfe to Phalty the sonne of Lais of Gallim.

a By this halting of hers ye may see that that she woulde be so quyet and so louyable to Dauid, that she woulde not vtter to hym the fete ment of his enemyes. Chrisp.b.d.

The.xxiiij.Chapter.

¶ Saul departeth in his rest. And Dauid taketh away his speare and a cruse of water, that stode at his heade.

AFter that came the Ziphites vnto Saul to Gabaah sayinge: Dauid hydeth hym selfe in the hil of Hachilah euen before the wildernesse. Then Saul arose & went to A the wildernesse of Ziph and thre thousande chosen men of Israel with hym, for to seke Dauid in the wildernesse of Ziph. And Saul pitched in the hyl of Hachilah which lieth before the wildernesse, by the wayes side. But Dauid dwelt in the wildernesse. And whē he saw that Saul came after him into the wildernesse he sent out spyes and vnderstode that Saul was come of certeyne.

Wherfore Dauid arose and went to the place where Saul had pytched, and beheld the place where Saul lay & Abner the sonne of Ner his chefe captaine. ffor Saul lay with in a rounde banche, and the people pytched rounde about him. Then answered Dauid & spake to Ahimelech the Hethite and to Abisai the sonne of Zeruiah and brother to Joab sayinge: who wyl go downe with me to Saul B to the hoste? and Abisai sayde: I wyl go downe with the.

And so Dauid and Abisai came to the people by night. And beholde, Saul lay slepynge within a rounde banche and his speare pytched in the ground at his head, Abner and the people lyeng round about hym. Then sayde Abisai to Dauid: God hath closed in thine ene my into thyne handes this day. Now therfore let me smyte hym a felowshippe with my speare to the earth, euen one stroke, and I wil not smyte hym the seconde tyme. But Dauid sayde to Abisai: destroye him not, for who C shall laye his hand on the Lordes anoynted and be giltelesse? And Dauid sayde furthermore: as the Lorde liueth, the Lord shall smyte hym, or his daye shal come to dye, or he shall descende into battel and there perysshe: but the Lorde kepe me from layinge myne hand vpon the Lordes anoynted. Now then take a fleshe hippe the speare that is at his heade, and the cruse of water, and let vs go. And Dauid toke the speare and the cruse of water that were at Sauls head, and they gat them away and neuil sawe or wist it or awoke. For they were all a slepe, because the Lorde had sent a slomber vpon them. Then Dauid went ouer to the other syde and stode on the toppe of an hyl a farre of (a great spacy beyng betwene them) and cryed to the people and to Abner the sonne of Ner sayinge: Answerest thou not Abner? and Abner answerde and sayd: What art thou that *cryest to the kyng? and Dauid sayd to Abner: art not thou a man, and who is like the in Israel? But wherefore hast thou not kept thy Lord the kynge? for there came one of the folke to destroy the kyng thy lord. It is not good that thou hast done. As truely as the Lorde liueth, ye are worthy to dye, because ye haue not better kept the Lordes anoynted. And now se where the kynges speare is and the cruse of water that were at his heade.

Then Saul knewe Dauids voyce and sayde: Is this thy voyce my sonne Dauid? and Dauid sayde: it is my voyce my Lord kyng. And he sayde therto: wherfore doth my Lorde persecute his seruaunt? for what haue I done? or what euil is in myne hande. Now heare therfore (my lord kyng) the wordes of thy seruaut. If the lorde haue stered the vp against me, he *That is, he shal *smel the sauoure of sacrifyce. But & yf they be the children of men, cursed be they before the Lorde. For they haue cast me out frō fellowshyp to abyding in the enheritaunce of the Lorde, say ing: serue & go serue other Gods. And yet am I hope my bloude shal not fal to the earth before the face of the Lorde, though the kyng of Israel be come out to hunt a flee, as men hunt the partriges in the mountaynes. Then sayd Saul: I haue synned, come again my sonne Dauid, for I will do the no more harme, because my soul was precious in thine eyes this daye. Beholde, I haue played the fole & haue erred exceding much. And Dauid answered and sayde: Beholde the kynges speare, let one of the young men come ouer and fet it. The Lorde rewarde euery mannes righteousnesse and fayth: for the Lorde delyuered the into my hande this daye, but I wolde not laye myne hande vpon the Lordes anoynted. And as thy life was made set by in the eyes of me on myne eyes, so be my life in the eyes of the Lorde, that he deliuer me out of all tribulacyon. And Saul sayde to Dauid: Blessed art thou my sonne Dauid, for thou * shalt be a doer and also able to bringe to an ende. And so Dauid went his waye, and Saul turned to his place agayne.

D

E

*That is, thy people assaulte the kynge.

Cor.xiij.c.

Chal. Thou shalt rayse & prosper.

The.xxv.Chapter.

¶ Dauid stode in feare of Nabal. Where vpon he sent to him. Nabal answereth vnkyndly. Dauid therfore purposeth to slee him. Abigail meeteth Dauid with a present. Dauid commendeth her wisedome and

ment, he geueth vnto all foules accordynge vnto their righteousnesse.

A IGen thought Dauid in his hert: I maye perysshe one daye or other by the handes of Israell. There is no better for me, the to flee into the lande of the Philistines, that Saul of very dispaire to finde me, may cease to seke me any more in all the coastes of Israhel: for so I maye escape his handes. And Dauid arose, and he and the syxe hundred men that were with him went vnto Achis, the sonne of Maoch, kynge of Geth. And Dauid dwelt with Achis at Geth, both he & his men, euery man with his houshold, and Dauid with his two wyues: Ahinoam the Jesrahelite and Abigail Nabals wyfe of Carmel. And when it was tolde Saul that Dauid was fled to Geth, he sought no more for him. And Dauid sayde vnto Achis: If I haue founde grace in thyne eyes, let me haue a place in some towne in the felde, that I may dwell there. For why shulde the seruaunt dwell in the head cite of the kyngdome with the. Then Achis gaue him Ziclag the same day, for which cause Ziclag pertayneth vnto the kinges of Juda vnto this daye. And the tyme that Dauid dwelt in the countrey of the Philistines, was a *yeare, and foure monethes. And Dauid & his men went & ranne vpon the Gesurites, the Gerzites and Amalekites: whyche nations were from the begynnyng the enhabiters of the land, as ye go to Sur, and to fourthe to Egypte. And Dauid smote the land & left neither man nor woman a lyue, & tooke the shepe, the oxen, the asses, camelles, and clothes, and remoued and came to Achis. And Achis sayde: haue ye not bene a rouyng this day? And Dauid answered: yes in the south of Juda, and in the south of the Jesrahelites, and in the south of the Kenites. And Dauid saued neither man nor woman alyue to bringe to Geth, for feare lest they shoulde tell on them sayenge: so did Dauid & so is his maner all the whole he dwelt in the countrey of the Philistines. And Achis beleeued Dauid sayenge: He hath made him selfe * to stinke vnto his people Israel, and therfore he shall be my seruaunt for euer.

* That is, to be abhorred and counted abhominable

The.xxviii. Chapter.

A The Philistines make warre against Saul and the Israelites. Saul enquyreth counsell of God but hath no answere, and then seketh after an enchaunter, whome he expelled from vp the begyn of Samuel.

A AND it chaunced in those dayes, that the Philistines gathered their hoste together to warre, entendyng to fyght with Israel. And Achis sayde to Dauid: Be sure, thou shalt goe out with me in the hoste, and thy men also. And Dauid sayd agayne to Achis: then thou shalt knowe, what thy seruaunt can do. And Achis sayde to Dauid: Then I will make the a keper of my head for euer. Samuel was then deade, and all Israel had lamented him & buryed him in Ramath his owne cyte, whych cyte, And Saul had put the women that had spyrytes of prophesye & the Sorcerers out of the lande. And the Philistines gathered together and came and pytched in Sunam. And Saule and al Israell gathered together and pytched in Gelbor. And when Saul sawe the hoste of the Philistines, he was afrayed, and his hert was sore astonied. And Saul asked counsell of the Lorde: But the Lord answered him not, neither by dreame nor by Vrim, nor yet by Prophetes.

Then sayde Saul vnto his seruauntes: seke me a woman that is maistres of a spyrit of prophesye, that I may go to her and aske of her. And his seruauntes said to him: se, there is a wyfe & she hath a spyrit of prophesy in her possession at Endor. And Saul chaunged his clothes & put on other rayment, & the went he and two men with him, & they came to the wyfe by nyght. And he sayde: prophesye vnto me by the spyrit, & bring me him vp whō I shal name vnto the. And the wyfe sayde vnto him: Beholde, thou knowest what Saul hath done how he hath destroyed the women that had prophesynge spirites, & the Sorcerers out of the lande. Wherfore then* layest thou a nette for my soule to kyll me? And Saul swore to her by the Lorde sayenge: As surely as the Lord lyueth, there shall no harme chaunce the for this thynge. Then sayde the wyfe: whom shall I fetche vp vnto the? and he sayde: Bringe me vp Samuel. When the woman saw Samuell, she cryed with a loude voice & spake to Saul sayenge: why hast thou mocked me for thou art Saul? And the kynge sayde vnto her, be not afrayd. But what seyst thou. And the wyfe sayde vnto Saul; I see a God ascendynge vp out of the earth. And he sayd: what fashyon is he of? And the woman sayde: there cometh vp an olde man with a mantel vpon him. And Saul perceyued that it was e. Samuel, and bowed with his face to the ground and bowed him selfe. And Samuel sayde to Saul: why hast thou vnquyeted me, to make me be brought vp? And Saul answered: I am sore vexed. For the Philistines make warre against me & God is departed from me & answered me no more, neither by prophetes, neither by dreames. And therfore I haue called the, to tell me what I shall do. Then said Samuel: wherfore doest thou aske of me? while the lorde is gone from the & is thyne enemye, the lorde wyll do to the as he sayde by my handes. For the lorde wyll rent the kyngdom out of thyne hand, & geue it thy neyghboure Dauid, breause thou obeydst not the voyce of the Lorde, nor executest his feruce wrath vpon the Amalekites. Therfore hath the lord done this vnto the this daye. And moreouer the Lorde wyll deliuer Israel with the, into the handes of the Philistines. And to morow shalt thou and thy sonnes be with me, and the Lorde shall geue the hoste of Israel into the handes of the Philistines. Then Saul fell streyght wayes flatte on the earth as longe as he was, and was sore astonied of the wordes of Samuel.

a. Keper of his head for euer.

they eat kynges hys bodye.

b. Of him, is spoke. Samuel. God wolde not, that the kyngs people shoulde geue Saul counsell at thys tyme and therfore

c. Samuel.

* Thou, Israell as a carkas, whyche by I myght be brought to death.

d. The Lorde, the Angel of God.

e. 1. Reg. 25. Dyed in the fyrste yeare of his raygne, the yeare. 4. mo. (Deadly) that is to say, Samuel,

And

And therto there was no strength in hym, for he had not eaten all the daye & the nyght before. And the woman came vnto Saul and sawe that he was sore troubled, and said vnto him: Se, thyne handmayde hath obeyed thy voyce and haue put my soule in my hand, and haue harkened vnto thy wordes whyche thou spakest vnto me. Now therefore harken thou also vnto the voyce of thyne handmayde, and let me set a morsel of bread before the, and eat and get the strenght to go thy iourney. But he refused it and sayde: I will not eate. But hys seruauntes and the wyfe together compelled hym, that he heard their voice. And so he arose from the earth and sat hym on a bed. The woman had a fat calf in the house, and that she hasted and kylled it, and toke flower and kneed it, and dyd bake hym swete cakes, and brought them before Saul, and before his seruauntes. And when they had eaten, they stode vp, and went awaye the same nyght.

The.xxix.Chapter.

¶ Dauid goyng with kyng Achus.xxvi. goe against Saul to fyght against hym by the meanes of the Lordes of the Philistines.

THe Philistines gathered all their hostes together vnto Aphec. And Israell pitched by a fountayne in Jesrahel. And the Lordes of the Philistines wet forthe by the hundredes & by the thousandes. But Dauid & hys men came behynde with Achus. Then said the lordes of the Philistines: what are these Ebrues? And Achus said vnto the lordes of the Philistines: Is not this Dauid seruaunt of Saul the king of Israell, whyche hath bene with me daies or yeres, & I haue found no fault in him sence he fled vnto me vnto this daie. Neuertheles the lordes of the Philistines were wroth with him & said vnto him: make this felow returne, & let him go again to his place which thou hast appointed hym. For he shall not go with vs to battel, lest he be an aduersary vnto vs in the battel. For wherwith could he better obtaine the fauoure of hys master, then vpon the heades of oure men. Is this not Dauid to whom they singe in daunces: Saul slue his thousand, but Dauid his ten thousande? Then Achus called Dauid and sayde vnto hym. As sure as the Lorde lyueth thou art honest, and it pleaseth me well that thou shouldest accompanye me in the host, for I haue founde none euyl with the sence thou camest to me vnto this daye. Neuertheles the Lordes of the Philistines fauoure the not wherefore returne and go in peace, that thou displease not the Lordes of the Philistines. And Dauid said again to Achis: Why? what haue I done? and what hast thou found in thy seruaunt as long as I haue bene with the vnto this day? that I may not go fyght against the enemies of my Lorde the kynge.

Achus answered & sayde to Dauid: I wote well thou pleasest me, as it were an Angell of God. Notwithstandyng the Lordes of the Philistines haue sayde, that thou shalt not go with them to battell. Therfore ryse vp erlye in the mornynge with thy masters seruauntes that are come with the. And when ye be vp erly as soone as ye haue light, departe. And so Dauid and hys men rose erlye to departe in the mornynge, and to returne into the land of the Philistines. And the Philistines went vp to Jesrahell.

The.xxx.Chapter.

¶ Dauid returneth ye from kyng Achus frowarn Ziklag burnt. He pursueth after the Amalekites and ouercometh the people.

BVt per Dauid and hys men were come to Ziklag the third day, the Amalekites had runne in a rannynge vpon the south and vpon Ziklag, and had smiten Ziklag, and burnt with fyre and had taken the women that were there in prysoners, both small and great: but slewe not a man, saue caryed them with them and went their wayes. When Dauid and his men came to the cite, behold, it was burnt with fyre, and their wyues, their sonnes and their doughters were take prisoners. The Dauid & the people yt was with hym lyfte vp their voyces and wept, vntyl they couldo wepe no more. And Dauids two wyues were taken prisoners also. Ahinoam the Jesrahelyte and Abigail the wyfe of Nabal the Carmelite. And Dauid was in a sharpe temptacion: for the people entended to stone hym because the hartes of all the people were vexed for their sonnes and their doughters.

But Dauid tooke a good courage to hym in the lord hys God & sayde to Abiathar ye preest Ahimelechs sonne: I pray me the Ephod. And Abiathar brought the Ephod to Dauid. And Dauid asked the lorde sayinge: shall I folowe after this company? and shall I ouer take the? And he sayde to hym: folowe, for thou shalte ouertake them and recouer the praye.

And he went and the fyue hundred men that were with him, & they came to the ryuer Besor, where a part of the abode. But Dauid and foure hundred men folowed. But two hundred abode behynde being to werye to go ouer ye ryuer Besor. Then they founde an Egyptian in the felde, and brought hym to Dauid and gaue hym breade to eate and water to drynche, and gaue hym a fyue figges, and two clusters of reysynges. And when he had eaten, hys spyrite came again to hym: for he had eaten no breade nor dronke no water in three dayes and three nyghtes. The Dauid sayde vnto hym: to whom belongest thou and whence art thou? and the lad answered: I am an Egyptian, and seruaunt to

an Amalechite: and my master left me behynde
because it is thre dayes a gone that I fell sycke:
we came a roupnge vpō the south of Cerethi
and vpon them of Juda and on the south of
Caleb. And we burnt Ziklag with fyre. And
David sayde to him: canst thou bynge me to
thys company? And he sayde: swere by my
vnto God, that thou wilt neither kyll me, nor
delyuer me into the handes of my master, and
I wyll bynge the vnto them. And when he
had brought hym, se, they lay shattered all a-
broade vpon the earth, eatyng and drynckyng
and triumphyng ouer all the great pray that
they had carped awaye out of the lande of the
Philistines, and out of the Land of Juda.

And David layde vpon them from the
twylyght vntyll the euen on the morow: so
that there escaped not a man, saue foure hun-
dre a yonge men, whyche roddе awaye vpon
cameles and fledde. And David recouered all
that the Amalechites had carped awaye, and
his two wyues, so that there was no persone
lackynge smal or great, sonne or doughter, or
of the spoyle of all that they had take awaye,
David brought all againe. And David toke
all the shepe, and the oxen. And they droue the
cattel before, and sayde: this is Dauids pray.
And when David came to the two hundred
men that were to wery for to folowe David,
whych they made to abyde at the ryuer Besor.
And they came to mete David and the people
that were with hym. And when David came
to the people, he saluted them. Then answered
all the wycked and the vnthryfty of the men
that went with David, and sayde: because
they went not with vs, therfore shall none
of the pray that we haue recouered, be geuen
vnto them, saue to every man his wyfe and
his children: wyche let them carp awaye and
be walkynge.

Then sayde David: ye shall not do so (my
brethren) with that the Lorde hath geuen vs,
and hath preserued vs, & delyuered the com-
pany that came against vs, into oure han-
des. For who shulde herken vnto you in this
matter? But as his parte is, that goeth to fyght
so good shal his parte be, that tarpeth by the
stuffe, they shall part it a lyke. And so from
that daye forwarde was that made a law and a cu-
stome in Israel, and dureth to this day. Whē
David came to Ziklag, he sent of his pray
vnto the elders of Juda and to his frendes
saying: se there a* blessinge for you, of the
spoyle of the enemies of the Lorde: he sent
to them of Bethel: to them of south Ramath
to them of Gether: to them of Aroer: to them
of Sephamoth: to the of Esthamo: to them of
Rachal: to them of the cytyes of the Jerhame
elites: to them of the cities of the Kenites: to
them of Hormah: to them of Bonsan: to
them of Athach: to them of Hebron, and to all
places where David and his men were wont
to haunt.

*That is a curse worde.

The.xxxi.Chapter.

¶ The battel betwixt the Philistines and Israel. Saul beyng hys felle, and hys children are slayne in the battell.

Vd as the Philistines fought
against Israel, the men of Isra
ell fledd awaye from the Phil-
stines, and fell doune deade
in mount Gelboe. And the Phi
listines folowed after Saul and hys sonnes,
and slewe Jonathas, Abinadab and Mel-
chisua Sauls sonnes. And the battel wēt sore
against Saul, in so much that the archers ouerhoūs
had founde hym, & he was sore wounded of
the shotters. Then sayde Saul vnto his har
nesbearer: * drawe out thy swerde and thrust
me thorow therwyth lest these vncircumcised
come thrust me throughe and make me a mock-
ynge stocke of me. But his harnesbearer
wolde not, for he was sore afraied. Where-
fore Saul toke a swerde and fell vpon it. And
when his harnesbearer sawe that Saul was
dead, he fell lykewyse vpon his swerde and
died with hym. And so Saul died and his
thre sonnes and his harnesbearer, and therto
all his men, that same daye together.

When the men of Israel that were in the
other syde the valeye, and they of the other
syde Jordan, heard that the men of Israell
were put to flyghte, and that Saul and his
sonnes were deade, they left the cytyes, & ran
awaye, and the Philistines came and dwelt
in them. * On the morow when the Philisti-
nes were come to stripe the that were slayne,
they founde Saul and his thre sonnes lyinge
in mount Gelboe. And they cut of his head,
and strypped him out of his harnesse, & sent
into the land of the Philistines euery where,
to publysshe in the houses of their Goddes &
to the people. And they hanged vp his har-
nesse in the house of Astaroth, but they han-
ged vp his carkase on the walles of Bethsan.
When the inhabiters of Jabes in Galaad
heard therof, what the Philistines had done
to Saul, they arose as manye as were men of
warre and went all nyght and toke the car-
kasse of Saul & the carkases of his sonnes
from the walles of Bethsan & brought
them to Jabes and * burnt them
there and toke their bones &
buryed them vnder a
Tree at Jabes, &
fasted seuen
dayes.

¶ The ende of the first booke of Samu-
ell, whyche they commonly cal the
first of the Kynges.

The

¶ The seconde Boke of Samuel otherwyse called the seconde boke of the Kynges.

The first Chapter.

¶ Dauid abhoundeth to slee the messenger, that sayd he had kylled Saul. The lamentacyon of Dauid for Saul and Jonathas.

A



Fter the death of Saule, when Dauid was returned from the slaughter of the Amalechites, & had bē two dayes in Ziseleg: Beholde, there came a mā the thirde daye out of the hoste from Saul wyth his clothes rent & earth vpon hys head. And whē he came to Dauid, he fell to the earthe, & dyd obeysaunce. To whome Dauid sayd whence comest thou? And the other answered hym: Out of the hoste of Israel am I escaped. And Dauid sayd to him agayne: How hath it chaunced? tell me. And he sayde: the people fleed frō the battell: & many of the people are ouerthrowen & dead: and Saul and Jonathas hys sōne are dead therto.

B And Dauid sayde vnto the young mā that tolde hym: how knowest thou that Saul and Jonathas hys sonne be dead? and the younge man that tolde hym, sayde: I was by chaunce in mount Gelboe. And se, Saul leaned vpon hys speare, and the charrettes and horsemen followed him at the heles. And Saul loked back and called me. And I answered: here am I. And he sayde vnto me: what arte thou? and I sayde vnto hym: I am an Amalechite. And he sayde vnto me: come on me & slee me: for angwyshe is come vpon me, and my lyfe is yet all in me. And I went on hym & slue hym: for I was sure that he coulde not lyue, after that he was fallē. And I toke the croune that was vpon hys head and the bracelet that was on hys arme, and haue brought them vnto my Lorde hyther.

C Then Dauid toke hys clothes and a. rente them, and so dyd all the men that were wyth hym. And they mourned, wepte & fasted vntyll euen, for Saul and Jonathas hys sonne, & for the people of the Lorde, and for the house of Israel, because they were ouerthrowē wyth the swerde.

a The rēting of his clothes was a signe of great sadnes, & also of anger

Then sayde Dauid vnto the younge man that brought hym tydynges. Whence arte thou? And he sayde: I am the sonne of an alyaunt, an Amalechite. And Dauid sayde vnto hym: How is it that thou wast not afrayed to laye thyne hande on the Lordes annoynted, to destroy hym? And Dauid called one of hys young men & sayde: Go to and runne vpon hym. And he smote hym that he dyed. Then sayde Dauid vnto hym: thy blonde vpon thyne owne head. For thyne owne mouth hath testyfyed agaynste the sayinge: I haue slayne the Lordes annoynted.

b The maner of lyeng of the Iewes, for that we saye: thy māslaughter that came the be of the righteous. The glorye of Israell is to be slayne vpon thy hye hylles: Oh how were the said princes of mynghtye ouerthrowen. Tell it not in Gethe, *Sonerthnot nor publysshe it in the stretes of Aschalō: lest the that the false doughters of the Philistines reioyse, and that remaineth not other sacrifice but the vncircumcysed triumphe therof. Ye mountaynes of Gelboe, lyke vnto me vnderstand he neither drewe nor sayne, nor seldes where by the holy haue offrynges come. For there the shyldes of the myghtye were cast from them: the shyld of Saul as though he had not ben anoynted wyth oyle. The bowe of Jonathas and the swerde of Saule turned neuer backe agayne emptye, from the bloude of the wounded and from the fatte of the myghtye warryours. Saul and Jonathas louely and pleasaunte in theyr lyues, were in theyr deethes not deuyded, men swifter then Egles and stronger the Lyons. Ye doughters of Israel, wepe ouer Saule, whiche clothed you in purple and gaue ornatures of pleasure, and *hondered youre rayment wyth ornamentes of goulde. How were the myghtye slayne in battell? Jonathas on thy hye hylles was wounded to death. Woo is me for the my brother Jonathas delectable to me wast thou exceedyng. Thy loue to me was wonderfull, passyng the loue of women. How were thy myghtye ouerthrowen, & how were the weapons of warre forlorn.

D

*That is, bestowed you with golden ornamentes.

The.ii.Chapter.

¶ Dauid is anoynted in Hebron. The battell of the seruauntes of Dauid and Isboseth.

A



Fter thys Dauid asked & Lorde saying: shal I go vp into any of the cyties of Juda? And & Lord sayde: go. And Dauid answered: Whyther shall I go? He answered: vnto Hebron. And so Dauid went thyther wyth hys two wyues also, Ahinoam the Israelyte and Abigail Nabals wyfe the carmelyte. And the men that were wyth him, dyd Dauid carye vp also, euerye man with hys house. And they dwelte in the tounes of Hebron. And the men of Juda came and there anoynted Dauid kynge ouer the house of Juda. When it was tolde Dauid, howe the men of Jabes in Galaad had buryed Saule, he sent messengers vnto them & sayd vnto them: blessed are ye vnto the Lorde, that ye haue shewed suche kyndenesse vnto youre Lorde Saule, and haue buryed hym. Therfore the Lorde shewe you mercye and truthe agayne. And I wil do you good also, because ye haue done thys thynge. And now let youre handes stere them & plage ye the men, though youre mayster Saule be deade. And fro hens ye vnderstande that the house of Juda haue anoynted me kyng ouer them. But Abner the sonne

B

C

Ner of Ner

of Ner þ was captayne of Saulis hoste, tokc Isboseth the sonne of Saul and brought hym to Mahanaim and made hym kyng ouer Galaad and ouer the Assurites, & ouer Jesrahel: and ouer Ephraim and Beniamin, and ouer all Israel. And Isboseth Saules sonne was fourtye yeare olde when he began to raygne ouer Israel, and raygned two yeare. But the house of Juda onely folowed David. *And the tyme whiche David raygned in Hebron ouer the house of Juda, was, vii. yere & syxe monethes. And Abner the sonne of Ner & the seruauntes of Isboseth the sonne of Saul went out of Mahanaim, to Gabaon. And Joab the sonne of Zaruiah and the seruauntes of David went out, and mette them by the Pole of Gabaon. And they sat doune, the one part on the one syde the Pole & the other on the other syde. And Abner sayde to Joab: let the young men aryse and playe before vs. And Joab answered: be it. Then there arose and went ouer, twelue of Beniamin by nombre which pertayned to Isboseth the sonne of Saul, and twelue of the seruauntes of David. And they caught eche hym fo1awe that came against hym, by þ head and thrust hys swerde in hys syde, and so fell doune al at once. Wherfore the place was called * Helath Zurim which is in Gabaon. And there began an exceadyng cruel battell that same daye. But Abner and the rae of Israel were put to the worse of the seruauntes of David.

*That is, the syde of the strong ox mighty.

And there was the sonnes of Zaruiah there: Joab, Abisai and Asahel: whiche Asahel was as swyfte of fote as a wylde Roo, & folowed after Abner and *turned neyther to the ryght hande nor to the lefte from Abner. The Abner loked behynde hym, and sayd: art thou Asahel? And he sayde ye. Then sayde Abner: turne the eyther to the ryghte hande or to the lefte, and catche one of the younge men, and take hys spoyle. But Asahel wolde not de part from hym. And Abner sayde agayne to Asahel: turne fro me, for I were lothe to smyte the to the ground. For how then howld I holde vp my face before Joab thy brother? howbeit he wolde in no wyse departe.

*Sc. rnin. f.

*Then Abner with the hynder ende of the sprare smote hym vnder the fyfte rybbe, þ the sprare came out behynde hym: that he fell doune in the same place & dyed there. And as many as came to the place where Asahel fell doune and dyed, stode styll. But Joab & Abisai folowed Abner tyll the sunne went doune. And when they were come to the hyll Amah that lyeth before Giah in the waye that goeth thorow the wyldernesse of Gabaon, the chyldren of Beniamin gathered them selues together after Abner on a plumpe, and stode styll on the toppe of an hyll. Then Abner called to Joab, and sayde: shal the swerd deuoure with out ende? knowest thou not that bytternesse is wont to come in the latter ende? howe longe shall it be, per thou bydde the people returne from folowynge their brethren? And Joab answered: as truely as God lyueth, yf thou haddest so sayde, then euen in the mornynge had the people departed, eche from folowing hys brother. And therwyth a Joab blewe a tre pet, and all the people stode styll & pursued after Israel no more nor fought no more. And Abner and hys men walked al that nyght by the wylde feldes, and went ouer Jordan, and past thorow all Bethhoron and came to Mahanaim.

*2.Reg.v.a.

*2.Reg.xx.d

And Joab returned from after Abner and gathered all the people together. And there lacked of Dauids seruauntes nyntene persons and Asahel. But the seruauntes of David had slayne of Beniamin and of Abners men, thre hundred and thre skore men. And they toke vp Asahel, and buryed hym in the sepulchre of hys father in Bethlehem. And Joab and hys men went all nyght, and came vnto the dawning to Hebron.

The.iii. Chapter.

¶ Abner reuolteth to David. & bringeth hym his wyfe Michol. Joab hateth Abner. David bewayleth hys death, and curseth Joab.

THere was long stryfe betwene the house of Saul and the house of David. But David waxed stronger and stronger, and the house of Saul waxed weaker & weaker. *And David had chyldren borne hi in Hebron: hys eldest sonne was Ammon of Ahinoam the Jesrahelyte: the seconde Chileab of Abigail the wyfe of Nabal the Carmelyte: the thyrd Absalon the sonne of Maachah the doughter of Tholmai the kyng of Gessur the fourth Adonijah the sonne of Hagith: the fyfte Saphatiah the sonne of Abital: the syxte Jethraam by Egla Dauids wyfe. These were borne to David in Hebron. And as long as there was battell betwene the house of Saule and the house of David, Abner helde vp the house of Saul. And Saule had a * concubyne named Rizpah the doughter of Aiah. And Isboseth sayde to Abner. Wherfore wylt thou with my fathers concubyne? Then was Abner very wrothe for the wordes of Isboseth, and sayde: Am I not a *dogges head, which agaynste Juda haue shewed mercye this day vnto the house of Saule thy father, and to his brethren and frendes, and haue not delyuered them into the hande of David: seynge thou fyndest a faulte in me thys daye for a woman? *So do God to Abner, and so thereto: except that as the Lorde hath swome to David, I so do to hym, and bryng the kyngdom from the house of Saule, and set vp the throne of David ouer Israel and ouer Juda, euen fro Dan to Berseba. And he couldc geue Abner neuer a worde to answere, because he feared hym.

*1.Par.iii.a

*Gen.xix.i

*1.Reg.xvii.

*Ruth.i.

And Abner sente messengers to David forthwyth, saynge: whose is the lande? and he sayde therto: make a bonde with me, and lo, my hande is with the, to bryng al Israel vnto the. And David answered: well sayd, I wyl make

make a bonde wpth the. But one thynge I requyre of the, that thou se wot my face, excepte thou fyrst bryngе Michol Saules doughter, when thou comest to se me.

And David sent messengers to Jsboseth Saules sonne, sayenge: delyuer me my wyfe Michol whyche I maryed wyth an hundred foreskynnes of the Philistines. And Jsboseth sent and toke her from the husbande Phaltiel the sonne of Lais. And her husbād went wyth her, and came wepinge behynde her, tyll they came to Bahurim. Then sayde Abner vnto hym: go and returne. And he returned. And Abner had communycacyon wyth the elders of Jsrael sayenge: ye haue log gone about that David shulde be kyng ouer you. Nowe then do it: for the Lorde hath sayde of David, by the hande of my seruaunt David, I wyll saue my people Jsrael out of the yȝdes of the Philistines, and oute of the hande of al theyr enemyes. And lyke wordes had he wyth Benjamin, and then went to tell in the eares of David in Hebron all that Jsrael was content wyth and the whole house of Benjamin. And whē Abner was come to David to Hebron wyth twenty men wyth hym, David made hym, & the men that were wyth hym a feast. Then Abner sayde vnto David, I wyll vp and gōga ther all Jsrael vnto my Lorde the kynge, that they maye make an appoyntment wyth the, that thou mayest be kyng ouer all that thyne hert desyreth. And so David let Abner depart and he went in peace.

And se, the seruauntes of David & Joab came from chasyng robbers and brought a great praye wyth them. But Abner was not wyth David in Hebron: for he had sent hym awaye to departe in peace. Whē Joab and al the host that was wyth hym were come, men tolde Joab sayenge: Abner the sonne of Ner came to the kyng, & he hath sente hym awaye that he is gone in peace. Then Joab went to the kynge & sayde: what hast thou done? Se, Abner came vnto the, why hast thou sent hym awaye, that he shulde shape quyte? Thou myghtest knowe Abner the sonne of Ner, that he came to flatter wyth the, and to knowe thy conuersacyon and behauoure, and to knowe all that thou doest. And whē Joab was come out from the kynge, he sent messengers after Abner which brought hym agayne from the wel of Sirah vnwetyng to David. And whē Abner was come agayne to Hebron, Joab toke hym a syde in the gate, to speake wyth hym gyleful'y, & there smote hym vnder the fyfte rybbe that he dyed, for the blaud of Asahel his brother. And when it afterward came to Dauids eare, he sayde: I and my kyngdō are gyltelesse before the Lorde for euer, ouer-agaynst the blaude of Abner the sonne of Ner. It fal therfore on the head of Joab and on al his fathers house: that the house of Joab be neuer wythoute one or other that hath runnyng yssues or wythout lepres and goers on crouches, and that fal on the swerde, and that lacke bread. And the cause why Joab & Abisai slue Abner was, that Abner had slayne their brother Asahel at Gibeon in batel. And David sayde to Joab & to all the people that were wyth hym, rent youre clothes and a. put on sacke clothe and mourne before Abner. And kyng David hym selfe folowed the bere. And when they had buryed Abner in Hebron, the kyng lyfte vp his voyce and wepte ouer the sepulchre of Abner, and so dyd all the people. And the kynge lamented ouer Abner and sayd: Abner dyed not as a wanton dyeth. Thy handes were not manacled nor thy fete bounde gyuen into gyues: but as men fall before wycked children, so fellest thou. And all the people wept yet more ouer hym.

a. The putting on sack cloth was a signe of great sorowe, as was also the rentyng of theyr clothes. Iosue.vij.b. and Psal.xxxv.d

And when all the people came to eat meat wyth David, whyle it was yet daye, David sware, sayenge: so do God to me and so therto, yf I taste bread or ought elles, tyll the sonne be downe. And the people wist it, and it pleased them, as well as all other good thynges, wherye the kynge dyd in the sight of y people. And all the people and al Jsrael there vnder stode that daye how that it was not the kynges mynde to slee Abner the sonne of Ner. And the kynge sayde vnto his seruauntes: knowe ye not, how that there is a Lorde and that a greate fallen thys daye in Jsrael? And I am thys daye tender, thoughe I be anoynted kyng. And these men the sonnes of Zeruiah be* to good for me to rule? But the Lorde rewarde the doer of euyll accordynge to his wyckednesse.

* Or too stiffe

The.iij. Chapter.

1 Dauids and the house of Jsboseth the sonne of Saule.

When Saules sonne hearde that Abner was deade in Hebron, his handes fainted & all Jsrael was troubled. Nowe thys Saule sonne had two men that were heades captaynes ouer the soudyars, y one called Baanah and the other Rechab, the sonnes of Remon a Berothite, and of y chyldren of Beniamin: for Beroth was reckened to pertayne to Beniamin. And these Berothites fled to Gethaim and soiourned there vntil the same tyme. And Jonathas Saules sonne had a sonne that was lame on his fete: fyue yeare olde was he when the tydynges came of Saul and Jonathas out of Jesrahel. And his nource toke hym vp and fled awaye. And as she made hast to flee and was amased, the chylde fell and became halte and was called Mephiboseth. And these sonnes of Remon the Berothite, Rechab and Baanah went, & came in the heat of the daye to the house of Jsboseth as he slept on a bed at noone. And behold they came into the house as thoughe they wold haue bought* wheate, & smote hym vnder y fyfte rybbe, and fled. For they came into the house as he slept on his bed in his resting chamber, and smote hym, and slue hym, & behaded hym, and toke his head, and gat them awaye

* Or they shulde haue ben louynge.

thurow

therefore the wylde leedes al nyght. And they brought the head of Jsboseth vnto Dauid to Hebron and sayde to the kynge: behold there the head of Jsboseth Sauls sonne thyne enemye, whiche sought the thy soule. But the Lorde hath auenged my Lorde the kynge this day, of Saule and of his kynde.

And Dauid answered Rechab and Baanah his brother, the sonnes of Remon the Berothite, and sayde vnto them: * as surely as the Lorde liueth whiche hath delyuered my soule out of all aduersities: hym yt told me howe that Saul was dead, thynkyng to haue brought me good tydynges, I caught & slewe in Ziceleg, to gene hym a rewarde for his tydynges bringing. And how much more ought I so to deale with wicked men & haue slayne a righteous person in his owne house vpon his bed. Now therfore thynke ye that I will not require his bloude of youre handes and take you from the earth? And Dauid commaunded his youngemen, and they slewe them and cut of their handes and their fete & hanged them vp by the pole in Hebron. And they toke the head of Jsboseth, and buryed in the sepulchre of Abner in Hebron.

* 1.Reg.ij.b

2.Reg.j.c

The.v.Chapter.

Dauid is set ouer all Jsrael annoynted kyng, and taketh the Arche from Gyon. He ouercometh the Jebusites and the same ye marred his woman and getteth no children. He ouercometh the Philistines.

Then came all the tribes of Jsrael to Dauid to Hebron & sayde: se, we are thy bones & thy flesh. And therto in tyme paste when Saul was kyng ouer vs, thou ledest Jsrael in and oute. And the Lord hath sayd to the: thou shalt fede my people Jsrael, and thou shalt be a captayne ouer Jsrael. And so all the elders of Jsrael came to the kynge to Hebron. And kynge Dauid made a couenaunt with them in Hebron before the Lord. And they anoynted Dauid kynge ouer Jsrael.

A 1.Paral.xi.a

Dauid was thyrtye yeare olde when he began to raygne, and he raygned fourtye yeare. In Hebron he raygned ouer Juda seuen yere & syxe monethes. And in Jerusalem he raygned thyrtye & thre yeares ouer all Jsrael and Juda.

B Then went the kynge and his men to Jerusalem, vnto the Jebusites the inhabyters of the lande. And they sayde vnto Dauid: except thou take awaye the blynde & the lame thou shalt not come in hyther, meanyng thereby that Dauid shulde not haue come in thyther. Neuertheles Dauid toke the holde of Syon, which is the cyte of Dauid. Then sayde Dauid the same day. Whosoeuer wyn with the walles and the lame & the blynde hated of Dauids soule. * Wherfore the blynd & the lame shall not come into the house. And Dauid dwelte in the toure and called it the cyte of Dauid. And Dauid buylt rounde about it fro Mello inwarde. And Dauid waxed great and the Lorde God of hostes was with him.

Dauid shalbe chefe captayne & it to reade.2.par. 11.a.b.

And Hiram kynge of Tyre sent messengers to Dauid with Cedar trees and carpenters & Masons, to buylde Dauid an house. Wherby Dauid perceyued that the Lord had stablished him kynge ouer Jsrael, and had exalted his kingdom for his people Jsraels sake. And Dauid toke hym mo concubynes and wyues out of Jerusalem, after he was come fro Hebron, and mo sonnes and doughters were yet borne to Dauid. And these be the names of y sonnes that were borne hym in Jerusalem: Samua, Sobab, Nathan, Salamō, Jebahar, Elisua, Nepheg, Japhia, Elisama, Elyada, & Eliphalet. But when the Philistines heard y they had anoynted Dauid kyng ouer Jsrael, they came all vp to seke Dauid. And as sone as Dauid hearde of it, he got hym to an hold. And the Philistines came and layd the a lōg in the valeye of Raphaim. And Dauid asked of the Lorde sayinge: shal I go to the Philistines & wilt thou delyuer them into my hāde? And the Lorde sayde vnto Dauid: go for I will delyuer the Philistines into thy hāde. And Dauid cam to * Baal Pharasim & smote the there & sayde: the Lorde hath deuyded my enemyes a sonder before me, as a mā wolde deuyde water. And therfore he called y name of the sayd place, Baal Pharasim. And there they lefte their Images and Dauid & his men toke them vp. And the Philistines came yet agayne & layde them in the valeye Raphaim. And Dauid asked the Lorde, & he sayd, go not: But compasse them on the backsyde & come vpon the from the Perettrees. And when thou hearest the noyse of a thyng goyng in y toppes of the Peretrees, then moue. For then the Lord is gone out before the, to smyte the host of the Philistines. And Dauid dyd as y Lord commaunded hym and smote the Philistines from Gabaah to Geser.

D Some take to the playn of Pharan.

The.vi.Chapter.

The arche is brought out of the house of Abinadab. Oza is stricken y teeth because he touched the arche. The arche is brought into the house of Obed Edom, & from thence into Jerusalem. Dauid dauseth before it, & receyueth benyson of the wife Michol.

After that, Dauid chose out all y cheke yonge men in Jsrael to the nombre of thyrtythousand, & arose and went and all the folcke that were with hym of the men of Juda, to fet awaye the arche of GOD vpon which is called the name of the Lord of hostes that sytteth betwene the cherubym. And they put the arche of God vpon a newe carte, and brought it out of the house of Abinadab that dwelt at Gabaah. And Oza & Ahio the sonnes of Abinadab drane the newe carte. And when they brought it out of the house of Abinadab that dwelt at Gabaah vp the arche of God, Aho went before the arch. And Dauid and all the house of Jsrael playde before the Lorde with all maner instrumentes of fyr wood, with harpes, psalteryes, tymbrelles, fedyles, and cymbals.

A

And when they came to Nachons threshyng floure

stoure, Oza put hys hande to the arche of God and helde it, for the oxen stombled. And the Lorde was wroth with Oza and God smote hym in the same place for hys fawte, & there he dyed by the arche of God. And Dauid was displeased because the Lorde had smit Oza. And the name of the place was called Perez Oza vnto thys daye. And Dauid was then afeaped of the Lord, and sayd: how shulde the arche of the Lord come to my house And so Dauid wolde not bring the arche of the Lord with hym into the cytye of Dauid. But caryed it into the house of Obed Edoma Gethite. And the arche of the Lorde continued in the house of Obed Edom the Gethite, thre monethes, and the Lorde blessed Obed Edom and all hys housholde. And when it was told kynge Dauid howe that the Lorde had blessed the house of Obed Edom and all that pertayned vnto hym, because of the arch of God he went and brought the arche of God from the house of Obed Edom vnto the cytye of Dauid with gladnes. And euer when they bare the arche of the Lorde, had gone sixe paces, he offered an oxe and a fat shepe. And Dauid daunced before the Lorde with all hys might in a lynnen Ephod gyrde vnto hym. And Dauid & all the house of Israel brought the arche of the Lorde with shoutyng & trompet blowyng.

And as the arche of the Lorde came into the cytye of Dauid, Michol Sauls doughter lokyd thorowe a wyndowe, and saw kynge Dauid lepyng and daunsle before the Lord, & therfore dispysed hym in her hert. And when they had brought in the arche of the Lorde, & had set it euen in hys place, euen in the tabernacle that Dauid had prepared for it: Dauid offered burntoffrynges and peaceoffrynges before the Lorde, and as sone as Dauid had made an ende of offrynge burntoffrynges and peaceoffrynges he blessed the people in the name of the Lorde of Hostes, & gaue amonge all the folcke, euen amonge the hole multytude of Israel, as well to the women as vnto euerye one a cake of bread, and a pece of fle he and a flacket of wyne. And so the people departed euerye man to hys house.

Then Dauid returned to salute hys housholde. And Michol the doughter of Saul came out agaynst hym, and sayde: Oh howe glorious was the kynge of Israel to day, which stripte hym selfe to daye before the eyes of ỳ maydens of hys seruauntes, as a lyght buffoon fellowe is wont to stripe hym selfe. But Dauid sayd agayne to Michol, I will make sporte before the Lorde which chose me before thy father & before all hys house, to ordayne me to be ruler ouer all hys people Israel. And I will yet more vyle then so, & will be more in myne owne syght: and shall for all that of the wenches same in whose presence thou spekest of, be had in honoure. But the sayd Michol doughter to Saule had no chylde vnto the daye of her death.

The .vii. Chapter.

*Dauid purposeth of a good zeale, nothyng to dwell in house from the Lord of remembraunce of God. The promes that god promyseth of God more for Christe.



And as Dauid sate in hys house, & the Lorde had geuen hym rest rounde about from all hys enemyes, he sayde vnto Nathan the Prophete: Beholde, I dwell in an house of Cedar trees, but the arche of God dwelleth in the mydest of *curtayns. Then sayd Nathan vnto ỳ kyng go and do all that is in thyne herte, for ỳ Lorde is with the.

* That is, of clothes & hangynges that were set vpon ỳ rafters of ỳ tabernacle. Exo. xxvi. & xxxvi.

But that same nyght the worde of ỳ Lorde came vnto Nathan saying: go and tell my seruaunt Dauid, thus sayth the Lord: shalt thou go buylde me an house to dwell in? for I haue not dwelt in anye house sence the tyme I brought the children of Israel out of Egypte vnto this daye: but haue walked in a tent and in a tabernacle. In anye wyse where I went among all the children of Israel, spake I one word with any of the tribes of Israel which I commaunded to fede my people Israel saying: why buylde ye not me an house of Cedar trees? Now therfore so saye vnto my seruaunt Dauid, thus sayth the Lord of Hostes I toke the out of a shepehedrye late from folowyng shepe to be a ruler ouer my people Israel. And I was with the in all that thou wentest in, & haue destroyed all thyne enemyes out of thy syght, and haue made the a great name, lyke vnto the name of the great men of the world. And I will appoynte a place for my people Israel, and will plant it and they shall continue in one place and shall make no more, neyther shall wycked people trouble them anye more as they dyd at the begynnynge, & sence the tyme I commaunded Iudges to be ouer my people Israel, & I will geue the reste fro all thyne enemyes. And the Lorde telleth the, that he will buylde the an housholde.

And when thy dayes be fulfilled and thou layde to a. rest with thy fathers, then I will set vp thy sede after the, which shall proceade out of thy bodye, and will stablysh his kingdome. And he shal buylde an house for my name, & I will stablysshe the seate of hys kingdome for euer: I will be hys father & he shalbe my sonne: in so muche that yf he synne, I will but rebuke hym with such a rodde as men be rebuked with, and with suche plages as the children of men be plaged with. But my mercye will I not take away from hym, as I toke it from Saule, whome I put away before the. And thyne house and thy kingdome shall endure with thyne ende after the, and thy seate shalbe stablysshed for euer. And when Nathan had tolde Dauid all these wordes & all thys reuelacion, Then went kynge Dauid & sate hym downe before the Lorde, and sayde: What am I Lorde Iehouah, and what is my house, that thou shouldest haue brought me thus farre forth? And in thys a small thyng in thy syght Lorde Iehouah, but thou shalt

a. To rest or slepe is often take for to dye because of ỳ bodye ỳ shall ouer come the power of ỳ graue. 1. Cor. xv. & 1. Thessa. iiii.

dest spreche also of the seruauntes house for a greate while to come: to thy a lawe amõge men Lorde Jehouah. And what can Dauid saye more vnto the, seyng *thou knowest thy seruaunt Lorde Jehouah? Euen for thy wordes sake & accordynge to thyne owne h. herte hast thou done all these greate thynges to make them knowen vnto thy seruaunt.

*That is, thou choosest thyne seruaunt amõg all other.

h Herte for will as in the Actes xiij.g.xxij.d.

Wherfore thou arte great O Lorde God and there is none lyke the, neythee is there any God saue thou accordyng to al that we haue heard with oure eares. And what one people in the earth is like thy people Jsrael, whiche God went and delyuered to be hys people, and to make him a name, and to shew the great and terrible thynges in the earthe, before thy people whiche thou redemedst to the oute of Egypte, euen *from the people & frõ theyr Goddes. And thou hast ordeyned thy people Jsrael to be thy people for euer. And thou Lorde arte theyr God. And nowe Lorde God the thyng thou hast sayd of thy seruaute and of hys house make it good for euer, and do as thou hast sayde. And let thy name be great for euer, that men maye saye, the Lorde of hostes is the God of Jsrael: and let the house of thy seruaunt Dauid be stablished before the. For thou Lorde of Hostes God of Jsrael hast tolde in the eare of thy seruaunt saying: I wyll buylde the an house. And therfor hath thy seruaunt founde in hys harte to pray this prayer vnto the. And nowe Lorde Jehouah thou arte the God, and thy wordes muste be true: for thou hast tolde thys goodnesse vnto thy seruaunte. And now go to, and bl esse the housholde of thy seruaunte, that it maye contynue for euer before the. For thou Lorde Jehouah hast sayd that of thy blessyng the house of thy seruaunt shalbe blessed for euer.

*Or, frõ the people with theyr iudges.

The.viii. Chapter.

*Dauid ouercometh the Philistines and maketh them to be stout tributaries. He ouercõmeth & spoyleth also Adarezer.

After that, Dauid bette the Philistines and subdued them and toke the bridell of bondage oute of theyr handes. And he bette the Moabytes, and a measured them with a lyne, & made them lye a longe on the earth, and thenne measured the length of .ij. lynes to slay, and the length of one lyne to saue a lyue. And so became the Moabites Dauids seruauntes & payde tribute. Dauid smote also Adarezer the sonne of Rehob kynge of Zobah as he went to make the ende of hys coastes at the ryuer Euphrates. And Dauid toke a thousande and seuen hundred horsemen of hys, and twenty thousand fote men & destroyed all hys charettes reseruynge one hundred of them. Then came the Syrians of Damascon to succour Adarezer kynge of Zobah. And Dauid slue of them two and twenty thousande men and put soudyoures in Syria Damascon. And the Syrians became seruauntes to Dauid, payeng tribute. And thus the Lord saued Dauid in all that he went to. And Dauid toke the shyldes of golde that were vpon the seruauntes of Adarezer and brought the to Jerusalem. And thence out of Betah & Berathai cyties of Adarezer he brought exceadynge great aboundaunce of brasse.

A

a To measure with a lyne signifieth, after the maner of a prouerbe, to bring to perfect subiection as it is sayde Thren.ij.c. b. Makig the to fall & to stoupyng and

B

stoupyng the bowne to the grounde.

c. Thys setting of .ij. lynes to slay signifyeth

When Thoi kyng of Hemath had heard how Dauid had discomfited all the hoste of Adarezer, he sent Joram hys sonne vnto kyng Dauid to salute him with peace & to blesse him because he had fought against Adarezer and beaten him, for Thoi held warre with Adarezer, which sonne brought vessels of syluer, golde, and of brasse with him. And them also kynge Dauid dyd dedicate vnto the Lorde with the syluer and gold that he consecrated of all nacyons whiche he subdued: of the Syrians, the Moabytes, the children of Ammõ the Philistines, the Amalechites, and of the spoyle of Adarezer sonne of Rehob kynge of Zobah. And Dauid made hym a name after he returned from the slaughter of the Syrians in the valey of Salt where he slew xviij. thousand men. And he put he pets in Edom, euen throwe oute al Edom put he soudyares and al Edom became hys seruauntes. And the Lorde kepte Dauid whatsoeuer he toke in hand. And Dauid raygned ouer all Jsrael, and executed ryght and iustice vnto all hys people. And *Joab the sonne of Zaruiah was ouer the hoste and Jehosaphat the sonne of Ahiud was *recorder. And Sadoch the sonne of Ahitob and Ahimelech the sonne of Abiathar were the Priestes, and Saraiah was the Scribe. And Banaiah the sonne of Jehoiada was ouer the Lerethites and the Phelethites, and Dauids sonnes were chefe rulers.

D

ii. Reg.xx.

*Some rede Tremaster. Some. Chefe rier. The Hebrue worde both signifieth a remembrauncer & one that in writyng both thinges that were doone and thinges to be, put a remembraunce in writyng of suche thinges.

The.ix. Chapter.

*Dauid remembreth all the tribes of God, to Miphiboseth the sonne of Jonathas.

Then sayde Dauid: is there yet any man lefte of the house of Saul, that I maye shew him mercye for Jonathas sake? And there was of the house of Saul a seruaunt named Ziba which was called vnto Dauid. And the kynge sayde vnto him: art thou Ziba? And he sayde: thy seruaunt is the man. Then sayd the kynge: is there not yet a ny man of the kynred of Saul, whom I may shewe the mercye of God vpon? And Ziba sayde vnto the kynge: Jonathas hath yet a sonne which is lame on both fete. And the kynge sayde vnto him: where is he? And Ziba sayde vnto the kynge: beholde, he is in the house of Machir, the sonne of Ammiel in Lodaber. Then kynge Dauid sent & fet him out of the house of Machir the sonne of Ammiel out of Lodaber. Nowe when Miphiboseth the sonne of Jonathas the sonne of Saul was come vnto Dauid, he bowed him selfe, and fel on hys face. Then sayde Dauid: Miphiboseth? And he answered: Behold thy seruaute. And Dauid sayde: feare not: for I wyll surely shew the kyndnesse for Jonathas sake, and wyll

D

Miphiboseth the sonne of Jonathas, sonne of Saul, is receyued of Dauid.

wyll restore the all the feldes of Saul thy father, and thou shalt eat meate on myne owne table alwaye. And the other bowed him selfe and sayd: what is thy seruaunt that thou shuldest vouchesafe to loke vpon suche a dead dog as I am.

Then the kyng called vnto Ziba Saules
D yonge man saying vnto him: I geue vnto thy maysters sonne all that pertayned to Saule & to all his house. Se therfore that thou & thy sonnes and thy seruauntes tyll the lande for him, and bring in, that thy maysters sonne maye haue fode to eate. ffor Miphiboseth thy maysters sonne shall eate meate alwaye vpon my table. ffor this Ziba had xv. sonnes and twentye seruauntes. Then sayde Ziba vnto the kynge: all that my Lorde hathe sayd vnto his seruaunt, thy seruaunt shall do. ffor (sayde the kyng) Miphiboseth muste eate vpō my table, as one of the kynges sonnes. Thys Miphiboseth had a sonne that was yonge named Micha, and all that dwelled in the house of Ziba were seruauntes vnto Miphiboseth. And Miphiboseth dwelt in Jerusalem, for he ate euer at the kynges table, and was therto halt on both legges.

The.x Chapter.

A The messengers of Dauid are sorefully & vnmanerly entreated of the kyng of Ammon: wherof Dauid auengeth.

IT happened after this, that the
A kyng of the children of Ammō dyed, & Hanon his sonne raygned in his stede. Then sayde Dauid: I wyll shew kyndnesse vnto Hanon the sonne of Nahas, as his father shewed kyndnesse vnto me. And therupō Dauid sente to comfort him by the hande of his seruauntes ouer the death of his father. Now when Dauids seruauntes were come into the lande of the children of Ammon: the Lordes of the children of Ammon sayde vnto Hanon their Lorde: thynkest thou that Dauid doth honoure thy father, because he hath sent to comfort the? Nay, he hath rather sent his seruauntes vnto the, to searche the cyte and to spye out, euen to ouerthrow it.

Wherfore Hanon toke Dauids seruauntes and shaued of the one halfe of euerye mannes bearde & cut of their garmentes euen in
B the middle, euen harde by the buttockes of them and sent them awaye. When it was tolde Dauid he sent against them (for they were men exceedyng ashamed) & sayde: tarye at Jericho vntyll your beardes be growen, & then returne. And when the children of Ammon sawe that they stanke vnto Dauid they sent & hyred the sonnes of Bethrehob & of the Syrians of Zobah. xx. thousande fote men & of kyng Maacah a thousande men, & of Jsrob twelue thousande men. And when Dauid heard of it, he sent Joab & all the hoste of strong men. And the children of Ammon came out & waged battell before the gate & the Syrians of Zobah, of Rehob, Jsrob and Maacah were by themselues in the feldes.

When Joab sawe that the front of the battell was before and after, he chose of all the best of Jsrael & put them in araye against the Syrians. And the rest of the people he betrayed into the hand of Abisai his brother, which put them in araye against the children of Ammon. And he sayd: if the Syrians ouercome
C me, then succoure me. But yf the children of Ammon be to good for the, I wyll come and succoure the, quyte the like a man, and let vs fyght lustely for our people, & for the cytyes of our God. And the Lorde do what semyth best in his eyes. And forthwyth Joab proceded & the people that was with him into battell against the Syrians, which fled before him. And when the children of Ammō sawe that the Syrians were fled, then fled they also before Abisai, and entred into the cytye. And so Joab returned from the children of Ammō & came to Jerusalem. And when the Syrians sawe that they were put to the worse before Jsrael, they gathered them together. And Hadadezer sente & brought out the Syrians that were beyonde the ryuer. And the host of them came, & Sobah the captayne of the host of Hadadezer before the. And when it was shewed Dauid, he gathered all Jsrael, and passed ouer Jordā and
D came to Helam: where the Syrians put them selues in araye against Dauid and fought with him: howbe it the Syrians fled before Jsrael. And Dauid destroyed seuen hundred charettes of the and fourtye thousand horsmē and smote Sobah the captayne of his hoste, that he there dyed. And when all the kynges that were seruauntes to Hadadezer sawe that they were put to the worse before Jsrael, they made peace with them, & serued them. And so the Syrians feared to helpe the children of Ammon any more.

The.xi Chapter.

A The vnquietes of Dauid with Bethsabe the wife of Vrias. Dauid to gyue alle layse. After that Dauid taketh Bethsabe to wyfe.



ANd it came to passe in the begyn
ning of a newe yeare, in the tymes A wh̄e kinges are wōt to go forth 1.Para.xx.a
to battell, that Dauid sent Joab & his seruauntes with him & all Jsrael. And they destroyed the children of Ammō, & besieged Rabah. But Dauid tarryed styll at Jerusalē. And it chaunged in an euentyde that Dauid arose frō his couche & walked vpō

the roufe of the kynges palace, & frō the roufe
sawe a very bewtifull woman washing her
selfe. And he sente to enquyre what woman it
shulde be. And it was answered agayne, &
she was Bethsabe the doughter of Eliam and
wyfe to Vrias the Hethite. And Dauid sente
messengers and fet her, and she came vnto
hym, & he lay with her. And she was straight
waye purified from her vncleanesse, & re-
turned vnto her house. And when the woman
had perceyued that she had conceyued, she sēt
& tolde Dauid, and sayde, I am with childe.
Then Dauid sent to Joab, to sende vnto hym
Vrias the Hethite. And Joab sent Vrias to
Dauid. And when Vrias was come vnto him
he demaunded how Joab dyd, and howe the
people fared, and howe the warre prospered.
And Dauid sayd vnto Vrias: go downe
vnto thyne house and wasshe thy fete. And Vri-
as departed out of the kynges palace, & there
followed hym a seruyce from the kynges ta-
ble. But Vrias slept at the dore of the kynges
palace with all the seruauntes of the Lord,
and went not downe to his house. Then they
tolde Dauid, saying: Vrias descended not vn-
to his house. Then sayd Dauid vnto Vrias:
Sayest that thou art come from iourneying,
why doest thou not go downe vnto thine hou-
se? And Vrias sayd vnto Dauid: the arck and
Israel & Juda dwell in pauilions: & my Lord
Joab and the seruauntes of my Lorde lye in
tentes vpon the flat earthe: and shulde I then
go into myne house, to eate and to drynche &
to lye with my wyfe? *By thy lyfe and as
sure as thy soule liueth, I will not do that
thyng. Then sayde Dauid vnto Vrias: *tar-
rye here this daye also, and to morowe I will
let the departe. And so Vrias abode in Jerusa-
lem that daye, and on the morowe. And Da-
uid called hym, and he ate and dranke be-
fore hym, & he made hym dronck. And at euen
he went out to lye on his couche with the ser-
uauntes of the Lorde, and went not downe to
his house. Wherfore on the morowe Dauid
wrote a letter to Joab, and sente it by Vrias.
And he wrote in the letter, saying: put Vrias
in the fore front of the battel where it is moste
strong, and come backe from hym that he may
be smytten to death. And as Joab besieged the
cytye, he assigned Vrias vnto a place where
he wist & stronge men were. And the men of
the cytye came out & fought with Joab. And
there were eleuen out of the people
and of the seruauntes of Dauid, and Vrias
the Hethite dyed also.

Then Joab sent and tolde Dauid all the
processe of the warre, and charged the messen-
gers, saying: when thou hast made an end of
telling the fourme of the warre vnto the king
& he begynne to fume & saye vnto the: where-
fore approched ye so nye vnto the cytye to
fight? wist ye not that men wold hourle and
shote from the walles? who smote Abimelech
the sonne of Jerobesth? dyd not a woman caste
a peece of a milstone vpon hym from of the
walles, that he dyed in Thebes? why the wēt ye so nye vpon the walles, then saye thou: thy seruaūt Vrias the Hethite is dead also.

And the messengers went and came & shewed Dauid all that Joab had sent hym with, and sayde vnto Dauid: the men prouayled against vs, and came out vnto vs into the feld, & we stacke vnto them, euen vnto the entering of the gate. And the shooters shotte from the walles, and some of the seruauntes of the king be dead. And thy seruaunt Vrias the Hethite is dead also. Then sayde Dauid vnto the messenger, thus wyfe saye vnto Joab, let not the thyng trouble the. For the swerde deuoureth one as well as another: make thy battell more stronge against the cytye, and destroye it, & se that thou courage Joab. And when the wife of Vrias heard that her husbande was dead, she mourned for hym, & as sone as the mourning was ended, Dauid sente and set her to his house, and she was his wyfe & bare hym a sonne. But the deade that Dauid had committed, displased the Lorde.

The.xii. Chapter.

Dauid is reproued for the slaughter of Vrias, and then repenteth. The childe conceyued in aduoutrye, dyed. After it to Salomon borne.

AND the Lorde sent Nathan vnto A
Dauid. And he came vnto hym & sayde vnto hym: there were
two men in one cytye, a ryche and a
poore. And the ryche had exce-
dyng great aboundaunce of shepe and oxen.
But the poore had nothynge saue one lytle lāb
which he bought & norysshed vp. And it grew
vp with hym and his children, and dyd eate
of his owne meate and dranke of his owne
cuppe, and slept in his bosome, & was as dere
vnto hym as his doughter. And there came a
straunger vnto the ryche man. And he couldē
not spare in his herte to take of his owne
shepe nor of his beastes to dresse for the straū-
ger that was come vnto hym. But toke & poore
mannes lambe, and dressed it for the man that
was come to hym. And Dauid was exceding
wroth with the man, and sayde to Nathan: as
surely as the Lorde lyueth the felowe & hathe B
done this thynge, *is the childe of death and * That is, by
shall restore the lambe foure folde, because he worshypfull
dyd this thynge, and because he had no pitie.
Then Nathan sayd to Dauid: thou arte the
man. Thus sayth the Lorde God of Israel: I
annointed the kynge ouer Israel, & rydde the
out of the handes of Saule. And I geue the
thy masters house and thy masters wyues
into thy bosome, and gaue the the house of Is-
rael and of Juda, and wolde yf that had bene
to lytle, haue geuen the twyse so muche more.
Wherfore hast thou despised the commaunde
ment of the Lorde, to do wickednesse in his
sight? thou hast slayne Vrias the hethite with
the swerde, and hast taken his wyfe to thy
wyfe, & hast slayne hym with the swerde of
the children of Ammon.

Now therfore the swerd shal neuer depart
from thyne house, because (sayth the Lorde)
thou

thou hast despysed me, and taken the wyfe of Vrias the Hethite, to be thy wyfe. Thus saith the Lorde: beholde I wyl stere vp evyl against the even of thyne owne house, & wyll take thy wyues before thyne eyes, and geue them vnto thy neyghboure, which shal lepe with the *in the syght of the sonne. And thou diddest it secretely, yet wyll I do this thinge before all Israel and in the open sonne syght.

That is, in his high dape, or euenlye.

Then sayde Dauid vnto Nathan: I haue synned against the Lorde. And Nathan sayde against to Dauid: the Lorde hath put awaye thy synne, thou shalt not dye. Howe be it because in doynge this deede thou hast geuen y enemyes of the Lorde a cause to raple, y child that is borne the shall dye surelye. And Nathan departed vnto hys house. And the Lorde strake the childe that Vrias wyfe bare Dauid and it sickened. And Dauid besought god for the boye and fasted and wente & laye all nyght vpon the earthe. And the elders of hys house arose and wente to him to take him vp frō the earthe. But he wolde not, neyther eat meat with them.

And it happened the seuenth daye that the childe dyed. But the seruauntes of Dauid durst not tell hym that the childe was dead. For they said, se while the child was yet alyue, we spake vnto hym, and he wolde not herken vnto oure voyce. How much more then wil he vexe hym selfe yf we tell hym that the childe is dead? But Dauid sawe hys seruauntes whysperyng and therby perceyued that the childe was dead, and sayde vnto hys seruauntes: is the childe dead. And they sayd ye. Then Dauid arose from the earth, & washed & anoynted hym self & chaunged his apparell, & went into the house of the Lorde & prayed, & after came to hys owne house & bade y they shulde set meate before hym, and he dyd eate. Then sayd hys seruauntes vnto hym: what is this that thou hast done? Thou fastedest and wepest for thy childe whyle it was alyue, and as sone as it was dead thou diddest ryse vp, and diddest eate meate. And he answered: while the childe was alyue, I fasted and wept. For I thus thought: who can tel whether God wil haue mercye on me that the childe may lyue. But now seynge it is dead, wherfore shulde I fast? can I bringe hym agayne any more? I shall go to hym: but he shall not come agayne to me. And Dauid comforted Bethsabe hys wyfe, & went in vnto her & laye with her, and she bare a sonne whose name was called * Salomon, and the Lorde loued hym. And he sent by the hand of Nathan the Prophete & called his name * Jedidiah, of the Lordes behalfe.

2.Kyn.12.d. Salomon. 1.Chro.22.a. Jedidiah. That is, beloued of the Lorde.

And as Joab fought against Rabah the cyte of the children of Ammon he toke the kynges towne, and sent messengers to Dauid saying: I haue made assaute to Rabah, & also haue taken * the castell from whence they had their water. Now therfore gather the reste of the people together, and come and besege the cyte and take it: lest yf I take it, the honour be ascribed to me. And Dauid gathered all the people together, and went to Rabah and assauted it and got it. * And brake the kynges crowne from of hys heade whiche weyed an hundred waygh of golde, and was set with precious stoures. And Dauid wore it on hys head. And he brought out the spoyle of the cyte in exceadyng great aboundaunce. And he brought oute the people that was therein and sawed them and drue harowes of yron vpon them, and dyed some of them with dyuerse kyndes of yron, & thrust some into fornaces. And so he serued all the cytyes of the children of Ammon. And then Dauid and all the people returned vnto Jerusalem.

2.Kyn.12.a. Rabbah. 1.Chro.20.a.

The. xiij. Chapter.

¶ Amnō Dauids sonne defyleth his sister Thamar. Absalom reuengeth hys sister Thamar, and after hopeth to haue the kyngdome.



And it chaunced that Absalom Dauids sonne had a fayre sister named Thamar, who afterwarde Amnon another sonne of Dauid loued. And this Amnō was so vexed that he fell sicke for the loue of his sister Thamar: for it thought him harde to come by his purpose of her, seyng she was yet a virgyn. But Amnon had a companyon called Jonadab the sonne of Samah the brother of Dauid: which Jonadab was a very wyse man. And he said vnto him: howe commeth it y thou beynge the kynges sonne arte thus sicke euery mornynge? wouldest thou not tell it me? And Amnon answered him: I loue Thamar my brother Absalomes sister. Then sayde Jonadab vnto him: lye on thy bedde & fayne thy selfe sicke. And when thy father is come to se the, saye vnto hym: let my sister Thamar come & geue me meate, & dresse it in my sight, that I maye se it and eate it of her hande.

And Amnon laye downe & made hym selfe sicke. And when the kyng was come to se hym Amnō said vnto him: let Thamar my sister come & make me a couple of sopettes in my syght, that I maye eat of her hande. And Dauid sent home to Thamar sayenge: go to thy brother Amnons house and dresse him meate. When Thamar came to her brother Amnons house he laye. And she toke flour & made past & made sopettes in hys sight, & dyd bake them, & take a platter & powred the out before hym. And Amnon wolde not eate, but commaunded to haue out all men from hym. And they went all out from hym. Then sayde Amnon vnto Thamar: bryng the meat into the chamber y I maye eate of thyne hand. And Thamar toke y sopettes which she had made, & brought them into the chamber to Amnon her brother & set them before hym to eate. And he take her & said vnto her: come lye by me my sister. And she answered him: naye, my brother do not force me, for it ought not to be so in Israel to vse this folye. * For whether shal I go with my shame? And thou shalt be as one of the fooles in Israel. But speake vnto the kyng, &

2.Kyn.13.b.

he shall not denye me vnto the.'

Gen.xxxviij.a Leuit.xviij.a Howe be it he wolde not herken vnto her voyce, but was to stroge for her & forced her & lay with her. And then Amnon hated her exceadyngly: so þ the hate wherewith he hated her, was greater then the love with which he before loued her. And he sayd vnto her: vp & away. Then she sayde vnto him: this greate cruelnesse that thou puttest me awaye, passeth the other that thou dyddest vnto me. Neuertheles he wolde not heare her, but called his lad that wayted vpon him, & said: put her out at the doores fro me & bolt the dore after her. And she had a kirtell of diuerse colours vpō her: for with such were the kynges doughters that were virgins apparelled, made strayt vn to thē. Then his seruaunt brought her out at the doores, & locked the doores after her. And Thamar put ashes on her head and rent her gay kyrtell that was on her, & put her hande on her head & so went, & as she went, cryed. Thē Absalom her brother sayd vnto her: hath Amnon thy brother bene with the? Now thē be styll my sister: for he is thy brother. And let not this thynge greue thyne herte. And so Thamar remayned discomforted in her brother Absalōs house. And kyng Dauid heard of all these thynges, & was very wroth. And Absalom spake vnto his brother Amnon ney ther good nor bad. Howe be it Absalom hated Amnon, because he had forced his sister Thamar.

And it happened two yeare after that Absalō had a shepeherdyng in Baal Hazor besydes the tribe of Ephraim, & had all þ kynges sonnes, & he came to the kinge & sayde: beholde thy seruaunt hath a shepeherdyng, let þ kyng & his seruauntes come with thy seruaūt. And the kyng sayd vnto Absalō: Ah nay my sōne, let vs not go euerye one of vs that we be not chargeable vnto the. And Absalom laye sore vpon him: howe be it he wolde not go, but blessed him. Then sayd Absalom: then let my brother Amnon go with vs. And the kynge answered what nedeth it that he go with the? But Absalom made such instaunce that he let Amnon go with him, & all the kynges children.

Then Absalom commaunded his younge men sayinge: marke when Amnons herte is merye with wyne, & when I byd you smyte Amnon then kyll him: feare not, for it is I þ byd you, be bolde therfore, & playe the lustye blouddes. And the young men of Absalom serued Amnon euen as Absalom commaunded them. And all the kynges sonnes arose & toke eche man his Mule & fled. And whyle they were yet in the waye, tydynges came to Dauid that Absalom had slayne all the kynges sonnes, so þ none was left a lyue. Thē þ kyng arose, & tare his garmentes, & laye a longe on the earth: & all his seruauntes stode by with their clothes rēt. Then Jonadab the sonne of Samah Dauids brother answered & sayd: let not my Lorde suppose that they haue slayne all the younge men the kynges sonnes, saue Amnon onelye is dead. For that hath be euer in Absaloms mouthe sence he forced his sister Thamar. Now therfore let not my Lorde the kynge take the thyng so greuously to thinck that all the kynges sonnes were deade, when Amnon onelye is dead.

But Absalom fled. And the younge man þ kepe the watche, lyfte vp his eyes and loked aboute. And beholde there came much people by a waye that was behynde his backe a lōg by an hylles syde. Then sayd Jonadab vnto the kynge: beholde, the kynges sonnes are come, and as thy seruaunt sayde, so it is. And as sone as he had lefte speakyng: beholde, the kinges sonnes came and lyfte vp their voyces, & wept. And therto the kynge and all his seruauntes wept exceadyngly. But Absalom escaped and went to Tholmai the sonne of Amiud kynge of Gesur. And the kynge moorned for his sonne contynually. And so Absalom escaped and went to Gesur, & was there thre yeares. And by that tyme the kynge turned his mynde from pursuynge Absalom. For he had lefte mournyng for the death of Amnon.

The.xiiij.Chapter.

By the wysdom of the woman of Thekoa Absalom is called. The comforte & Possible of Absalō. Absalom desyreth Joabs coyne. His father kysseth him.

Then Joab the sonne of Zarui ah perceyued that the kynges herte was turned against Absalom, he sent to Thekoa, and set thence a wyse woman, and sayde vnto her: fayne thy selfe to be a mourner, and put on mournyng apparell. And anoynt not thy selfe with oyle. But be as a woman that had long tyme mourned for þ death of some bodye. And go to the kynge & speake of this maner vnto him. And so Joab taught her what she shulde saye.

And when the wyse of Thekoa was come to speake with the kynge, she fell on her face to the grounde & dyd obeysaunce & sayd: helpe me O kynge. And the kynge sayde vnto her: what ayleth the? & she answered, I am a wydow, and myne husbande is deade. And thy handmayde had two sonnes which fought in the feldes where was no man to go betwene the, & the one slewe the other. And beholde, the whole kynred arose against thy handmayde & sayde: delyuer vs hym þ smote his brother: þ we may kyll him for the * soule of his brother whome he slue, for we wyl destroy the heyre also. And so they shal quenche my sparkle which is lefte that he shall stere vp neyther name or yssue vpon the earth vnto my husbande. And the kynge sayde vnto the woman: go home to thyne house, & I wyll geue a charge for the. And the woman of Thekoa sayde vnto the kynge. My Lorde kynge, the trespace be on me, and on my fathers house, and the kynge and his seate be giltelesse. And then sayde the kynge: yf any man saye ought vnto the, bryng hym to me, & he shall no more

trouble

trouble the. Then sayde the kynge remember hys Lorde God, that the next of the bloude gather not on heapes together to destroye, and that they slaye not my sonne. And he sayde: as sure as the Lorde lyueth, there shall not one heare of thy sonnes head fal to the earthe.

Then the woman sayde: let thyne handmaid speake one worde more vnto my Lorde the kynge: & he sayde: saye on. And the woman sayde: wherfore then hast thou determined on thys same maner agaynst the people of God? that the kyng should speake thys thyng and be sautye therein, so that the kynge shulde not fet home agayne hys banyshed. For we must nedes dye and perish as water spylt on ye grounde whiche cannot be gathered vp agayne: & God wyl not take awaye the lyfe but fynde ye meanes that the banyshed be not vtterly expelled from hym. And nowe concernynge that I am come to speake of thys thinge vnto the kinge my Lorde in the presence of the people: thy handmayde thought: I wyll speake vnto the kynge, paraduenture the kynge wyl here the requeste of his handmayde. And the kyng shal heare his handmayde & deliuer her oute of the hand of the man that wolde haue destroied me & my sonne also oute of the enheritaunce of God. Then thine handmaid sayde: I praye God that the worde of my Lorde the kinge maye be *immutable. For my Lord the kynge is as an angell of God, in hearinge of good or bad: and therfore the Lorde thy God be with the.

*Immutable. vnchaunge able.

Then the kyng answered & sayde vnto the woman: hyde not frō me I praye the the thyng that I shall aske the. And the woman sayde: let my Lorde the kyng saye on. Then sayd ye kyng: Is not the *hand of Joab with the in all this matter? And the woman answered and sayde: as sure as thy soule liueth my Lorde kinge, it is *neyther on the right hande nor on ye lefte, that my Lorde the kinge hath spoken. For thy seruaunt Joab he bad me, and he put all these wordes euen in the mouthe of thyne handemaide. And the turnynge of my talke another waye, that made thy seruaunte Joab. And to fet that my Lorde is wise euen as an Angell of God, to vnderstande all thinges that are in the earth. Then sayd the kinge to Joab, behold I am content to do this thynge. Go ther fore fet home the lad Absalom. And Joab fell to the grounde on his face, & bowed him selfe and *blessed the kinge and sayde: now thy seruaunt knoweth that I haue founde grace in the sight of my Lorde the kyng in that he hath fulfylled the requeste of his seruaunt. And so Joab arose & went to Gesur & broughte Absalom to Jerusalem. Then sayde the kinge: let hym turne to hys owne house, but se that he come not in my presence. And so Absalō went to his owne house, but came not in the kinges presence.

*This is the answere. *This is my lorde kyng spekynge to mockte, but when ye ye thyng as Nathan, &c. *Bless, pray for kyng as we say.

Moreouer in all Jsrael there was not so goodlye a man as Absalō, so greatly praysed, frō the soole of hys fote to the toppe of his head there was no blemish in him. And whē he shaued hys head (for at euery yeres ende he shaued it, because it was heuye on hym,) ye heare therof waged. ij. hundred sicles weyght of the kynges weight. And thre Absalom had thre sonnes borne hym & one doughter named Thamar, whiche was a fayre woman to loke vpon. When Absalom had dwelt two yeare in Jerusalem wythoute comyng into the kynges presence he sente for Joab, to haue sente hym to the kynge. But he wolde not come to hym. And he sent agayne, & for all that he wolde not come. Then he sayd vnto hys seruauntes: behold, Joab hath a parcell of lande fast by myne, & hath barley there in. Go and set it on fyre. And Absaloms seruauntes went and set it on fyre.

Then Joab arose & came to Absalō vnto hys house, & sayde vnto hym: wherfore haue thy seruauntes burnt my feld with fyre? And Absalom said to Joab: beholde, I sente for the desyringe the to come, because I wolde haue sente the to the kinge, for to saye: Wherfore am I come from Gesur: It had ben as good for me to haue bydde there styll. Now therfore let me come to the kynges presence, & yf there be any trespace in me, kyll me. And Joab wente to the kyng & tolde him. And he sent for Absalom, whiche when he was come, fell to the grounde on hys face before the kynge. And the kynge kissed him.

The.xiv. Chapter.

¶ Absalom maketh insurrection agaynst hys father. & sayd he is the fyre of hym.

After thys Absalom gat him charettes & horses & fyfty men to runne before him. And therto he vsed to ryse vp early in the morninges & to stande by the wayes side that led to the gate of the cyty. And all ye men of Jsrael ye had cōplaynte & came to the kynge for Judgement, he called vnto hym & sayde: of what cyty arte thou? And whē he other answered: thy seruaunte is of suche a tribe of Jsrael. Then sayde Absalom vnto hym: se, thy matter is good and rygh treous, & yet no man is deputed of the kynge to heare the. Then Absalom sayd moreouer: Oh, that I were a Judge in the lande, and that all me whiche haue pleyes and matter in the lawe, shulde come to me. For I wold do the iustice. And also when any mā came nye to hym to do hym obeysaunce, he put forth his hand & toke him to him & kyssed hym. And on this maner dyd Absalom to all Jsrael that came to the kynge for iudgement, & therwyth * stale the hertes of the men of Jsrael. And at fourtye yeres ende Absalom sayde vnto the kynge: let me go I praye the to Hebron, & paye my vowe which I haue vowed, vnto the Lorde: for thy seruaunt vowed a vowe when I was in Gesur in the land of Syria sayenge: yf the Lord shall bringe me agayne to Jerusalem, I wyl serue the Lorde. And the kynge sayd: go in peace.

*That is, he dyd pretende of iustice take awaye the hertes, & wan the they wist not how: and so deceyued the, that they consented to him & dyscouered hys ryght.

peace. And so he arose and went to Hebron.

Then Absalom sent spyes thorow out all ꝑ trybes of Israel sayinge: as sone as ye heare the voyce of the trompet blowe, saye: Absalō raygneth kynge in Hebron. And wyth Absalom went .ii. hundred men out of Jerusalē that were called. And they went with pure hertes & wist nothyng of ꝑ matter. And Absalō sente also for Ahithophel the Gilonite Dauids counseller, and fet hym out of his cite Giloh, when he sacrifyed sacrifyces. And there was wrought strong treason. And the people drue to Absalō in great multytude. And there came a messinger to Dauid & sayd: the hertes of ꝑ men of Israel are to folow Absalom. Then sayd Dauid vnto all hys seruauntes ꝑ were wyth hym at Jerusalē: vp & let vs flee, for we shall not ellis escape from Absalom: Make spede to departe: lest he come sodenly & catche vs, & bryng some mysche[illegible] vpon vs, & smyte the cyte with the edge of the swerde. And the kynges seruauntes sayde to hym: beholde thy seruauntes are ready to whatsoeuer my Lord the kynge shall appoynte.

And the kyng and all hys housholde departed a fote. And he left behynde hym tē wiues that were hys .x. concubynes, to kepe ꝑ house. And so the kyng & al the people went out a fote, & tarped farre from the house. And all hys seruauntes went by hys syde. And al the Cerethites & all the Phelethites, and al ꝑ Gethites euen .vi. hundred men which were come a fote from Geth, went before the kyng. Then sayd the kyng to Ethai the Gethite, wherfore shuldest thou go wyth vs also. Returne and abyde wyth the kynge, for thou art a straunger, and arte remoued from thyne owne place. Thou camest but yester daye, and shulde I vnquyet the to daye to go wyth vs? I wyl go whether I go. But returne thou and carye a gayne thy brethren: Mercy and truth be with the. And Ethai answered the kyng & sayd: as surely as the Lorde lyueth, & as surely as my Lorde the kynge lyueth, in what place my Lorde the kyng shalbe, whether in deathe or lyfe, euen there wyll thy seruaunt be. Then sayde the kynge to Ethai, come & go forward. And Ethai the Gethite went forthe, & all hys men, and all the chyldren that were wyth hi. And all the countrey wept wyth a loud voice. And all the people went forwarde ꝑ straight waye to the wyldernesse. And beholde, Sadoch and all the Leuytes were wyth him and bare the arche of the appoyntmente of God. And when they had set doune the arch of god Abiathar came vp, vntyll the people were all come ouer, oute of the cytye. Then sayde the kynge vnto Sadoch. Carye the arche of God agayne into the cytye. If I shall fynde fauour in the eyes of the Lorde, he wyll bryng me agayne, and shewe me both it and the tabernacle therof also. But and yf the Lorde thus saye: I haue no lust vnto the. Beholde, here am I, let hym do wyth me what semeth best in hys eyes.

The kynge sayde also vnto Sadoch the ꝑ priest: thou arte a sear. Returne therfore into the cytye in peace. And take youre two sōnes wyth you: Ahimaaz thy sonne, and Jonathas the sonne of Abiathar. And se, I wyll tarye in the feldes of the wyldernesse vntyll there come some worde from you to be tolde me. And so Sadoch and Abiathar caryed the arche of God agayne to Jerusalem, and they tarped there. And Dauid went vp on mount Oliuet & wepte as he wente, and had hys head couered & went therto barefote. And all the people that was wyth him, had euery man hys head couered, and as they went wepte also. And one tolde Dauid saying: Ahithophel is one of them that haue conspyred wyth Absalō. Then sayde Dauid: O Lorde, turne the counsell of Ahithophel into folysshnes.

When Dauid was come to the toppe of ꝑ mount, & had bowed hym self vnto God: beholde, Husai the Arachite came agaynst hym with hys coote torne and earth vpō his head. Vnto whom Dauid sayde: yf thou go wyth me thou shalt be a burthen vnto me. And yf ꝑ returne to the cytye: then shalt thou saye vnto Absalō: I wyl be thy seruaunt O kyng: thus long haue I ben thy fathers seruaunt, & now I am thyne. And destrope me the counsell of Ahithophel. And thou hast there with ꝑ Sadoch & Abiathar the priestes, vnto whych thou shalt shew all that thou canst heare out of the kynges house. And behold, ye haue there with you their two sonnes: Ahimaaz Sadockes sōne, & Jonathas Abiathars sonne, by whiche ye shall sende me all that ye can heare. And so Husai Dauids frende gat hym to the cytye. And Absalom also entred into Jerusalem.

The.xvi.Chapter.

Ziba bryngeth presentes to Dauid, beyng falsely enuyed vpō Miphiboseth. Semey curseth Dauid & throweth stones at hym. Absalom by the counsell of Ahithophell lyeth with his fathers concubynes.

And when Dauid was a lytle past the toppe of the hyll: behold Ziba the seruaunt of Miphiboseth came agaynste hym with a couple of Asses saddeled, & vpon them two hundred loues and one hūdred bonches of Resynges, and an hundred fraples of dryed frygges, & a bottell of wyne. Che sayde the kynge to Ziba: what hast thou there? And Ziba sayde: Asses for the kynges housholde to ryde on, and bread & frute for the young men to eate, and wyne to drynche, yf any mā faynte in the wyldernesse. Then sayde the kynge: where is thy masters sonne? and Ziba sayd vnto the kyng: beholde, he tarpeth styll at Jerusalem. For he sayde: thys daye shall the house of Israell restore me the kyngdome of my father. Then sayd the kynge to Ziba: beholde, thyne are all that pertayned vnto Miphiboseth. And Ziba answered: I beseche the that I maye fynde grace in thy syghte my Lorde Kynge.

And when Kynge Dauid came to Bahurim: beholde, there came out a man of the kin-

rede

rede of the house of Saul named Semei, the
sonne of Gera, and he came out cursyng. And
therto he cast stones at Dauid and at all the
seruauntes of kynge Dauid, all the people &
all the men of warre goyng part on his right
hand, and part on hys lefte. And thus sayde
thys Semei as he cursed: come forthe, come
forthe thou bloudesheder and thou vnthryfte
man. The lord hath brought vpon the all the
bloude of the house of Saul, in whose stede
thou hast raygned, and he hathe delyuered
the kyngedome into the hand of Absalom thy
sonne. And thou art wrapped aboute wt thyne
owne mysheue, because thou arte a bloude-
sheder.

Then sayde Abisai the sonne of Zeruiah
vnto the kynge: why dothe this deade dogge
curse my Lorde the kyng? let me go and take
of the head of hym. And the kyng sayde: what
haue I to do with you ye sonnes of Zeruiah?
let him curse: for the Lorde hath bydden him
curse Dauid. And who dare presume to saye
wherfore dothe he so? And Dauid sayde to
Abisai, and to all his seruauntes: beholde, my
sonne whyche came out of mine owne bowelles
seketh my life. How muche more then may
thys sonne of Jemini do it? Suffer hym there-
fore to curse, for the Lorde hath bidden hym:
happlye the Lorde wyll loke on my wretched-
nesse, and do me good for hys cursynge thys
daye. And thus as Dauid and hys men went
by the waye, Semei went a longe on the hylles
syde ouer against hym, and cursed as he
went, and threwe stones at him, and cast dust.
And the kynge and all that were wyth hym,
came wery, and refreshed them selues there.

And Absalom and al the people of the men
of Israel came to Jerusalem and Ahithophel
with hym. And as sone as he was come, Hu-
sai the Arachite went vnto Absalom and said
vnto hym: God saue the kynge, God saue the
kynge. And Absalom sayde agayne to Husai:
is thys the kyndnesse thou owest to thy frende?
Why wentest thou not with him? And Husai
said vnto Absalom: naye not so, but whom
Lorde and thys people and al the men of Is-
rael chose, his will I be, and wyth hym wil I
dwel. And furthermore vnto whome shall I
do seruice, but vnto his sonne? And as I was
seruaunt before wyth thy father, euen so shall
I be with the. Then spake Absalom to Ahitho-
phel: geue counsel, what is best for vs to do?
And Ahithophell sayde vnto Absalom: get
in vnto thy fathers * concubines, whiche he
hath lefte to kepe the house. For when all
Israell shall heare, that thou hast made thy
father to stynke, then shall the handes of all
that are with the, be stronge. And so they pit-
ched Absalom a tent vpon the * toppe of the
house. And he went in vnto his fathers concu-
bynes in the syght of al Israel.

And the counsell of Ahithophel whiche he
counceled in those dayes, was a man had ak-
hed counsel of God: euen so was al the coun-
sel of Ahithophel, both vnto Dauid and vnto
Absalom.

The. xvij. Chapter.

¶ Ahithophel seyng hys counsel is hindred of Absalom and his fathers, hangeth him selfe.

THen Ahithophel sayd vnto Absa-
lom: let me chose out, I pray the,
twelue thousand me. And I will
vp and folowe after Dauid by
night. And I wil come vpo hym
whyle he is werye and weake handed, and
will feare hym, that all the people that are wt
hym shal flee. And so wyl I smyte the kinge
onlye, and wyl bynge agayne all the people
vnto the. And when al these men whyche thou
seketh, are turned to the, and al the people shal
haue rest. And the sayinge pleaseth Absalom
well and all the elders of Israel. Then sayde
Absalom: cal also Husai the Arachite and lete
vs heare hys sentence. When Husai was come
to Absalom, Absalom spake vnto him saying:
Ahithophel hathe geuen suche counsel: whe-
ther it be best, we do after his saying or not,
tell thou.

Then sayde Husai to Absalom: the counsel
that Ahithophel hath geue, is not good at this
tyme. For (sayd Husai) thou knowest thy fa-
ther, & the me that are with him, how y they
be strong men. And they be chafed in their
mindes, euen as a * beare robbed of her whel-
pes. And thy father is a man practised in warre
and wyll not lye a nyghes amonge the co-
men people. Beholde he lurketh now in some
caue or in som other place. And therto though
some of hys men be ouerthrowen at the fyrst
braut, yet they that heare it wil thynck the peo
ple that foloweth Absalō be put to the woorse.
Of the reason wherof the best men thou hast
whose hertes are as the hertes of Lyons, shal
stynke therat. For all Israel knoweth that
thy father is a man, and that they whyche is
with hym be children of actoute.

But my counsel is, that all Israel be ga-
thered vnto the, from Dan to Berlabe, as the
sande of the sea in nōbre, and that thou go to
bataple in thyne owne person. And we wyll
come vpon him in one place or other, where
we shall spede hym, and we wyl pitche a feld
against hym, euen as thyche as the dew fal-
leth on the grounde. And there shall not one
of them be lefte, nether he or any of all that
are wyth hym. Moreouer yf he take a towne
then shall al the men of Israel * bynge ropes
to that cytye, and we wil drawe it into the ry-
uer, vntyl there be not one stone found vpon
another. And Absalom & al the men of Israel
said: y the counsel of Husai the Arachite was
better then the counsel of Ahithophel. For it
was euen the lordes determinacion to destroy
the * counsel of Ahithophel: whych was good
that the Lorde myght bynge euyl vpon Ab-
salom. Then sayd * Husai vnto Sadoch and
Abiathar the preestes: of thys and that maner
dyd Ahithophel and the elders of Israel coun
sel Absalom. And thus and thus haue I coun-
seled. Nowe therfore send quyckelye and shew

Gg. iij. Dauid

Note in the 3.d.

a The houses were there flatt.

* Or. Lond.

* Gal. viij. c. 9 viij. c.

D 4. Reg. xb. d.

David sayinge: tarye not al the night in the fyldes of the wildernesse, but get the ouer, lest the kinge be deuoured, and al the people that are with him. Now Jonathas and Ahimaaz abode by the wel rogel: for they might not be sene to come into the cyte. And a wenche wēt and tolde them. And they to go and shewed kynge David.

Neuerthelesse there was a lad sawe them whyche tolde it to Absalom. But they went bothe of them awaie quickely and came to a mannes house in Bahurim, which had a well in his yarde, into whiche they went doune. And the wyfe toke and spred a courtiet on the toppe of the wel and strawed theron stray ped barleye to drie. And the thinge was not spyed. And when Absaloms seruauntes came to the wyfe to the house and asked where our Ahimaaz and Jonathas were, the wyfe sayde vnto them: they be gone ouer the lyttel broche of water. And when they had sought them, & coulde not fynde them, then they returned to Jerusalem. And as sone as they were departed, the other came out of the wel, and went and tolde kynge David and sayde vnto him: vp and get you quickely ouer the water for such counsel hath Ahithophel geuen. Then David arose and al the people that were with him, & they were come ouer Jordan be that it was daye, that there lacked not one of them, that was not come ouer Jordan. And when Ahithophel saw that his counsel was not followed, he saddelleth his asse, and arose, & gate hym home to his owne house and to his own cyte, and put his houlholde in order and handled him selfe and dyed, and was buryed in the sepulchre of his father.

Then David came to Mahanaim. And Absalom passed ouer Jordan, both he and all the men of Israel with him. And Absalom made Amasa captayne of the hoste in stede of Joab, whyche Amasa was a mannes sonne named Jethra a Jesraelite that went into Abigal the doughter of Naah syster to Zaruiah Joabs mother. And Israell and Absalom pytched in the lande of Galaad. And when David was come to Mahanaim, Sobi the sonne of Naah out of Rabath the cyte of the children of Ammon, and Machir the sonne of Ammiell out of Lodabar and Berzelai the Galaadite out of Rogelim, brought beddes, basens, and earthen vessellen: and also corne, barly, floure & parched corne, beanes & pyer hony, butter, sheepe and cheese of kine, for David & all the people that were with him to eate. For they supposed that the people shoulde be hongrye, faintye, and thurstye in the wildernesse.

The .xvij. Chapter.

¶ Absalom is ouercome in battel. He hangeth by the heare on an Oke. He is killed. & put in a pytte. David is lamented for the death of Absalom against reason.

And the kynge nombred the people that were with him, and set captaynes ouer thousandes and ouer hundredes ouer them. And he sent ouer parte of them with Joab and another parte with Abisai the sonne of Zaruiah Joabs brother, and the thyrde parte with Ethai the Gethite. And the kynge sayde vnto the people: thal I go with you? And the people answered: naye, for yf we flie, our aduersaryes will not care for vs, neither though be halfe of vs were slaine, thal they regarde vs. But thou were worth ten thousand of vs. And therto it is better, that thou be ready to succoure vs out of the cyte. Then sayd the kinge: what semeth you best, that wil I do.

And the kynge stode by the gates syde, & all the people came out by hundredes and by thousandes. And the kynge commaunded Joab, Abisai, and Ethai sayinge: intreate me gently my sonne Absalom. And all the people hearde when the kynge gaue all the captaynes charge ouer Absalom. And the people went out into the felde against Israel, and the battel was in the wode of Ephraim. Where the people of Israel were put to the worse before the seruauntes of David, and there was a great slaughter that daye, euen of twēty thousand men. And the felde was foughte in diuerse places, al abroade vpon the earthe. And the wodes deuoured mo people that day then dyd the swerde. And it chaunced Absalom to come before the seruauntes of David ryding vpon a Mule whiche carried him vnder the thycke bowes of a great Oke. And his heade caught in the Oke, and he was left betwene heauen and earth, and the Mule that was vnder him, went his waye. And one that sawe it tolde Joab sayinge: behold, I saw Absalom hangen in an Oke: And Joab sayd vnto him that tolde him: lo, sawest thou him? And why diddest not thou there smyte him to the ground, that I shoulde haue geuen the ten sicles of syluer and a soudyoures girdle.

And the man answered Joab: thoughe I had a thousand sycles of syluer tolde in my hande yet woulde I not stretche out myne hande against the kynges sonne: for we hearde with oure eares when the kinge charged the, Abisai and Ethai sayinge: spare me the lad Absalom. Moreouer though I had ieoparded my lyfe and done faillye therto, yet coulde nought of al the matter haue bene hyd from the kynge: ye and thou thy selfe wouldest be against me. Then sayde Joab * I may not stand tarying with the.

And therwith he toke thre speares in his hand and thrust them into the hart of Absalō, whyle he was yet a lyue on the bodye of the tree. And ten seruauntes that bare Joabs weapons, turned and smote Absalom and slue him. Then Joab blewe a trompet, and the people returned from folowing Israel: for Joab spared the people. And they toke Absalom & cast him into a great pit that was in the wood and cast a myghty great heape of stones vpō him. And al Israel fled euery man to his tent. And this Absalom yet in his life time, toke and reared vp a pyller, whyche is yet in kynges dale. For he sayd: I haue no male chylde.

And

* That is, it is not best I tarye with the, & take it thou thy selfe go hyd hym.

And therfore to kepe my name in remembraunce do I it. And he called the piller after his owne name. And it is called vnto this daye, Absaloms piller.

Then sayd Ahimaaz the sonne of Sadoch: let my runne I praye the, and beare the kynge tydynges, how that the lord hath iudged him quyte of the handes of all hys enemies. And Joab said vnto him: thou art no man to beare tydinges to daye: thou shalt beare tydynges a nother tyme: but to daye thou shalt beare none, because the kynges sonne is dead. Then said Joab to Chusi: go and tel the kyng what thou hast sene. And Chusi bowed him selfe vnto Joab, and ranne. Then saide Ahimaaz the sonne of Sadoch agayn to Joab: come what come will, let me run I praye the after Chusi. And Joab sayde: wherfore shouldest thou runne my sonne? for and thou runne, thou gettest no rewarde: well come, what wyll let me runne. And he sayde vnto hym: runne. Then Ahimaaz ranne by the playne and ouerranne Chusi.

And David sat betwene the two gates. And the watcheman went vp to the rouffe ouer the gate vnto the walle, and lyfte vp his eyes and sawe: and beholde, there came a man runnynge alone. And the watcheman called, and tolde the kynge. And the kynge sayde: yf he come alone, there is tidinges in his mouth. And he came and drewe nye. And the watcheman saw another man runnynge, and called vnto the porter and sayd: behold there cometh another runnyng alone. And the kyng answerede: he is also a tydynges bringer. And the watcheman saide: me thynketh, the runnynge of the formost is lyke the runnynge of Ahimaaz the sonne of Sadoch. And the kyng said: he is a good man, and cometh with good tydynges. And Ahimaaz called and sayde to the kynge: good tydynges, and bowed hym selfe to the earthe vpon hys face before the kynge and sayde: blessed be the Lord thy god whyche hath *shut vp all the men that lyft vp their handes agaynst my Lorde the kynge. And the kynge saide: is the lad Absalom safe? And Ahimaaz answered: I sawe a great a do when the kynges seruaunt Joab sent me thy seruaunt. But I wote not what it was. And the kynge sayde: turne and stande here. And he turned and stode.

*That is, cut them.

And behold Chusi came and sayde: tydynges my lord the king, the Lorde hathe quyte the this daye out of the handes of all that rose agaynst the. And the kyng said to Chusi: is the lad Absalo safe? And Chusi answered: the enemies of my Lorde the kynge and all that ryse agaynst the, to hurte the, be as thy lad is. And the kynge was moued and went vp to a chambre ouer the gate and wept. And as he went, thus he sayde: my sonne Absalom my sonne, my sonne, my sonne Absalom, wolde to God I had dyed for thy Absalom, my sonne, my sonne.

The. xix. Chapter.

¶ Dauid is to retourne to his kingdome and taryeth agaynst to Jerusalem.

AND it was tolde Joab, how that the kyng wepte and mourned for Absalom. And the victory was turned that daye into mourning vnto all the people. For the people heard saye that daye, how the kynge sorowed for his sonne, and the people went stalynge into the cyte, as people confounted whe awaye, when they flee in battel. And the kynge hyd hys face and cryed with a loude voyce: my sonne Absalom, Absalom my sonne, my sonne.

And Joab went into the house to the king and sayde: thou hast shamed thys daye the faces of all thy seruaunts, whyche thys daye haue saued thy lyfe, and the lyues of thy sonnes and daughters, and the lyues of thy wyues and concubines, in that thou louest thyne enemies and hatest thy frendes. Thou hast declared thys daye that thou regardest neyther for thy Lordes nor seruaunts. For thys daye I do perceyue, yf Absalom had lyued, and all we dyed this daye, that then it had pleased the wel. Now therfore vp and come out, and speake frendely vnto thy seruaunts. I sweare by the Lorde except thou come out, there wil not tarye one man with the this nyght. And that wilbe worse vnto the, then all the euyl that fel on the from thyne youth vnto this houre. Then the kinge arose and sat downe in the Gate. And it was tolde vnto all the people, how the kynge sat in the Gate. And then all the people came before the kynge. But Israel fled euery man to his tent.

And all the people were at strife throughout all the tribes of Israel sayinge: the kinge deliuered vs out of the hand of oure enemies. And he delyuered vs out of the hand of the Philistines. And nowe he is fled out of the land for Absalom. For Absalom whom we anoynted ouer vs is dead in battel. Now therfore why are ye so styl, that ye bringe not the kynge agayne. And kinge David sent to Sadoch & Abiathar the prieste sayinge: speake vnto the elders of Juda and saye: why shoulde ye be the last that shoulde bringe agayne the kynge to his house, seynge that the tydynges is come from all Israel vnto the kynge vnto his house? ye are my brethern, my bones and my flesche: wherfore then shoulde ye be the last that shoulde come to bringe the kinge home agayne? And saye to Amasa: art thou not my bone and my flesche. And god do so to me and so therto: except thou be captayne of the hoste to me for euer in the roume of Joab. And he bowed the hertes of all the men of Juda, as a man woulde bowe the hert of one man: so that they sent worde to the kynge, that he shoulde returne with all his seruaunts. And the kynge returned and came to Jordan. And Juda came to Galgal for to go agaynst the kynge to conueye him ouer Jordan. And Semei *the sonne of Gera the sonne

*Iosh. xxiij. d. 1. Reg. ij. b.

*2. Reg. ij. a.

of

of Jemini, whiche was of Bahurim, hasted and came with the men of Juda against king Dauid, and a thousande men of Beniamin with hym, and Siba the seruaunt of the house of Saul and his .xv. sonnes and twentye seruauntes with him. And they whypte ouer Jordan before the kyng. And there went ouer a Botte to carye ouer the kynges housholde and to do hym pleasure.

2.Reg.xvi.a.

And Semei the sonne of Gera fell before the kinge, as he was come ouer Jordan and saide vnto hym: let not my Lord impute wickednesse vnto me, nor let him not remember the wickednesse that thy seruaunt dyd, when my Lorde the kynge departed out of Jerusalem that the kynge should take it to herte. For thy seruaunt doth knowe how that I haue done amysse. And therfore beholde, I am the first this daye of all the house of Joseph that am come to mete my Lorde the kinge. But Abisai the sonne of Saruiah answered and said: shall Semei not dye for that cause, whyche cursed the Lordes anoynted. And the kynge sayd: what matter is betwene you and me ye sonnes of Saruiah, that ye shoulde this daye be aduersaries vnto me? There shall no man dye this daye in Israel: for I know that I am this daye kinge ouer Israel. And the kynge sayde vnto Semei: thou shalt not dye, I swere vnto hym.

And Miphiboseth the sonne of Saul came also to mete the kinge, and hath neither dressed his fete nor shauen his beard nor washed his clothes from the tyme the kyng departed, vntyl he came again in peace. And when he was come to Jerusalem towarde the kynge, the kynge sayde vnto hym: wherfore wentest not thou with me Miphiboseth? And he saide: my Lorde kinge, my seruaunt deceyued me. For thy seruaunt sayde: that I wolde haue mine Asse sadled to ride theron, for to go to the king because thy seruaunt is lame. And he hathe therto complayned on thy seruaunt vnto my Lorde the kynge. But my Lord the kynge is as an angel of God: do therfore what semeth best in thyne eyen. For all my fathers house were but deadmen vnto my Lorde the kyng: and yet dyddest thou put me amonge them y eate at thyne owne table. What ryght therfore haue I yet, to crye any more vnto y king? And the kynge sayde: it needeth the not to speake any more, for I haue sayd, that thou & Siba shall deuyde the landes betwene you. And Miphiboseth sayde vnto the kynge: ye let hym take all: for so moche as my Lorde the kynge is come in peace vnto his owne house.

And Berselai the Galeadite came from Rogelim and went ouer Jorda with the king, to accompanye hym ouer Jordan, which Berselai was a very aged man, euen foure score yeares olde, and had prouyded the kynge of sustenaunce whyle he laye at Mahanaim: for he was a man of verye great substaunce. And the kinge sayd vnto Berselai: come thou with me, that I may fede the with me in Jerusalē.

But Berselai sayde vnto the kynge: of what age am I of, that I shoulde go with the king in Jerusalem? I am this day foure score yeare olde, and therfore cānot decerne sauery from vnsauery, neither hath thy seruaunt pleasure in that he eateth or drynketh: nor yet delecte vpon in the songes of men or women. It is no nede that thy seruaunt be a burthen vnto my Lorde the kynge: let thy seruaunt go a lytle waye ouer Jordan with the kynge: for why shoulde the kynge render me suche a reward? But let thy seruaunt turne back agayne, that I maye dye in mine owne cyte, by the graue of my father and mother. But lo here is thy seruaunt Chamaam: let hym go with my Lorde the kynge, and to do hym, what shall please the.

And the kynge answered: Chamaam shal go with me. And I will do to him that thou shalt be content with. And therto whatsoeuer thou shalt require of me, that same will I do for the. And al the people went ouer Jordan. And when the kynge was come ouer Jordan he kissed Berselai and toke his leaue of him, and he went backe agayne vnto hys owne place. And then the kynge went to Galgal, and Chamaam went with hym. Nowe all the men of Juda were at the kyngepoge ouer of the kynge, and but halfe the men of Israel.

Wherfore all the men of Israel came to the kinge and sayde vnto hym: why haue our brethren the men of Juda stolen the awaye, & haue brought the kinge and his housholde & al Dauids men with him ouer Jordan. And al the men of Juda answered the men of Israel: for the kinge is nere of kinne to vs: wherfore be ye angry for that matter? thynche ye that we eate of the kingescoll, or that the king geueth vs any gyftes? And the men of Israel answered the men of Juda & said: we haue ten partes in the kynge, and haue therto more ryght to Dauid then ye. Why then did ye despise vs, that oure aduyse had not bene spoke had in reducyng oure kinge agayne? And the wordes of the men of Juda were fearcer then the wordes of the men of Israel.

The. xx. Chapter.

Sheba the sonne of Bochri reuolteth from Dauid against whom Joab hyreth Amasa traytorously. The death of Sheba is reuenged to Joab. Dauids officers are numbred.

And there happened to be an vnthryfte fellow named Sheba the sonne of Bochri a man of Gemini whyche blewe a trompet and sayde: we haue no parte in Dauid, nor inheritaunce in the sonne of Jesse, o Israel, let vs departe therfore euery man to hys tent. And al Israel went from Dauid and folowed Sheba the sonne of Bochri. But the men of Juda claue fast vnto the kyng, frō Jordan to Jerusalem.

And when Dauid was come to his house

to Jerusalem, he toke the ten wyues hys concubynes that he had left behinde him to kepe the house, & put them inwarde and ministred all thynges vnto them: but laye no more with them. And so they were enclosed vnto the day of the death of them, and lyueth a wydowes lyfe.

B Then sayde the kynge to Amasa: call me the men of Juda together with in thre dayes and present thy selfe here. And Amasa went together, the men of Juda together: but tarred longer then the tyme whiche was appointed him. Wherfore the kinge sayde to Abisai: now shal Seba the sonne of Bochri be worse to vs then Absalom. Take thou therfore thy *Lordes seruauntes and folowe after him: lest he get him walled cyties and escape vs. And there went out after him Joabs men and the Cerethites and the Phelethites and the men of myght. And they departed out of Jerusalē to folow after Seuet the sonne of Bochri. And when they were come to the great stone in Gabaon, Amasa met them. And Joab had his garment that he had about him, gyrde vnto him, and had gyrde theron a knyfe wyued fast to his lopnes, in soche a sh. the that as he C went it fell some tymes out. And Joab sayde to Amasa: are all thynges in rest and peace my brother? And Joab toke Amasa vp the chynne with the ryghthande, as thoughe he pmy.dili.a woulde haue *kyssed hym. And Amasa toke no hede to the knyfe that was in Joabs hād, with which Joab smote hym in the throte rybbes & shed out hys bowelles to the grounde and smote him but one stroke, and he dyed.

D And then Joab and Abisai his brother folowed after Seba the sonne of Bochri. And one of Joabs men that stode by hym sayde: what is he that he wolde be as Joab, & what is he that he wolde be vnto Dauid in stede of Joab? And Amasa lay walowyng in bloud in the middes of the waye. And there was a 2.Reg.ij.c. man, that sawe al the people stande styl. And whē he saw that *al that came by hym, stode styl, he rouled Amasa out of the waye into ỹ felde, and cast a cloth vpon hym. And as sone as he was tombled out of the waye, all the people went after Joab, to folowe after Seba the sonne of Bochri.

E And he went thorow all the tribes of Israel vnto Abel, Bethmaacah and al Barim. And the people gathered vnto him and went also after him. And they came & besieged him in Abel Bethmaacah. And they cast vp a bāk against the cyte. And it was besieged. Al the people that was with Joab, labored busely to ouerthrow the wal. Then cryed a wyse woman out of the cyte, harke harke, byd I praye you Joab that he come hyther, that I maye speake with him. When Joab was come, the F woman sayd: art thou Joab? And Joab answered: I am. And he said to him: heare the wordes of thy handmayd: And he sayde: I am Debrest and ready to heare. And she sayde: it hath bene a redy to heare. common sayinge in the olde tyme, men *muste aske of Abel, and then go to and fynysshe the matter. Abel is one of the quietest and faithfullest cities that are in Israel. And thou goest about to destroye a cyte that is as a mother in Israel. Why deuourest thou the enheritaūce of the Lorde.

And Joab answered and sayde: God forbid, God forbid it me, that I should eyther deuoure or destroye it. The matter is not so: But there is a man of mount Ephraim, Seba the sonne of Bochri by name, whiche hath *lyfte vp his hand against king Dauid. Delyuer vs him only, and I will departe frō the cyte. And the woman sayde vnto Joab: Beholde, his head shalbe throwen thorow the walle to the. And then the woman went vnto all the people *in her wyse. And they smote of the heade of Seba the sonne of Bochri, & cast it to Joab. And he blewe a trompet, and they departed from the cyte, euery man to his tet. And Joab returned to Jerusalem vnto the kynge.

And Joab was ouer al the hoste of Israel. And Banaiah the sonne of Jehoiada was ouer the Cerethites and the Phelethites. And Adoram was ouer the tribute. And Jehosaphat the sonne of Ahilud was *Recorder. Seua was scribe. And Sadoch & Abiathar were the priestes. And Ira the Jairite was ghostly Dauids priest.

* That is, to become odious and enemye.

* That is, counsellynge them wysely

* Aboue in this boke the xx. Chap d.

* Chald. Interp. traueth was priuye to him, that is, was great and chefe of

The.xxi.Chapter.

A The heare reuēged. The inuasyon of the Gabaonites vpon the children of Saul toghether on hys.vii. sonnes, whyche are hanged. Foure great battailes, wherin Dauid hys captaines ouercame the Philistines.

THen there fell an hongre in the tymes of Dauid thre yeares, yeare and yeare: and as it dyd yeare. And Dauid enquyred B of the Lorde. And the Lorde answered: it is for Saules sake and for his were his dis- cretary. house of bloude, because he slue the Gabaonites.

C And the kyng called the Gabaonites, and sayde vnto them: Nowe these Gabaonites are not of the children of Israell, but a remnaunt of the Amorrites, and the children of Israel sware vnto thē. And yet Saul sought to slee them, for a zele that he had to the children of Israel and of Juda. Wherfore Dauid sayde vnto them: what shal I do for you? and wherwith shall I content you that ye may *bliss the enheritaunce of the Lorde? * That is, fauour and set vp. As in Genesi. xxvii.d.

D And the Gabaonites sayde vnto hym: we haue no matter of siluer or of gold with Saul or with his house: nether haue we any man that we wolde kyll in Israel. Then he sayde: what saye ye that I shall do for you. And they E sayde vnto the kynge: the man that consumed and imagened to hynge vs to nought, hym we ought to destroye, that nought of hym cleaue in any of the coastes of Israel, let fiue men of his sonnes be delyuered vnto vs, that we maye hang them vp vnto the Lorde, in Gabaah of Saul the Lordes electe. And Dauid sayde: I wyl geue them you.

F But the kinge hath compassion on Mephibosheth the sonne of Jonathas, the sonne of Saul

Saul, because of the Lordes othe that was betwene them, that is to saye betwene Dauid, and Jonathas the sonne of Saul. But he toke the two sonnes of Rezphah the doughter of Aiah whiche she bare vnto Saul, Armoni and Mypphiboleth, and the fyue sonnes of Michol the doughter of Saul which she bare to Adriel the sonne of Berzelai the Molathite, and deliuered them vnto the handes of the Gabeonites, whiche hanged them in the hill before the Lorde. And they fell all seuen together in the first dayes of haruest, euen in the beginning of Barley haruest.

And Rezphah the doughter of Aiah toke sackecloth and spred it vnder her vpon the Rocke, euen fro the beginning of haruest vntyl rayne dropped vpo them out of heauen, & suffered neyther the birdes of the aire to fall on them by daye, nor beastes of the felde by nyght. And when it was told Dauid what Rezphah the doughter of Aiah the concubine of Saul had done, he went & toke the bones of Saul & of Jonathas his sonne, of the men of Jabes in Galaad, which they had stolen fro the strete of Bethsan, where the Philistines had hanged them in the dayes when the Philistiors had slayn Saul in Gelboe: & he brought thence the bones of Saul and the bones of Jonathas his sonne, and they set awaye the bones of them that were hanged, and buried the with the bones of Saul and Jonathas his sonne in the countrey of Beniamin, in Zela, in the sepulchre of Cis his father. And whē they had performed all that the kynge commaunded, God was then at one with the lande.

And the Philistines had yet agayne warre with Israel. And Dauid went downe and his seruauntes with him, and fought with the Philistines. And Dauid waxed faynte, and Jesbi of * Nob one of the sonnes of Haraphah whose speare heade waied thre hundred sicles of braſſe, & was gyrde with a newe swerde thought to haue slayne Dauid. But Abisai the sonne of Zaruiah succoured him & smote the Philistine and killed him. Then the seruauntes of Dauid sware vnto him sayinge. Thou shalt go no more out with vs to battel, that the lyght of Israel be not put out. And there was yet after this battel with the Philistines at * Gob, in whiche Sobochai the Husathite slew Saph of the sonnes of Haraphah.

And there was yet the third battel in Gob, with the Philistines, where Elhanan ſ sonne of the Jaare Oregim, a Bethlehemite slue one Goliath a Gethite: the staffe of whose speare was a great as a weauers cloth beame.

And there was yet battel in Geth, where was a man of a size and had on euery hande syxe fyngers, and on euery fote syxe toes. xxiiij. in al. And was also of the kinred of Haraphah and defyed Israel. And Jonathas the sonne of Samach the brother of Dauid slue hym: These foure were the sonnes of Haraphah in Geth, and were ouerthrowen by the hande of Dauid & by the handes of his seruauntes.

* After the Greke. Some reade Benob * Gre. Som Grauntes.

Che.xxij. Chapter.

The.xxij. Chapter.

¶ The Cauntle or songe of Dauid for the deliuerance from his enemies.

AND Dauid spake the wordes of this songe vnto the Lord, what tyme the Lorde delyuered hym out of the handes of al his enemies, & out of ỹ handes of Saul.

And he sayde: the Lordis my.a. rocke, my castel and my deliuerer. God is my strenght & in him will I trust: my shylde & the horne that defendeth me: mine hye holde and refuge: O my sauer, saue me from wronge.

I wil prayse and calle on the Lorde, and so shalbe saued from myne enemies. For the waues of death haue closed me aboute, and the flodes of Belial haue feared me. The cordes of hel haue compased me about, and the snares of death haue ouertake me. In my tribulacion I called to the Lorde, and cryed to my God. And he hearde my voyce out of his temple, and my crye entered into his eares. And the earth trembled and quoke, and the foundacions of heauen moued and shoke, because he was angry.

Smoke went vp out of his nostrelles, and consumynge fyre out of his mouth, that coles were kendled of him. And he bowed heuē and came downe, and darcknesse vnder ỹe his fete. And he rode vpon Cherub and flew: and appered vpon the wynges of the winde. And he made darknesse a tabernacle round about him, with water gathered together in thycke cloudes. Of the brightnesse, that was before him, coles were set on fyre.

The Lorde thundred from heauen, and the most hye put out his voyce. And he shotte arowes and shatered them, and hurled lyghtninge and turmopled th̄. And the bottome of the sea appeared, and the foundacyons of the worlde were seue, by the reason of the rebukinge of the Lord, and thorow the blastyng of the breath of his nostrelles. He sent from an hye & fet me, and plucked me out of mighty waters.

He deliuered me from my mighty enemy & from thē that hated me and were to strong for me. When they had compased me in the daye of my tribulacion, the Lorde kaped me vp And he brought me out into roumeth, and deliuered me, because he delyted me.

The Lorde rewarded me accordyng to my ryghteousnesse, & accordinge to the pureneſſe of my handes he dealt with me. For I kept the wayes of the lorde, and dyd no wyckednesse forsakynge my God. But I had all his lawes in my syght, and turned my face from none of his ordinaunces. But was pure vnto him ward, & kept my self frō wyckednesse.

And the Lorde dyd to me agayne, accordynge to my ryghteousnes, and after my pureneſſe that I had in his sight. With the holy thou shalt be holy, and with the man that is vncorrupt, thou shalte be vncorrupt. With the pure thou shalte be pure, and with the frowarde

a. Godly men haue called the Lord by diuers names accordyng to their faythfulnes, as they thought of God with them selues, and as they also had proued. As Dauid here calleth hym his Rock, his castell, his deliuerer, his strength, his shylde, his horne of saluacion, &c. ¶ Salua me.

froward thou shalt be fewed also. And the people that are in aduersite, thou shalt helpe. And on the proude shalt thou cast thyne eyes. Thou art my light O Lorde, and the Lorde shall light my darcknesse.

With thy helpe I will runne thorow an hoste of men, and by the ayde of my God will springe ouer a walle. The* waye of God is vndefyled, and the worde of the Lorde fyned as golde, and he a shylde to all that trust in him.

*That is, the deades of God are pure and vncorrupt.

Who is a God saue the Lorde, and who mighty per saue our God? God is my strength in warre, and rydeth the waye cleare before me, & maketh my fete as swyfte as an hindes and setteth me fast vpon my hye holde.

And teacheth my handes to fyght, that a bowe of brasse is to weake for myne armes.

Thou hast saued me with thy shylde, and kepest me euer in meekenes. And thou madest me space to walke in, & my fete should not stomble. I followed myne enemyes and destroyed them, and turned not agayne vntil I had consumed them.

D

I wasted them and so clouted them, that they coulde not aryse: but fell vnder my fete.

And thou compassedest me about with might to battel, & madest them that rose agaynste me to stoupe vnder me.

And thou madest myne enemyes to *turne their backes to me, and them that hated me, I destroyed them. They loked for helpe: But none came to saue them: vnto the Lorde they cryed, but he heard them not.

*That is, to turne awaye and fle from me.

And I wyll beate the as smalle as the dust of the earth, and wil stampe them as the dyrte of the streete, and wil spreade them abroade.

And thou delyuerest me from the dissencyon of my people, & kepest me to be an heade ouer the nacyons, for the people whiche I knewe not, became my seruauntes.

*That is, and hyde the fautes of other.

And the aliens crouched vnto me, and obeyed me at a worde.

And the aliens that shynche awaye shall tremble for feare in their *defenced places.

The Lorde lyue, and blessed be he that is my strength, and exalted be God the strength of my saluacyon. It is God that auengeth me, and bryngeth downe the people vnder me. And delyuereth me from myne enemies, thou hast exalted me vp on hye from them that rose agaynst me, & delyuerest me fro the wycked man.

*That is, of suche as were hyd in their strong holden.

And therfore I will praise the O Lorde amonge the Gethen, and to thy name wyll synge vnto thee. For thy great & manyfolde sauing helpe is the of thy kyng, & shewynge mercy vnto thyne anoynted, euen to Dauid, & his seede for euer.

The.xxiij. Chapter.

¶ The last commendacyon of Dauid, and the deades of the mighty men to hym belongynge.

These be the last sayenges of Dauid. Dauid the sonne of Iesse sayde: And the man is spoke vp on hye, the anoynted of the God of Iacob and pleasaunt psalmist of Israel sayde, the spyryt of the Lord spake in me, and his wordes were on my tonge. The God of Israel spake vnto me, and the strength of Israel sayde, he that beareth rule ouer men, he that ruleth iustly, & in the feare of God. And he shalbe as the morninge lyght, when the sunne shyneth in a morninge in whyche are no cloudes to lette the bryghtnesse, and as the grasse of the earthe is by the vertue of the rayne. And is not myne house so with God? in that he hath made with me an euerlastyng couenaunt perfecte in all poynctes: and in that he shall fulfyll all that is healthe some vnto me, and all my helpes thereto. When the vnthryftye men are all of them as thornes taken out of their places, whyche can not be taken with handes: But the man that shal touch them, must be armed with yron or a longe helue. And then shall they be burnt with fyre to yt therby.

a Vnderstand Iayr, that he shoulde raise vp of my

These be the names of the mighty men that were about Dauid. b. Iosheb of Bebeth the Thachmonite, chyef of the, otherwyse called Adino the Aznite, whyche slue. viij. hundred at one tyme. And nexte to hym Eleazar & sonne of Dodi the sonne of Ahohi, one of & three principall that were with Dauid, which when they defyed the Philistines that were there gathered together in battell (and the men of Israel were gone vp and stode and layed on & Philistines vntil his hande ached and cleaue vn to the swerde. And the Lorde made a great victory the same day. And the people returned and went after him onely to spoile. After him was Sama the sonne of Agee the Hararite, (whiche when the Philistines were gathered together in Lahaia where was a parcell of lande full of rye, and the people were fled for feare of the Philistines) stode in the myddes of the same grounde, and defended it & slue the Philistines. And the Lorde gaue hym a great victory.

b. Iosheb. i. Patali. xi.c. as he named Ishbaam the sonne of Hachamoni. Iosephus de antiq. li. vnc. rij calleth hym Iesebus after some partes, after other some Eusebius: After mynge also & he was afte wont to rush into the forwarde of his enemies, and not leaue fightyng, til he had killed nine hundred. c. Not ouer & first three, but ouer the three that were reserued and vnder them, that is, ouer them & were of the seconde degree of Dauids mighty men as wachyers.

And these three of the thirtye of the Lordes went downe and came to Dauid in the harueste tyme vnto the caue Odolam. And the hoste of the Philistines had pytched in the valeye of Remaaim. And Dauid was then in an hold. And the Garysonnes of the Philistines were then in Bethlehem. And Dauid longed and sayde: Oh, that I had of the water that is in the well in the gate of Bethlehem fast to drynke. And anone the three mighty brake thorow the hoste of the Philistines and fet water out of the well of Bethlehem that was in the gate, and tooke, and brought it to Dauid. Neuerthelesse he wouldne drynche therof, but offered it vnto the Lorde and sayde: the Lorde forbyd that I shoulde do so, shoulde I drynche the blonde of men that were in iopardy of their lyues? & so he wouldne not drynche it. These thinges dyd these three mighty men. Then Abisai & brother of Ioab, the sonne of Zaruiah, he was a captayne. d. ouer the three, and he lift vp his speare agaynst the hundred and slue them, & was named with the three. For he was

noblest man then the thre and was their capitayne. Howbeit he attayneth not vnto those thre in actes.

*Vnderstād the holy ghost thre

Then Banaiah the sonne of Jehoiada the sonne of a lusty man valiant in actes of Kabzeel, he slue two lyons of Moab. He went downe and slue a lion in a pit in time of snow. And he slue an Egiptian a goodly mā which had a speare in his hand. And Banaiah went D downe to him with a staffe, and plucked the speare out of the Egiptians hande, and slue him with his owne speare. Suche thinges did Banaiah the sonne of Jehoiada and was the noblest of thirtie. But not like to anye of the thre in actes of warre. And Dauid made him of his counsel. Asahel the brother of Joab was one of the thirtye. Then Elehanan the sonne of Dodo of Bethlehem: Semah the Harodite Elica the Harodite: Helez the Paltite: Ira the sonne of Ikes the Thekonite: Abiezer of Anathoth: Mebonai the Husathite: Zelmon an Ahohite: Maharai the Netophathite: Heled the sonne of Baanah an Netophathite: Ithai the sonne of Ribai of Gabaah a citie of the children of Beniamin: Banaiah the Pharathonite: Hedai of the riuer of Gaas: Abialbō the Arbathite: Azmaueth the Berhomite: Eliahba a Salabonite: * Of the sonnes of Jasen Jonathas: Semah the Hararite: Ahiam the sonne of Sarar an Ararite: Eliphelet the sonne of Ahasbai the sonne of a Maachathite: Eliam the sonne of Ahithophel the Gilonite: Hezrai the Carmelite. Pharai the Arbite: Igaal the sonne of Nathan of Zobah: Bani the Gadite: Zelec an Ammonite: Naharai a Berothite the harnasbearer of Joab the sonne of Zaruiah: Ira the Jethrite: Gareb the Jethrite Uriah the Hethitheum all thirtye and seuen.

* Some read Bane Jasen Jonathas, the sonne of Sagee the Hararite. 1. Paral. xi.

The. xxiiij. Chapter.

D Because Dauid numbred the people to be nombred, is Israel plagued with pestylence, so that in thre daies there dyed lxx. thousande.

AGayne the Lorde was wrath against Israel, and stirred vp Dauid against thē saynge: go and nombre bothe Israel & Juda. And saith with the kyng vnto Joab the captayne of his host: go abroade I praye the, throwe out all the tribes of Israel euen from Dan to Berſabe and nombre the people that I may knowe the nombre of thē. And Joab sayde vnto the kynge: I beseche that the Lorde thy God make the people as many mo as they be yet an hundred tymes so many mo, and that the eyes of my Lorde the kynge maie se them. But howe it is that my Lorde the kyng hath a lust in this thyng? Notwithstandinge the kynges wordes preuayled agaynst Joab and against all the captaynes of the hoste.

Then Joab and the captaynes of the hoste went oute from the kynge, to nombre the people of Israell, and they passed ouer Jordan and pytched in Aroer on the ryght syde of the cytye that lyeth in the myddes of the valeye of Gad, and so forthe to Jazer. And then they went to Galaad, and to the nether lande of Hosrdi, and from thence to Dan Jaan, and aboute to Sidon, and came to the stronge towne of Tyre, and to all the cities of the Heuites and of the Cananites, and then went out to the South of Juda, euen to Berſabe. And so when they had bene abroade thorow oute all the lande, they returned to Jerusalem agayne at the ende of nyne monethes and twentye dayes. And then Joab delyuered vp B the rehersyng of the nombre of the people vnto the kynge. And there were founde in Israel nyne hundred thousande men of might that drewe swordes. And the men of Juda were fyue hundred thousande men.

And Dauids herte smote him after that he had nombred the people: And he sayde vnto the Lorde: I haue sinned exceedingly in that I haue done. And nowe Lorde take away the trespace of thy seruaunt: for I haue done folyshely. And when Dauid was vp in a morninge the worde of the Lorde came vnto the prophete Gad Dauids sear sayinge: go, and saye vnto Dauid, this sayeth the Lord: I offer the thre thinges, chose whyche of them I shal do to the.

And Gad came to Dauid and shewed him and sayde vnto hym: wyther wilt thou haue seuen yeares hunger in thy lande, or that thou flee thre monethes before thyne enemies, and they folowyng the, or that there be thre daies pestylence in thy lande. Now vnderstand and C se, what worde I shal bringe agayne to hym that sent me. Then sayd Dauid vnto Gad: I am in a maruelous straite. But let me falle I praye the, into the handes of the Lorde, for muche is hys mercy, and let me not fall into the handes of men.

And the Lorde sent a pestylence in Israell from the morninge vnto the ende of the tyme appointed. And there dyed of the people betwene Dan and Berſabe. lxx. thousand men. And when the Aungel stretched out his hand vnto Jerusalem to haue destroyed it, the Lord had compassion to do that euyl, and sayde to the Aungel that destroyed the people: it is suffycyent: let thyne hande cease. And the aungell was at the threshinge place of Araunah the Jebusite. Then spake Dauid vnto the Lorde, when he sawe the Aungel that smote the people, and sayde, lo, it is I that haue synned, and I that haue done wickedly. But these shepe what haue they done? let I praye thyne hande be on me, and on my fathers house.

And Gad came the same daye to Dauid, and sayde vnto him: go vp and reare an aultare vnto the Lorde in the threshinge floure of Araunah the Jebusite. And Dauid according to the sayinge of Gad went vp as the Lorde commaunded. And when Araunah loked and D sawe the kynge and his seruauntes comynge towarde him, he went out, and bowed hym selfe

selfe to the kyng flat on hys face to the grounde and sayde: wherfore is my Lorde the kynge come to hys seruaunt? And Dauid sayde: to bye the threshinge floure of the, that to make an aultare vnto the Lorde, that the plage maye cease from the people.

And Areunah sayd vnto the kynge: let my Lorde the kynge take and offer what semyth hym good in his eyen: Behold, oxen for sacrifice and sleades and the other instrumentes of the oxen for wood. And Areunah the kynges frende gaue al to the kynge, and sayd moreouer vnto the kynge the Lorde: the Lorde God accept the. But the kynge sayde vnto Areunah: not so, but I wyll bye it of the at a price, and wyl not offer sacrifyce vnto the Lord my God that shal cost me nought. And so Dauid bought the threshinge floure, & the oxen for fyfty sycles of syluer, & Dauid buylt there an aultare vnto the Lord, and offered burnt sacrifices and peace offeringes And so the Lorde was agreed wyth the lande. And the plage ceased from Israel.

¶ The ende of the second boke of Samuel: whych they comenly call the seconde of the kynges.

¶ The thyrde boke of the kynges after the rehearsynge of the Latinistes, whiche after the Hebrues is called, the fyrste of the Kynges.

The fyrst Chapter.

¶ The young kynge Abisag kepeth Dauid in hys extreme age. Adoniah, attempteth the kyngdome beinge kynge to hys father. Salomon is annoynted kynge and then Adoniah sweareth.

When kynge Dauid was waxen olde and stryken in yeares, thoughe they couered him with clothes yet he caught no heate. Wherfore hys seruauntes sayde vnto him: let there be sought for my lord the kynge a yonge mayden to wayte vpon him, and to cherysshe hym. And let her lye in thy bosome, that my Lorde the kynge maye get heate. And so they sought for a fayre damosell thorow all the coastes of Israel and founde one Abisag a Sunamite and brought her to the kynge. And the damosell was exceedynge fayre, and cherysshed the kynge and mynistred to hym. But the kynge knewe her not.

But Adoniah the sonne of Hagith exalted hym selfe sayinge: I wylbe kynge. And he gat hym a charet and horsemen and fyfty men to runne before hym. And hys father rebuked hym not at anye tyme nor sayde so muche to him, as why doest thou so? And he was therto a goodly man, and hys mother bare him next after Absalom. And he communed wyth Joab the sonne of Zaruiah and wyth Abiathar the prieste. And they holpe Adoniah. But Sadoch the prieste, Banaiah the sonne of Jehoiada, Nathan the prophet, Semei and Rei and the men of myght whyche were with Dauid fauored not Adoniah. And Adoniah sacrificed sheepe and oxen and fatlynges at the stone of Zoheleth, whyche is fast * by the well of Rogel, and bad all his brethren the kynges sonnes and all the men of Juda the kynges seruauntes. But Nathan the prophet and Banaiah and the myghtye men and Salomon hys brother he bad not.

* Some read by Entrogell

Wherupon Nathan spake vnto Bethsabe the mother of Salomon sayinge: hast thou not heard how that Adoniah the sonne of Hagith doth raygne vnwetinge vnto our master Dauid? Nowe therfore come that I may geue the counsel, how to saue thyne owne lyfe and the life of thy sonne Salomon. Gette and go vnto kyng Dauid and saye vnto him: diddest not thou my Lorde kynge sweare vnto thy handmayde sayinge: Salomon thy sonne shall raigne after me, and he shall sytte vpon my seate, why is then Adoniah made kynge? & so, whyle thou yet talkest there with the kynge, I wyll come in after the and wyll ende thy wordes.

a. Here it appereth that to be set vpon the seate, signifieth to

And Bethsabe went in vnto the kynge into the chamber: And the kynge was very olde and Abisag the Sunamite mynistred vnto hym. And Bethsabe stouped and made obeysaunce vnto the kynge. And the kynge sayde: what is thy matter? And she answered and sayde: My Lorde thou sweareste by the Lorde thy God vnto thyne handmaide: Salomon thy sonne shall raygne after me and he shall sytte vpon my seate. But nowe se, Adoniah is kynge and thou my Lord kynge wottest it not. And he hath offered oxen, fatlynges & sheepe aboundantly, and hath called all the sonnes of the kynge, and Abiathar the prieste, and Joab the captayne of the hoste. But Salomon thy seruaunt hath he not bydden. And nowe my lord kyng the eyen of all Israel wayte on the, to tell them who shal sytte on the seate of my Lorde the kyng after him. For elles when my Lorde the kynge is layd to rest with his fathers, Ie my sonne Salomō shalbe synners.

¶ beare rule & to haue dominion or malediction, as in many places here after & Mat. xix. 8

That is, that seame to haue offended & sinned against the, wherwith he deserueth from the kingedome.

And behold, whyle she yet talketh with the kynge, Nathan the prophet was come. And they tolde the kynge sayinge: here cometh Nathan the prophet. And when he was come before the kynge, he made obeysaunce vnto the kynge vpon hys face vnto the grounde, and sayde: My Lorde kynge, hast thou sayde Adoniah shall raygne after me, and he shall sytte

vpon my seate. For he is gone doune this day and hath offered, oxen, fatlynges and shepe aboundantlye, and hath called al the Kynges sonnes and the captaynes of the hoste, and Abiathar the priest. And se, they eate and drinck before hym, and saye: God saue kynge Adoniah. But me thy seruaunt and Sadoch the paynest and Banaiah the sonne of Jehoiada, & thy seruaunt Salomon he hath not called. Is this thynge done of my Lorde the kinge and yet wouldest not shewe me thy seruaunt, who shoulde sit on the seate of my Lorde the kinge after hym?

Then kynge Dauid answered and sayde: call me Bethsabe. And she came in and stode before him. And the kinge sware sayinge: As sure as the Lorde (that had ryd my soule oute of all aduersyte) lyueth, euen as I sware vnto the by the Lorde God of Israel sayinge: Salomon shall raygne after me, and he shall sytte vpon my seate for me, so wyl I do this daye. And Bethsabe bowed on her face to the earth, and dyd obeysaunce vnto the kynge and said: I praye God my Lorde kynge Dauid in eye lyue euer. Then sayde kynge Dauid: call me Sadoch the priest and Nathan the prophet & Banaiah the sonne of Jehoiada. And when they came before the kynge, the kinge sayde vnto them: take with you the seruauntes of youre Lorde, and set Salomon my sonne vpō myne owne mule and carye him doune to Gihon. And let Sadoch the paynest and Nathan the prophet anoynte hym there, to be kynge ouer Israel. And then blowe ye with a trōpet and saye: God saue kinge Salomon. And then come vp after him, and let him come and sytte vpon my seate. For he shalbe kynge in my steade. And hym I haue commaunded to be captayne ouer Israel and Juda. And Banaiah the sonne of Jehoiada answered the kynge and sayde: Amen, and so pray I God that the Lorde God of my Lorde the kynge saye so to. And as the Lorde hath bene with my Lorde the kynge, euen so, I praye God, be mayde be, with Salomon and that he make his seate gloryouser then the seate of my lorde kynge Dauid.

And Sadoch the paynest, and Nathan the prophet of Banaiah the sonne of Jehoiada & the Cerethites and Phelethites went doune, and set Salomon vpon kinge Dauids Mule and led him to Gihon. And Sadoch the paynest tobe an horne of oyle out of the tabernacle and anoynted Salomon. And they blewe a trompet, and all they sayde: God saue king Salomon. And all the people came vp after hym pypyynge with pypes and reioysinge greatly, so that the earth range with the sounde of them.

And Adoniah and all the gestes that were with him, hearde it euen as they had made an ende of eatynge. And when Joab heard the sounde of the trompet, he said: how happeneth it that there is suche a noyse in the cytye? And as he yet spake, se, Jonathas the sonne of Abiathar the priest came. And Adoniah said to him, for thou arte a lustye bloude, and bryngest good tydynges. And Jonathas answered & sayde to Adoniah: Verely oure Lorde kynge Dauid hath made Salomon kynge. And the kynge sent with him Sadoch the priest and Nathan the prophet; and Banaiah the sonne of Jehoiada and the Cerethites and the Phelethites, and they haue set hym vpon the kinges Mule. And Sadoch the paynest and Nathan the Prophet haue anoynted him kynge in Gihon. And as they came vp againe, they reioysed that the cyte did sounde againe. And that is the noise that ye haue hearde. And therto Salomon sitteth on the seate of the kyngedome. And moreouer the kynges seruauntes went in to blesse oure Lorde kynge Dauid sayinge: thy God make the name of Salomon more famoure then thyne, and hys seate more glorioūse then thyne. And ỳ king bowed him selfe vpon the bede. And last of all thus sayde the kinge: blessed be the Lorde God of Israel whiche hath made one to sytte on my seate this daye, euen myne eyen seinge it.

And al the gestes that were with Adoniah were afrayed and rose vp and went euery mā his waye. And Adoniah fearinge Salomon, arose and went and caught holde on the hornes of the aultare. And it was tolde Salomō horne that Adoniah for feare of kinge Salomon hathe *caught hantfast by the hornes of the aultare sayinge: let kyng Salomon swere vnto my this daie, that he wyll not slay hys seruaunt with the swerd. And Salomon said: yf he wyll be a childe of vertue, there shal not an heere of him fal to the earth. But and yf wyckednesse shalbe founde in him, he shal dye for it. And therupon kynge Salomon sent and set hym doune from the aultare. And he came and dyd obeysaunce vnto kynge Salomon. And Salomon sayde to hym: get ỳ to thyne house.

* Of thys & next Kyng. xx.

The.ii. Chapter.

A Dauid deyth. Adoniah trayneth to haue Abysag to hys concubyne, and therfore Salomon commaundeth to slay hym. Abiathar is put from hys Priesthode. Semei and Joab are slayne.

When the dayes of Dauid were drawne vpe, that he should dye, he charged Salomon his sonne sayinge: I muste walke by ỳ wap of all the world, neuertheles* be thou strong and quyte thy self manfully, and se that thou kepe thy appointment of the Lorde thy God, that thou walke in his wayes and kepe his commaundementes, ordinaunce, lawes and testimonies, euen as it is written in the law of Moses: that thou mayest vnderstand al that thou oughtest to do, and al that thou shouldest medyll with. That the Lorde maye make good his promesse whiche he hath promised me sayinge: yf thy children shal take heede to their wayes, ỳ they walke before me in truthe, with all their hertes and with al their soules, *then thou shalt neuer be with

* Iosua.i. Deut.xvij.

* ij.Reg.ij.

without one ſpettynge on the ſeate of Iſraell.

3 Reg. ij. c. and. xxvj. c. *Whatcomer thou wotteſt howe Joab the ſonne of Saruiah hath ſerued me, and what he hath done to the two captaynes of the hoſtes of Iſrael: vnto Abner the ſonne of Ner vnto Amaſa the ſonne of Jether: how he ſlue them and ſhed the bloude of warre in tyme of peace, and put the bloude of warre vpō hys girdle that was about hys loynes and in hys

B ſhoes that were on his fete. Deale with him therfore accordynge to thy wyſedome and ſe that thou bryngе not hys hoare head downe to

3 Reg. xlv. c. the graue in peace. * And ſhew kindneſſe vnto the ſonnes of Berſelai the Galaadite, and let them be among them that eate at thyne owne table, becauſe they ſo came to me when I fled from Abſalom thy brother.

3 Reg. xvi. b *And ſe, thou haſt with the, Semei the ſonne of Gera the ſonne of Gemini of Bahurim, whiche curſed me with a bytter curſe, what tyme I went to Mahanaim. But he came a-gainſt me to Jordan, and I ſware to him by the lorde ſayinge. I wyll not ſlay the with the ſwerde. But pardon thou him not. Thou art a man of wyſdome and ſhalt know what to do to him, ſe therfore ſ thou bryngе hys hoare head to the graue with bloude.

1 Ad. c. c. And ſo *David reſted with his fathers, & was buryed in the cytye of David. And the

C dayes whyche David raygned vpon Iſraell were fourtye yeares: ſeuen yeares in Hebron, and thyrtye and thre yeare in Jeruſalem.

1. Paralip. xxix. *And Salomon ſate vpon the ſeate of David hys father, and hys kyngdome was ſtabliſhed myghtely.

After that Adonias the ſonne of Hagith

3 Reg. xlvi. a. came to Bethſabe the mother of Salomon. And ſhe ſaid: *Betokeneth thy coming peace? And he ſayde: it betokeneth peace. Then ſayde he: I haue a matter to ſhew the. And ſhe ſaid: ſaye on. And he ſayde: thou knoweſt that the kyngdome was myne, and that all Iſrael put their eyes on me, that I ſhoulde raygne, howe be it the kyngdome was turned away and ge-uen to my brother, for it was appointed hym of the Lorde: and now I aſke a peticyon of the: wherof deuye me not. And ſhe ſayde vn-to hym: tell what it is. Then he ſayde: ſpeake I pray the, vnto Salomon the kynge (for he

D wyll not ſaye the naye) that he geue me Abiſag the Sunamite to wyfe. And Bethſabe ſayde: wel I will ſpeake for the vnto the kynge.

And therupon Bethſabe went vnto kynge Salomon to ſpeake vnto hym for Adonias. And the kynge roſe vp againſt her & bowed hym ſelfe vnto her, and ſat him downe on hys ſeate. And there was a ſeate for the kynges mother, and *ſhe ſat on his right ſyde. Then ſhe ſayde: I muſt deſyre a lyttel peticyon of the: ſaye me not naye. And the kynge ſayde vnto her: Aſke on my mother: for I will not ſay the naye. And ſhe ſayde: let Abiſag the Sunamite be geuen to Adonias thy brother to wyfe: And kynge Salomon anſwered and ſayde vnto his mother: why doeſt thou aſke Abiſag the Sunamite for Adonias? but rather aſke for hym the kingdome, ſeynge he is myne elder brother: euen for hym aſke it and for Abiathar the prieſte, and for Joab the ſonne of Saruiah. Then kynge Salomon ſware by the Lorde ſayinge: a. God do ſo to me, and ſo therto yf Adonias haue not ſpoken this worde againſt hym ſelfe. Now therfore as ſurely as the Lorde ſyueth whyche had eſtabliſhed me and ſet me on the ſeate of Da-uid my father, & which hath made me an houſe as he promyſed me, Adonias ſhall dye thys daye. And kynge Salomon ſent by the hande of Banaiah the ſonne of Jehoiada, and ſmote hym that he dyed.

a. God do ſo & ſo, &c. was a cuſtomable othe of the Hebrues, as it is ſayde, Ruth. i. c.

E

And vnto Abiathar the prieſt ſayde the kynge: get the to Anatoth vnto thyne owne fieldes for thou art worthy of death, but I will not at this tyme kyll the, becauſe thou barreſt the Arche of the Lorde Jehouah before Da-uid my father, and becauſe thou ſuffereſt in my father in all hys aduerſytyes. And ſo Salomon put awaye Abiathar from beynge prieſt vnto the Lorde: to fulfil the wordes of the Lorde whyche he ſpake ouer the houſe of Eli in Silo. Then tydynges came to Joab: for Joab had turned after Adonias but not after Salomon. Wherupon he fled vnto the tabernacle of the Lorde and caught *hold of the hornes of the aultare. And it was tolde kynge Salomon, how that Joab was fled vn-to the tabernacle of the Lorde and ſtode by the aultare. Then Salomon ſent Banaiah the ſonne of Jehoiada ſayinge: go and ſmyte him: And when Banaiah was come to the taber-nacle of the Lorde, he ſayde vnto hym: thus ſayth the kynge, come out. And he ſayde, nay. But I wil dye euen here: & Banaiah brought the kyng worde ſayinge: thus ſayde Joab & thus he anſwered me.

Thinkinge it ryght to ſa-tyſfye him ſelfe, and to haue diſpen-ſed of hys death for a time, in lyke maner as Adonias, as in the 1. Chapt. of thys boke.

And the kynge ſayde: do euen as he hathe ſayde: ſmyte hym and burye him, and take awaye the bloude (whyche Joab ſhed cauſe-leſſe) from me, and from the houſe of my fa-ther. And the Lorde bryngе hys bloude vpon his owne heade, for he ſmote two men ryght-treuler and better then he, and ſlue them with the ſwearde, my father neuer knowynge: euen Ab-ner the ſonne of Ner capitayne of the hoſte of Iſrael, and Amaſa the ſonne of Jether ca-ptayne of the hoſte of Juda. And their bloude returne vpon the heade of Joab, and on the heade of hys ſede for euer. And proſperyte be vnto David, and vnto hys ſeade, and vnto hys houſe, and vnto hys ſeate, of the Lorde for euer.

F

And Banaiah the ſonne of Jehoiada went vp and ſmote him & ſlue him & buried hym in hys owne houſe in the wildernes. And the king put Banaiah ſ ſonne of Jehoiada in hys roume ouer the hoſt, and put Sadoch ſ prieſt in the roume of Abiathar.

Then the kynge ſent and called Semei, and ſayde to hym: buylde the an houſe in Je-

rusalem and dwel there, & se that thou go not once thence any whether. For be thou sure of it, the daye thou goest out and passest ouer the ryuer of Cedron, thou shalt dye for it, and thy blood shalbe on thine owne heade. And Semei sayde vnto the kinge: it is wel sayd: as my Lorde the kinge hath sayed, so will thy seruaũt do. And Semei dwelt in Jerusalem many a daye. And it chaunced at the ende of thre yeare that two of the seruaũtes of Semei ranne away vnto Achis sonne of Maacah kynge of Geth. And one tolde Semei sayinge: se, thy seruaũtes be in Geth. And Semei rode vp and sadled hys asse, and gat him to Geth to Achis to seke his seruaũtes, and came and brought them agayne from Geth.

C But it was tolde Salomon, howe that Semei had gone from Jerusalem to Geth and was come agayne. And the kynge sent and cal led Semei, and sayde vnto hym: Dyd I not adiure the by the Lorde, and testified vnto the saying: be sure whensoeuer thou goest oute and walkest abroade any whether, thou shalt dye for it? And thou answerdest me: it is good tydynges that I haue heard. Why then hast thou not kept the othe of the Lorde, and the cõmaundement that I commaunded the?

And then the kinge sayde to Semei: * thou 3. Reg. xvi. b
remembrest all the wickednesse which thyne hert knoweth that thou diddest to Dauid my father. The Lorde therfore render agayn thy wickednesse vpon thyne owne heade: & kyng Salomon be blessed, and the seate of Dauid be stablished before the Lorde for euer. And the kynge commaunded Banaiah the sonne of Jehoiada: whiche went out and smote hym þ he dyed. And so was the kyngdome setled in the hand of Salomon.

The. iij. Chapter.

Dyd Salomon rule thy Pharaos doughter to wife. The Lorde appeareth to hym, and geueth hym wysedome. The ensuynge of the. ij. Harlotes vnto Dauids ouer the kynge with Salomons sentence therin.

THen Salomon hadde affinite to Pharao kynge of Egypte, and toke Pharaos doughter, and brought her into the cite of Da 3. Para. i. a.
A
uid vntyll he had made an ende of buildinge his owne house, and to the house of the Lorde, and the walles of Jerusalem rounde about. Only the people sacrificed in aultares made on hylles, because there was no house built vnto the name of the lord, vntil those dayes. And Salomon loued the Lorde, and walked in the ordinaũces of Dauid hys father, saue only that he sacrificed & offered incense vpon aultares in hylles.

B And the kinge went to Gabaõ, to offer there, for that was a great offeringe place. And there Salomon offered a thousand burntoffringes vpon the aultare. And in Gabaon the Lorde apered to Salomon in a dreame by nyghte. And God sayde: Aske what I shall geue the. And Salomon sayde: thou hast shewed vnto thy seruaunt Dauid my father great mercye accordinge as he walked before the in truthe & in ryghteousnesse & playnesse of herte with the. And thou hast kept for hym thys great mercy, that thou hast geuen hym a sonne to sit on his seate: as it is come to passe thys daye. * And now Lord, my God, it is thou that hast 1. Para. ii.
made thy seruaunt kynge in stede of Dauid my father. * And I am a yong lad & wote not Sapien. ix. a
how to order my selfe. And thy seruaunt is in the myddes of thy people which thou hast chosen, a people that are so many that they cã not be told nor nõbred for multitude. * Geue there- Sapien. vi. c
fore vnto thy seruaunt an vnderstandynge hert to iudge thy people, & to discerne betwene good, and bad. For who is able to iudge thys thy so waighty a people.

And it pleased the Lord well, that Salomõ had desyred thys thynge. Wherfore God said vnto him: because thou hast asked this thynge and hast not asked long life, nether hast asked ryches, nor the spues of thyne enemies, but hast asked the discretion to vnderstãd equite. Se, I haue done accordynge to thy petycyon: and beholde: I haue geuẽ thy a wyse and an vnderstandynge hert, so that there was none
C
lyke the before, nether after the shal any arise lyke vnto the. And therto I haue geuen the, that thou askedst not, bothe ryches and honoure: so that there shalbe no kynge lyke the all the dayes. And yf thou wilt walke in my wayes, to kepe myne ordynaũces and commaundementes, as Dauid thy father dyd walke, I will lengthen thy dayes also. Whe Salomon awoke, this was his dreame. And he came to Jerusalem and presented him selfe before the Arche of the testament of the Lorde and offered burntoffringes and peace offeringes, and made a feast to all hys seruauntes.

Thẽ came there two wemen that were harlottes vnto the kyng & stode before him. And the one of the sayde: Oh my lord I & this woman dwell in one house. And I was delyuered of a chyld with her in the said house. And the third day after that I was delyuered, she was delyuered also: we two beynge together and no straũger with vs in the house saue we two alone. And this wyues childe dyed in a
D
nyght, for she had * ouerlaide it. And then she * Or lyeth
arose at midnight, and toke my sonne from me, my syde, whyle thyne handmayde slept and laide it in her bosome, and put her dead childe in my bosome. And when I rose vp in the morninge to geue my childe sucke, se, it was dead. But when I had loked more diligẽtly vpon it in the morninge, beholde, it was not my sonne, whiche I dyd beare. And the other woman sayde: it is not so: But the lyuing is my sonne, and the dead thyne. And she said agayn: then saith hotwe, for the dead is thy sonne, and the lyuynge myne. And thus they pleaded before the kynge. Then sayd the king: the one sayeth, this that is a lyue, is my sonne & the dead is thyne. And the other sayeth nay.

But

But thy sonne is the dead & thy lyue chylde is myne. Then sayd ỳ kyng: bryng me a swerd. And they brought a swerde before the kyng. And then the kynge sayd: Deuyde thy lyuing chylde in two, and geue the one halfe to the one, and the other to the other.

Then spake the woman whose the lyuyng chylde was, vnto the kynge (for her .a. bowels are inwelles perned vpon her sonne) and sayde: I beleche the my Lorde, geue her the lyuynge chylde, and in no wyse slay it. And the other sayde: it shalbe neyther myne nor thyne, but deuide it. Then the kynge answered & sayd: geue her the lyuyng chylde, and slay it not, for she is the mother therof. And all Israel hearde of the iudgement which the kyng had iudged and feared the kynge: for they sawe that the wysdome of God was in hym to do iustice.

a By her bowels are vnderstande the mouinge and stirring of her hert. Ge. 43. Exo. 33.

The.iiij. Chapter.

¶ The princes and officers vnder Salomon. The prouisions for his houshold and the nombre of his people and of his prouision.

A So is king Salomon was king ouer all Israel. And these were his Lordes: Azariah the sonne of Sadoch the priest: Elihoreph and Ahiah the sonnes of Sisa, scribes. Iosaphath the sonne of Ahilod the recorder. And Banaah the sonne of Iehoiada was ouer the host. And Sadoch and Abiathar were the priestes. And Azariah the sonne of Nathan was ouer the generall receyuers. And Zabud the sonne of Nathan was a worthy & the kynges companyon. And Ahisar stewarde of housholde: And Adoniā sonne of Abda ouer the tribute.

And Salomon had twelue generall receyuers ouer al Israel which sustayned the kyng & his houshold: eche man his moneth in a yeare. Whose names are these: the sonne of Hur in mount Ephraim: the sonne of Deharin B Maket, in Salem in Bethsames, in Elon & in Bethhanan: the sonne of Hesed in Aroboth & to him pertayned Socoh and all the land of Hepher: the sonne of Abinadab, which had all the regyons of Dor, and Taphath ỳ doughter of Salomon was his wyfe: Baanah the sonne of Ahilud had Thanach Magedo and all Bethsan which is by Zarthanah beneth Jezrahel, and from Bethsan to Abel Mehulah & vnto beyonde Jecmaam, the sonne of Gaber had Ramoth Galaad, and his were ỳ townes of Jair the sonne of Manasse which lye in Galaad, and his was the coastes of Argob in Basan, three score cytyes with walles and barres of braste.

Ahinadab the sonne of Addo had Mahanaim: Ahimaas had Nephtalim, & he had taken Basemath the doughter of Salomon to wife. Baanah the sonne of Husai had Aser & Aloth: Iehosaphat the sonne of Pharuah had Issachar. Semei the sonne of Mala had Beniamin: Gaber the sonne of Hur had the cōtrey of Galaad and the lande of Sehon kynge of the Amorites & of Og kyng of Basan, and was alone ouerpar in the lande. And Juda & Israel were manye euen as the sande of the sea in nombre, eatyng, dyrnckyng, & makynge myrye. And Salomon raygned ouer al kyngdomes from the ryuer thorowout al the land of the Philistines vnto the borders of Egipt and they brought presentes & serued Salomon all dayes of his lyfe.

a There was also another Semei which is named .iij. chapter before this of the sonne of Gera of Benjamin.

And Salomons fode was in one day thyrtye quarters of manchet floure and three score quarters of meale: ten stalled oxen, & twentye out of the pastures & an hundred sheepe and gootes, besydes, hertes, buckes and buballes & fat pultrye. For he ruled in all the regyons on the other syde Euphrates, from Thapsah to Gaza, and also ouer all the kynges on the other syde the sayd Euphrates. And he had peace with all his seruauntes on euery syde. And Juda and Israell dwelt without feare, euery man vnder his vyne & vnder his figge tre from Dan to Berlabe, all the dayes of Salomon.

And Salomon had fourtye thousand stalles of horses for charettes, & twelue thousand horsemen. And the forsayde generall receyuers made prouysyon for kyng Salomon and for all that came to kynge Salomons table, euery man his moneth, so that there lacked nothynge. And as for barleye and straw for the horses & beastes, they brought vnto ỳ places where the officers were, euery man in his office.

B

* And God gaue Salomon wisdome & vnderstandyng exceedyng much & a large hert euen as the sande a longe by the sea banche: so that Salomons wysdome exceded the wysdō of all chyldren of the east countrey & all the wysdome of the Egyptyans. And he excelled all men in wysdome, both Ethan the Ezrahite, & Heman, Chalcol and Darda the sonnes of Mahol. And his name spred abroade amōge all nacyons on euery syde. And Salomon wrote thre thousande prouerbes. And his songes were a thousande and fyue. And he disputed of trees, euen from the Cedar tree that groweth in Lybanon vnto the Isope that springeth out of the walle. And he disputed of beastes, foules, wormes and fyshes. And there came of all nacyons to heare the wysdome of Salomon, and from all kynges of the earthe which had heard of his wysdome.

* Eccl. 1. Dan. 2.

The.v. Chapter.

¶ Hiram kynge of Tyre sendeth to Salomon, congratulating the kyngdō of his father. The preparacion of the workmen.

A So Hiram kynge of Tyre sente his seruauntes vnto Salomon, for he had hearde that they had anoynted him kyng in ỳ roume of his father. And therto Hiram was euer a louer of Dauid. * And Salomō sent agayne to Hiram, sayinge: thou knowest of Dauid my father, howe he could not builde an house vnto the name of the Lorde his god for warre which he had on euery syde, vntyll

* 2. Paralip. 2.

the Lorde had put them vnder hys fote. But nowe the Lorde my God hath geuen me reste on euery syde, so that there is neyther aduersa
B rye nor any euyll plage. And therfore I am disposed to buylde an house vnto the name of the Lorde my God, as he promysed Dauid my father, sayeng: thy sonne which I wyll put vpon thy seate for the, he shal buylde an house vnto my name. Nowe therfore commaunde that they hewe me Cedar trees in Lybanon. And let my seruauntes be with thine, and I will geue the hire of thy seruauntes in all suche thynges as thou shalt appoynte, for thou knowest that there are not among vs that can skylfully hewe tymber lyke vnto the Sidonies.

When Hiram hearde the wordes of Salomon, he reioysed greatlye & sayde: Blessed be the Lorde this daye which hath set Dauid a wyse sonne ouer this myghtie people. And
C Hiram sent agayne to Salomon saying: I haue accepte the requeste whiche thou sentest to me for, & wyll satisfye all thy lust, concernynge tymber of Cedar trees & fyre. My seruauntes shall bryng them from Lybanon to the sea. And I wyll conueye the by shippe vnto the place that thou shalt sende me worde, & wyll cause them to be discharged there, that thou mayst receyue the. And thou shalt do me this pleasure agayne, to minister fode for myne house. And so Hiram gaue Salomon Cedar trees & fyre trees, as moche as he desyred. And Salomō gaue Hiram twentie thousand quarters of wheate to fede his houshold withal, & twētye butts of pure oyle. And so moch gaue Salomon to Hiram yere by yere.

D And the Lord gaue Salomon wisdome as he promysed hym. And there was peace betwene Hiram and Salomon and they were confederate together. And kynge Salomon arered a tribute throwe out al Israel. And the tribute was thirty thousand men, which he sent to Lybanon, ten thousand a moneth by course, so that they were one moneth in Lybanon, and two monethes at home.

And Adoniram was ouer the tribute. And Salomon had thre skore & ten thousande that bare burdens, & thre skore and ten thousande that hewed in the mountayns besides the Lordes he had, to ouer se the worke, & numbre thre thousande & thre hundred, whiche ruled people that wrought in the worke. And at the commaundement of the kynge, they brought great stones and costly stones, and hewed them to, to laye in the foundacyon of the house. And Salomons masons and the masons of Hiram dyd hew them, with them of the byblers. And so they prepared bothe tymber and stone to buylde the house.

The vi Chapter.

The frame and forme of the Temple Porch and Buttres of.

IN the yere of the fourehundreth and foure and foure skore yeare after the children of Israel were come out of the lande of Egypte, and the fourth yeare of the reigne of Salomon vpon Israell, and the seconde moneth called *Zif that he began to buylde the temple vnto the Lorde. And the house whiche Salomon buylt for the Lorde, was thre skore cubytes longe and twentye broade & thyrtye cubytes hye. And the porche that was before the bodye of the temple, was twentye cubites longe after the measure of the breadth of the house & .x. broade, euen at the very ende of the house. And he made vnto the house windowes to open and shut.

*That is, Apul or lyne about. Some wyll that it be Maye.

And vnder the walles of the house he made galaryes rounde aboute, bothe rounde aboute the temple and also the quere. And so made spares rounde aboute. And the neyther most galery was .v. cubytes broade & the myddle galery .vi. And the thyrd .vii. cubytes broad. For he made the walles without whereon the beames laye, euen thynner & thynner, so that they were not fastened in the walles of the house. And the house was buylt of stone made perfyte all redy per it was brought thyther, so that there was neyther hammer of axe eyther anye tole of yron heard in the house, whyle it was in buylduge.

And the doue of the myddle galery was in B
the ende of the house on the ryghte syde. And men went vp with wyndyng steares into the myddle galarye, and out of the myddle into the thyrde. And so he buylte the house & fynished it, and rouffe it with beames of Cedar tymber made holowe and ioyned together. And then he buylt chambers ouer all the temple of fyue cubytes heyght, and coupled the house together with beames of Cedar.

And the worde of the Lorde came to Salomon saying: concerning the house which thou arte in buyldynge, yf thou wylte walcke in myne ordynaunces and execute my lawes & kepe all my commaundementes, to walcke in them, then wyll I make good vnto the, my promes* whiche I promysed Dauid thy father. *And I wyll dwell amonge the chyldre of Israel, and wyll not forsake my people Israel. And so therfore Salomon buylt the house and fynished it, and syled the walles of the house within, with rybbes of Cedar tymber from the pauement vnto the rouffe dyd he syle it within, and bourded the floure of the house with planches of fyre. *3. Reg. viii. 2. Par. xxii.

And he syled twentye cubytes in the ende C
of the temple both floure & walles with Cedar, and dressed it within to be the quere and place most holye. And the fyrste house, that is to saye, the bodye of the temple, was fourtye cubytes longe. And the Cedar of the house within was hewed with knoppes, & grauen with flowres, and all was Cedar tymber, so that no stone was seene. And the quere that was within the temple, he prepared so sit there the arcke of the appoyntuente of the Lorde. And the quere was twentye cubytes longe, and twentye in bredth & twentye in heyght. And he syled it with pure golde, & bourded the aultare with Cedar.

And

And Salomon spred the house within also with pure golde. And he made golden barres runne a longe the quere, which he had couered with golde. And the whole house he ouerlayde with golde vntyll he had ended it. And the aultar that was in the quere he ouerlayde with golde also.

Exod. xxv. b. And within the quere he made two * Cherubyns of olyue tree, ten cubytes hye a pece, and euery wynge fyue cubytes longe: so that from the vttermoste parte of the other were ten cubytes.

And the other Cherub was ten cubytes hye also: so that bothe the Cherubes were of one measure and one fyse. The heyghte of the one Cherub was ten cubytes, & so was it of the other. And he put the Cherubes in the mi-
Exod. xxv. b. dle of the vnner house. * And the Cherubes stretched their wynges, so that the one winge of the one touched the one wall, and the one wynge of the other touched the other walle, And the other two wynges of them touched one another in the middes of the house. And he ouerlayde the Cherubes with golde.

And all the walles of the house rounde aboute, he garnished with worke of Cherubes and palme trees and grauē floures, both within in the quere and without in the temple. And the floure of the house he couered with golde both within in the quere and also without in the temple. And in the entryng of the quere he made two doores of olyue tree, with the vpper and two syde postes fyue square. And the two doores of olyue tree, he graued with graūpynge of Cherubes, and Palme trees and graued floures, and couered them with golde, and layde golde ouer the Cherubes and also the Palme trees. And in lyke maner vnto the doore of the temple he made postes of olyue tre. iiij. square, and two doores of fyr tree, and ether dore with two foldynge leues and graued theron Cherubes Palme trees and floures, and couered them with golde made plaine vp a ruler.

And then he buylte the vnner courte with thre rowes of hewed stone and one rowe of Cedar wode.

*Lyke in the begynnynge of this chapt. that is Decembre and the wyl parte of October & so was he. viij. yeare in buyldyng of it.

In the fourth yere of his raygne was the foundacyon of the house of the Lorde layde, euen in the moneth* Zif, & in the. xi. yeare in the moneth* Bul which is the. viij. moneth, it was fynyshed in al that pertayned therto, and in al poynte fashioned as it shulde be. And he was. vij. yeare in buyldyng of it.

The. viij. Chapter.

The buyldynge of the house of Salomon. The house of Pharaos doughter. The fourme of the pilloes of Brasse, of the Brasen Sea. &c.

ALso Salomon buylt hys owne house in. xiij. yeare space and fulfynyshed it. And he buylte the house of the wood of Lybanon, an hundred cubytes long & fyfty broad, and thyrty hye, foure square with rowes of Cedar pylleres, and Cedar beames a longe vpon the pylleres. And the rouffe was Cedar aboue an hye vpō the beames that lay an hye on the pylleres, whiche pylleres were fourtye & fyue in nombre, fyftene on a rowe, and the spaces betwene the pylleres were one agaynste another thre folde. And all the doores with the syde postes were foure square one agaynste another thre folde.

And he made a porche of pylleres fyfty cubytes longe and thyrty cubytes broade: and yet a porche before that with pylleres, and a thycke pyller before that. Then he made a porche to syt and iudge in, syled with Cedar thorow out al the pauementes. And his owne house where he kepte residence in another courte without that porche was of the same worke. And then Salomon made an house
3 Reg. iij. a for Pharaos doughter * whyche he had taken to wyfe, lyke vnto that porche.

And all these thinges were of ryche stones hewed after a measure & sawed with sawes within & without, euen from the foundacyon vnto that wheron the beames were layed, & on the out syde therto toward the great courte. And the foundacyon was of ryche stones & the myghtye greate stones of ten cubytes and of eyght. And aboue were ryche stones hewed according to the same syse, and also with Cedar. And the great courte round about was with thre rowes of hewed stone and one rowe of Cedar planches. And lykewyse was it in the vnner courte of the house of the Lorde and of the porche of the temple. * And kyng Salo-
3. Par. ij. c mon sent & set one Hyram out of Tyre, a wedowes sonne of the tribe of Nephtalim, hys father beyng of Tyre. Which Hyram was a craftes man in brasse, & full of wysedome, vnderstandynge & connyng to worke all maner of worke in brasse. And he came to kyng Salomon and wrought all hys worke. He caste two pylleres of brasse of. xviij. cubytes a pece hye and a strynge of. xij. cubytes myght compase eyther of them aboute. And he made two head peces of molten brasse to set on the toppes of the pylleres, of fyue cubytes long a pece
C with garlandes of graued worke and wreathes of chayne worke for the heade peces that were on the pilleres, vij. for one and vij. for the other. And he made the pylleres, & for eyther of the head peces a garland with two rowes of pomegraunetes to couer them with al. And the head peces that were on the toppes of the pylleres were wrought with lylyes in the porche the space of foure cubytes of them. And the pomegraunetes aboue & beneth on the wreathen chapters that compased the myddle of the head peces were in nombre two hundred, on eyther heade pece. And he set vp the pylleres in the porche of the temple, and when he had
D set vp the right pyller, he called the name therof Jachin, & when he had set vp the left pyller he called the name therof Boaz. And the toppes of the pylleres were thus wrought with lylyes, and so was there workemanshyp fynyshed.

Then he caste a sea of brasse, ten cubytes wyde

wyde from brym to brym and rounde in com
pase, & fyue cubytes hye. And a strynge of
xxx. cubytes myght compase it aboute, & vn-
der the brym of it as it were apples cōpased
and embaised the sea of ten cubytes wyde in
two rowes cast wyth it when it walle cast.
And it stode on twelue oten: of which the lo-
wed North. thre West. thre South, & thre East
& the sea on hye vpon them, and all their hyn
derpartes were inwarde. And it was an hād
breadeth thycke, and the brym wroughte lyke
the brym of a cup wyth flowres of lylyes. And
it contayned two thousande a. Bathes.

a Or, thre. b. Para. vi. a. Bath. is ye name of a certain vessel that contayned lyquor: vsed among the Hebrues at that tyme of what quantyte it was is now vncertayn.

And he made ten botomes of bralle, foure
cubytes long & foure cubytes broade a pece, &
thre hye. And the worke of the botomes was
on this maner that the sydes were as it were
flat bordes betwene the ledges. And on the
flat bordes betwene the ledges were lyons,
oxen & Cherubes. And vpon the ledges that
were aboue & beneth the lyons and oxē, was
ioyned pendant worke. And euery bottō had
foure brasen wheles, whose axel trees were al
so of bralle. And in the iiij. corners were vnder
setters vnder the lauatorye castē eche ouer a-
gaynst hys fellowe.

And the halche of the lauatorye was in the
myddle of the bottome one cubyte hye, & a cu
byte & an halfe rounde, & it had knoppes there
on in the bare places which were foure square
not rounde. And vnder the sydes were foure
wheles and their axeltrees ioyned fast to the
bottome. And the heyght of euery whele was
a cubyte and an halfe. And the worthemans-
hyp of the wheles was lyke the worke of a
charet whele. And the axeltrees, the naueles,
spokes and shaftes were al molten. And the
foure vndersetters in the foure corners were
of the verye bottomes.

And vnder the halche of the lauatorye in
the myddes of the bottome was there a rolde
sete of halfe a cubyte hye. And thereon plane
places and ledges of the selfe. And he graued
in the playne and also on the ledges, Cheru-
bes, lyons, and palmetrees, euery were rouñ
aboute. And on thys maner he made ỳ ten bot
tomes cast worthesall of one measure and one
syse. Then he made ten lauers of bralle cōtay-
nynge fourtye Bathes a pece, and they were
of foure cubytes a pece, for euerye one of the
bottomes a lauer. And he put fyue of those bot
tomes on the ryght corner of the temple, and
other fyue on the lefte: And put the sea on the
ryght corner of the temple Eastewarde & to
warde the South.

And Hiram made pottes, shouelles and ba
sons, and so fynyshed all the worke that he
made kynge Salomon for the house of the
Lorde: that is to saye, two pylleres & two chal
pes of the heades that were on the toppes of ỳ
two pylleres, and foure hundred pomegrana-
tes vpon two wrethes, two rowes on eyther
wrethe, to couer the two chalpes of the heades
that were on the toppes of the two pylleres:
And the ten bottomes of bralle wyth ten la-
uers vpon them: & a sea with twelue dyen vn-
der it: & pottes, shouels & basens. And al these
vessellys whiche Hiram made to kyng Salo-
mon for the house of the Lorde were of bright
bralle. And in the playne of Jordan dyd the
kynge cast them in the clape of the earth
betwene Soroh and Zarthan. And Salomon
left all the vessellys vnwayed, for the exceding
abundaunce of bralle that was in them.

And Salomon made all the vessellys that
pertayned vnto the house of the Lord: the aul
tare of goulde, and the table of goulde wher-
on the shewe bread was put: And fyue candel-
stickes, for the ryghte syde, and as many for
the left, before the quere, of pure goulde: wyth
flowres, lampes, and snuffers of goulde: and
Bolles, Psalteries, basons, spones and fyre
pannes of pure goulde: and hynges of gould
bothe for the doores of the quere, the place most
holye, and for the doores of the temple also.

And so was ended all the worke ỳ kynge
Salomon made for the house of the Lorde. b Para.b.
And then* Salomon brought in the thynges
which Dauid hys father had dedicated in syl-
uer, goulde and other vessellys, & put them to
the treasure of the house of the Lorde.

The.viij.Chapter.

A The Arche is borne into the temple. A cloude fylleth the temple. The temple is dedicated.

Then Salomon gathered the el-
dere of Israel, all the heades of A
the tryues and aumpet Lordes
of the chyldren of Israel, vnto
him to Jerusalem, to bryng vp
the arche of the appoyntment of the Lord out
of the cyte of Dauid which is Syon. And al
the men of Israel assembled vnto kynge Sa-
lomon to the feast that falleth in the moneth
*Ethanim which is the seuenth moneth. And * That is, September.
when all the elders of Israel were come, the
priestes tobe vp the Arche of the Lorde, and
brought it, & also the tabernacle of witnesse &
all the holye vessellys that were therein. And
the priestes & the Leuites brought the vp. And
kynge Salomon and all the congregacyon of
Israell that were assembled, and were wyth
hym before the arche, dyd offre shepe & oxen
that coulde not be tolde nor nombred for mul-
titude.

And so the priestes brought the arche of the B
appoyntment of the Lorde vnto hys place: vn-
to the quere of the temple, and place moste
holy, vnder the wynges of ỳ Cherubes. For ỳ
Cherubes stretched out their wynges ouer a. The rest
the arche, and couered bothe it and also the sta ymghte be
ues therof a hye vpon it. How be it the staues among the
were so longe that the endes of them appered thurste
oute of the holy place before the quere, but where the
were not sene without. And there they be vnto of the
this dayes. And there was.a. nothynge in lawe was
the arche saue the two tables of stone whiche Moyses put there at Horeb, when the Lorde Reg. xvii. b
made an appoyntment wyth the chyldren of c. Paral.
Israel after they were come out of Egypte. xxviij.d.

And

And when the preestes were come oute of the holye place, then a cloude fylled the house of the Lorde, that the preestes coulde not endure to mynister because of the cloud, for the glorye of the Lorde had filled the house of the Lorde. Then spake Salomon: the Lorde sayd, that he wolde dwell in darcknesse. I have built the an house to dwell in, & an habytacio for the to abyde in for ever. And the kig turned hys face, and blessed all the congregacyon of Israel, all the congregacyon standyng. And he sayde.

Blessed be the Lorde God of Israel, which hath fulfylled wyth hys *hande, that he spake wyth hys mouthe vnto Dauid my father sayinge: from the daye I brought my people Israel out of Egypte, I chose no cytye amõg any of the tribes of Israel, to buylde an house, that my name myght be there: But I have chosen Dauid to be ruler ouer my people Israel.

* That is, by his power

And it was in the herte of Dauid my father, to buylde an house for the name of the Lorde God of Israel. But the Lorde GOD sayde vnto Dauid my father: in that it was in thyne herte to buylde an house for my name, thou dyddest well, that thou wast so mynded. Neuertheles thou shalt not buylde the house, but thy sonne that shal come out of thy lopnes, he shal buylde an house for my name. And the Lorde hath made good hys worde that he spake. For I stode vp in the roume of Dauid my father, and sate on the seate of Israel, as the Lorde promysed, & have buylt an house for the name of the Lorde God of Israel. And I have prepared therein a place for the arche wherein the couenaunt of the Lorde is, which he made with our fathers, after he had brought them out of the lande of Egypte. And Salomon stode before the aultare of the Lorde in the syght of all the congregacyon of Israel, and stretched oute hys handes to heauen & sayde: Lorde God of Israel, there is no God lyke the in heauen aboue or in the earthe beneth, that kepest appoyntment & mercye wyth thy seruaunts that walche before the wyth all their herte: which also hast kept wyth thy seruaũt Dauid my father, that thou promysedest hym. Thou spakest wyth thy mouthe & hast fulfylled with thyne hande, as it is come to passe this daye. And now Lorde God of Israel, kepe wyth thy seruaunte Dauid my father, that thou promysedest hym sayinge: thou shalt not be wythoute one or other before me, sittyng on the seat of Israel: So be it yf thy children shall take hede to their wayes that they walche before me, as thou hast walked before me. Now then O Lord God of Israel, let thy worde be stable whiche thou spakest vnto thy seruaunt Dauid my father.

But in deede can God dwell on the earthe? Beholde neyther heauen, nor heauen aboue all heauens are able to contayne the: howe muche lesse then this house that I have built? but lobe to the prayer of thy seruaunt and his supplicacyon O Lorde my God, to geue audyence vnto the voyce and prayer which thy seruaunt prayeth before the this daye, that thyne eyes maye be open vpon this house nyght & daye, & vpon the place, of whiche thou hast sayde, my name shalbe there: that thou herken vnto the prayer which thy seruaunt shal pray in this place. And herken vnto the supplicacyon of thy seruaunte and of thy people Israel whiche they shall praye in this place. And heare thou vp vnto heauen thy dwellynge place, and when thou hearest, haue mercye. And yf any man trespace agaynst his neyghboure, and his neyghboure * take an aduersacyon to aduise hym with all, and the aduisacy on come before thyne aultare at this house, then hearken thou vp to heauen, & worke and iudge thy seruaunters, that thou condemnist the wicked to bryng his waye vpon his head, & iustifye the ryghteous to geue hym accordynge to his ryghteousnesse. When thy people Israel be put to the worsse before their enemyes, because they haue synned agaynste the & afterwarde turne agayne to the, & praise thy name, & praye, and make supplicacion vnto the in this house: then heare thou vpon heauen, and be mercyfull vnto the synne of thy people Israel, and bryng them agayne vnto the lande whiche thou gauest vnto their fathers.

* That is, yf his neighboure cause hym to sweare

Yf heauen be shut vp, that there be no rayne, because they haue synned agaynst the: yet yf they praye in this place, and praise thy name, and turne from their synne, whenne thy scourgynge of them: then heare thou vp to heauen, and be mercyfull vnto the synne of thy seruaunte & of thy people Israel, that thou shewe them a good waye to walke in, & geue rayne vpon thy lande that thou hast geuen vnto thy people to enherit.

b. The house of the Lord was the place where he wold at that time be worshipped & serued, according as he had ordayned, and was a figure of the true temple of God, which is the herte of the faythfull: in which by faith he wyll be knowē to be the Lorde God. 1. Cor. iij. c.

Yf there chaunce dearth in the lande, pestylence, blastynge, or wythrynge of corne, or that the frutes be deuoured of Grashoppers or Caterpyllers, or yf their enemyes besege them in the lande & in their owne cytyes, or what sorowe plage or sickenesse chaunce: then heare thou vp to heauen thy dwelling place, all the prayers and supplicacyons that shalbe made of all men thorowout all thy people Israel, which shal knowe euery man the plage of his owne herte, and stretche forth his handes vnto this house, and be mercyfull, and worche, and geue euery man according to his wayes (seyng as thou onelye knowest eueryc mannes herte, for thou knowest the hertes of all the children of Adam) that they may feare the as long as they lyue vpon the earth which thou gauest vnto their fathers. And likewyse yf a straunger that is not of thy people Israel come oute of a farre countreye for thy names sake (for they shal heare of thy great name and of thy myghtye hande and stretched out Arme) and therfore yf he come & praye at this place, heare thou vp to heauen thy dwellyng place, and do accordynge to all that the

stranger

straunger calleth to the for, that all nacyons of the erth maye knowe thy name, to feare the as do thy people Israel, and that it maye be knowē that this house which I have buylt is called after thy name.

And when they go out to battell agaynst their enemyes whether soeuer thou shalt send them, & shall praye vnto the Lorde to warde the cytie which thou hast chosen and to warde the house that I have buylt for thy name: heare thou their prayers and supplicacions, vp to heauen, and iudge their cause.

And finally when they shall have synned agaynst the (for there is no man that synneth not) & thou art angry with them and hast delyuered the to their enemyes, that they be caryed awaye prysoners vnto the land of their enemyes, whether farre or neare, yet yf they turne agayne vnto their hertes in the lande where they be in captiuite, and returne and praye vnto the in the lande of them that holde them captiue, sayinge: we have synned & have done wickedlye & have trespaced, & so turne agayne vnto the with all their hertes and all their soules in the lād of their enemyes which holde them captiue, and praye vnto the, towarde the land which thou gauest vnto their fathers, & to warde the cytie which thou hast chosen, and house which I have buylt for thy name: then heare thou their prayer & supplicacion vp to heauen thy dwelling place, & iudge their cause, and be mercyfull vnto thy people that have synned agaynst the, and vnto all their trespace that they have trespaced agaynst the, and gett the fauoure in the syght of them that hold them captiue that they may haue compassion on them. For they be thy people and thyne enheritaunce which thou broughtest oute of Egypte, from the fornace of yron. And let thyne eyes be open vnto the prayer of thy seruaunte, & vnto the prayer of thy people Israel, to hechen vnto them, in all that they call vnto the for. For thou dyddest seperate them, to be thyne enheritaunce, aboue all the nacyons of the earthe, as thou spakest by the hande of Moses thy seruaunte, when thou broughtest oute fathers oute of Egypte O Lorde Jehouah.

Deuter.xiij.c

And when Salomon had made an ende of prayinge all thys prayer & supplicacyon vnto the Lorde, he arose from before the aultare of the Lorde, & from knelyng on hys knees, and stretchynge of hys handes vp to heauen and stode, & blessed all the congregacion of Israel with a loud voyce, sayinge: Blessed be ye Lord that hath geuen reste vnto hys people Israel

4.Reg.viij.d according to all that he promysed, *so ye there is not one worde escaped of all the good promyses which he promysed by the hand of Moses hys seruaunte. And the Lorde oure God be with vs, as he was with our fathers, and forsake vs not nether leue vs, but that he bowe oure hertes vnto him, to walcke in all hys wayes, and to kepe hys commaundementes, ordinaunces and customes whiche he commaunded oure fathers. And these my wordes which I have prayed before the Lorde, be nye vnto the Lorde oure God daye and nyght, & he defende the cause of hys seruaunte and of hys people Israel euermore, that all nacyons of the earth maye knowe that the Lorde, he is God and none but he. And I praye God that youre hertes maye be sounde with the Lorde oure God, to walke in hys ordinaunces and to kepe hys lawes as we do thys daye.

And the kyng and al Israel with him, offered offerynges before the Lorde. *And the C
peace offerynges that Salomon offered vnto 4.Par.vij.
the Lorde, were xxij. thousand oxen & an hundred and twentye thousande shepe. And so the kynge and al the chyldren of Israel dedicated the house of the Lorde. And the same daye the kynge halowed the myddle of the courte that is before the house of the Lord: for there he offered burntoffrynges & meatoffrynges, & the fat of the peaceoffrynges, because the brasen aultare that was before the Lord, was to lytle to receyue the burntoffrynges & meate offrynges, and the fat of the peaceoffrynges.

And Salomon helde that same tyme an hye feast & all Israell with hym, a myghtye congregacyon, euen from the coastes of Hemath vnto the ryuer of Egypte, before the Lorde oure God, seuen dayes & yet seuē dayes, that is xiiij. dayes. And the. viij. daye he sente the people awaye. And they blessed the kynge and went vnto their tentes ioyous & glad in herte for all the goodnesse that ye Lord had shewed vnto D. and hys seruaunt and to Israell hys people.

The.ix. Chapter.

¶ The Lorde apeereth the seconde tyme to Salomō. Salomō geueth townes to Hiram. The Cananites be come tributaryes. The Iewes shyppes for golde. The basshoth maye speeke.

And when Salomon had fynyshed the buyldynge of the house A
of the Lorde, and of the kynges 4.Par.viij.
palace, and of all that hys delyte & luste was to make: the Lord appered vnto him agayne, as he appered to him at Gabaon. And the Lorde sayde vnto hym: I have hearde thy prayer and intercessyon that thou madest before me, & have halowed thys house which thou hast buylt, to put my name there for euer, and myne eyes and myne herte shalbe there perpetuallye. And yf thou wylte walcke before me, as Dauid thy father walcked, in puretie of herte & playnesse, to do all that I have commaunded the, and shalt kepe myne ordynaunces & customes: then I will establyshe the seate of thy kyngdome vpon Israell for euer, as I promysed to Dauid thy father, sayinge: ✠ Thou shalt not be without 16.Reg.ij.a
one or other vpon the seate of Israell. B

But and yf ye and youre chyldren shall turne awaye from after me, and shall not kepe myne ordynaunces which I have set before you, but shall go, & serue other Goddes and bowe

bolde power leaue vnto them: then I will
weede Israel oute of the lande whiche I haue
geuen them. And this house which I haue ha
lowed for my name, I will put out of my
syghte, And Israell shall be a prouerbe and a
fable vnto all nacyons. And hys house which
Deut.xxix. is so hye, *all that passeth by it, shalbe astoun-
Jer.xxij. ded, & shall hysse, & saye: wherfore hath the Lord de-
4.par.vij.d. alt on hys maner with this lande & with this
house? And it shalbe answered the, because
they forsoke the Lord their God which brou-
ghte their fathers out of the lande of Egypt,
& haue taken holde vpon other Goddes and
haue stouped vnto hym, & serued them: there-
fore hath the Lord brought vpon them all this
4.par.vij. euil.* Then at the ende of twentye yeares in
which Salomon had buylte the two houses, ꝑ
is to wete, the house of the Lorde & the kynges
pallayce: because Hyram the kynge of Tyre
had supported hym with Cedar, fyre & gould,
as much as he desyred: therfore Salomō ga-
ue Hyram .xx. cytyes in the lande of Galyle.
And when Hyram was come frō Tyre to se ꝑ
cytyes which Salomon had geuen him, they
pleased hym not. Wherfore he saye: what cy-
tyes are these whiche thou hast geuen me, my
brother? and he called them the land of Cabul
vnto this daye. This Hyram had sent ꝑ kyng
an .c. fyftye hundred waight of gould. And this
is the summe of the tribute, whiche kyng Sa
lomon raysed, to buylde the house of the Lord
and hys owne house, and Mello and ꝑ walles
of Jerusalem and Hezer, and Magedo, and
Gazer.

For Pharao kyng of Egypt went vp and
toke Gazer, and burnte it with fyre, and slue
the Cananites that dwelt in the cytye, & gaue
it for a presente vnto hys doughter that was
Salomons wyfe. And Salomon buylte Ga-
zer and Beth Horon the nether: and Baalath &
Thamar in the wyldernesse that is in ꝑ lande:
and all the stone cities that Salomō had, & cyti
es for hys charettes, & cytyes for his horsemen
& all that hys lyste was to buylde in Jerusa-
lem and Lybanus, and in all the lande of hys
kyngdome.

And all the people that were leste of the A-
morites, Hethites, Pherezites, Heuytes and
Jebusites, whiche were not of the chyldren of
Israel, the chyldren of the sayde nacyons that
were leste in the lande, because the chyldren of
Israel were not able to destroy them, vpon Sa
lomon make tyby stacyes vnto this day. And
D of the chyldren of Israel vpon Salomon make
no bond men. But they were men of warre &
hys seruauntes, and hys lordes and Captay-
nes and rulers of hys charettes and of hys
horsemen. And these manye lordes that ouer-
same the worcke had Salomon, fyue hundred
and fyfty, which ruled the people ꝑ wrought
in the worcke.

And Pharaos doughter came vp oute of
the cytye of David vnto the house which Sa-
lomon had buylt for her. And after that he
buylt Mello. And thryse a yeare vpon Salomō
offer burntoffrynges & peaceofferinges vpō
the aultare which he had buylt vnto ꝑ Lorde,
to burne the fat thereon: whiche aultare is be-
fore the Lord. And when kyng Salomon had
made the house perfecte, he made shyppes in
Asion Gaber which is beside Eloth, on the
bancke of the read sea, in the lande of Edom.
And Hyram sent by thyppe also of hys seruan
tes, that were shyppmen and expert in the sea,
with the seruauntes of Salomon. And they
went to Ophir, & fet from thence gould, to the
summe of .cxx. hundred and .xxv. talentes, and
brought it to Salomon.

The.x Chapter.

The Quene of Saba cometh from the vttermoste coastes of the land to heare & se the wysdome of Salomon. The gaye rewardes and rentes of Salomō. The throne, vestiture of goulde, Chayrtes, Hosseruice, and aboundaunce of syluer.

A Nd the quene of Saba heard of
the wysdome of Salomon cōcer A
nyng the name of the Lord, and
came to proue hym with tyde-
les. And she came to Jerusalem
with a mighty great multitude of Camels
that bare swete odoures and goulde exceding
much, & pretious stones. And when she was
come to Salomon, she communed with hym
of all that was in her hert. And Salomon ex-
pounded her all her questions, that there was
not one thynge hyd from the kynge which he
expounded her not.

And when the quene of Saba had seue all
Salomons wysdome, & the house that he had
buylt, & the meate of hys table, & the seruynge
of hys seruauntes, and the standynge of hys
seruytours & their apparell, & hys butlers, &
hys sacrifyce that he offered in the house of ꝑ
Lord, she was astonyed. Then she said to the B
kynge: the worde I heard in myne owne lād
of thy deedes and wysdome, is true. How be it
I beleued it not, tyll I came and sawe it with
myne eyes. And se, the one halfe was not told
me: for thy wysdome and goodnesse exceedeth
the fame which I heard. Happy are thy mē:
and happye are these thy seruauntes, whiche
stande euer before the, and heare thy wysdō.
And blessed be the Lorde thy God which had
a luste to the, to set the on the seate of Israell,
because the Lorde loued Israel for euer, and
therfore made the kynge, to do equite & rygh-
tuousnesse.

And she gaue the kynge an hundred and
xx. talentes of gould, and of swete odoures ex-
ceedinge moche, & precyous stones. There
came neuer after such aboundaunce of swete o-
doures as the quene of Saba gaue to kyng Sa
lomon. And therto the shyppes of Hyram that
brought goulde from Ophir, brought from
Ophir great plentye of* Almug tre & precy *Some read
ous stones. And kynge Salomon made of ꝑ coural. Sum
Almug trees pylers in the house of ꝑ Lord Psalt.
& in the kynges palace, & made harpes & Psal
trees for syngers. There came as myche Al-
mug tre so, nor was any more seue vnto this
daye. And kyng Salomon gaue vnto ꝑ Quene
of Saba al her desyre that she asked of him

Ouer

beſydes that he gaue her with hys owne hãd. And ſo ſhe returned vnto her owne countrey with her ſeruauntes.

E The weyght of gould that came to Salomon in one yeare, was.vi.hundred threſcore and.vi.talentes of gould, beſydes that he had of chapmen and of merchauntes of Potpeares, and of all the kynges of Arabie and of the Lordes of the countrey. And kyng Salomon made two hundred bouckelers of beaten gould.vi.hundred ſicles of gould went to a boukeler. And he made three hundred ſhyldes of beaten gould, three pounde of gould going to a ſhyld, & put them in the houſe of the wood of Lybanon.

And the kynge made a great ſeat of Iuorie and couered it with precious golde. And the ſeate had ſixe ſteppes. And the toppe of ỹ ſeat was rounde behynde, hys backe with pomelles on either ſyde on the place where he ſatte, and two Lyons ſtanding beſyde ỹ pomelles. And there ſtode.xij. Lyons on the ſteppes.vi. on a ſyde. There was none ſuche lene in ange kyngdome. And all kynge Salomons drynckynge veſſelles were of gould, and all the D veſſelles of the houſe of the woode of Lybanon were of pure golde. And as for ſyluer it was nothynge worthe in the dayes of Salomon. For the ſea ſhyppes which the kynge had in the ſea, with the ſhyppes of Hiram, came ouer thyrde yeare laden with gould, ſyluer, Iuorie, apes and peacockes. * And ſo 1.Par.xxix. & ij. kynge Salomon exceaded all the kynges of ỹ earthe in richeſſe and wyſdome. And all the worlde reſorted to Salomon, to heare hys wyſdome, which God had put in hys herte. And brought hym euery man hys preſent hyr ſelles of ſyluer and of gonlde, and of raymēt, harneſſe, ſweete odoures, haſſles and Mules, yeare by yeare. And Salomon gathered toge ther charettes and horſemen: ſo that he had a thouſande, and.iiij. hundred charettes, and.xij. thouſand horſmen, whiche he beſtowed in the charet cyteyes and with the kynge at Ieruſalem.

2.Paral.i.b * And the kynge made ſyluer in Ieruſalem as pleutrous as ſtones, and Cedar as plentyouſe as the mulbery trees that growe in the valeys. And Salomons horſſes came oute of Egypte from Hewa: The marchauntes fet the from Hewa at a paice. A charet came oute of Egypt for.vi.hundred ſicles of ſyluer, and an horſſe for an hundred and fortye. And euen ſo by the handes of the ſayde marchauntes, horſſes were brought out for all the kynges of the Hethites and for the kynges of Syria.

The.xj. Chapter.

K Salomon hath ſeuē hundred Quenes and three hundred Concubynes, wherby kynge hym to Idolatrye. Hys aduerſaryes reyſed agaynſt hym. He ſpeaketh Ieroboam kynge of Iſrael ouer ten of hys Tribes.

A But kynge Salomon loued manye outlandyſh women: the doughter of Pharao: and of the Moabytes, Ammonites, Edomites, Zidonytes and Hethites, euen of nacyons of whiche the Lorde ſayde vnto the chyldren of Iſrael, Se ye come not at them, nor let them come to you: for ſurely they will turne youre hertes after theyr Goddes. Neuertheleſſe to hath Salomon claue and fell in loue with them. * And Cant.vi.c he had ſeuen hundred * iuery Quenes and three * After the hundred concubynes whiche turned away hys Chalde. herte. For when Salomon was olde, hys wyues turned hys herte after other Goddes: ſo ỹ hys herte was not perfecte with the Lorde hys God, as was the herte of Dauid hys father.

And Salomon folowed Aſtaroth the God B of the Zidons, & Melcō the abhommacyon of the Ammonytes. And Salomon wrought wickedneſſe in the ſyght of the Lorde, & continued not after the Lorde as dyd Dauid his father. After that Salomon bylt an autter for Chamos the abhominacyon of the Moabytes in the hyll that ſtandeth before Ieruſalem, & vnto Molech the abhominacyon of the chyldē of Ammon. And lykewyſe dyd he for all hys outlandyſhe wyues which burnte enſe, and offered vnto theyr Goddes. Then was the Lorde angrye with Salomon becauſe hys herte turned frō the Lord God of Iſrael which appered vnto him twyſe, & gaue him a charge of this thynge that he ſhulde not folowe other Goddes. But he kept not that which the Lord commaunded hym: wherevpon the Lord ſaid to Salomon: for as muche as thys is done of the, and thou haſte not kept myne appoyntement & myne ordinaunces which I haue commaunded the, therfore I will rent the kynge- C dome frō the, & wil geue it to thy ſeruaūt. Not withſtandynge in thy dayes I will not do it, becauſe of Dauid thy father: but wyll take it from thy ſonne. How be it I will not take awaye all: But will geue one tribe to thy ſonne, becauſe of Dauid my ſeruaunt and becauſe of Ieruſalem which I haue choſen.

And the Lord ſtered vp an aduerſary vnto Salomon, one Hadad an Edompte and of the 3.Reg.xiij.d kynges ſignage of Edō. For whē Dauid was in Edō, & Joab the captayne of the hoſte was gone vp to burye them that were ſlayne: and had ſlayne all the men children in Edom. For ſyx mouethes dyd Joab remayne there & al Iſrael, tyll he had deſtroyed all the men children in Edom. And the Hadad fled and certē other Edomites of hys fathers ſeruaūtes with him, to go to Egypt. Hadad beyng yet a lytle lad. And they arose oute of Madyan and went to D Pharan, and toke men with them out of Pharan, and came to Egypte vnto Pharao kyng Hierael, whiche gaue hym an houſe, & appoynted hym vytayles, and gaue hym landes.

And Hadad had great fauoure in the ſyght of Pharao, ſo that he gaue hym to wyfe the ſyſter of hys owne wyfe, the ſyſter of Thahaphnes the Quene. And the ſyſter of Taphahnes bare hym Genubath hys ſonne. And Thahaphnes wened hym in Pharaos houſe. And he was in Pharaos houſe amonge the ſonnes of Pharao. And when Hadad hearde ſaye

saye in Egypt that Dauid was layde to slepe with hys fathers, and that Joab the capitayne of the host was dead also, he sayd to Pharao: let me departe, that I may go to myne owne countrey. Then sayd Pharao vnto him: what lacketh thou here with me, that thou woldest go to thyne owne countreye? And he sayde, nothyng: how be it let me go. And God stered vp another aduersarye, one Razon the sonne of Eliada, whiche fled from Hadadezer king of Zobah hys maister. Which Razon gathered men vnto hym, & became capitayne ouer the company, when Dauid slue them. And they went to Damasco, and dwelt therein, & raygned in Damasco. And he was an aduersarye to Israel all the dayes of Salomon, with the euyll that Hadad dyd, which abhorred Israel and raygned in Syria.

And Jeroboam the sonne of Nabat an Ephrathite of Zaredah (whose mother was called Zeruah & was a wydowe & he Salomons seruaunt) *lyfte vp hys hand agaynst the kynge. And hereof came it, that he lyft vp hys hande agaynste the kyng. Salomō built Mello and mended broken places in the cytye of Dauid hys father. And thus felowe Jeroboam was an actyue man. And when Salomon sawe the younge man, that he wrought so lustely in the worke, he made hym ruler ouer all the charges of the house of Joseph.

* That is, rebelled & became aduersarye

And it chaunged at that season, as Jeroboam was gone oute of Jerusalem, that the Prophet Ahiah the Shilonite met hym by the way hauyng a newe mantell on hym, and they two alone in the felde. And Ahiah caught the newe mantell that was on hym, & rent it in twelue peces, and sayde to Jeroboam: take ye ten peces. For thus sayth the Lord God of Israel: beholde, I wyll rent the kyngedome out of the handes of Salomon, and will geue ten trybes to the, and he shall haue one, for my seruaunt Dauids sake and for Jerusalem the cytye whiche I haue chosen out of all the trybes of Israel: because they haue forsaken me, and haue bowed them selues vnto Astaroth the God of the Zydons, and to Camos the God of the Moabytes, and to Milcom the god of the chyldren of Ammon, and haue not walked in my wayes, to do that pleaseth me, and myne ordynaunces and customes, as dyd Dauid hys father.

§ The Prophetes do oftentymes not expresly vse their wordes, but also their sygnes: as Hier. & Ezay. xxiij. Ezech. xxxvij. & xxxviij. Ezechiel. b

Howbeit I wyll take none of the kyngedome out of hys hand: but wyll make him the aldermā all his lyfe long, for Dauid my seruaūtes sake, which I chose: because he kept my commaundementes and ordinaunces. But I wyll take the kyngedome out of his sonnes hande and wyl geue vnto the ten trybes of it: & wyll geue hys sonne one, that Dauid my seruaūte maye haue a lyght alwaye before me in Jerusalem, the cytye whiche I haue chosen me, to put my name there. And I wyll take the, and thou shalt raygne vpon all that thy soule desyreth, and shalt be king ouer Israel. And yf thou shalte herken vnto al that I commaunde the, & shalte walke in my wayes, & do that is ryght in my sight, that thou kepe myne ordynaunces & cōmaundementes as Dauid my seruaunt dyd: then wil I be with the & buylde thē an house & shall continue, as I buylt for my seruaunt Dauid, & wil geue Israel vnto the. And therwith wil I vexe the seede of Dauid, but not for euer. And Salomon sought to kyll Jeroboam, wherfore Jeroboam arose & fled into Egypt vnto Sesak kynge of Egypte & continued there vntil the death of Salomon. And the rest of the actes of Salomon & all that he dyd, and hys wyssdome are writē in the *boke of the actes of Salomon. And the tyme that Salomon raygned in Jerusalem vpon all Israel, was fourtye yeare. And then he layd him to rest with hys fathers, and was buryed in the cytye of Dauid hys father, and Roboā hys sonne raygned in hys stede.

* This boke remayneth not.

The.xij. Chapter.

¶ The kyngdome is deuyded: and Roboā raygneth ouer xij trybes, and Jeroboam ouer x. Roboam is stoned. Jeroboam maketh golden calues.

ANd Rehoboam went to Sichem for all Israel were come to Sichem to make hym kynge. And when Jeroboā the sonne of Nabat herde of it beyng yet in Egypte: for he fled to Egypte for feare of Salomon, and dwelt in Egypte. And they sent & called hym: and so Jeroboam & all the congregacion of Israel came and spake vnto Rehoboam, sayenge: thy father made oure youke greuous, but nowe make thou the greuous seruyce of thy father & hys sore youke which he put vpon vs, lyghter, and so we wyl serue the. And he sayde vnto them: departe yet for ye space of thre dayes, and then come agayne to me. And the people departed.

And kynge Rehoboam toke counsell with the olde men that stode before Salomon hys father whyle he yet lyued, & sayd: what counsell geue ye to answere thys people with al? And they sayd vnto hym: If thou halt be a seruaunt vnto this people this daye and serue them, & answere the, & speake good wordes to the: they wyll be thy seruauntes for euer. But he lefte the counsell that the olde men had geuē hym, & coūseled with the young men ye were nourished vp with him, & had waited on him.

And he sayd vnto them: what counsell geue ye, to answere this people with all whiche haue commoned with me, sayenge: make the youke whiche thy father dyd put vpon vs, lighter? And the yong men that were brought vp with hym, answered hym, sayenge: thys people that haue spoke vnto the: thy father made our youke heuye, make thou it vs lighter: thus answere them. My lytle fynger shalbe waxyghtyer then my fathers loynes. And nowe where my father put a greuous youke vpon you, I wyll make it heuyer. For where my father corrected you with scourges, I wil chastyse you with scorpions. And when Jeroboam and all the people were come to

Rehoboam the thirde daye, as the kynge answered them, saying: come to me agayn this daye thre dayes: the kynge answered the people churlyshlye, and lefte the counsell that olde men gaue hym: and spake to them after the counsell of the younge men, sayinge. My father made youre yoouche greuous, but I wyll make it greuouser. For where my father chastysed you with whyppes, I wyll chastyse you with scorpions. And so the kynge herkened not vnto the people: for the turnynge alwaye
D
iij. Reg. xi. f was of the Lorde, * to performe hys sayinge, which the Lorde sayde by Ahiah the Silonite vnto Jeroboam the sonne of Nabat.

And when all Israel sawe that the kynge regarded them not, the people answered the kynge agayne sayenge: we haue no parte in Dauid, nor enheritaunce in the sonne of Jsai.
ij. Par. x. d * To youre tentes therfor Israel, & rewle ye to thyne owne house Dauid. And so Israell departed vnto theyr tentes. Howbeit ouer the chyldren of Israel which dwelt in the cytye of Juda, dyd Rehoboam raygne styll. Then kynge Rehoboam sente Aduram the receyuer of the tribute. And all Israel stoned hym to deathe
E
with stones. But kynge Rehoboam made spede & gat him vp to hys charet, & fled to Jerusalem. And so Israel departed frō the house of Dauid vnto this daye. And when all Israell
F
hearde that Jeroboam was come agayn, they sent & called hym vnto the congregacion and made him kynge ouer Israel. So there followed the house of Dauid, but the tribe of Juda only.
ij. Par. xi. a * And when Rehoboam was come to Jerusalem, he gathered all the house of Juda & the tribe of Beniamin an hundred and foure score thousandes of chosen men and good warryours, to fyghte agaynst the house of Israel and to bringe the kyngdome agayne to Rehoboam the sonne of Salomon.

Then came the worde of the Lorde vnto Semeiah the man of God sayinge: speake vnto Rehoboam the sonne of Salomon kynge
G
of Juda, and vnto all the house of Juda and Beniamin, and the remnaunt of the people & saye. Thus sayth the Lorde: go not nor fyght agaynste youre brethren the chyldren of Israel, but returne euery man to his house, for this doynge is of the Lorde. And they obeyed the worde of the Lorde, and returned & departed accordynge to the word of the Lord. Then Jeroboam buylte Sichem in mounte Ephraim, and dwelt therin. And went from thence and buylt Phanuel.

And Jeroboam thought in hys herte: now myght the kyngdome returne to the house of Dauid agayne. For yf this people shall go vp, & do sacrifyce in the house of the Lord at Jerusalē, then shall the heartes turne agayne vnto theyr Lorde Rehoboam kynge of Juda. And so shall they kyll me, and go agayne to Rehoboam kyng of Juda. * Wherupon the
Tob. i. a
Eccl. xlvii. b
Exod. xxx. b
kynge tooke councell, and made two calues of golde and sayde vnto the people: ye shall not nede to go any more to Jerusalem. Beholde youre Goddes Jsrael which brought you out
G
of the lande of Egypte. And he put the one in Bethel, and the other in Dan. And that doynge, was a cause of synne. And the people went before the one as farre as Dan. And he made houses of hyllaulters, and made of the lowest of the people preestes whiche were not of the sonnes of Leui. And Jeroboam made a feast the .xv. daye of the .viij. moneth, like vnto the feast that was in Juda, and offered on the aultare. And so dyd he in Bethell, to offer vnto the calues that he had made. And he put in Bethel the preestes of the hyll aultares whiche he had made. And he offered vpon the aulter whiche he had made in Bethell, the .xv. daye of the .viij. moneth, which he had ymagined of hys owne hert: and made a solempne feaste vnto the chyldren of Jsrael, and wente vp to the aultare to burne sacrifyce.

The. xiij. Chapter.

Jeroboam forsakynge vnto calues is reprehended of the Prophete. Hys hande dryeth vp, where he purposed to cut against the Prophete. The Prophete is hid and buryed.



And beholde, there came a man of
A
God out of Juda with ye worde of God, to Bethel, as Jeroboam stode by the aulter to offer, and cryed agaynst the aultare at the commaundement of the Lorde, and sayde: aultare, aultare, thus sayth the Lorde. Beholde a chylde shall be borne of the house of Dauid, Josiah by name, which vpon the shall offer ye preestes of the hyll aultares that sacrifyce vpon the, & shall burne mennes bones vpon the. And he gaue them the same tyme a synge sayinge: this is the synge of that the Lorde hath promysed. Beholde the aultare shal rent and the ashes that are in it, shall fall out.

And when the kynge hearde the saying of
B
the man of God which he cryed agaynste the aulter in Bethel, he stretched oute hys hande from the aultare, sayinge: holde him. And hys hande which he put forth towarde him, dryed vp, that he coulde not pull it in agayne to him, and the aulter clafe, and the ashes fell out of the aultar accordyng to the token which the man of God had geuen at the commaundemente of the Lorde. And the kyng answered and sayd vnto the man of God: Oh pray vnto the Lorde thy God, & make intercession for me, that my hand maye be restored me agayne. And the man of God besought ye Lord and hys hande came to him agayne as well as he fore.

Then sayd the kyng vnto the man of god: come home with me, and refreshe thy selfe, & I wyll geue the a rewarde. But the man of
C
God answered the kynge: yf thou woldest geue me halfe thyne house, I wolde not go with thy neyther wold I eat meate or drynke water in this place. For so was it charged me, throw the worde of God & sayde to me: eate no bread nor drinke water nor turne agayne by the same waye thou wentest. And so he wente

another

another waye and returned not by the waye he came to Bethel. Ano there dwelt an olde Prophet in Bethel, whose sonnes came and tolde hym all the workes that the man of god had done that daye in Bethel, and the wordes which he spake vnto the kynge they told their father also. And their father sayde to them: what waye went he? for hys sonnes had seen what waye the man of God went which came from Juda. Then sayde he to his sonnes: saddle myne asse. And they saddled hym an asse. And he gat hym vp thereon, and went after the man of God, and founde hym sittynge vnder an Oke, and sayde vnto hym: arte thou the man of God that camest from Juda? And he sayde, yea.

D Then he sayde to hym: come home with me, and eate bread. And the other sayd again I maye not returne with the, to go with the, neyther maye I eate bread or drynke water with the in this place. For it was sayd to me by the commaundement of the Lorde, eate no bread nor drynke water in this place, nor turne again by the waye thou wentest. And the olde Prophet sayde vnto hym: I am a prophet as well as thou, and an angel spake vnto me with the worde of the Lorde sayinge: bringe hym again with the to thyne house, and let hym eate bread and drynke water. And so the other went again with hym and ate bread in his house and dranke water.

E And as they sate at the table, the worde of the Lorde came vnto the prophete that brought hym again. And he cryed vnto the man of God that came from Juda, sayinge: thus sayth the Lorde: because thou hast disobeyed the mouthe of the Lorde, and hast not kepte the commaundement which the Lorde thy God commaunded the, but camest backe again and hast eaten bread, and dronke water in the place in whiche he bade that thou shouldest eat no bread, nor drynke water: therfor thy carkasse shall not come vnto the sepulchre of thy fathers.

F And when he had eaten bread and dronke, he saddled an asse for the Prophete whiche he had brought again. And as he iomeyed vp on met hym by the waye, and slue hym, and his carkasse lay a longe in the waye, and the asse stode therby, and the lyon stode by the corse also. And men that passed by, sawe the carkasse lye a longe in the waye, and the lyon standyng therby, and went and tolde it in the towne where the olde Prophet dwelt. And when the Prophete that brought hym backe again from the waye, heard thereof, he sayde: it is the man of God whiche disobeyed the mouthe of the Lorde. And therfore the Lorde hath delyuered hym vnto the lyon whiche hath torne hym, and slayne hym, according to the worde of the Lorde, whiche he sayde to hym. And he sayde to his sonnes: saddle me an asse: and so they dyd. And he wente and founde the bodye cast alonge in the waye, and the asse and the lyon standynge therbye. And the lyon had not eaten the carkasse nor hurte the asse. And he tooke G vp the bodye of the man of God, and put it vpon the asse, and brought it again, and came to the cyte of the olde Prophete to lament hym, and to burye hym. And he layde his bodye in his owne grane, and lamented ouer hym, Oh my brother. * And when he had buryed hym, he spake to his sonnes sayinge: when I am dead, se that ye burye me in the sepulchre wherein the man of GOD is buryed and laye my bones by hys. For the sayinge which he cryed at the commynge of the Lorde agaynste the aultare in Bethell, and agaynste all the houses of hyemstaires which are in the cyties of Samarye, shall come to passe.

* Vnderstande sayinge.

Howbeit for all that, Jeroboam turned not fro his wicked waye: but turned a waye and made of the lowest of the people prestes of the hyll aultares. Whosoeuer wolde, he fylled their handes, and they became prestes of the hyemstaires. And this doynge was synne vnto the house of Jeroboam, euen to destroye it, and to put it away fro of the face of the earth.

The.xiiij. Chapter.

Jeroboams wife asketh counsell of Ahiah the Prophete, which prophesyeth vnto her the deathe of her child & the destruccion of all the realme. Jeroboam dyeth. Sisak kyng of Egypt robbeth the house of the Lord. Rehoboam dyeth & Abiam his sonne reygneth.

H AT tyme Abiah the sonne of Jeroboam fell sicke. And Jeroboam sayde vnto his wyfe: vp & forlowe thyne, & chaunge thyne apparel that thou be not knowen to be the wyfe of Jeroboam, and get the to Silo. For there is Ahiah the Prophete whiche tolde me * that I shulde be kyng ouer this people. * And take with the ten loues, and crackenelles and a cruse of houye, and go to hym: for he will tell the what shall come of the lad. And Jeroboams wyfe dyd so: she arose and went to Siloh, and came to the house of Ahiah. But Ahiah coulde not se, for his eyen were waxen dymme for age.

* 14. Reg. xi.
* 14. Reg. xiij.

I And the Lorde sayde vnto Ahiah: behold, the wyfe of Jeroboam commeth, to aske counsell of the at the hande of her sonne whiche is sicke. Thus & thus shalt thou answere her. And when she came, she feyned her selfe to be another woman. But when Ahiah herde the sounde of her feete as she came to the dore, he sayde: come in thou wyfe of Jeroboam, why feynest thou thy selfe to be another? I am sent to the a cruell messenger.

K Go and tell Jeroboam, thus sayth the Lorde God of Israell: for as muche as I exalted the from amonge the comen people and made the prince ouer my people Israel, and dyd rent the kyngdome away from the house of David, and gaue it the: and thou hast not bene as my seruaunte David, whiche kept my commaundementes and folowed me with all his herte, to do that onlye whiche semeth right in myne eyes: but hast done euyll above all that were before the, and hast gone and made the other Gods and ymages

of metal,to prouoke me,and haſt caſte me behynde thy backe:therfore beholde I wil bring
L vpll vpon the houſe of Jeroboam, and vpll
xxi.Re.xxv.d. ſtryke from Jeroboam al that* ppſieth againſt
the wall,and whatſoeuer is in perſon or toſa
hen in Jſrael,and vpll take awaye the remnaunt of the houſe of Jeroboam, as men take
xiij.Reg. xvi.a awaye a dong hpll,vpll it be conſumed.* And
and,xi.f. whoſoeuer of Jeroboams houſe dye in the
toune,hym ſhall the dogges eate, and hym ſ
dyeth in the felde, ſhall the foules of the ayre
eate:for the Lorde hath ſpoke it, hp and get the
to thyne houſe,and as ſone as thy fote entereth the cyte,the lad ſhall dye. Howe be it al
Jſrael ſhall mourne hym, and burye hym,
for thys onely of all Jeroboam ſhall come to
the ſepulchre,becauſe in hym there is founde
goodneſſe towarde the Lorde God of Jſrael
D in the houſe of Jeroboam.

Moreouer the Lorde ſhall ſtere hym vp a
kynge ouer Jſrael whiche ſhall deſtroye the
houſe of Jeroboam in that dape.And what is
that that is now in hande? And the Lorde ſhal
ſmyte Jſrael,as a rede that groweth in the
water,is ſhaken, and vpll wede Jſrael oute
of thys good lande which he gaue to theyr fa
thers, and vpll ſcatter them beyonde Euphrates,becauſe they haue made them groues
to angre the Lorde. And he vpll geue Jſrael
vp,becauſe of the ſynne of Jeroboam wherewith he dyd ſynne and made Jſrael ſynne
therto.

And Jeroboams wyfe aroſe,and depar
E ted,and went to Therzah, & be that ſhe was
come to the treſholde of the doze, the lad was
dead. And all Jſrael buryed hym,and lamen
ted hym, accordyng to the worde of the Lorde
which he ſpake vp the hande of hys ſeruaunt
Ahiah the Prophete. And the reſt of the dea
des of Jeroboam,how he warred, and howe
he raygned,are wrytten in the boke of the ſto
ryes of the kynges of Jſrael. And the dayes
whiche Jeroboam raygned,were.xxij. yeare.
And then he reſted wyth hys fathers,and Na
dab hys ſonne raygned in hys ſtede.

F And Rehoboam the ſonne of Salomon
raygned in Juda,and was.xli.yeare old whē
he begaune to raygne and raygned.xvij.yeare
in Jeruſalem the cyte whiche the Lorde had
choſen oute of all the tribes of Jſrael, to put
hys name there.Hys mothers name was Na
amah an Ammonyte . And Juda wroughte
wyckednelle in the ſyght of the Lord, and an
gred hym aboue all that theyr fathers dyd,wt
theyr ſynne whiche they ſynned. For they al
ſo made them hyll aultera & Jmages & grou
ues on euerye hye hyl,and vnder euery grene
tre. And there was a ſtues of *male
Mab Salo.re aderij whores
G chyldren in the lande,and they dyd accordyng
to all the abhomynacyons of the nacyō whi
che the Lorde caſt out before the chyldē of Jſ
rael.And the fyfte yeare of kynge Rehoboam
came Seſach kynge of Egypte vp to Jeruſalē
& take awaye the treaſure of the houſe of the
Lorde,and the treaſure of the kynges houſe &
all that was to be had . And he take awaye the
ſhyldes of goulde* which Salomon made.In
whoſe ſtede kynge Rehoboam made braſen
ſhyldes, & put them in the keppynge of the cap
taynes of the garde which wayted at the dore
of the kynges houſe.And as ofte as the kynge
wente into the houſe of the Lorde, they of his
garde bare them,& euer brought them againe
into the garde chambre.

The reſte of the Actes of kynge Rehoboā
and all he dyd,are wrytten in the boke of the
Actes of the kynges of Juda. And there was
warre betwene Rehoboam and Jeroboam al
theyr lyues. And Rehoboam layd hym to reſt
wyth hys fathers, & was buryed with hys fa
thers in the cyte of Dauid. And hys mothers
name was Naamah an Ammonyte.And Abi
am hys ſonne raygned in hys ſtede.

The.xv.Chapter.

¶ Wherein Abiam raygneth ouer Juda,& regneth wel. Aſa ſucceedeth in hys rowme. The warre betwene Aſa and Baaſa. Jehoſaphat ſucceedeth Aſa, Nadab ſucceedeth Jeroboam. Baaſa ſlayeth Nadab.

In the.xviij.yeare of kynge Jeroboam the ſonne of Nabat, raygned A
king Abiam ouer Juda,and ru
xiij.Para.xiij.A led thre yeare in Jeruſalē. Hys
mothers name was Maacah ſ
doughter of Abeſalom.And he walked in all
the ſynnes of hys father which he dyd before
hym, and hys herte was not whole wyth the
Lorde hys God, as the herte of Dauid hys
father.Neuertheleſſe for Dauids ſake dyd ſ
Lorde hys God geue hym a lyght in Jeruſa
lem,that he ſet vp hys ſonne after hym,to con
tinue Jeruſalem.Becauſe that Dauid dyd ſ
which pleaſed the Lord, & turned nō nothing
that he commaunded hym al the dayes of his
lyfe, * ſaue onely in the matter of Vrias the
Hethite.And there was warre betwene Re- vj.Reg.xiij.a
hoboam and Jeroboam as longe as he lyued. B
And the reſt of the deades of Abiam and all ſ
he dyd,are wrytten in the boke of the dedes ſ
were done in the dayes of the kynges of Ju
da.And there was warre betwene Abiam and
Jeroboā.And Abiam reſted with his fathers,
& they buryed him in the cyte of Dauid. And
Aſa hys ſonne raygned in hys ſtede.

The.xx.yeare of Jeroboā kynge of Jſrael
beganne Aſa to raigne ouer Juda , and ruled
in Jeruſalē.xli.yeare.And his mothers name
was Maacah the doughter of Abeſalom.And
Aſa dyd that lewed ryght in the eyes of the
Lorde,lyke Dauid hys father. And he made
the ſtues of males departe the lande, and put L
awaye al the Idoles ſ his fathers had made. a.mother, la
And therto he put doune Maacah hys a.mo- grādmother
ther from bearing rule,becauſe ſhe had made an Dauid a
an Idole in a groue. And Aſa deſtroyed her ofte called la
Idole and burnt it by the broke Cedron. But ther of ſhe,
he put not doune the hyllaulters. Neuertheleſſe Aſas herte was whole with the Lorde al grād ſhyl
dayes. hys dapes.And he brought in that hys father and Zepha
had dedicate,and the thynges dedicate vnto ſ houſe of the Lorde,ſyluer, golde, and Jewe- called Ba
lers.

gull father whiche yet was her grādfather Exod.ij.c.

lre. And there was warre betwene Ala and Baasa kynge of Jsrael al their dayes.

And Baasa king of Jsrael went vp against Juda & buylt Ramah, because that he wouide let none of Alas people kynge of Juda go in or out. Then Ala toke all the syluer and D gouide that was lefte in the treasure of the house of the Lorde, and al the treasure of the kynges house and delyuered it vnto his seruauntes, and sent them to Benhadad the sonne of Tabremon the soune of Hezion kynge of Syria, that dwelt at Damasco, saying: there is a bounde betwene the and me as was betwene thy father and myne. Therfore I sende the bothe golde and syluer for a gyfte, that thou go, & breake the appointment betwene F. And Baasa kinge of Jsrael, that he maye departe frō me. And Benhadad herkened vnto kynge Ala, and sent the captaynes of the hostes whiche he had against the cities of Jsrael E and smote Ahion, Dan, Abel called Beth Maacah and all Cenneroth with all the lande of Nephthali. And when Baasa hearde that he lefte buyldinge of Ramah and dwelt in Thersah. Then kyng Ala made a proclamacyon throughout all Juda, that none shoulde be excused. And they toke the stones of Ramah, & the tymber wherwyth Baasa had buylt, & kynge Ala buylt therwyth Gabaah in Beniamin and Maspha.

And the remnaunt of al the deades of Ala and of al his myght and of al that he did, and the cities whyche he buylt, are wrytten in the F chronicles of the actes done in the dayes of the kynges of Juda. Neuertheles in his olde age he was diseased in his fete. And Ala laid him to rest with his fathers, and was buryed with his fathers in the cytye of Dauid his father. And Jehosophat his sonne raygned in his roume. And Nadab the sonne of Jeroboā began to raygne vpon Jsrael the seconde yeare of Ala kyng of Juda, and raygned vpō Jsrael two yeare. And he dyd euyll in the syght of the Lorde and walked in the waye of his father & in his sinne wherwith he made Jsrael sinne. But Baasa the sonne of Ahiah of the house of Jssachar conspired against him, & slue him at Gebethō a citie of the Philistines for Nadab and all Jsrael laye at seage before Gebethon. And it was the third yeare of Ala kinge of Juda, when Baasa slue him, and raygned in his stede. And as sone as he was G kynge, he slue all the house of Jeroboam and lefte him naught that breatheth, but vtterly he had put him cleane out, according vnto the saynge of the Lorde whiche he spake by his seruaūte Ahiah the Silonite, for the synne of Jeroboā wherwith he synned and made Jsrael synne, and for his angeryage wherwyth he angred the Lorde God of Jsrael.

The reste of the deades of Nadab, and all he dyd, are written in the chronicles of the kynges of Jsrael. And there was warre betwene Ala and Baasa kynge of Jsraell all their dayes.

In the thirde yeare of Ala kynge of Juda, Baasa the sonne of Ahiah beganne to raygne ouer all Jsrael in Thersah, and continued xxiiij. yeare. And he did that which displeaseth the Lorde, for he walked in the waye of Jeroboam and in his synne wherwith he made Jsrael synne.

The.xvi. Chapter.

¶ Jehu prophesieth against Baasa, of whom he is slayne. Elah succeedeth Baasa. Zomri killeth his master Elah, and destroyeth the house of Baasa. He is ouercome, and Amri chosen. Zomri burneth vpon hym self, and his house. ¶ Whom Achab succeedeth Amri, and taketh to wyfe wicked Jezabel.

THen came the worde of the Lorde to Jehu the sonne of Hanani against Baasa saynge: for as muche as I exalted the out of the dust & made the captayne ouer my people Jsrael, and thou hast walked in the waye of Jeroboam, and hast made my people Jsraell synne, to angre me with their synne: therfore I wyll make cleane rydaunce of Baasa and of al his house, and wil make his house like the A house of Jeroboā the sonne of Nabat. And he & dieth of Baasa in the cite, him shall dogges eate, and him that dieth in the felde, shall the foules of the ayre eate. 1.Reg.xiij.c. and.xxi.f.

The reste of the deades of Baasa, & what he dyd, and his power, are wrytten in the boke of the histories of the kynges of Jsrael. And Baasa fell on slepe with his fathers & was buryed in Thersah. And Elah his sonne raygned in his stede. And thereto throughe the Prophete Jehu the sonne of Hanani, the word of the lorde came against Baasa & against his house, because of al the wyckednesse that he did in the sight of the lorde in angerynge hym with the workes of his handes, that he shoulde be lyke the house of Jeroboā, because he had kylled Nabat. B

The.xxvi. yeare of Ala king of Juda began Elah the sonne of Baasa to raygne ouer Jsrael in Thersah, and continued two year. And his seruaunt Zamri captayn of halfe his charettes, conspyred against him, as he was in Thersah drinckynge of stronge drynke, in the house of Arsa stuard of his house in Thersah. And Zamri came and smote hym and killed him the.xxvij. yeare of Ala kyng of Juda, and raygned in his stede. And as sone as he was kyng, and & sat on his seate, he slue al the house of Baasa and lefte not a pysser against a wall. C Exodi.xi.b. i.Reg.ij.b.

And thereto he slue all his kynne and frendes, and so Zamri destroyed all the house of Baasa, according to the worde of the Lorde whyche he spake to Baasa throughe Jehu the Prophet, for all the sinnes of Baasa and sinnes of Elah his sonne, wherwyth they sinned & made Jsraell synne, to angre the Lorde of Jsrael with their vanities. The rest of the deades of Elah and al he dyd, are wrytten in the chronicles of the kynges of Jsrael.

The xxvij. yeare of Ala kynge of Juda, Zamry raygned.vij. dayes in Thersah, the

people besegynge Gebethon a citie of the Philistines. And when the people that laye in the stage, herde saie how Zamri had conspired, and how he had slayne the kinge also: then all Israell made Amri the capitaine of the men of warre kynge that same daie ouer Israel euen in the hoste. And Amri departed from Gebethon and al Israel with hym, and besieged Therzah. And when Zamri sawe that the cyte muste nedes be taken, he went into the palayse of the kinges house, and set the kinges house a fire vpon him selfe, and there died, for his synnes whiche he synned in doynge wyckednesse in the sight of the Lorde, and for walkynge in the waye of Jeroboam and in his synnes whiche he did and made Israell synne.

The rest of the Actes of Zamri and the treason that he wrought, are written in the boke of the chronicles of the kinges of Israel. Moreouer that same season was Israel deuided in twayn, for halfe the people folowed Thebni the sonne of Gnath, to make hym kynge. And the other halfe folowed Amri. But the people that folowed Amri, preuayled against the that folowed Thebni the sonne of Gnath. And so Thebni died and Amri raygned.

The xxxi. yeare of Asa kynge of Juda, beganne Amri to raygne ouer Israel. xij. yeare, and he ruled .vi. yeare in Therzah. And he bought the hyl of Samaria of one Semar for two hundred talentes of syluer, and buylt in the hyl, & called the name of the cyte which he had buylt Samaria after the name of Semar the Lorde of the hyll. And thus Amri wrought wyckednesse in the eyes of the Lord worse then all that were before him, and walked in all the wayes of Jeroboam the sonne of Nabat, and in his synne wherewith he made Israell synne, to anger the Lorde God of Israel with their vanities. The rest of the actes of Amri which he did, and his power that he shed, are written in the chronicles of the kynges of of Israel. And Amri slapde hym to rest with his fathers, and was buryed in Samaria, & Ahab his sonne raygned in his stede.

The xxxviij. yeare of Asa kynge of Juda, beganne Ahab the sonne of Amri to raygne ouer Israel, and raygned in Samaria. xxij. yeare. And he displeased the Lord aboue all that were before him. For it semed him a light thinge to walke in the synne of Jeroboam. But tobe Jezabel the doughter of Ethbaal, kinge of the Sidonites to wyfe, and *went & serued Baal and bowed vnto him. And he reared an aultare to Baal in the house of Baal, whyche he had made in Samaria. And Ahab made a groue, and proceded further in angeringe the Lorde God of Israell, then all the kynges of Israel that were before him.

*1. Reg. 22.d.

In his daies Hiel of Bethel buylt Jericho. And *cost him Abiram his eldest sonne whe he layde the foundacyon, and his youngest sonne when he set vp the gates, agreyng vnto

*Of this, Josue. vi. d.

the worde of the Lorde whyche he spake by Josua the sonne of Nun.

The.xvij. Chapter.

Eliah is nourished and fedde of rauens, and after is sente to the woman of Sarephtha whose childe he raiseth to life.

A

And Eliah the Thelbite whyche was of the inhabiters of Galaad saide vnto Ahab: *as truly as the Lorde God of Israel liueth, before whome I stande, there shall neyther dewe nor rayne these yeares, saue as I appoynt it.

*iij. Re. xviij. Jacob. b. d.

And the word of God came to him saying: B get the hence and turne the eastwarde, & hyde thy selfe in the broke Carith, that lyeth before Jordan, ouer the ryuer for I haue commaunded the rauens to fede the there. And he went and dyd accordynge vnto the worde of the Lorde: he went and dwelt by the broke Carith that lyeth before Jordan. And the rauens brought hym breade and flesshe euery morninge and euery euenynge, and he dranke of the broke. And it chaunced after a whyle that the broke dried vp, because there fell no rayne vpon the earth. Then came the worde of the Lord vnto him saynge: * vp, and get the to Sarephtha a citie of Sidon, and dwell there. Behold I haue commaunded a wydowe there to sustayne the. And he arose and went to Sarephtha. And when he came to the gate of the cyte, there was a wydowe there gatheringe sticks. And he called to her and sayd: *let me I pray the, a litle water in a dysshe that I may drincke. And as she went to fet it, he cryed to her and sayde: bringe me I pray the, a morsell of bread in thyne hande. And she answered: as surely as the lorde thy God liueth, I haue no breade, but euen an handfull of mele in a pytcher, and a litle oyle in a cruse. And lo, I haue gathered a few sticks for to go & bake it for my and my sonne, that we maye eate it, and then dye.

*Luce, iiij.

*Judicū. vij.

And Eliah sayde vnto her: feare not, but C go and do as thou hast sayde: but make me therof a litle cake first of all, and bringe it out to me: and afterwarde make for the and thy sonne. For thus sayeth the God of Israel: the pytcher of mele shal not be wasted neither shall thy oyle cruse be without oyle, vntil the Lorde haue sent rayne vpon the earthe. And she went and dyd as Eliah had. And she and he and her house dyd eate a good space, & the pytcher of mele wasted not, neyther was the oyle cruse without oyle accordynge to the worde of the Lorde whyche he spake thorowe Eliah.

And after these thinges, it happened that D the sonne of the wyfe of the house fell sicke. And his sickenesse was so sore, that there was no breath left in him. Then saide she vnto Eliah: what haue I done with the, O thou man of God? arte thou come vnto me, that my sinne should be taught on & my sonne slayne? And Eliah sayd vnto her: geue me thy sonne. And he tobe hym out of her lappe and caryed

him

him vp into a lofte where he lape, and layde him vpon hys owne bed, and called vnto the Lorde and sayde: O Lord my God, hast thou bene so evyl vnto the wedowe with whome
iij. Re. iij. f. Actes. xx. c. I soiourne, that thou hast slayne her sonne? * And he stretched him selfe vpon the lad thre tymes, and called vnto the Lorde and sayde: O Lorde my God, let the laddes soule come vnto hym agayne. And the Lorde hearde the voyce of Eliah, and the soule of the lad came vnto hym agayne, and he reuiued. And Eliah tooke the boye and brought him downe oute of the chambre vnto the house and deliuered him vnto hys mother and sayde: se, thy sonne liueth. Then the wyfe sayde to Eliah: nowe I knowe that thou art a Goddes man, and that the worde of the Lorde in thy mouth, is truthe.

The xviij. Chapter.

¶ Eliah is sent to Ahab. Abdiah hydeth an hundred Prophetes and feadeth them. Baal can not heare altho̅ugh the people crye very loude. Eliah mocketh all Baal's Prophetes, and after obteyneth rayne.

1 AFter at the last the worde of the Lorde came to Eliah the thirde yeare sayinge: go, shewe thy self vnto Ahab, that I may sende rayne vpon the earthe. And Eliah went to shewe him self vnto Ahab for there was a great famithement in Samaria. Wher fore Ahab called Abdiah the gouerner of hys house: whyche Abdiah feared God greatly: in so muche that when Jezabel destroyed the Prophetes of the Lorde, he tooke an hundred of the Prophetes and hyd them, fyfty in one caue, and fyfty in another, and prouyded bread and water for them. And Ahab sayde vnto Abdiah: walke thorow the lande, vnto all fountaynes of water and vnto all brokes, to se whether any grasse maye be founde, that we maye saue the horses and the Mules, that we destroye not the beastes. And they deuyded the lande betwene them to walke thorow it. Ahab went one way by him selfe, and Abdiah went another by him selfe.

2 And it chaunced as Abdiah went in the waye that Eliah met him. And Abdiah knewe him And fell on his face and sayde: arte not thou my Lorde Eliah. And he sayd vnto him: I am he. Go, and tel Ahab that Eliah is here. And the other answered: what haue I synned that thou wouldest deliuere me into the hande of Ahab, to slay me? As surely as the Lorde thy God liueth, there is no nacion or kyngedome, whether my Lord hath not sent, to seke the. And when they sayde thou wast not there he toke an othe of the kyngedome & nacion, because he founde the not. And now thou sayest: go and tell, thy Lord Eliah is here. And as sone as I am gone from the, the spirite of the Lorde shall carye the awaye, whether I shall not knowe, and then I haue gone and tolde Ahab, and then he can not fynde the, he shall slay me. And yet I thy seruaunt haue L feared the Lorde from my youthe age. Was it not tolde my Lorde, what I dyd, when Jezabel slue the Prophetes of the Lorde how I hydde an hundred of the Lordes Prophetes, fyfty in one caue and as many in another, & prouyded them of breade and water? And yet now thou sayest, go shewe thy Lorde, that Eliah is here, that he shoulde slay me.

Then Eliah sayde: as truly as the Lorde of Hoostes liueth, before whom I stande: I wil shewe my selfe vnto hym this day. And therupon Abdiah wente to Ahab and told him. And Ahab went agaynst Eliah. And when Ahab sawe Eliah, he sayd vnto him: art thou he that troubleth Israel? And he sayde: it is not I that trouble Israel, but thou and thy fathers house, in that ye haue forsaken the commaunde mentes of the Lord, and hast folowed Baal. But now sende and gather to me all Israel vnto mount Carmel and the Prophetes of Baal foure hundred and fyfty, and the Prophetes of the groues four hundred, which eate of Jezabels table. And Ahab sent for all the children of Israel and gathered the prophetes vnto mount Carmel. To forsake the commaundementes of God, & to trouble the people of God. D

And Eliah came vnto all the people and sayde: why halte ye betwene two opinions? yf the Lorde be very God, folowe him: yf Baal be he, then folowe hym. And the people answered him not one worde. Then sayde Eliah vnto the people: I only remayne of the Lordes Prophetes, & Baals Prophetes are foure hundred and fyfty. Let two oxen be geuen vs, and let them chose the one and cutte him in peces and lay him on wood, and put no fyre vnder. And I wyll dresse the other & put him on wood, and wil put no fyre vnder. And call ye on the name of youre God, and I wil cal on the name of the Lorde. And then the God that answereth by fyre, he is the very God. E

i. Reg. xx. f. and. xj. f.

* And al the people sayde: it is wel spoken. Then sayde Eliah vnto the Prophetes of Baal: chose you an oxe and dresse him fyrst (for ye are many) and call on the name of youre God, but put no fyre vnder. And they tooke yͤ oxe that was geuen them and dressed it, and called on the name of Baal from mourninge to none sayinge: O Baal heare vs. But there was no voyce nor answere. And they lepte about the aulter that they had made. And at none Eliah mocked them and sayde: call loud, (for he is a God: but he is talking or occupied or in the way, or happely he sleepeth) that he may awake. And they cryed loud, and cut them selues, as their maner was, with knyues & launcers, tyl the bloude folowed on them. And when middaye was paste, they prophesyed vntil it was time to offer. But there was nyther voyce nor answere nor any that regarded them. F

Then Eliah sayde to all the folke: come to me. And all the people came to him. And he mended the aulter of the Lorde that was broken. * And he toke .xii. stones accordynge to the nombre of the .xii. tribes of the sonnes of Jacob, vnto whom the worde of the lord came sayinge: * Israel shalbe thy name. And with Iosua. iiij. d. Gene. xxxij. f

the stones

the stones he made an aultare in the name of the Lord. And he made a gutter round about ỹ aulter, able to receyue two peckes of corne. And he put the wood in order, and hewed the ore in peces, and put hym on the wood, and sayde: fyll foure pottchers with water, and powre it on the sacrifice and on the wood. And he sayd: do so agayne. And they dyd so agayne. Then he sayde: do it the thyrde tyme. And they dyd so the thirde tyme. And the water ranne round about the aultare, and the gutter was full of water also.

And when offeringe time was come, Eliah the prophete went to and sayde: Lord God of Abraha, Jsaac and of Jsrael, let it be knowen thys daye, that thou art ỹ God in Jsrael, and that J am thy seruaunt, and that J do all these thynges at thy commaundement. Heare me O lorde, heare me, that this people may know, ỹ thou lord, art the God, and that thou hast turned their hertes backward. And there fell fire from the Lorde, and consumed the sacrifice ỹ the wood and the stones ỹ the dust, ỹ lycked vp ỹ water that was in the gutter. And when all the people sawe that, they fell on their faces ỹ sayde: the Lorde he is God, the lord he is God. Then sayd Eliah vnto thē: lay handes on the Prophetes of Baal, let not one of them escape. And when they had taken them, Eliah brought them doune vnto the broke of Felon, and slue them there.

Then Eliah sayde vnto Ahab, get the vp, and eate and drynche, for there is a sound of muche rayne. And when Ahab went vp to eate ỹ to drynche, Eliah went vp to the toppe of mount Carmel.* And bowed hym selfe to the earthe, ỹ put his face betweene his knees, and sayd to his seruaunt: go vp and loke toward the sea. And he went vp and loked, and sayde: there is nothing. And he sayd: go agayn vii. times. And the seuenth time he sayde: beholde, there ariseth a litle cloude out of the sea, lyke the palme of a mannes hande. Then he sayde: go and saye to Ahab, put the horses in the charet, and get the doune that the rayne stoppe the not. And within a lytle whyle, heauen was blacke with cloudes and winde, and there was a great rayne. And Ahab rode and went to Jezrahel. And the hande of the Lorde was on Eliah, and he gyrded vp his lynnes and ranne before Ahab, tyll they came to Jezrahel.

vii. Mr. vbi. a Jaco. b. b.

The xix. Chapter.

Eliah flyenge from Jezabel is ouercome of the Dangel of God. He complayneth that he is left alone and that they seke his life. He is commaunded to anoynte Hazael, Jehu and Eliseus.

AND Ahab tolde Jezabel, all that Eliah had done, and al together how he had slayne the Prophetes with the swerde. Then Jezabel sent a messenger vnto Eliah sayinge:* so do God to me and to thereto, except J make thy soule lyke one of theirs, by to morow this tyme: when he sawe that, he arose and went for his lyfe, and came to Bersabe in Juda, and left his lad there. And he went a dayes iourney into the wildernesse, and when he was come sat doune vnder a Gesper tree, and desyred for his soule, that he myght dye, and sayde, * it is nowe ynough O Lorde, take my soule, for J am no better then my fathers. Joan. xii. a.

And as he laye and slepte vnder the Gesper tree: beholde, there came an Aungell and touched him, and sayd vnto him: vp and eate. And he loked about him: and se, there was a lofte of broyled breade and a cruse of water at his heade. And he ate and dranche ỹ layde him doune agayne to slepe. And the Aungell of the Lorde came agayne the seconde tyme, and touched him, and sayde: vp and eate, for thou hast a longe iourney to go. And he arose B ỹ dyd eate and drinche and went in the strength of that meate fourtye dayes and fourtye nyghtes, vnto Horeb the mount of God, ỹ entred there into a caue ỹ lodged there al night.

And then the word of the lord came to him and sayde: what dooest thou here, Eliah? And he answered: J haue bene * thrawe angry for the Lorde God of hostes sake. For the children of Jsrael haue forsake thy couenaunt, ỹ haue broken doune thyne aultars and slayne the Prophetes with the swerde, and J onlye am lefte, and they seke my soule to haue it to. And he sayde: come out and stande before the Lorde. And beholde, the lorde went by and a myghty stronge wynde that rent the mountaynes, and brake the rockes before him. But the Lorde was not in the wynde. And after the wynde came an earthquake. But the lorde was not in the earthquake. And after ỹ earthquake, came fyre: but the Lord was not in the fyre. And after the fyre, came a smal stil voice. And when Eliah hearde it, he couered his face with his mantle, and went out an stode in the mouth of the caue. And se, there came a voice vnto him, and sayde: what dooest thou here Eliah? And he answered: J was gelouse for the Lorde God of hostes sake: because the children of Jsrael haue forsaken thine appointment and haue cast doune thyne aultars and slayne thy Prophetes with the swerde, and J only am lefte, and they seke my soule to haue it. Then the Lorde sayde vnto him: go and turne thy waye to the wyldernesse of Damasco, and go and annoynte Hazael to be kynge of Syria. And Jehu the sonne of Namsi, annoynte to be kinge ouer Jsrael. And Eliseus the sonne of Saphat of Abel Meholah annoynt to be Prophete in thy rowme. And who so escapeth the swerde of Hazael, him shall Jehu slaye: and yf any man scape the swerde of Jehu, him shall Eliseus slaye. And thetto J haue lefte me seuen thousande in Jsrael, of whyche neuer man bowed his knees vnto a. Baal, nor kissed him with his mouthe.

iii. Reg. ii. d.

a. Baal was (as some thynche) a diuers name of all straunge

And he departed thence, and founde Eliseus the sonne of Saphat plowinge with twelue yoke of oxen before him, and he with the twelue. And Eliah went to hym and cast his

Gods be-
cause it com-
monly signi-
fieth Lorde
or master:
therof take
Gods of
ghilis their
names, as
of Pigas or
Pigge,
or Baal Pe-
or, that is, the
Lord or mas-
ter or Peor
gas, or Pi-
tial.
Ro. xi. a

his mantel vpon him. And he lefte the oxen
and ranne after Elijah and sayde: let me I pray the
fulfille my father and my mother, and then I
will folowe the. And he sayde to him: go backe
again, for what haue I done to the? And he
went backe again from after him, and take
a payre of oxen and slue them, and dressed the
flesshe with the instrumentes of the oxen and
gaue it the people, and they did eate. And then
he arose and went after Elijah and ministred
vnto him.

The. xx. Chapter.

The fourthe and the fyfthe tyme that Samaria was besieged of Benhadad kynge of Syria.

BEn Benhadad kynge of Syria
gathered all his hoste together,
and. xxxij. kinges with him,
with horse and charet, and went
vp and besieged Samaria, and
warred agaynst it. And he sent messengers to
Ahab kinge of Israel into the citie, and sayde
vnto him: thus sayth Benhadad: Thy siluer
and golde is myne, and the best of thy wiues,
and the best of thy children be myne. And the
kinge of Israel answered and sayde: my lorde
kinge according to thy sayinge: I am thyne
with all I haue.

And the messengers came agayne to Ahab
and sayde: thus sayth Benhadad: I haue there-
fore sent vnto the, sayinge: delyuer thy
siluer and thy golde, and thy wiues, and
thy children. Or elles I wyll sende my seruaun
tes vnto the by to morowe this tyme: and they
shall serche thyne house, and the houses of thy
seruauntes, whiche shall take all that is glo-
rious in thyne eyes, and bringe it awaye vn
to them. Then the kynge of Israel sent for the el
ders of the lande and sayed: take hede I pray
you, and se, howe this fellowe goeth about
mischefe. For he sent vnto me, for my wiues
and my children, for my siluer and my golde,
and I denyed him nothinge of it. And all the
elders of Israel and all the people sayde: here-
ken not to him, nor consent.

Wherevpon he sayde vnto the messengers
of Benhadad: tell my Lorde the kinge, all that
he sent vnto the first tyme, that I will do: but
this requeste I maye not do. And the messen-
gers departed and brought him worde. The
Benhadad sent vnto him and sayd: thus do the
Gods to me and so thereto, yf the dust of Sa-
maria be enough for all the people that folow
me, that euery man maye haue an handfull.
And the kynge of Israel answered and sayd:
tell him, let not him that putteth on his har-
nesse boste him self, as he that putteth it of. And
when Benhadad hearde that tidinges, as he
and the kinges were dinckinge in the pauili-
ons, he sayde vnto his seruauntes: put ye in
araye. And they put them selues in araye
against the cytye.

And beholde there came a Prophet vnto
Ahab kynge of Israel, and sayde to him: thus
sayth the Lorde: Seyst thou all this greate
multitude? beholde, I will delyuer them into
thyne hande this daye, that thou mayest know
we that I am the Lorde. And Ahab sayde: by
whome. And he sayde: thus sayeth the Lorde:
euen by the men of the gouernours of the
shires. And Ahab sayde: who shall ordre ba-
taple? And he sayde: thou. Then he nombred
the men of the gouernours of the shires: and
they were two hundred and. xxij. And after
them he nombred all the people, and all the chil
dren of Israel were seuen thousand. And they
went out at none when Benhadad was dron-
kynge stronge dronke in the pauilions with
the two and thirtye kinges that holpe him.
And the men of the shires of the shires went
out fyrste.

And Benhadad sent out, and they shewed
him sayinge: there came men out of Samaria.
And he sayde: yf they come out of fre peace, take
the alyue. And also yf they come for warre
take them yet alyue. And when these men of
the shires of the shires were come out of the
citie and the hoste after them, they slue euery
one of them his man. And the Syrians fled,
and Israel followed after them. And Benha-
dad the kinge of Syria escaped on a horse with
his horsemen. And the kinge of Israel went
out and smote horse and charet, and slue a great
slaughter of the Syrians.

Then there came a Prophete to the kinge
of Israel, and sayde to him: go forth and play
the man, be wyse and take hede what thou doest
for when the yeare is about, the kinge of Sy-
ria will come against the agayne. Then sayde
the seruauntes of the kinges of Syria to him:
the Gods of the hylles are their Gods, and
therfore they had the better of vs. But let vs
fight with them in the playne, and for what
we will, we shall haue the better of them. And
this do take the kinges awaye euery man out
of his place, and put dukes in their rowmes.
And thou nombre the an hoste, like the hoste
that thou hast lost, and horse for horse, and
charet for charet, and let vs fight with them
in the plaine, and for a wager, we get the bet-
ter of them. And the king hearkened vnto their
voyce and did euen so.

And assone as the yeare was about, Be-
hadad nombred the Syrians and went vp to
Aphek to warre with Israel. And the childre
of Israel were nombred and prouided of vic-
tayle, and went against them, and pitched be-
fore them like two little flockes of kiddes: but
the Syrians filled the countrey. Then there
came a man of God and sayde vnto the kyng
of Israel: thus sayeth the Lorde. Because the
Syrians saye, the Lorde is but a God of the
hylles, and not God of the valeys: therfore
wyll I delyuer all this great multitude into
thyne hande, that ye may know that I am the
Lorde. And they pitched one euen against the
other. xx. dayes, and the seuenth day vpon
batayle. And the children of Israel slue of
the Syrians an hundred thousande fote men
in one daye. And the reste fled to Aphek into
the cytye, And there fell a walle vpon xxvij.
thousand

*Or better in that the wo-
rose obtai-
ned.*

thousande of them that were lefte. And Benhadad fled and went into the cytye, frō chābre to chambre.

Then sayde hys seruauntes vnto hym: beholde, we haue heard e sayd, that the kynges of the house of Israel are mercifull kynges. Let vs put sackecloth about our lomes and ropes about oure heades, and go out to the kynge of Israel: happlye he will saue thy lyfe. And they gyrded sackecloth about theyr lomes, and put ropes about their heades, and
f went oute to the kynge of Israel, and sayde: thy seruaunt Benhadad sayth: I praye the, let me lyue. And he sayde: is he yet alyue? what he is my brother. And they toke that word for good lucke and haskely caught it out of hys mouth and sayde: ye thy brother Benhadad. Then he sayde: go and fetche hym. And Benhadad came out to hym, and the other toke him vp into the charet. And Benhadad sayde: the cytyes whiche my father toke from thy father, I will restore agayne. And thou shalt make streates for the in Damasco, as my father dyd in Samaria. And I will make an appointment with the and sent the awaye. And so made an appointment with hym and sent hym awaye.

Then a certayne man of the children of the Prophetes sayd vnto his felow with the word of the Lorde, smyte me I praye the. And the man wouldē not smyte him. And he sayde, because thou hast not obeyed the voyce of the Lorde: beholde, assone as thou arte departed from me, a lyon shall slaye the. And assone
1.Reg.xiij.a. as he was departed from him, a lyon found him and slew him. Then he founde another man & sayd to him: smyte me I praye the. And the man gaue him a good stripe and wounded him. And the Prophete went forth & waited for the kynge by the waye, and put ashes vpō his eyes, and put him selfe out of knowledge. And when the kynge came by, he cryed vnto hym and sayde: thy seruaunt went out in the myddes in the battel. And se, there was one
g bycause vnto me and sayde: kepe this man. And yf he be myssed thy lyfe shall go for hys, or elles thou shalte paye a talent of syluer. And as thy seruaunt had here and there to do, he was gone. And the kynge of Israel sayde vnto hym: euen so shall the iudgement be as thou hast determyned it thy selfe.

And he hasted and toke the ashes awaye frō his eyes, and the kynge of Israel knewe hym, that he was of the Prophetes. And he sayde vnto the kynge: thus sayeth the Lorde: because thou hast let go a man, that ought to haue dyed, thy lyfe shall go for his lyfe, and thy people for hys. And the kynge of Israell went to hys house wayward and heauy, and entred into Samaria.

The xxi. Chapter.

Jezabel procureth vnryghtuously to slee Naboth, for the vyneyarde that he refused to sell Ahab. Eliah reproueth Ahab. And he repenteth.

After these thynges were done, it chaunced that Naboth the Jezrahelite had a vyneyard in Jezrehel harde by the palace of A-A
hab kynge of Samaria. And Ahab spake vnto Naboth sayinge: let me haue thy vineyard, to make me a garden of herbes therof, because it lieth so nye my house: and I will geue the a better vineyarde for it: or yf it please the, I will geue the the worth of it in syluer. But Naboth sayde to Ahab: the lorde forbyd that from me, that I shoulde geue the enheritaunce of my fathers vnto the. B

Then went Ahab vnto his house wayward and cast a parde, because of the wordes which Naboth the Jezrahelite had spoken to hym sayinge: I will not geue to the the enheritaūce of my fathers. And he layde him doune vpon hys bed and turned awaye his face, & wolde eate no meate. And then Jezabel his wyfe came to hym, and sayd vnto him: why art thou so frowarde, that thou eatest no meate. And he sayde vnto her: I spake vnto Naboth the Jezrahelite, and sayde vnto him: geue me thy vineyarde for syluer, or elles yf thou wilt, I will geue the another vyneyarde for it. And C he sayde: I will not geue the my vyneyarde.

Then sayde Jezabel hys wyfe vnto hym: what a goodly kingedome were thou able to make in Israel? vp and eate meate and sette thyne herte a rest, for I will geue the, the vineyarde of Naboth the Jezrahelite. And she wrote a letter in Ahabs name and sealed it wt hys seale, and sent it vnto the elders and chefe men of hys cyte that dwelt where Naboth dwelt. And she wrote in the letter sayinge: proclaime fastyng and set Naboth on hye amōg the people, and sette two buthusters before him: and let them testifye agaynst hym sayinge: thou dyddest curse bothe God and the kinge: & vpon that carie him out & stone him to death. D

And the elders and nobles of the cytie, whiche dwelt in hys citie, did as Jezabell had sent vnto them, and as it was written in the letter, whiche she had sent vnto them. They proclamed fastynge, and set Naboth on hye amonge the people, and there came in two vn thrifte persones and sate before him. And the two buthusty persones witnessed agaynst Naboth before the people sayinge: Naboth dyd curse God and the kinge. * And vpon Actuū.vij.g
they caryed him out of the cytye and stoned him with stones to death. And then they sent to Jezabel sayinge: Naboth is stoned to death. And when Jezabel hearde that Naboth was stoned to deathe, she said to Ahab: vp and take possession of the vyneyarde of Naboth, the Jezrahelite, whyche he denyed to geue the for syluer, for Naboth is not a lyue, but dead. And when Ahab heard that Naboth was dead he stode vp to go doune to the vineyarde of Naboth the Jezrahelite, to take possession of it.

And the worde of the Lorde came vnto Eliah the Thesbite sayinge, vp and go doune to mete Ahab kynge of Israel whiche is in Sa-

both:

Samaria. Behold, he is in the vineiard of Naboth: for he is gone downe thither, to take possession of it. And saye vnto him: thus saith the Lorde, thou hast killed & therto gotten possession. And saie moreouer vnto him, thus sayth the lorde: in the place where dogges lapped the blonde of Naboth, shall dogges lappe euen thy blonde also. And Ahab sayd to Eliah: hast thou founde me thine enemy at any time? and he saide: ye, because thou art vtterly geuen to worche wyckednesse in the syghte of the lorde. Beholde, I will bringe euyll vpon the, & wyl make cleane rydd ance of the, and wil destroy vnto Ahab all that ppleth against the wal, and pf ought be preserued or forsaken in Israell: and will make thyne house, lyke the house of Jeroboam the sonne of Nabat, and lyke the house of Baasa the sonne of Ahiah, for the angerynge wherwith thou hast angered, and made Israel synne.

*Some read pssessiō. So we haue pt. And therto against Jezabel came the word of the lorde sayinge: dogges shall eate Jezabell, vnder the *walles of Jezrael. And he pt dyeth of Ahab in the towne, hym shal dogges eate: and he that dyeth in the felden, him shall the foules of pe ayre eate. For there was none at all lyke Ahab, that was so vtterly geuē to worche wickednesse in the sight of the Lorde, and that because Jezabel his wyfe pyched hym forwarde. And therfore he dyd exceding abhominable, in folowynge Idoles, in all thynges lyke as dyd the Ammonites whyche the Lord cast oute before pe chyldren of Israel.

Ge.xxxvij.f

When Ahab hearde those wordes, *he rent his clothes and put sackecloth about his flesh, and fasted, and laye in sack, and went comfortlesse. And the word of the lorde came to Eliah the Thesbite sayinge: seyst thou howe Ahab humbleth hym selfe before me? because he so submytteth hym selfe before me, I wil bringe that euyl in hys daies: but in his sonnes daies I wyll bringe euyll vpon his house.

The.xxij. Chapter.

Of false prophets the counsell Ahab and Jehosaphat to warre against Ramoth knowyng the truth prophesyed to the contrary, for whyche he is smytten and put in prison.

A And they continued three yeare wythout warre betwene Syria and Israel. * And the thyrd yeare Jehosaphat kynge of Juda came to the kyng of Israel. Then sayd the king of Israel vnto his seruauntes: know ye not that Ramoth in Galaad is ours, and we syt stylle and take it not out of the handes of the kinge of Syria? And he sayde vnto Jehosaphat: wylt thou go with me to battayle, to Ramoth in Galaad? And Jehosaphat sayde vnto the kynge of Israel: * I will be as thou art, and my people shall be as thyne, and my hosses as thyne.

A iiij.Reg.viij.a. ij.Reg.iij.a.

And Jehosaphat sayde vnto the kynge of Israel, aske counsel I pray the of the Lorde to daye. And then the kynge of Israell gathered of the Prophetes together, vpon a foure hundred men, and sayde vnto them: shall I go to Ramoth in Galaad to battayle, or be stylle? And they saide: go, for the Lorde shall deliuer it into the handes of the kynge. And Jehosaphat sayde: is there neuer a Prophet of the Lordes here more, that we myght enquyre of him? And the kynge of Israell sayde to Jehosaphat: there is yet one, by whome we maye aske counsel of the Lorde, one Micheah the sonne of Jemlah. But I hate hym: for he neuer prophesyeth good vnto me, but euyl. And Jehosaphat sayde: let not the kynge saye so. Then the kynge of Israel called vnto one of his chamberlaynes and sayde: fet Micheah the sonne of Jemlah hyther attonce.

B

And the kynge of Israell and Jehosaphat the kinge of Juda sat eyther in his seate and their apparell on them, in a voyde place besyde the entrynge of the gate of Samaria, & all the Prophetes prophesyinge before them. And Zedekiah the sonne of Canaanah made hornes of yron and sayde, thus sayth the lord: with these hornes thou shalt wynoure the Syrians vntyll thou haue made an ende of them. C And all the Prophetes prophesyed euen so sayinge: go to Ramoth in Galaad & prosper, for the Lorde shall deliuer it into the handes of the kinge.

And the messenger that was gone to call Micheah, said vnto him: se, the wordes of the Prophetes speake good vnto the kynge with one mouth: let thy wordes I praye the, be lyke the wordes of one of them, and speake that is good. And Micheah sayde: as surely as the Lorde lyueth, what the Lorde putteth in my mouthe, that wil I speake. And when he was come to the kynge, the kynge sayde to hym: Micheah, shall we go to Ramoth in Galaad to battayle, or shall we be stylle? And he sayde vnto him: * go and prosper, the Lorde deliuer it into the handes of the kinge. And the kynge sayde vnto him, how often shall I adiure the, that thou tel me nothinge but truthe, in the name of the Lorde.

i.Pa.xviij.d

Then he sayde: I saw all Israell scattered vpon the hylles, as shepe that haue no shepardes. And the Lorde sayde: these haue no maister, let them returne, euery man to hys house in peace. Then sayde the kynge of Israel to Jehosaphat: dyd I not tell the, that he D woulde prophesye no good vnto me, but euyl? And Micheah sayde: heare therfore the worde of the Lorde. I saw the Lorde sytte on hys seate and all the company of heauen standinge about him, on his right hand and on his left. And the Lorde sayd: * who shal deceiue Ahab that he maye go and be slayne at Ramoth in Galaad, and one sayde on this maner and another on that. Then came forthe a spyryte & stode before the Lorde and sayde: I will deceiue him. And the Lorde saide: wherwyth? And he saide: I wil go out and be a false spirit in the mouthes of all his Prophetes. And the Lord sayde: thou shalt deceiue hym, and also preuayle, go forth and do euen so. Now therfore beholde, the Lord hath put a lyenge spirit

in the mouth of all these thy Prophetes: whē in deed deade the Lorde hath spoken euyll towarde the.

Then Zedechiah ꝑ sonne of Canaanah went to and smote Micheah on the cheke, and sayde: how is the spyryte of the Lorde gone from me, to speake in ꝑ? And Micheah sayde: beholde thou shalt se in that daye, when thou shalt go from chambre to chambre to hyde the. And the kynge of Israel sayde: take Micheah, and cary him backe agayne vnto Amon the gouerner of the citie, and vnto Joab the kynges sonne, and saye: thus sayth the kinge. Put ye this felow in the prison house, and fede hym with breade and water straytlye, vntill I returne in peace. Then Micheah sayde: yf thou come safe agayne, the Lorde hath not spoken in me. And he sayde moreouer, herken to ye people euery one of you.

¶ And so the kynge of Israel and Jehosaphat the kinge of Juda went vp to Ramoth in Galaad. And the kinge of Israel sayde to Jehosaphat: *chaunge the and get the to warre: but put on thyne own apparell. And the kyng of Israel chaunged hym selfe, and went to battel also. But the kynge of Syria had commaunded the capitaynes of hys charettes of whych he had xxxij. sayinge: fight neyther with small nor greate, saue with the kinge of Israel onlye. And when the captaynes of the charettes sawe Jehosaphat, they thought he had bene ꝑ kinge of Israel, and therfore turned to him to fyght. But Jehosaphat cryed out. And when the captaynes of the charettes sawe that he was not the kinge of Israel, they turned backe from him.

* That is, disguise the.

* That is, at aduenture.

And a certayne man drew a bow* ignorantly and smote the kinge of Israel betweene the ribbes of his harnesse. Wherfore the kinge sayde vnto the driuer of his charet, turne thy hande and cary me out of the hoste, for I am throughout hurte. And the battel encreased that daye, and let the kinge. the kynge continued in hys charet before the Syrians and dyed at euen. And the bloude ranne out of the wounde into the botome of the charet. And there went a proclamacyon throughout the hoste, after the sunne was doune sayinge: euery man to his cyte and to hys own countrey. And when the kynge of Israel was dead, they came to Samaria and buryed hym there. And whyle they washed the charet in the pole of Samaria, the dogges licked vp hys bloude, and harlottes washed him accordynge vnto the worde of the Lorde whych he spake.

The rest of the deades of Ahab, and all he dyd, and the ywory house whyche he made, and the cyties that he buylt, are written in the boke of the chronicles of the kinges of Israel. And when Ahab was layde to rest with hys fathers, Ochoziah hys sonne raygned in hys stede.

Jehosaphat the sonne of Asa beganne to raygne vpon Juda, the fourth yeare of Ahab kyng of Israel, and was xxxv. yeare old whē he beganne to raygne, and raygned xxv. yeare in Jerusalem. And his mothers name was Azubah the doughter of Salahi. And he walked in all the wayes of Asa hys father, & bowed not therfrom. But dyd that was right in the eyes of the Lorde. Onlye he dyd not put the halaulters out of the waye: for the people offered, and burnt their sacrifices yet in the hyaulters. And he had peace wyth the kynge of Israel.

And the rest of the deades of Jehosaphat, and the myght that he shed, and how he warred, are wrytten in the boke of the chronicles of the kinges of Juda. And the remnaunt of the stues of the males, whyche remayned in the dayes of his father, he put cleane oute of the lande. There was then no kynge in Edō, the kynge was but a debite. And Jehosaphat made shyppes in the sea, to go to Ophir for gould, but they went not: for the shippes brake at Aziongaber. Then sayde Ochoziah the sonne of Ahab vnto Jehosaphat: let my seruaunte go with thine in the shyppes. But Jehosaphat wolde not. And Jehosaphat sayde him to slepe with hys fathers and was buryed with his fathers in ꝑ citie of David his father. And Jehoram hys sonne raygned in hys roume.

¶ The ende of the thyrd boke of the kinges as the Latinistes reckē, the Hebrues call it the fyrst of the kinges.

¶ The fourth boke of the Kynges as the Latinistes reckē: whyche the Hebrues call the seconde of the Kynges.

The fyrst Chapter.

Ochoziah falleth out at a wyndowe, and sendeth vnto Berzebub, whyche maye be may vnto be broken. The captaynes ouer fyftyes with their soudyers are burnt with fyre frō heauen, by the prayer of Helias. Ochoziah is reproued of Helias, and dyeth, and Jehoram hys brother succedeth hym.

¶ Ochoziah the sonne of Ahab beganne to raygne vpon Israel in Samaria, the xvij. yeare of Jehosaphat king of Juda, & was king ouer Israell two yeare, & dyd euyll in the syght of ꝑ Lorde, and walked in the waye of hys father and in the waye of his mother, and in the waye of Jeroboam the sonne of Nabat, whyche made Israel synne. And he serued Baal, and bowed hym selfe to hym, & angred the Lorde God of Israel, in all thinge as dyd hys father. And the Moabites rebelled agayne Israel after the death of Ahab.

And

And Ohoziah fell thorowe a latteſe wyndowe out of an vpper chambre that he had in Samaria, & fell ſycke. Then he ſent meſſengers ſaynge vnto them: go & enquyre of .a. Beelzebub the God of Akaron, whether I ſhall recouer of this diſeaſe. But the Aungell of the Lorde ſpake vnto Eliah the Theſbite: vp and go agaynſt the meſſengers of the kinge of Samaria, and ſay vnto them: Is it becauſe there is no God in Iſrael, that ye go to aſke thorowe Beelzebub the God of Akaron. Therfor thus ſayth the Lorde: thou ſhalt not come doune from the bedde on which thou art gone vp, but ſhalt dye. And Eliah departed.

a. The ſcripture of cuſtome nameth the Godes of the gētyles by ſuche names as in the pſal. cvj. Beelzebub ſignifieth the God of a flee

And the meſſengers turned backe agayne vnto him. And he ſayde vnto them: why are ye thus come agayne? And they ſayde vnto him: there came a mā againſt vs & ſayde vnto vs: go and turne agayne vnto the kynge that ſent you, & ſaye vnto him. Thus ſayth the lorde: Is it becauſe there is no God in Iſrael, that thou ſendeſt to enquyre thorowe Beelzebub the God of Akaron? Therfor thou ſhalt not come doune frō the bed on which thou art gone vp, but ſhalt ſurely dye. And he ſayde to the: what maner a man was that whiche met you, and tolde you theſe wordes? And they ſayde vnto hym: it was an hearry man and gyrde with a gyrdle of a ſkinne aboute hys loynes. And he ſaid vnto the: it is Eliah the Theſbite.

Then the kynge ſent vnto him a captayne, ouer fyfty with his fyfty. And when the captayne was come to him: beholde, he ſat on the toppe of an hyl. And the captayne ſayde vnto him: man of God, the kynge biddeth the come doune. And Eliah anſwered and ſayde to the captain ouer the fyfty: yf I be a man of God, fyre come doune from heauen and conſume the and thy fifty. And there came fyre doune from heauen, & deuoured hym & his fifty. And the kynge went agayne and ſent to hym another captayn ouer fyfty with his fyfty, which anſwered & ſayde vnto him: O man of God, thus ſayth the kyng, make haſt & come doune. And Eliah anſwered and ſayde vnto the: yf I be a man of God, then let fyre come doune frō heauē & conſume the & thy fifty. And there came fire doune from heauen, and conſumed hym, and hys fyfty.

And the kinge ſent agayne the third captayne ouer fyfty. And when the third captayne ouer fyfty was come vp to him, he fell on hys knees before Eliah and beſought hym & ſayde vnto him: O man of God, let my lyfe & the lyfe of theſe fyfty thy ſeruauntes be precious in thy ſyghte. Beholde, there came fyre doune from heauen & burnt vp the two fore captaynes ouer fifty with their fyfties. But let my lyfe nowe be precious in thy ſyghte. Then ſayde the Aungel of the Lorde vnto Eliah: go doune with him, and be not afrayd of him. And he went doune with him vnto the kinge.

And he ſayde vnto the kinge, thus ſayth the Lorde: for as muche as thou ſentteſt meſſengers to aſke thorowe Beelzebub the God of Akaron, as though there had bene no God in Iſrael to aſke thorow thy worde? therfore thou ſhalt not come of the bed on whyche thou art aſcended, but ſhalt ſurely dye. And ſo he dyed accordyng to the worde of the lord which Eliah ſpake, and Iehoram was made kyng in hys ſtede, the ſecond yeare of Iehoram ſonne of Iehoſaphat kynge of Juda, becauſe he had no ſonne. The reſt of the deades of Ohoziah whiche he did, are written in the chronicles of the kynges of Iſrael.

The .ij. Chapter.

Eliah departeth the worlde with hys mantell. Eliſa is taken vp into heauen. The yonge mē beſeeche mercye and teache vs the fall that Eliſeus put into. The ſtynkyng that ſprāg Eliſeus are eaſ on preſte.

And it chaunced when the lorde would take vp Eliah to heauē in a whirle winde, that Eliah & Eliſeus were goynge frō Gilgal. And Eliah ſaid to Eliſeus: tary here I pray the, for the Lorde hath ſent me to Bethel. But Eliſeus ſayde: as ſurely as the Lorde liueth, and as thy ſoule liueth, I wyl not leaue the. And when they came to Bethel, the children of the prophetes that were at Bethel, came out to Eliſeus, & ſayd to him: knoweſt thou not how that the Lord wil take awaye thy maiſter from the this day? And he ſaid: I know it to: holde youre peace.

1. Re. xxbij. b

Then ſayde Eliah to Eliſeus: tary here a fewe ſhyp, for the Lorde hath ſent me to Jericho. And he ſayde: as ſurely as the Lorde liueth, and as ſurely as thy ſoule liueth, I will not leaue the, and ſo they went to Jericho. And the children of the prophetes that were at Jericho came to Eliſeus, and ſayd vnto him: art thou not ware, that the Lorde will take awaye thy maiſter from the this day? And he anſwered: I know it alſo, holde youre peace. And Eliah ſayd to him: tary I pray the here, for the lord hath ſent me to Jordan. But he ſayde: as ſurely as the Lord liueth, and as thy ſoule liueth, I will not leaue the. And ſo they went bothe of them together. And fyfty men of the ſonnes of the Prophetes went and ſtode in ſight a farre of, as they two ſtode by Jordan.

And then Eliah tooke hys mantell & wrapte it together and ſmote the water, and it deuided it ſelfe, parte the one wape and parte the other, and they two went ouer on the drie lād. And as ſone as they were ouer, Eliah ſayde to Eliſeus, aſke what I ſhall do for the, ere I be taken awaye from the. And Eliſeus ſayde: let me I pray the, haue thy ſpirite * double in me. And he ſayde: thou haſt aſked an harde thynge. Neuertheleſſe yf thou ſe me when I am take awaye from the, thou ſhalt haue it ſo, yf thou do not, it ſhal not be. And as they went walkynge and talkynge: beholde, there came a charyt of fyre and horſes of fyre, and put them a ſonder. And Eliah went vp in the whirlewynde to heauen. And Eliſeus ſawe and cryed: O my father, O my father, the charyt of Iſrael and the horſemen therof, & ſaw

* That is, & the ſame ſpyryte maye be more by my preachyng than it hathe done by thyne: or I may haue it two partes more than the other prophetes that ſhall receyue the ſame ſpirite.

him.

him no more: and therefore toke his owne clothes and rent them in two peces.

And then he toke vp the mantel of Eliah that fel from him, and went backe agayn and stode by Jordanes syde, and toke the mantel of Eliah, that fel from him, and smote the water and sayde: where is the Lorde God of Eliah, where is he? And when he had smytten the water, it drupped parte this wape and parte that wape. And Elizeus went ouer. And the children of the Prophetes of Jericho, which saw him from a farre, sayde: the spirite of Eliah doeth rest on Elizeus, and went against him, and bowed to the earth vnto him. And they saide vnto him: there be amonge thy seruauntes fyfty lustie men: let them go and seke thy master: happ'ye the spirit of the Lorde hathe taken him vp, & cast him vpon some mountain or in some valeye. And he saide: sende not. Nevertheles yet they laye vpon him, til he was ashamed, and saide: sende. And they sent fyfty men, whiche sought him thre dayes and thre nyghtes, but founde him not. And they came again to him, for he tarved at Jericho. And he sayde to them, byd I not saye vnto you, ye shoulde not go.

Then the men of Jericho sayd to Elizeus: behalde, the cite standeth pleasantly as my Lorde seyth, but the water is naughe and the grounde bared. And he sayde: bringe me a newe cruse and put salt therin. And they brought it to him. And he went vnto the spring of the water, and cast the thinge in thether, and sayde: thus saith the Lorde: I heale thys water, there shal not come henceforth ether death or barrennesse. And the water was holsome ever after accordyng to the saying of Elizeus whyche he spake.

And he went from thence vp to Bethel. And he was goynge vp in the wape, there came lytle laddes out of the cite and mocked him, and sayde to him: go vp thou bald head, go vp thou bald heade. And he turned backe and loked on them and cursed them in the name of the Lorde. And there came two Beares out of that wood, & tare. xlij. of the boves. And he went from thence to mount Carmel, & from thence went agayne to Samaria.

D

a. The office of Godly mē cheafely pertayneth to al the people, whō they reverence or agaynst seyth reverenceth or reiecteth god Fathers whyle they correct not the wantonnesse of their children whyle they holde them not vnder nourtour, whyle they suffer the to scall and mocke wyth every man, & let them attempt every thynge vnpunyshed, the same pumisheth them & their children many wayes

The.iij. Chapter.

a The kynges of Israel Juda & Edom lacke water when they should fyght against Moab, whiche they receave to ouer the power of Elizeus. The kyng of Moab refused tribute and after subdueth his kynne.

Ioram the sonne of Ahab began to raygne vpon Israell in Samaria the. xviij. yeare of Jehosaphat kyng of Juda, and continued twelue yeare. And wrought that was evyll in the syghte of the Lorde: but not lyke his father or his mother, for he put awaye the Image of Baal that his father had made: Neverthelesse he cleaved in the synne of Jeroboam the sonne of Nabat whyche made Israel synne, and stynke not there from.

And Mesa kynge of Moab whyche was riche of shepe (and was wont to render vnto the kinge of Israel an hundred thousand lambes, and as many rammes with the wolle) rebelled against the kinge of Israel after the death of Ahab. And kinge Jehoram went out of Samaria the same season, and nombred all Israel. And he went and sent to Jehosaphat kynge of Juda sayinge: the kinge of Moab hath rebelled against me, wylt thou go with me against the Moabites to battel? And he sayde: I wil go, and wylbe as thou, & my people shalbe as thyne, and my horses as thyne. And he sayde: what wape shall we go? And he other answered: the wap thorow the wildernesse of Edom.

And the kynge of Israel toke his iourneye with the kinge of Juda and the kinge of Edō. And when they had compased the wap seuen dayes, there was no water for the host nor for the cattel that they hath with them. Then sayd the kynge of Israel: Alasse, the Lorde hath called together these thre kynges to delyuer thē into the handes of the Moabites. But Jehosaphat sayde: is there here no prophete of the Lorde, that we may enquyre of the Lorde by him? And one of the kynge of Israels seruauntes answered and sayde: here is Elizeus the sonne of Saphat, whiche* powred water on the handes of Eliah. And Jehosaphat sayde: the worde of the Lorde is with him. And so the kinge of Israel, and Jehosaphat and the kynge of Edom went doune to him.

* That is, served him, wayted on him.

And Elizeus sayde to the kynge of Israel: what haue I to do with the? Get the to the prophetes of thy father and of thy mother. And the kyng of Israel sayd vnto him: Oh naye, but hath the lorde called these thre kynges to delyuer thē into the handes of the Moabites? And Elizeus sayde, as sure as the Lorde of Hostes liveth (in whose syght I stande) and it were not that I regarde the presence of Jehosaphat the kynge of Juda, I wouldē not loke toward the, nor se the. But now bringe my a mynstrel. And as the mynstrel played, the hand of the Lord was vpon him. And he said: thus biddeth the lorde: make thys broke full of dyches. For thus saith the Lorde: ye shall se neither wynde nor rayne, and yet this broke shalbe spilled with water, that ye maye drinck and youre beastes and youre cattel also. And this is yet but a small thinge, in the syght of the lorde. But he will geue the Moabites into youre handes also. And ye shall destroye all strange townes and all goodly cyties, and shall fal al pleasaunt trees and stoppe all the welles of water, & marre al good platies of grounde with stones. And in the mornynge about offeryng time: there came suche a water the wape from Edom, that the countrey was filled with water.

And when all the Moabites heard that the kinges were come to fight against them, they gathered together, from the youngest & was able to put on harnesse and so by warde, and wapted

wapted in the borders.

And they bepnge vp erly in the mornyng, the sonne arose and shone vpon the water. And when the Moabites sawe the water a farre of, as red as bloud, they sayde: it is bloud: the kinges have fought together & one slaine another. Now therfore ye Moabites get you to the spople. And when they came to the host of Israel, the Israelites stode vp, and layde on the Moabites, that they fled before them. And so they entred the land and destroyed the Moabites. And they ouerthrewe the cytyes, & on euery good parcel of lande, cast euery man his stone and ouercourred it, and stopte all the welles of water, and felde all the good trees. And as longe as the stones therof dyd remayne in the walles of* Byrche the kynges went vpon it and bette it.

*Some read of Hareseth.

And when the kynge of Moab sawe, that the battel was to stronge for hym, he toke to him seuen hundred men that durste the sweord to have broken vp vnto the kynge of Edom. But they coulde not. And then he toke his eldest sonne that shoulde raygned in his stede, and offered him for a burnt offerynge vpon the walles. And there came so greate wrathe vpon Israel, that they departed from hym & returned to their owne lande.

The.iiij. Chapter.

God geueth a certayn poor woman oyle a flagon by Heliseus. Heliseus obteyneth of God a childe for her. Which, whyche after sayde to her, chaseth to her. He raiseth vp the same childe.

THere cryed a certayn woman of the wyues of the chyldren of the Prophetes, vnto Elizeus saying: thy seruaunt my husband is deade, and thou knowest that thy seruaunt dyd feare the Lorde.

And the creditour is come to fet my two sonnes, to be his bondemen. And Elizeus said to her: What shall I do for the? Tell me, what hast thou in thyne house. And she sayd: thyne handmayd hath nothynge at in all her house, saue a pytcher wyth oyle. And he sayde: Go and borowe the in other places, of all thy neyghbours emptie vessells, and that not a fewe. And then go and shut the doze to the and to thy sonnes, and poure out into the all those vessells, and put the full away all syde.

And she went from hym, and shut the doze to her and to her sonnes. And they brought to her, and she powred out. And whē the vessells were full, she sayde to her sonne: bryng yet a vessel. And he sayde: there is no mo. And the the oyle ceased. Then she came and tolde the man of God. And he sayde: go and sell the oyle and paye thy creditor. And lyue thou and thy children of the resse.

And it fell on a daye, that Elizeus came to Sunam, where was a riche woman that toke him in to eate breade. And as ofte as he came that waye, he turned in thither to eate breade. And she sayd vnto her husbande: I perceyue that the man of God is perfecte, and cometh alwaye by vs. Let vs make hym a lytel chamber with a lytel walle, and let vs set him there a bed, a table, a stole and a candelstycke that he maye turne in thither, when he cometh to vs.

And it fortuned on a time that he came thyther and turned into the chamber & lay there. Then he sayde to Giezi his seruaunt: cal this Sunamite. And he called her, and she came before him. And Elizeus sayd to him: saye to her I pray the, thou hast made al this prouision for vs, what shall I do for the? wouldest thou be spoken for to the kinge or to the capitayne of the hoste? And she sayde* I dwel amonge myne owne people. Then he sayde: what is to be done for her? And Giezi sayd: Verely she hath no childe, and her husbande is olde. And he sayde: call her. And he called her. And she came and stode at the doze. Then he sayde: by suche a tyme, as soone as the fruite can lyue, thou shalt embrace a sonne, and she sayde: Oh naye my Lorde thou man of God, do not lye vnto thyne handmayde. And the wyfe conceyued and bare a sonne that same season that Elizeus had said vnto her, as soone as the fruite coulde haue lyfe.

*That is, I am content to that I haue.

And when the lad was greate, it fell on a day, that he went out to his father, to the harvestmen. And there he complayned to his father: my head, my head. And hys father sayd to a lad: carye him to his mother. And he toke him & brought him to his mother. And he sat on her knees tyl noone, and then dyed. And she tarped him vp and layde him on the bedde of the man of God, and shut the doze to him, and went out and came to her husbande & sayde: sende me one of the younge men and an Asse, that I may runne to the man of God. And he saide wherfore wilt thou go to him to daye, whyle it is neither newe mone nor Sabboth day. And she sayde: be content. Then she saddeled an Asse & saide to the lad: leade away & make me not cease ridinge, vntill I byd thy.

And so she went and came vnto the man of God to mount Carmel. And when the man of God sawe her a farre, he sayde to Giezi his seruaunt: se, where oure seruaunt cometh. Now runne against her, *and aske her, whether it be all well with her, and with her husbande and with the lad. And she sayde: all is well. Then she went to the man of God vp to the hyll and caught him by the fete. And Giezi went to her, to thrust her away. But the man of God sayde: let her alone, for her soule is vexed, and the Lorde hath hid it from me, and hath not tolde it me. Then she sayde: dyd I desyre a sonne of my Lorde? dyd I not say, that thou shouldest not bynge me in a false perswasyon?

*In the next Chap. b.

Then he saide to Giezi: gyrde vp thy loines, and take my staffe in thyne hande and away. If any man mete the, salute him not: and if any salute thy, answere him not again: And put my staffe vpon the bope. But wyth standynge the mother of the childe sayde:

iii.Re.xxviii.b *as sure as the Lorde liueth, and as thy soule liueth, I wil not leaue the. And then he arose and folowed her. Giezi went before them & put the sticke vpon the lad. But there was neyther voyce nor attendynge. And then he went againe agaynst his mayster and told hym sayinge: it hath not awaked the lad.

When Elizeus was come to the house: Beholde, the lad was dead and layd vpō his bed. And he went in and shut the doze to the lad & him, and prayed vnto the Lord. * And he went vp and laye vpon the lad, and put his mouth on his mouth, and his eyes on his eyes and the palme of his handes on the palme of his handes, and spred him selfe vpon the lad that the flesh of the child waxed warme. And wēt againe & walked once vp & downe in the house & then went vp and spred him selfe vpon him. And then the lad neesed seuen tymes & opened his eyes. And he called Giezi and sayd: Call for this Sunamite. And he called her. And when she was come to him, he sayd: * take thy sonne. Then she wēt & fell at his fete & bowed her selfe to the ground, & toke vp her sonne & went oute. When Elizeus was come to Gal gal againe, there was a darth in the lande, & the children of the prophetes dwelt with him. Then he sayde to his seruaunt, put on a great pot, and make pottage for the children of the prophetes. And one went oute into the felde, to gather herbes, & found as it were a wylde vyne, and gathered therof Coloquintidaes his lap full, & came & shred them into the potte of pottage, they vnwetynge. And they powred out for the men to eate. And when they had tasted of the pottage, they cryed out and sayd: there is death in the pot thou man of God, & coulde not eate therof. Then he sayde: bringe meale And he cast it into the pot and sayde: fyll for the people that they maye eate, and there was no harme in the pot.

There came a man from Baalsalisa, and brought the man of God breade of fyrste frutes, euen twenty loues of barley, & new corne in a clothe he had. And Elizeus bade put it before the people that they myght eate. Then his mynyster sayde: what shoulde I set thys before an hundred men? And he sayde: let it before the people and let them eate. For thus sayth the Lorde: they shall eate and leaue. And he set it before them, and they ate and left, according to the worde of the Lorde.

The. v. Chapter.

Naaman the Syrian is healed of his leprosie. Elizeus refuseth gyftes & rewardes, because the cure came by goddes power.

NAaman capitaine of the hoste to the kynge of Syria, was greate with his mayster and wel lyked: for thrugh him the Lorde saued Syria. And he was a stout man & yet a leper. And there had gone a company of Soudiours out of Syria a rouynge, and hath brought out of the countrey of Israell a lytle mayd, which was with Naamans wife. And the Damaskell sayde vnto her ladye: I wolde my master were with a prophet that is in Samaria, he wolde deliuer him of his leprosye. And he went and tolde her husbande sayinge thus and thus sayth she maide that is out of the lande of Israel. And the king of Syria sayde: gyue thy waye, and I will sende a letter vnto the kinge of Israel. And he wēt and toke with him ten talentes of syluer, and vi. thousand peces of gould, and then chaunge of rayment. And he brought the letter to the king of Israel conteyninge this tenour. Now when this letter is come vnto the: Behold, I haue sent Naamā my seruaunte to the, that thou shouldest reddre him out of his leprosye. And when the kinge of Israell had reade the letter, he rent his clothes & sayde: am I God to slay and to make aliue: that he should sende to me, for to deliuer a man from his leprosye. But consyder I praye you and se, howe he picked quarels with me. And when Elizeus the man of God, had hearde howe that the kinge of Israell had rent his clothes, he sent to the kinge sayinge: Wherfore hast thou rent thy clothes: let him come to me, that he may know that there is a prophet in Israel.

Deut.xxxii.

And Naaman came with his horses and his charet, and stode at the doze of Elizeus. Then Elizeus sent a messenger sayinge: go & washe the in Jordan seuen tymes, and thy flesshe shal come agayne to the as before, and thou shalt be cleane. And Naamā was wroth and went awaye, & sayde: Behold, I thought in my self, he would haue come out, & stand & cal on the name of the Lorde his God, and put his hande on the place of the disease, and so take awaye the leprosye. Are not Abanah and Pharphar, ryuers of Damasco, better then all the waters of Israell? myght it not rather washe in them and be cleane? And so he turned and departed in an angre. Then came his seruauntes and cōmuned with him, and sayde: father yf the prophete had byd the some great thinge, oughtest thou not to haue done it? How much rather then shouldest thou do it, whyle he sayth to the only, washe and be cleane. * Thē he went doune & washed seuen tymes in Jordan, as the man of God bade, and his flesh chaunged, lyke vnthe flesh of a lyttel boye, and he was cleane.

Luc.iiii.

Then he turned agayn to the man of God and al his company with him, and came and stode before him and sayde, Behold, I know that there is no God in all the worlde, but in Israel. And now I praye the take a blessynge of thy seruaunt. But he sayde: * as surely as the Lord liueth, before whome I stand, I wil receyue none. And the other would haue constrayned him to receyue: but he wolde not do it. And Naaman sayd, yf thou wilt not receyue I praye the, maye there not be geuen to thy seruaunt the burthen of two mules of earthe. For thy seruaunte will hereafter offer neyther burnt sacrifice nor offeryng vnto any other God, then to the Lorde. But herin he Lorde be mercifull to thy seruaunt, for when

iii.Re.xvii.

my

my mayster goeth into the house of Remon
*That is, he turned & wapeth for me. to worshippe there, he *leaneth on myne hãd
& I must wor: hippe in the house of Remon,
let the Lorde I praye the be mercyfull vnto thy
seruaunt in this case. And he sayde to hym:
F Go in peace. And when he was departed frõ
hym a furlonge of grounde, Gehezi the ser-
uaunt of Elizeus the mã of God, sayde: my
mayster hath spared of, this Syrien Naamã
that he wolde not receyue of his hand that he
offered. As surely as the Lorde liueth I wyl
runne after hym, and take somewhat. And so
Gehezi went after Naaman. And when Naa-
man sawe hym come runnynge after hym, he
came downe of the charet agaynst hym & sayd:
iij.Reg.v.c. is all well? And he sayde: yea.

But my mayster hath sente me, sayinge: Se
there be two younge men come to me oute of
Ephraim of the children of the Prophetes:
geue them I praye the, one talent of syluer, &
G a couple of good garmentes. And Naaman
sayde: aduenture and take two talentes of sil-
uer in two bagges, with two goodlye garmẽ
tes, & deliuered them vnto two of his seruãn
tes, to beare it before hym. And he went in ỹ
darcke, and toke it of their: handes and bestow-
ed it in the house, and let the men go, & they
departed.

Then he went & stode before his mayster.
And Elizeus sayde to hym: whence commeth
Gehezi? And he sayde: thy seruaunt went no
whether. And he sayde: went not myne herte
with the, when the man turned & came of his
charet agaynste the? Is it a tyme to receyue
siluer & to receyue garmentes, oliue trees, vi
nyardes, sheepe menseruauntes & maid
seruauntes? The leprosye therfore of Naa-
man cleue vnto the, & vnto thy seede for euer.
* And he went out from hym a leper as white
j.Par.xxvi.d. as snowe.

The.vj. Chapter.

¶ Elizeus maketh room to receyue dwelle the mat-
ter. The Syrians besiege Israel, to their. ij. women
agree together to eate their owne children.

A Then sayde the children of the
prophetes vnto Elizeus: se, the
place where we dwelle with ỹ,
is to lytle for vs. Let vs there
take euery mã a beame, & build
vs a place there, to dwell in. And he sayde: go
ye. And one sayde: beg yours I praye the, & go
with thy seruauntes. And he sayde: I wyll,
and so went with them.

And when they came to Iordan, they cut
downe wodde. And as one was hewynge of a
beame, the axe head fell into the water. And he
D cryed oute & sayde: Alasse mayster, for it was
lent me. And the man of God sayde: Where
fell it? And he shewed hym the place. And he
cut an helue, and cast it in thyther, and made
the axe head swomme. And he sayde: take it vp to
the. And the other stretched his hande and
caught it.

And the kynge of Syrien fought agaynste
Israel, & toke counsell with his seruauntes,
saying: In suche a place and in suche a place
wyll I pytche. And the man of God sent vnto
the kynge of Israel, sayinge: Beware that
thou go not by suche a place, for there are the Sy-
rians gone downe. And the kynge of Israel sent
to the place which the man of God tolde him
and warned hym of, and saued hym selfe there
more then once or twyse.

And the herte of the kynge of Syrien was
troubled therwith, that he sent for his seruaũ
tes, and sayde to them: * wyll ye not shewe me
which of vs telleth the kynge of Israel. And i.Reg.xxii.b.
one of his seruauntes sayde: naye my Lorde
kynge. Elizeus the Prophet that is in Israell,
he telleth the kynge of Israel the wordes that
thou speakest in thy slepynge chambre. Then E
he sayde: go and spye where he is, that I may
sende and fet him. And one tolde the kyng, say
inge: se, he is in Dothan. And he sent thyther
horse and charettes & a great hoste. And they
came thyther by nyghte, & compased ỹ towne
about.

And when the seruaunt of the mã of God
rose vp early, and was gone out: Behold, there
was an hoste rounde about the towne with
horses and charettes. Then sayde his lad to
hym: Alasse mayster, what shall we do? And F
he sayde: feare not: there are mo with vs then
with them. And Elizeus prayed & sayde: Lord
open the eyes of the younge man, & he sawe.
And beholde, the mountayne was ful of hor-
ses and charettes of fyre rounde about Eli-
zeus. And when the soudyars came downe to
him: Elizeus prayed vnto the Lorde & sayde.
Smyte this people with blyndnesse. And he
smote them with blyndnesse accordyng to the
desyre of Elizeus. Then Elizeus said vnto the
this is not the waye, nor this is not ỹ towne:
But folowe me, and I wyll bryng you to the
man ye seke. And he led them to Samaria.

When they were come to Samaria, Eli- G
zeus sayde: Lorde, open these eyes & let the se.
And the Lorde opened their eyes that they
sawe. And behold they were in the myddes of
Samaria. And then sayde the kynge of Israel
vnto Elizeus when he sawe them: *shall I i.Reg.xxi.f
smyte them, shall I smyte them father? And
he sayde: smyte the not. Wilt smyte them thou
takest with thyne owne swerde, & with thyne
owne bowe. Nay set bread and water before
them, that they may eate and drincke, and go to
their: master. And he made great ordinaunce H
before them. And when they had eaten and
dronke, sent them awaye, and they went to
their: master. And ỹ the soudyars of Syrien
came no more into the lande of Israel.

After this Benhadad kyng of Syrien ga-
thered all his hoste, and went & besieged Sa- *Lab was
maria. And there arose great dearthe in Sa- a certen measure
maria: for they had besieged it, vntyll an asses lyke ỹ tyme
head was worth fourtye shekels of syluer, as we vse
and the fourth part of a Cab of doues dong to call a
worth fyue syclers. And as the kyng of Israel bushell or
walked vpon the walles there cryed a woman a strike bylle
to him, saying: helpe, my Lord kyng. And he

sayde

sayde: Nay, the Lorde helpe the. But wherewith shulde I helpe the, with corne or wyne? Then sayde the kyng to her: what ayleth the? And she answered: this woman here sayde to me, bringe thy sonne, and let vs eate hym to day, and we will eate myne to morowe.
Deu. xxviii. f
Thre. xcix. b
* And so we dressed my sonne, and dyd eate hym. And I sayde to her another day, bringe thy sonne that we maye eate hym. But she had hyd her sonne. When the kyng heard the wordes of the women, he rent hys clothes (as he was walkyng on the walles. And when the people loked vpon hym: se, he was clothed in sacke vnder. Then he sayd: God do so and so to me, yf ỹ head of Elizeus the sonne of Saphat tarye on hym thys daye. And as Elizeus satte in hys house, and the elders wt hym, the kynge sente one from hym. But yer the messenger came at hym, he sayd to the elders: se you not howe the sonne of thys murtherer hath sent, to take of myne head? be circumspecte therfore when the messenger cometh, & shutte the doze, and thrust hym backe therwyth: for the sound of hys masters fete foloweth hym. And whyle he yet talked wyth them. Beholde the messenger was come vnto hym. And he sayd: behold thys euyll is of the Lorde, what more shall we loke for of the Lorde.

The. viij. Chapter.

¶ Eliseus prophesyeth plenteousnes of vitayles & other thynges to Samaria. The Syrie is vexed with sore warre. The kyng of Israel wyll not beleue the wordes of Heliseus & is troden to death.

Then Heliseus sayde: heare the worde of the Lorde, for thus sayth the Lorde: to morowe this tyme a bushell of fyne flour shalbe solde for a spele, & two bushelles of barley for another in the gates of Samaria. Then a great Lorde on whose hande the kyng leaned, answered the man of God and sayde, though the Lorde woulde make wyndowes in heaven, yet wolde not thys be. And he sayde agayne: Behold, thou shalt se it with thyne eyes and shalte not eate therof.

And there were foure lepers set without the gate of Samaria. And they sayde eche to hys companyon, what syt we here vntyll we dye? though we thoughte that we myght come into the cyte, yet is the derth so greate in the cyte, that we shall there dye. And yf we tarye here, we are but dead also. Now therfore come and let vs flee to the hoste of the Syrians: If they saue vs lyue, we shall lyue: And yf they kyll vs, then are we dead. And so they arose in the darcke to go to the hoste of the Syrians. And when they were come to ỹ syde of the hoste of Syria: se, there was no man there.

For the Lord had made the hoste of the Syrians heare a noyse of charettes & a noyse of horses, and the noyse of a great hoste. In so muche that they sayde one to another: se, the kynge of Israell hath hyred agaynste vs, the kynges of the Hethites & the kynges of Egypte, to come vpon vs. And vpon that they arose, and fled in the darcke, & left their tentes, their horses, their asses and the feld they had pytched euen as it was, and fled for their lyues. And when these lepers came to the edge of the hoste, they went into a tente, and dyd eate and drynche, and carped thence syluer, goulde and rayment, and went and hyde it, and came agayne, and entred into another, & carped thence also, and went, and hyde it.

Then they sayde one to another: it is not well that we do, for this day is a day to bring tydynges. And yf we holde oure peace, & tarye tyll it be day lyght, we shall fynde a myschefe. Now therfore come, let vs go and tell the kynges houshold. And so they went and called to the porter of the cyte and tolde them sayinge: we came to the pauylyons of the Syrians and se, there was no man there, neyther voyce of man, but horses and asses tyed, & the tentes euen as they were.

Then the porters called & tolde the kynges house wythin. And the kynge arose in ỹ night and sayde to hys seruauntes: I wyll shewe you, howe the Syrians haue serued vs. They know we that we are oppressed wyth hunger & therfore are gone out of the pauylyons to hyde them selues in the felde, sayinge: They wyll come out of the cyte, and then we shall catche them alyue and get into the cyte. And one of hys seruauntes answered, and sayde: Let men take fyue of the horses that remayne and are lefte in the cyte. Behold they are as good, as all the multitude that are lefte in the cyte: and as good as all the multytude of the cyte that are consumed, and let vs sende and se. And they toke two charettes of horses, and the kynge sente after the hoste of the Syrians sayinge: go and se. And they folowed after the euen vnto Jordan: and se, all the way was full of clothes and vesselles whych the Syrians had cast from them for haste.

And the messengers returned and tolde the kynge. And then the people went out & robbed the tentes of the Syrians. And so a bushel of flour was solde for a spele, and .ij. bushelles of barley for a spele, accordynge to the worde of the Lorde. And the kynge set the Lorde on whose hande he leaned, to kepe the gate. And the people troade hym in the gate, that he dyed, accordynge to the sayinge of the man of God whyche he sayde, when the kyng came downe to hym. And it came to passe accordyng to the word of the man of God to the kyng sayinge: two bushelles of barley for a spele & a bushell of barley for another shalbe to morowe this time in the gates of Samaria. And the Lorde answered the man of God & sayde: though the Lorde made wyndowes in heaven, yet wolde thys not be. And the other sayde: Behold, thou shalt se it with thyne eyes, and shalt not eate therof. And so it chaunged: for the people troade hym vnder fote in the gate, that he dyed.

The

The.viij.Chapter.

Elizeus prophecyeth vnto the Sunamite the barth of hir peare. After the death of Benhadad raigneth Hazael in Syria. Iehoram the sonne of Iosaphat raigneth in Iuda. Edom falleth from Iuda. Obadiah succeedeth Iehoram.

THen spake Elizeus vnto ꝑ woman whose sonne he had restored to lyfe agayne, sayinge: vp & go both thou and thyne house & sioourne where thou thinkeste best, for the Lorde wyll call a darthe whyche shall come on the lande seuen peare. And the woman arose and dyd after the saying of the man of God, & went both she & her household & sioourned in the lande of the Philistines seuen peare. And at the seuen peares end, when the woman was come agayne oute of the lãd of the Philistines she wente oute to speake to the kynge for her house, and for her land. And the kynge was talkynge with Gehezi the seruaunte of the man of God, sayinge, tell me I praye the, all the greate deades which Elizeus dyd. And it chaunged as he was tellynge the kynge howe he restored a dead bodye to lyfe agayne that the woman whose sonne he reuiued, cryed to the kynge for her house & lande. Then sayde Gehezi: My Lorde kynge, this is the woman and this is her sonne whiche Elizeus brought to lyfe agayne. And the kynge asked the woman, and she tolde him. And so the kynge sente with her one of his chamberlaynes sayinge: restore all that pertayneth to her, with all the fruites of the felde, sence the daye she lefte the lande, vnto this tyme.

After that Elizeus went to Damasco, Benhadab the kinge of Syria dyd kynge sycke. And one tolde the kynge, sayinge: The man of God is come hyther. Then sayde the kynge to Hazael: take a present with the and go agaynste 4.Re.viij.a. the man of God, and aske the Lorde by him whether I shal recouer of this my dysease or no. And Hazael went to mete him, & toke presentes with him, euen of al the good thinges of Damasco, as muche as fourtye Camelles coulde beare, and came and presented himselfe before him and sayde: thy sonne Benhadad kynge of Syria hath sent me to the, sayinge: shall I recouer of this my dysease.

And Elizeus sayde to him: go, and say to him: thou shalte recouer, howbeit the Lord hath shewed me that he shall surelye dye. And the man of God beganne *to loke earnestlye, in so muche that he was ashamed: and the man of God wept. And Hazael sayd: why weepeth my Lorde? And he answered: for I know the euyll that thou shalte do vnto the childrẽ of Israel: their stronge cytyes thou shalte set on fyre & their younge men thou shalte slaye with the swerde, and shalte dashe oute the braynes of their sucklynge children, and all to teare their wemen with childe.

*Or, to haue a sadde, and a-shamed.

And Hazael sayde: what is thy seruaunte which am but a dogge, that I shulde do this great thyng? And Elizeus sayde: for the Lord hath shewed me, that thou shalte be kynge of Syria. And so he departed from Elizeus and came to his master, whiche sayde to him. What sayde Elizeus to the? And he sayd: he tolde me that thou shuldest recouer. And on the morowe he toke a rough clothe and dypped it in the water and spredde it on his face, & he dyed, and Hazael raygned in his stede.

The fyfte peare of Iehoram sonne of Ahab kynge of Israel, Iehosaphat beynge yet kynge of Iuda. Iehoram the sonne of Iehosaphat, kynge of Iuda, beganne to raygne. xxxij. peare olde was he when he beganne to raygne, and he raygned viij. peare in Ierusalem. And he walked in the waye of the kynges of Israel, as dyd the house of Ahab for the doughter of Ahab was his wyfe, and he dyd that displeased the Lorde. Neuertheles the Lorde wold not destroye Iuda because of Dauid his seruaunt, as he promysed him to geue him a lyght in his chyldren alwaye.

And in his dayes Edom fell awaye from vnder the hande of Iuda, & made them a king of their owne. And Iehoram went to Sayr, & all his charettes with him. And he rose by nyght, & sayde on the Edomites, which compased him in, & the captaynes of his charet & the people fled into their tentes. And so the Edomites slipte awaye from vnder the hand of Iuda vnto this daye. And then Lobnah slipte awaye to, euen that same tyme.

The rest of ꝑ dedes of Iehoram and al he dyd, are writte in the chronicles of the kinges of Iuda. And Iehoram rested with his fathers & was buryed with his fathers in the cite of Dauid. And Ohoziah his sonne raygned in his stede. The.xij. peare of Iehoram sonne of Ahab, king of Israel, dyd Ohoziah the sonne of Iehoram kyng of Iuda begynne to raigne two and twetye peare old was Ohoziah whe he beganne to raygne, and raigned one peare in Ierusalem, his mothers name was Athaliah doughter of Amri kynge of Israel. And he walked in the waye of the house of Ahab: for he was a sonne in law to the house of Ahab.

And Iehoram the sonne of Ahab wente to warre with Hazael kynge of Syria, at Ramoth in Galaad, and the Syrians wounded him. Wherfore kynge Iehoram went backe agayne, to be healed in Iesrahel of the woundes whiche the Syrians had geuen him at Ramoth, when he fought with Hazael king of Syria. And Ohoziah the sonne of Iehoram kynge of Iuda went doune to se Iehoram sonne of Ahab in Iezrahell because he was sycke.

The.ix.Chapter.

Iehu is made kyng of Israel, and slayeth Iehoram the kynge himself, and Ohoziah kynge of Iuda also. A prophet sendeth to be cald Iehu. Iehu of a conspyracye becõmeth kynge.

AND Elizeus the prophete called vnto one of the children of the prophetes, & sayde to him: gyrd vp thy loynes & take this boxe of oyle in thyne hande, and go

a. Hazael brought the wet cloth to lye, as though he would therwith haue refreshed him, & euen so dyed he of his fruyte beare but dyd in deede stragle lyke, after Iosephus. He had heard of the Prophete ꝑ Benhadad shuld recouer & so thynke it haue ben lõg of the vnderaigned: therfore dyd he rydde him, to thentẽt that he myght sooner come by the kyngedome.

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get the to Ramoth in Galaad. And whē thou comest thether, thou shalt there se Iehu the sonne of Iehosaphat the sonne of Namsi, and go to hym, and make hym aryse vp from amonge hys brethren, and carye hym to a secret chambre. And take the boxe of oyle, and poure it on hys head, and saye: thus sayth the Lorde: I haue annoynted the to be kyng ouer Israel. And then open the doxe & flee, and tarye not. And the seruaunt of the Prophet get hym to Ramoth in Galaad, & when he came, the captaynes of the hoost were sittyng together. And he sayde: I haue an erande to the Spreadtaynr. And Iehu sayde, vnto which of all vs? And he sayde to the O captayn. And he arose and went into the house.

And the other poured the oyle on hys head and sayde to hym, thus sayth the Lorde God of Israel: I haue annoynted the to be kynge ouer Israel the people of the Lorde, that thou slepe the houlholde of Ahab thy maysters. For I (sayth the Lorde) will auenge the bloud of my seruauntes the Prophetes, and the bloud of all the seruauntes of the Lorde, of the hand of Iezabel (for the whole house of Ahab shall be destroyed) and I will destroye vnto Ahab what pysseth against the wall, and so muche as the preserued or that is forsaken in Israel, & will make the house of Ahab lyke the house of Ieroboam sonne of Nabat, and lyke the house of Baasa the sonne of Ahiah. And as for Iezabel the dogges shall eate her in the feld of Iesrahel, and none shall burye her. And he opened the doxe and fled.

And when Iehu was come out to the seruauntes of hys Lord, they sayde to hym is all peace? Wherfore came this mad felowe to the? And he sayde to hym: ye know the person and hys communycacyon. And they sayde: it is not so. But tell vs a felowshyppe. And he sayde: thus and thus spake he to me, sayenge. Thus sayth the Lorde: I haue annoynted the to be kynge ouer Israel. And they hasted and toke euery man hys mantell, & put vnder hym on an hye benche at the toppe of steppes, & blew a trompet, and sayde: Iehu is kynge. And so Iehu the sonne of Iehosaphat the sonne of Namsi conspyred against Iehoram. And Iehoram had bene wayenge at Ramoth Galaad, and all Israell with hym, for feare of Hazael kyng of Syria, and was returned to be healed in Iesrahel of the woundes which the Syrians had geuen hym as he fought with Hazaell kynge of Syria.

Then sayde Iehu: If it be youre myndes, then let no man escape out of the cyte, to go and tell in Iesrahell. And Iehu rode & went to in Iesrahell: for Iehoram laye there, & Ohozias kyng of Iuda was come to Iehoram. And the watcheman that stode on the toure in Iesrahel, spyed the company of Iehu, as he came and sayde: I se a company. And Iehoram sayde: take an horseman and sende against them, and let hym aske whether it be peace. And there went one on horsbacke against hym and sayde: thus sayeth the kynge: is it peace? And Iehu answered: what hast thou to do with peace? turne & come after me. And the watchman tolde, sayenge: the messenger came to the but he cometh not agayne.

Then he sent oute another on horsbacke, which came to them & sayde, thus sayth the kyng: is it peace? And Iehu answered, what hast thou to do with peace? turne and come after me. And the watcheman tolde, sayenge: he came to the, but he cometh not agayne, and the dryuynge is lyke the dryuynge of Iehu the sonne of Namsi, for he driueth as he were madde.

Then sayde Iehoram, make redye. And they made redy his charret. And Iehoram kyng of Israel, & Ohozias kyng of Iuda went out eyther in hys charret against Iehu, and mette hym in the lurlonge of Naboth the Iezrahelite. And when Iehoram sawe Iehu, he sayde: is it peace Iehu? And he sayde, what peace shulde there be, so longe as the whoredomes of thy mother Iezabel, and her witchcrafte are so great? And Iehoram turned hys hande & fled, & sayde to Ohozias: there is falshed Ohozias. And Iehu toke a bowe in hys hande, & smote Iehoram betwene the shoulders, that the arowe came out at hys breast. And he fell downe in hys charret. Then he sayde to Badakar a lorde of hys, take and cast hym in the plat of grounde of Naboth the Iezrahelite. For I remembre as I & thou rode together after Ahab his father, how the Lord spake these wordes against hym: I haue sene yesterdaye the bloude of Naboth and of hys sonnes, sayde the Lord, and I will quyte hym in thys grounde, sayeth the Lorde. Now therfore take and cast hym in the plat of grounde accordynge to the worde of the Lorde. And when *Ohozias the kynge of Iuda sawe that he fled the waye to the *garden house. And Iehu followed after hym, and sayde: smite hym also. And they smote hym in his charret at the goynge vp to Sur by Iebleam, & he fled to Magedo, and there dyed. And hys seruauntes carped him to Ierusalem, and buryed him in hys sepulchre with hys fathers in the cyte of Dauid. And in the .xi. yeare of Iehoram sonne of Ahab, began Ohozias to raygne ouer Iuda. And when Iehu was come to Iesrahel, Iezabell herde of it, and starched her eyes, & tyred her head, & loked oute at a wyndowe. And as Iehu entred at the gate, she said had Zamri peace whiche slewe his master. And he lyfte vp hys eyes to the wyndowe & sayde: who is of my syde who? And there looked oute to hym two or three hoodes that were chamberlayers. And he sayde. Throw her downe. And they threw her downe. And he spylled of her bloude vpon the walles & on the horses, and treade her vnder foote.

And then when he was come in, & had eaten and dronke, he sayde: go & vyset I praye you, yonder cursed creature, & burye her, for she is a kynges daughter. And when they came

burye her, they founde no more of her, then the shulle & the two fete and the two handes. And they came agayne, and told hym. And he said: it is the worde of the Lorde whiche he spake by the hande of his seruaunte Eliah the Thesbite, sayinge: * in the felde of Jezrahel shall dogges eate the flesshe of Jezabel, and the carkas of Jezabel shalbe donge vpon the earthe, in the felde of Jezrahell, the men shall not say this is Jezabel.

3.Reg.xxi.

The.x. Chapter.

Jehu causeth the lxx. sonnes of Ahab to be slayne. & after that. xlij. of his brethren. He hereby a meane ioyneth to hym all the prestes of Baal. After this he dealeth with the sonne of Rechab.

AHab had. lxx. sonnes in Samaria. And Jehu wrote letters, and sente to Samaria vnto the elders that were Lordes of Jezrahel, & vnto them that noursed vp Ahabs children sayinge: nowe at the coming of these letters to you, ye haue with you youre masters sonnes, and ye haue with you charettes & horses, & a strong citye & harnesse. Therfore chose the beste, & him that most pleaseth you of youre masters sonnes, & put him on his fathers seate, & fyght for youre lordes house. And they were exceding sore afrayde, & sayde: se, two kynges were not able to stande before hym, how shall we then stande? And the gouernet of the kynges house & of the cyte and of the elders, and the nourses sente to Jehu, sayinge: we are thy seruauntes & wyll do all that thou shalte bydde vs: we wyll make no kyng, but do thou what semeth good in thyne eyes. Then he wrote another letter to the sayinge: If ye be myne, & wil obey my voyce, the take the heades of youre masters sonnes and come to me to Jezrahell, by to morowe this tyme. And the kynges sonnes were. lxx. personnes with the great men of the cyte whiche nourysshed them. And when the letter came to them, they toke the kynges children and slue them in nombre. lxx. personnes, & put their heades in cophines, and sente them to hym to Jezrahell. And there came a messenger, & tolde hym, sayinge: they haue brought the heades of the kynges sonnes. And he said: let them put the on two heapes in the entring of the gate, tyll it be daye.

a They were called nourses (as it were) bycause they were brought vp & norysshed of them.

b Then the brethren of the kynges children sayinge: we are the seruauntes of Jehu, & wyll do all that thou shalte bydde vs: we wyll make no kyng, but do thou what semeth good in thyne eyes.

c Then he wrote another letter to the sayinge: If ye be myne, & wil obey my voyce, the take the heades of youre masters sonnes and come to me to Jezrahell, by to morowe this tyme. And the kynges sonnes were. lxx. personnes with the great men of the cyte whiche nourysshed them. And when the letter came to them, they toke the kynges children and slue them in nombre. lxx. personnes, & put their heades in cophines, and sente them to hym to Jezrahell. And there came a messenger, & tolde hym, sayinge: they haue brought the heades of the kynges sonnes. And he said: let them put the on two heapes in the entring of the gate, tyll it be daye.

d And in the morninge he wente out & stode & sayd to all the folke, ye be righteous: se, I conspyred against my master & slue him: But who slue these? * cõsyder now how there is nothynge of the Lordes worde fallē to the earthe, whiche he spake against the house of Ahab: for the Lorde hath done that he spake to his seruaunt Eliah. And so Jehu slue all that remayned of the house of Ahab, in Jezrahel, & all that were greate with hym, & his companyons & his priestes, vntyll he had left hym nought remayne. And he arose, and departed * That is, & went to Samaria. And as Jehu was come hereby the cote to the house where the shepeherdes * bind their sheepe, there they mete by the waye side, he met with the brethren of Ochoziah kinge of Juda, and

3.Reg.xii.

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Then the Lorde sayde to Jehu, because thou hast lustely done that pleaseth me, and haste done to the house of Ahab all that was
4ti. Reg. xv. c in myne herte, therfore shall* thy children in the fourthe generacyon sit on the seate of Israel. But Jehu cared not to walcke in ꝑ lawe of the Lorde God of Israel with all hys hert for he departed not from the synnes of Jero-
C boam whiche made Israel synne.

In those dayes the Lorde began to cut Israel shorte, for Hazael slue them in all the coastes of Israell, from Jordan Eastwarde: euen al the lande of Galaad, the Gadites, the Rubenites and the Manassites, from Aroer vpon the ryuer of Arnon, with Galaad and Basan. The rest of the actes of Jehu, and all he dyd, and all hys power are wrytten in the chronicles of the kynges of Israel. And when Jehu was layd to rest with hys fathers, they buryed hym in Samaria, and Jehoahaz hys sonne raygned in hys stede. And that tyme that Jehu raygned vpon Israel in Samaria, was .xxviii. yeare.

The. xi. Chapter.

Athaliah putteth to death all the kynges sonnes except Joas the sonne of Ohoziah, which is hydden & after her death is made kynge.

A Nd Athaliah the mother of Ohoziah, when she saw that her sonne was dead, she arose, and slew all the seede of the kingedome.
But Jehosaba the doughter of kynge Jehoram and syster of Ohoziah, toke Joas the sonne of Ohoziah, and stale hym from among the kynges sonnes that were slayne, and hys nourse with him, out of a stepp̄e chambre, and hyd hym from Athaliah, ꝑ he was not slayne. And he was with her, hyd in the house of the Lorde .vi. yeare. And Athaliah dyd raygne ouer the lande.

And the seuenth yeare Jehoiada sent & set the rulers ouer hundredes with the captaines & them of the garde, and toke them into hym into the house of the Lorde, and made a bonde with them, & toke an othe of them in the house of the Lorde, & shewed the the kynges sonne. And he commaunded them, sayinge: thys is that ye must do: one thyrde parte of you shall come on the Saboth daye, and kepe the watch of the kynges house: And another thyrd part shalbe at the gate Sur: and another thyrde parte shalbe at the gate behynde the gard chā bar, and so shall ye kepe the watche of ꝑ house
B *of Mesiah, & two porcions of you: that is, all that go oute the Saboth daye, shall kepe the
*After ꝑ gre. watche of the house of the Lorde about the
The Chalde. kynge, and shal compasse the kynge rounde a-
that it be not bout, euery man with his weapen in his hād,
destroyed. And whosoeuer cometh within the rāges shal dye for it. And se that ye be with the kinge as he goeth oute and in.

And the captaynes ouer the hundredes did all thynges as Jehoiada the preste commaūded, and toke euery man hys men, that is, thē that came in the Saboth daye with them that went out the Saboth day, & wēte to Jehoiada the preste. And the preste gaue to the captaynes ouer hundredes the speares & shyldes ꝑ were kynge Dauids, & had remayned in the temple. And the garde stode euery man with hys wepon in hys hand rounde about ꝑ king from the ryght corner of the temple to the left alonge by the aultare & the temple. And he
C brought the oute the sonne of the kynge, & put ꝑ croune vpon hym, & delyuered hym ꝑ *wytnesse, and made hym kynge, and annoynted hym. And they clapte theyr handes and sayd: God saue the kynge.

*that is, the lawe of god. Deut. xvii. d

And when Athaliah heard the noyse of ꝑ rumynge of the people, she came to the people into the house of the Lorde. And when she sawe the kynge stande by a pyller (as the maner was) & the syngers & the trompetters by ꝑ kynge, and all the people of the lande reioyse, and the blowing of the trompettes, she rente her clothes, and cryed: treason, treason. And Jehoiada the preest commaunded the captaynes of the hundredes that had the rule of the hoste, and sayde to them: haue her oute woute the ranges, and yf anye folowe her, let hym dye with the swerde: for the preste sayd: she maye not be slayne in the house of ꝑ Lord. And they layde handes on her, & she went the waye that the horses of the kynges went oute & was slayne there.

And Jehoiada made a bonde both betwene
D the Lorde and the kynge, & betwene the people and the Lorde, that they shulde be the Lordes people: & also betwene the kynge and the people. Then all the people of the land wente into the house of Baal, and destroyed hys aultares, and brake doune hys Images lustely, & slue Mathan the preste of Baal before the aultare And the preste set watche men in ꝑ house of the Lorde, & toke the rulers ouer hundredes and the captaynes, and the garde and all the people of the lande: And they brought ꝑ kinge from the house of the Lord, and went the waye of the gate of the garde of the kynges house. And he sat hym doune on the seate of the kynges. And all the people of the Lorde reioyced, and the cyte was in quyete. And they slue Athaliah with the swerde in the house of the kynge.

The. xii. Chapter.

Joas maketh prouysyon for the reparyng of the temple. He is holpen by .ii. of hys seruauntes, & Amasiah raygneth in hys stede.

Joas was seuen yeare olde when he was made kyng. And
A he beganne to raygne the seuēth yeare of Jehu, & raygned fourtye yeare in Jerusalem. His mothers name was Zebiah Berselabe. And he dyd that pleased the Lorde, as longe as Jehoiada the Preste enformed hym. But they toke not awaye the hyllaultares, for the people slue & offered styll in the hyllaultares.

And Joas sayde to the preest all the syluer that is dedicate & brought to the house of the Lorde in currauntmoney, that is to saye, the money that euery man, is set at, with all

what is, half the moneye that euerye manner herte geueth after a peece hym to bringe into the house of the Lord, let after ye lawe of the priestes take it to them, euery man of hys Moses. acquayntaunce, and let them repaire the broken places of the temple in all places where ought is founde decayed. Exod. xxx. b

Neuerthelater the priestes had not mended vnto the .xxiij. yeare of Iehoas, that was decayed in the temple. Then kynge Iehoas called for Iehoiada the priest, & for the other priestes also, and sayde to them: why repaire ye not the broken places of the temple? Now therfore se that ye receyue no more money of your acquayntaunce, but delyuer it to repaire the temple wythall. And the priestes consented to receyue no more moneye of the people: But that it shulde go to the mendynge of the temple.

Then Iehoiada the priest toke a cofer and bored an hoale in the lyd of it, & put it beside the aultare on the ryght syde as a man cometh into the house of the Lorde. And into that dyd the priestes that kepte the doores, put all the money that was brought into the house of ye lord. And when they sawe that there was muche 4. Re. xxij. a. money in the cofer * the kinges scribe, & ye hye priestе came, and kept vp the moneye ye was founde in the house of the Lorde, after they had tolde it.

And they gaue the moneye by sommes into the handes of the worcke men that had ye ouer syght of the house of the Lord: & they brought it oute to the carpenters & buylders ye wrought vpon the house of the Lorde, & to masons and hewers of stone, to bye tymbre & hewe stone, to repaire the decaye in the house of the Lorde, & all ye that needed repayringe in the house: howbe it there was not made in the house of the Lorde, bookes of syluer, shredyng knyues, basens trompetters or any other instrumentes of goulde or syluer, of that money that was brought for the house of the Lorde. For they gaue that to the workemen, to repaire there wyth the house of the Lorde. Moreouer they reckened not with the men, into whose handes they delyuered the money to be bestowed on workemen: But they dyd it euen of fidelitye. Howbe it terspace moneye and synne money ought not be brought into the house of the Lorde, for it was the priestes.

Then came Hazael kynge of Syria, and fought agaynste Geth, and toke it, & apoynted hym selfe to go vp to Ierusalem. But Iehoas kyng of Iuda toke all the dedicate thynges ye Iehosaphat Iehoram & Ohoziah his fathers kynges of Iuda, had dedicate, & ye hym selfe had dedicated, & al the gould ye coulde be fonde in the treasure of the house of the Lorde & of the kinges house, & sent it to Hazael kynge of Syria, and so he departed from Ierusalem.

The remnaunt of the actes of Iehoas & al he dyd, are written in the chronicles of the kinges of Iuda. And his owne seruauntes arose and wrought treason, and slue Iehoas in the house Mello, in the way doune to Sela. Iozabat the sonne of Semaath and Iehozabad the sonne of Somer hys seruauntes, smote hym, that he dyed. And they buryed hym wyth his fathers in the cytye of Dauid. And Amaziah hys sonne raygned in hys steade.

The. xiij. Chapter.

Iehoahaz the sonne of Iehu is delyuered into the handes of the Syryans, and dyeth. Ioas hys sonne raygned in hys steade. Eliseus dyed.

IN the .xxiij. yeare of Iehoas sonne of Ohoziah king of Iuda. Iehoahaz the sonne of Iehu was made kyng ouer Israel in Samaria, & continued .xvij. yeare And he wrought wickednesse in the syghte of the Lorde: for he folowed the synne of Ieroboam the sonne of Nabat whyche made Israell synne, & departed not there from. Wherfore the Lorde was angrye wyth Israel, and delyuered them into the hande of Hazael kynge of Syria, and into the hande of Benhadad the sonne of Hazael all theyr dayes.

But Iehoahaz besought the Lorde, and the Lorde heard hym. For he had sene the oppressyon of Israel, how the kynge of Syria oppressed them. And therfore the Lorde gaue Israel a delyuerer, & they went oute from vnder the handes of the Syryans. And the chyldren of Israel dwelt in theyr tentes as before time. Neuertheles they departed not frō the synne of the house of Ieroboā which made Israel sinne but walked therein. And there remayned a grouе also in Samaria styll: But there were left of the people to Iehoahaz, but fyfty horsmen and ten charettes, & ten thousand fotemē, for the kynge of Syria had destroyed the and made them lyke thresshed chaffe. The rest of ye actes of Iehoahaz, & al he dyd & his power are written in the chronicles of the kynges of Israel. And Iehoahaz rested wyth hys fathers, & they buryed hym in Samaria, & Ioas hys sonne raygned in hys steade. In the .xxxvij. yeare of Iehoas kynge of Iuda, began Ioas the sonne of Iehoahaz to raygne ouer Israell in Samaria, & continued .xvi. yeare, & dyd vnhappelye in the syghte of the Lorde, & departed in nothynge from the synnes of Ieroboā the sonne of Nabat that made Israell synne, but walked therein.

The remnaunt of the actes of Ioas & al he dyd, and his power, how he fought wt Amaziah kynge of Iuda, are written in the chronicle boke of the kynges of Israel. And when Ioas was layde to rest wyth his fathers, Ieroboam sat vpon his seate. And Ioas was buryed in Samaria amonge the kynges of Israel.

When Eliseus was fallen sicke of the sickenesse wherof he dyed, Ioas kynge of Israell came to him, and wepte to hym, & sayde: O father father the charet of Israel & the horsmen of the same. And Eliseus sayde vnto him, bringe bowe and arowes. And he brought to hym bowe & arowes. And he sayd to the king of Israel: put thyne handes vpon the bowe, & when he had put hys handes vpon the bowe,

Eliseus

Joas. Jehoas. Amaziah Azaziah.

Elizeus put hys handes vpon the kinges handes. Then he sayde: open a wyndowe Eastwarde, & he opened. And Elizeus sayde: shote & he shote. And he sayde: the arowe of helpe of the Lorde, and the arowe of helpe agaynst the Syrians, for thou shalt bete the Syrians in Aphek tyll thou haue consumed them.

Then he sayde: take arowes, and he toke. Then he sayde to the kyng of Israel: smyte ye ground, and he smote thryse & ceased. And the man of God was angry with hym, and sayde: thou shuldest haue smytten fyue or syx tymes, and then thou haddest smytten the Syrians tyll thou haddest consumed them: where now thou shalt bete them but thryse.

When Elizeus was dead, and buryed, the bandes of the Moabites came into the lande, the yeare folowyng. And it chaunged as they were buryeng a man, that they spyed the bandes, and therfore caste the man into the sepulchre of Elizeus. And as sone as the man came, and touched the bones of Elizeus, he reuyued, and stode vp on hys fete.

And Hazael oppressed Israel, all the dayes of Jehoahaz. But the Lorde had mercye on them & pitied them, & turned to them, because of hys appointment made with Abraham, Isaac & Jacob, & wolde not destroye them, ether caste them from hym as yet. And when Hazael kyng of Syria was dead, Benhadad hys sone raigned in hys steade. And then Joas the sonne of Jehoahaz went agayne, & toke oute of the hand of Benhadad sonne of Hazael, ye cyties which he had taken awaye oute of the handes of Jehoahaz hys father, with warre. And thre tymes dyd Joas beate hym, and brought the cyties of Israel agayne.

The.xiii. Chapter.

Amaziah the kyng of Juda gouerneth his realme well. He warreth vpon the Edomites. Joas kyng of Israel taketh Amaziah, and so vanquyssheth the cyte of the Lorde. Joas dyeth, and Jeroboam his sonne raigneth in hys roume: and after him raigneth Zacharyah. Amaziah is killed in Lachis, and Azariah raygneth in his steade.

A

§.par.xiv.a

In the seconde yeare of Joas sonne of Jehoahaz kynge of Israell raygned Amaziah the sonne of Joas kynge of Juda: he was xxv. yeare olde when he began, and raygned xxix. yeare in Jerusalem. His mothers name was Jehoaddan, & was of Jerusalem. And he dyd that pleased the Lorde, yet not lyke Dauid hys father: but dyd in all thynges as Joas hys father dyd. Neuertheles they awaye the hyll aulters. But the people slue, & offered styll in the hyllaulters. And as sone as the kyngedome was settled in hys hande, he slue hys seruauntes that killed the kyng hys father. But the chyldren of those murtherers he slue not, as it is written in the booke of the lawe of Moses, where the Lorde commaunded sayinge: *the fathers shall not dye for ye chyldrens cause, nor the chyldren for the deades of theyr fathers: But euerye man shalbe slayne for hys owne synne.

B

Deut.xxiiii.c

§.par.xxv.a

§.par.xxv.c

*And he slue of the Edomites in the salt bale-

leye ten thousande, and toke the towne Sela & strenght of battell, and called the name of it Jekthеel euer after.

After that Amaziah sent messengers to Joas the sonne of Jehoahaz sonne of Jehu kyng of Israel sayinge: come, let vs se eche other. But Joas kyng of Israel sente agayne to Amaziah kyng of Juda, sayinge. A thistel in Libanon sent to a cypresse tree in Lybanon, sayinge: geue thy dougheter to my sonne to wyfe. But the wylde beastes in Lybanon went and troade downe ye thistel. Because thou hast beaten the Edomytes, therfore thyne hert ryseth. Be glorious: but tarye at home. For what meadest thou to prouoke to myscheue, that thou shuldest be ouerthrowen and Juda with the.

C

But Amaziah wolde not heare. And so Joas kyng of Israel went vp, and he and Amaziah kynge of Juda sawe eyther other at Beth Semes in Juda. And Juda was put to the worse before Israel, & they fled euerye man to hys tent. And Joas kyng of Israel toke Amaziah kynge of Juda, sonne of Jehoas, sonne of Ohoziah, at Bethsames. And then he went to Jerusalem, and brake downe of the wall of Jerusalem from the gate of Ephraim to the corner gate, foure hundred cubytes. And he toke all the golde and syluer & al the vessels that were founde in the house of the Lorde, & in the treasure of the kynges house, and hostages thereto: and then returned to Samaria agayne.

D

The rest of the actes of Joas which he dyd and hys power, & how he fought with Amaziah kyng of Juda, are written in the chronicles of the kynges of Israel: & Joas sayde hym to rest with hys fathers, and was buryed at Samaria among the kynges of Israel: & Jeroboam hys sonne raigned in hys roume.

Amaziah the sonne of Jehoas kyng of Juda, lyued after the death of Joas sonne of Jehoahaz kyng of Israel, fyftene yeare. And the remenaunt of the deades of Amaziah, are written in the chronicles of the kynges of Juda. And they conspyred greate treason agaynste hym in Jerusalem, & he fled to Lachis. And they wente after hym to Lachis, & slue hym there. And they brought hym on an horse & he was buryed at Jerusalem with his fathers in the cyte of Dauid. * And al the people of Juda tooke Azariah, which was xvi. yeare old, & made hym kyng for his father Amaziah. And he buylte Aelate, and broughte it agayne to Juda, after that the kynge was layde to reste with hys fathers.

E

§.Par.xxvi.a

F

The xv. yeare of Amaziah sonne of Joas kynge of Juda, was Jeroboam sonne of Joas made kynge ouer Israel in Samaria, & raygned xli. yeare, and wroughte wyckednesse in the sight of the Lorde: for he turned in nothyng from the sinne of Jeroboā ye sonne of Nabat which made Israel synne. He restored the coastes of Israel frō the entryng of Hemath vnto ye sea, in the wylde le lden, accor-

kynge

Jotham. Pekah. Hoseä.

dynge to the worde of the Lorde God of Israell whiche he spake thorow hys seruaunt Jonah the sonne of Amithai the Prophete, which was of Geth Opher. For the Lorde had true howe that the affliccion of Israell was exceedynge bytter, in so muche that the prisoned & the forsaken were at an ende. And there was no helper vnto Israel. And the Lorde had not yet sayde that men shulde put out the name of Israel from vnder heauen. And therfore he holpe them by the hand of Jeroboam ꝑ sonne of Joas.

The rest of the deedes of Jeroboam, and all he dyd, & his powre how he fought, & how he restored Damasco and Hemath to Juda in Israel are written in the boke of the chronicles of the kynges of Israel. And Jeroboam sayde hym to rest with his fathers and with ꝑ kynges of Israel, and Zachariah hys sonne raygned in hys steade.

The.xv. Chapter.

Azariah the kyng of Juda becomeþ Leprous. And Jotham raygneth for him. Sehum slayeth Jeroboams successors hym in the kyngdome. After Sehum raygneth Manahem, after Manahem Phaheziah, after hym Phaheh, after Phaheh Hoseä, after Hoseä Jotham and after Jotham Ahaz.

In ¶ Par.xxv. a

The.xxvij. peare of Jeroboã king of Israel, Azariah sonne of Amasiah kynge of Juda beganne to raygne. Sixtene peare olde was he when he was made kynge, & he raygned.lij. peare in Jerusalem, hys mothers name was Jechelias, & was of Jerusalem. And he dyd that pleased the Lorde in all thynges as dyd hys father Amaziah: saue ꝑ they put not the hyllausters away: for the people offered & burned sacrifyce in the hyllaustres. And the Lorde smote the kynge, that he was a leper vnto the daye of hys death, and dwelte in an house at ydelnesse, and Jotham ꝑ kynges sonne gouerned the house and iudged the people of the lande. The rest of the deedes of Azariah & all he dyd, are written in ꝑ chronicles of the kynges of Juda. And Azariah sayde hym to slepe with his fathers, and they buryed hym with his fathers in the cyte of David, & Jotham his sonne raygned in his steade.

In the xxxviij. peare of Azariah kynge of Juda, was Zachariah the sonne of Jeroboam made kynge vpon Israel in Samaria, & raygned syxe monethes, and *dyd ꝑ displeaseth ꝑ Lorde, as dyd hys fathers, and turned not frõ the synnes of Jeroboam the sonne of Nabat which made Israel synne. And Selum the sonne of Jabes conspyred agaynste hym, and smote hym before the people, & kylled hym, & raygned in hys steade.

*4.Reg.xv.a

The rest of the deedes of Zachariah are written in the chronicles of the kynges of Israel. This is the sayinge that the Lord spake vnto Jehu, sayinge: *thy sonnes shall syt on ꝑ seate of Israell in the fourth generacyon. And it came so to passe.

*4.Reg.x.f

Selum the sonne of Jabes beganne to raygne the. xxxix. peare of Azariah kynge of Juda, and he raygned a moneth in Samaria. For Manahem the sonne of Gadi came vp from Thersah, and went to Samaria & smote Selum the sonne of Jabes in Samaria, & slue hym, and raygned in hys steade. The rest of the deades of Selum & the treason, whiche he conspyred, are written in the chronicles of the kynges of Israel. The same tyme Manahem destroyed Thaphsah and all that were therin & the coastes thereof from Thersah (because they opened not to hym) he smote and rent all the women with chylde.

In

The.xxxix. peare of Azariah kynge of Juda, beganne Manahem the sonne of Gadi to raygne vpon Israel, & contynued ten peare in Samaria. And he dyd euyll in the sight of ꝑ Lorde, and turned not all hys dayes from the synne of Jeroboam the sonne of Nabat which made Israel synne. And Phul kynge of Assiria came vpõ the lande. And Manahem gaue Phul a thousand talentes of syluer, to helpe hym to stablyshe hys kyngdome. And Manahem raysed the money in Israel, vpon al men of substaunce, for to geue the kynge of Assiria fyfty sycles of syluer a peece. And the kynge of Assyria turned backe agayne, & taryed not there in the lande.

The rest of the deades of Manahem & all he dyd, are written in the chronicles of the kynges of Israel. And when Manahem was layde to rest with his fathers Phakeyah his sonne raygned in hys steade.

The fyftieth peare of Azariah kyng of Juda, beganne Phakeiah the sonne of Manahẽ to raygne ouer Israell in Samaria, and continued two peare, & wrought wickednesse in the syght of the Lorde, and lefte not of from the synnes of Jeroboam sonne of Nabat whiche made Israel synne. And Phakeh the sonne of Romeliah a Lorde of hys conspyred agaynste hym, and slue hym in the palayce of the kynges house, with Argob and Arieh and fyfty men with hym that were Galaadites: and when he had kylled him, raygned in his rowme. The rest of Phakeyah and all he dyd are written in the chronicles of the kynges of Israell.

And the.lij. peare of Azariah kyng of Juda beganne Phakeh the sonne of Romeliah to raygne ouer Israel in Samaria and contynued.xx. peare, and dyd euyll in the syght of the Lorde, and turned not from the synnes of Jeroboam sonne of Nabat ꝑ made Israel synne. In the dayes of Phakeh kyng of Israel, came Tegleth Phalasar kyng of Assyria, and toke Ijon, Abel, Beth, Maacah, Janoah, Kades, Hazor, Galaad, Galile, and all the lande of Nephtali, and caryed them awaye to Assyria.

And Hoseä the sonne of Elah conspyred treason agaynst Phakeh the sonne of Romeliah, and smote hym, and slue hym, & raygned in hys steade, the xx. peare of Jotham ꝑ sonne of *Oziah. The rest of the actes of Phakeh, & all he dyd, are written in the layers of ꝑ kynges of Israel.

*Otherwise Azariah sonne vpõ Oziah.

The seconde yeare of Phaheh sonne of Romeliah kynge of Israel, beganne Iotham the sonne of Oziah kynge of Juda to raygne.
Fyue and twentie yeare olde was he when he beganne to raygne, and he raigned. xvi. yeare in Jerusalem. Hys mothers name was Jerusalem the doughter of Zadoh. And he did that was ryght in the sight of the Lorde: euen in al thynge as dyd hys father Oziah, dyd he. But they put not awaye the hyllaultares: for the people offered & burnt incense styll in the hyll aulters. he buylt the hyghest dore in the house of the Lorde. The reast of the dedes of Iotha and al he dyd, are written in the cronicles of ỹ kynges of Juda. In those dayes the Lorde beganne to sende agaynst Juda, Razin the king of Syria and Phaheh the sonne of Romeliah. And Iotham rested wyth hys fathers & was buryed wyth hys fathers in the cyte of Dauid hys father, & Ahaz hys sonne raygned in hys steade.

The. xvi. Chapter.

Ahaz kynge of Iuda contemneth his sonne in hys & hath many battelles against the kyng of Israel. He causeth an aulter to be made like vnto it of Damasco In the steade of Aheas raygneth Ezechiah hys sonne.

A
4. Reg. xvi. a

He. xvii yeare of Phaheh sonne of Romeliah kynge of Israel, Ahaz sonne of Iotham king of Juda, beganne to raygne. xx. yeare old was he, when he was made kynge: & raygned. xvi. yeare in Jerusalem, and dyd not that was ryghte in the eyes of the Lord hys God, lyke Dauid hys father. But went in the waye of the kynges of Israell, and therto he offered hys sonne in fyre, after the abhominacyon of the hethen which ỹ Lorde caste oute before the chyldren of Israel. And he offered and burnt the fat in the hyllaultres and on the hylles and vnder euery grene tree. * Then Razin kyng of Syria & Phaheh sonne of Romeliah kynge of Israel came vp to Jerusalem to fyghte. And they besieged Ahaz, but coulde not ouercome hym. At the same tyme Razin kynge of Syria brought Ailath agayne to Syria, & tyed the Jewes thece. And the Syrians went to Ailath, and dwelte therein vnto thys daye.

4. Reg. xvi. a

B

Then Ahaz sente messengers to Teglath Phalasar kyng of Assyria, saying: I am thy seruaunte and thy sonne, come & delyuer me oute of the hande of the kynge of Syria, and out of the hande of the kynge of Israel which are ryse agaynst me. And Ahaz toke the syluer and the goulde that was founde in the house of the LORDE and in the treasure of the kynges house, and sent it for a rewarde to the kynge of Assyria. And the king of Assyria herkened to hym, and went to Damasco, and toke it, and caried the people awaye to Kir, and slue Razin.

And kyng Ahaz wente agaynste Teglath Phalasar kyng of Assyria, to Damasco. And when he sawe a certen aulter that was at Damasco, he sente to Uriah the Preest the patern of the aulter and the fashyon of all the workmanshyp therof. And Uriah the Preest made an aulter in all poynctes lyke to the patern whiche kynge Ahaz had sent from Damasco, and had fynyshed it by the kynges comming from Damasco. And when the kynge was come from Damasco, & sawe the aulter, he went to it, & offered therein. And he burnt his burnt offeryng, and sprenkled the blonde of ỹ peace offeryng, and powred hys drinckofferyng & sprenkled the blond of his peaceofferyngs vpon the sayde aulter. And the brasen aulter that was before the Lord, *he set from before the house, from betwene the aulter & the house of the Lorde, and put it on the southside of the sayde aulter.

C

* That is, he remoued it out of the temple, that it should stande betwene the aulter & the house of the Lorde.

And the kynge commaunded Uriah the Preest saying: vpon the great aulter set on fyre, in the morninge burntofferyngs, & in the euen meate offeryngs, & the kynges burnte sacrifice & his meatofferyng, & the burntofferyngs of all the people of the lande & their meatofferyngs & their drinckofferyngs, & powre therein all the blonde of al maner offeringes. But the brasen aulter shalbe for me, to enquyre with. And Uriah the preest dyd all thynges as kyng Ahaz cõmaunded hym. And kyng Ahaz brake the spdes of the bottomes & tooke the lauers frõ of them, & toke doune the sea from of the brasen oxen ỹ were vnder it, & put it vpon a pauement of stone. And therto ỹ pulpyte for the Saboth that they had made in the house, and the kynges entrye without turned he to the house of the Lord, for feare of the kynge of Assyria. The reste of the dedes of Ahaz which he dyd, are wrytten in the Chronicles of the kynges of Juda. And Ahaz layde hym to reste with his fathers, and was buryed wyth hys fathers in the cyte of David: & Hezekiah hys sonne raygned in his roume.

D

The. xvii. Chapter.

Osea kynge of Israel is taken. And he and all his realme brought to the Assyrians.

A

In the. xii. yeare of Ahaz kynge of Juda, Osea sonne of Elah beganne to raigne in Samaria, vpon Israel, & cõtinued. ix. yeare & dyd that displeased the Lord, but not so euyll as dyd the kynges of Israel ỹ were before hym. And Salmanasar kynge of Assyria came vpon him, & Osea became hys seruaunte, and gaue hym presentes. And the kynge of Assyria founde treason in Osea, because he had sente messengers to Sua kynge of Egypte, and sente no presentes vnto the kynge of Assyria, as he was yerely wonte to do. Therfore the kynge of Assyria besieged hym, and put hym in prison. & And then the kyng of Assyria came throughoute all iiii. Reg. xvii. b the lande, & came to Samaria & besieged it thre yeare. And in the nynthe yeare of Osea, the kynge of Assyria toke Samaria & caryed Israel awaye vnto Assyria, & put them in Hala, in Habor on the riuer of Gozan, & in ỹ cytyes of the Medes. For the chyldren of Israel had synned agaynst the Lorde their God whiche brought

brought them oute of the Lande of Egypt, frō vnder the hande of Pharao kyng of Egypt, and feared other Goddes. And they walked in the ordinaunce of the hethen which ꝑ Lorde caste oute before the children of Israel, and in the thynges which the kynges of Israell had made. And the children of Israel wrapt them selues in thynges that were not well toward the Lorde their God. And they buylte them hyllaulters in al their cytyes, bothe in ꝑ *townes where they kepte watche, and also in the strong townes. And they made them Images & groues on euerye hye hyll, & vnder euerye greene tree. And there they sacrifyced in the hyllaulters, as dyd the hethen which the Lorde caried awaye at their commynge, & wrought wicked dedes, to angre the Lord wyth al. And they serued Idoles, whereof the Lord had said to them: ye shall not do so.

*In the townes where.&c. ꝑ is, in al places, both great & small.

And the Lorde testifyed to Israel & to Juda, by all the Prophetes & by al the seers sayinge: Turne frō youre wicked wayes & kepe my cōmaundementes & myne ordinaunces according to all the lawes which I cōmaunded youre fathers, & as I sente to you by my seruaunte the prophetes. Notwithstanding they ℒ wolde not heare, but hardened their neckes, ☞ lyke to the neckes of their fathers ꝑ dyd not beleue the Lorde their God. And they refused his ordinaunce & his appoyntemente ꝑ he had made wyth their fathers, and the wytnesse which he had witnessed to them, and folowed vanitie and became vayne, lyke to the hethen that were rounde about them, of whiche the Lorde had charged them, that they shuld not do lyke them. But they lefte the commaundementes of the Lorde their God, and made thē Images of metall, euen two calues: & made groues, and bowed them selues vnto all the *hoste of heauen, & serued Baal. And they sacrificed their sonnes & their doughters in fyre, & vsed witchcraft & enchauntementes, & were solde to worke wickednes in the sight of the Lorde for to angre hym.

*That is, starres, planetes.

Wherfore the Lorde was exceadyng wrothe with Israel & put thē oute of his sight, that there was lefte but the tribe of Juda onelye, and therto Juda kept not the commaundemē- ☞ tes of the Lorde their God, but walked in the ☞ ordinaunces of Israel whyche they had made. Therfore the Lorde caste vp all the seed of Israell, and vexed thē and delyuered them into the handes of spoylers, vntyll he had cast thē oute of his sight. And Israel reuolted thē selues frō the house of David, and made Jeroboam the sonne of Nabat kynge. Which Jeroboam thrust Israel awaye from the Lorde, and made them synne a great synne. And so ꝑ children of Israel walked in al the synne of Jeroboam which he had set vp, and departed not therefrom, vntyll the Lorde had put Israel awaye oute of his sight, as he sayde by al his seruauntes the prophetes. And so he trāslated Israel oute of their lande to Assyria, euen vnto this daye.

And the kynge of Assyria brought frō Babylon & frō Cutha, & frō Ana & from Hemath and from Sephamaim, and put them in the cytyes of Samaria in steade of the children of Israel. And they possessed Samaria & dwelte in the cytyes therof. But at the begynnynge of their dwellynge, they feared not the Lord. Wherfore the Lorde sente lyons vpon them which slue them. Then the men tolde the kyng of Assyria, sayinge: The nacyons which thou hast translated, & put in the cytyes of Samaria, knowe not the maner of the God of the lande, and therfore he hath sente lyons vpon them, whiche slaye them, because they knowe not the maner of the God of the lande.

Then the kynge of Assyria commaunded sayinge: carye thyther one of the preestes which ye brought thence, & let him go, & dwell there, & teache thē the fashyon howe to feare ꝑ God of the countreye. And then one of the preestes which they had caried thence, went & dwelte in Bethel, & taught thē howe they shulde feare ꝑ Lorde. Howbeit, euerye nacyon made their owne Goddes, & put thē in the houses of ꝑ hyllaulters whiche the Samaritās had made, euerye nacyō in their cytyes where they dwelte. The men of Babylon made Soceth Benoth. The men of Cuth made Nergel. They of Hemath made Asima. The Auites made Nebahaz, and Tharthak. And the Sephrauites burnt their children in fyre vnto Adramelech and Anamelech, the Goddes of the Sepharauites. And though they feared the Lorde, yet they made them preestes of the lowest of the people, for the hyllaulters, whiche sacrifyced for them in the houses of the hyll aulters. And so they feared the Lorde, and yet serued their owne Goddes after the maner of the people from whence they were brought.

ff Soceth Benoth. Nergel. Asima. Nebahaz. Tharthak. Anamelech.

Vnto this daye they do after the olde maner: they neyther a feare the Lorde, neyther do after their owne ordynaunces and customes, and after the lawe & cōmaundemēt whyche the Lord commaunded the children of Jacob whom he called Israel, and made an appoyntemente with them and charged them sayinge: feare not any other Goddes, nor bowe your selues to them nor serue them, nor sacrifice to them: but to the Lorde whych brought you oute of the lande of Egypte with great power & a stretched out arme: him feare & to him bowe & to him do sacrifice. And the ordinaūces, customes, lawe & cōmaundemēt which I wrote for you, se ꝑ ye be diligente to do for euermore, & feare not any other Goddes. And the appoyntemēt ꝑ I haue made with you, se ye forget not, and that you feare none other Goddes: but the Lorde youre God ye shall feare, & he shall delyuer you out of ꝑ handes of all youre enemies. Howbeit they hearde not, but dyd after the olde maner. And euē so dyd these nacions feare ꝑ Lorde & serue their ymages therto: so dyd their children & their childrens children vn. Euen as dyd their fathers, so do they vnto this daye.

a Not to feare ꝑ Lorde is, to haue carefulnes & to serue their lustes & appetytes, & not to set by God & his lawe, as it is sayde. Psal. lxxix. d

The.xviii.Chapter.

¶ Hezekiah kynge of Iuda putteth downe the hyghe temples, & destroyeth the Idolles. Salmanasar leadeth Israel in to Assyria. The shepherdy of Sinacherib.

A THe thyrde yeare of Hosea sonne of Ela, kynge of Israell raigned Hezekiah sonne of Aha; kyng of Iuda. Twentye and fyue yeare olde was he, when he beganne to raygne, & raygned.xxix. yeare in Jerusalem. His mothers name was Abi the doughter of Zachariah, & he dyd that pleased the Lorde in all thynge, lyke to Dauid his father. He put awaye the hyllaultares & brake the Images, & cut downe the groues, & all to brake the brasen serpente that Moses made. For vnto those dayes the chyldren of Israell dyd burne sacryfyce to it, and called it * Nehustan. He trusted in the Lorde God of Israel, so that after hym came none lyke hym amonge al the kynges of Iuda, neyther amonge them that were before hym. He claue to the Lorde, & departed not from hym, but kept his commaundementes whiche the Lorde commaunded Moses. And the Lorde was with hym. And whatsoeuer he toke in hande, he dyd it wysely. And he rebelled agaynste the kynge of Assyria, & serued hym not. He bet the Philistines euen vnto Azah and the coastes therof, both in castels of garysons and stronge cytyes.

*That is, a thyg of braſſe

And the fourthe yeare of kynge Hezekiah, whiche was the seuenthe yeare of Hosea sonne of Ela kynge of Israel, came Salmanasar kynge of Assyria vpon Samaria, & besieged it. And they toke it at the ende of thre yeare, which was the sixte of Hezekiah: that is to say the nynthe yeare of Hosea kynge of Israell, was Samaria wonne. And the kynge of Assyria dyd carye awaye Israel vnto Assyria, & put them in Halah & in Habor on the ryuer of Gozan, & in the cytyes of Medes: because they wolde not herken vnto the voyce of the Lorde their God. But transgressed his appoyntemente, and all that Moses the seruaūt of the Lord commaunded, and wolde neyther heare nor do.

a The.xiiii. yeare of kynge Hezekiah came Sennacherib kynge of Assyria agaynste all the stronge cytyes of Iuda, and toke them. Wher vpon Hezekiah kyng of Juda sent to the kyng of Assyria to Lachis saying: I haue offended. But depart from me, and what thou puttest on me that will I beare. And the kynge of Assyria appoynted vnto Hezekiah kynge of Juda thre hundred talentes of syluer, and thyrtye talentes of golde. * And Hezekiah gaue hym all the syluer that was founde in the house of the Lorde, and also in the treasure of the kynges house. And the same season Hezekiah rente of the doores of the temple of the Lorde and the pyllers whiche the same Hezekiah kynge of Juda couered ouer, & gaue the to the kynge of Assyria.

And the kynge of Assyria sent Tarthan & Rabsaris & Rabsakeh from Lachis to kynge Hezekiah with a great hoste to Jerusalē. And they went vp & came to Jerusalem, & wente & stode by the conduyte of the vppermoste pole which is in the waye to the fullers felde, and called to the kynge. And there came out to the Eliakim the sonne of Helkiah stuard of housholde & Sobnah the scribe, & Joah the sonne of Asaph, the recorder. And then Rabsakeh sayde to them. Tell ye Hezekiah I praye you: thus sayth the greate kynge the kyng of Assyria. What confidence is this that thou hastest? thou wylt happye speake a lyghte worde, that thou hast councell & power to make warre. On whome then doest thou truste, that thou rebellest agaynst me? doeste thou truste to the staffe of this broken rede Egypte, on which yf a man leane, it wyll renne into his hāde & perce it. For euen so is Pharao kynge of Egypt vnto all that truste on hym. * If ye saye vnto me we trust in the Lorde oure God. Is not he whose hyllaulters and other aultres to, Hezekiah hath put doune, & hath sayde to Juda and Jerusalem, bow youre selues before this aulter here in Jerusalem.

And now ioyne thy self to my Lord the king of Assyria, & I wyll delyuer the two thousande horses, yf thou be able to set ryders vpon them (and yf thou be not) how then arte thou able to resist one of the leste Dukes of my maisters seruauntes? or trustest thou to Egypte for charrites and horsmen? Moreouer thinkest thou, that I am come without the byddynge of the Lorde to this place to destroye it? naye: the lord sayde to me, go vp to this lande & destroye it. Then sayd Eliakim the sonne of Helkiah and Sobnah & Joah, to Rabsakeh: speake we pray the to thy seruaunts in the Syrians language for we vnderstande it: & talke not with vs in the Jewes tonge, in the eares of the people that are on the walles. And Rabsakeh sayde vnto them: hath my master sente me onely to thy master and to the, to speake these wordes, or rather to the men that kepe the walles, that they shall eate their owne dyte and drynche their owne pysse with you.

And so Rabsakeh stode and cryed with a loude voyce in the Jewes language, and spake sayinge: heare the sayinge of the great kynge the kyng of Assyria. Thus sayth the king: let not Hezekiah begyle you, for he is not able to delyuer you out of myne hand: neyther let Hezekiah make you truste to the Lorde sayinge: the Lorde shall surely rydde vs, and this cytye shall not be deliuered into the handes of the kyng of Assyria. Herken not vnto Hezekiah, for thus sayth the kynge of Assyria.

Make kyndely with me, & come out to me. And then eate euery man of his owne vyne, & of his owne fygge tree, & drincke euery man of the water of his owne welle, tyll I come, and fet you to as good a lande as youres is: a lande of corne and wyne, a lande of breade & vynegardes, a lande of oliue trees, of oyle & of honye. And ye shal lyue and not dye. And herken not vnto Hezekiah for he wyll begyle you, sayinge the Lorde shall delyuer vs. For

haue

haue the Gods of the nacyons delyuered any God hys lande, out of the hande of the kyng of Assiria? where are the Gods of Hemath & of Arphad? where are the Gods of Sepharuaim, of Ana, and Aphah? hyd they delyuer Samaria out of myne handes? what God of any land hath deliuered his lande out of mine hand, that the lorde shoulde delyuer Jerusalē out of myne hande.

But the people helde their peace and answered not hym a worde: for the kynge had commaunded sayinge: answere him not. Then Eliakim the stuard of the household and Sobnah the scrybe, and Joah the sonne of Asaph the recorder, came to Hezekiah with their clothes rent, and tolde hym the wordes of Rabsaketh.

The.xix.Chapter.

The angell of the lorde kylleth an hundred foure score and fyue thousand men of the Assyrians. Sennacherib is kylled of hys owne sonnes.

WHen kynge Hezekiah hearde it, he rent his clothes, and put on sacke, and went to the house of the Lorde. Furthermore he sent Eliakim stuard of household and Sobnah the scribe, and the elders of the preestes clothed in sack, to Isaiah the Prophet the sonne of Amos. And they sayde to hym: thus sayth Hezekiah: this daye is a daye of tribulacyon, rebukinge and raylynge. Euen as when the chyldren are readye to be borne and the mothers haue no power to be delyuered. Oh that the Lorde thy God would heare all the wordes of Rabsaketh whom the kynge of Assiria hys master hathe sent to rayle on the lyuynge God, and to rebuke hym with wordes which the Lord thy God hath heard. Wherfore lyfte vp thy prayer for the remnaunt that are lefte. When the seruauntes of kynge Hezekiah were come to Isaiah, Isaiah sayde to them. So shall ye saye to youre master, Thus sayth the Lorde: be not afrayde of the wordes thou heardest, with whyche the yonge men of the kyng of Assiria haue railed on me. For I wil sende him a blast that he shal heare tydynges, and so returne to hys owne lande. And I will ouerthrow him with the swerde, euen in hys owne lande.

And Rabsaketh went backe againe and founde the kynge of Assiria fightyng against Lobnah: for he had hearde, how that he was departed from Lachis. And he hearde tydynges of Therhahah king of the blacke Moores, how that he was come out to fyght against him. And therupon he departed and sent messengers vnto Hezekiah sayinge: Thus saye to Hezekiah king of Juda: let not thy God cause the out of the waye, in whom thou so trustest sayinge: Jerusalem shal not be delyuered into the hand of the kinge of Assiria. Beholde, thou hast hearde, what the kynges of Assiria haue done to all landes, how they haue vtterly destroyed them. And how then shouldest thou escape? hathe the Goddes of the Heathen delyuered them whiche myne auncetrers haue destroyed: as Gosan, Haran, Rezeph, and the chyldren of Eden, whiche were in Telazar? where is the kinge of Hemath, the kynge of Arphath, the kynge of the cytye of Sepharuaim, and the kynge of Ana and the kynge of Anah.

When Hezekiah had receyued the letter of the hand of the messengers & had read it, he went into the house of the Lord and layd it abroade before the Lorde. And Hezekiah prayed before the Lorde and sayde: Lorde God of Israell, whych dwellest betwene the Cherubes, thou art God alone ouer all the kyngedomes of the earthe, and thou hast made bothe heauē and earthe. Lord bowe thyne eares and heare: Open Lorde thyne eyes and se: and heare the wordes of Sennacherib, which had sent to raile on the lyuynge God. But of a truthe Lorde, the kynges of Assiria haue destroyed nacyons and their landes, and haue set fyre on their Goddes. For they were no Goddes, but the worke of the handes of man, euen wood and stone. And therfore they destroyed the. Nowe therfore Lorde our God, saue thou vs out of his hande, that all the kingdomes of the earth may knowe, that thou Lorde art God alone. And Isaiah the sonne of Amos sent to Hezekiah sayinge: thus sayth the Lorde God of Israel: that thou hast prayed to me concernynge Sennacherib kinge of Assiria, I haue heard it. This is the kinge that the lorde sayth of him: he hath despysed the, O virgine doughter of Sion: he hath shaked his head at the, thou doughter of Jerusalem: whom hast thou rayled on? and whom hast thou reuyled? Agaynste whome hast thou exalted thy voyce? and hast lyfte vp thyne eyes so hye? Euen against the holy of Israel. By the hād of thy messengers thou hast rayled on the Lorde, & sayde: with the multitude of my charettes I am come vp to the heyght of the mountaynes euen along by the sides of Libanon, and haue hewen out the hye Cedar trees and the fayre fyr trees therof: euen to the wood of Carmel that belongeth thereto. I haue dygged and dronke strange waters, and haue dryed vp with the soles of my fete poles enclosed.

But hast thou not hearde howe I haue ordeyned suche a thynge a great whyle ago, & haue purposed it from the begynnynge? And now I bryng it to the and it shalbe to destroy and to brynge stronge cities into rude heapes of stones. And the enhabiters of them shalbe of lyttle power, and sore hurted and confounded. They shalbe lyke the grasse of the felde & grene erbes, and as the hey on the toppes of the houses whych withereth or it come to any heyght. I wote where thou dwellest, and thy comynge out and goynge in know I to, and howe thou fretest vp thy bustelers agaynste me. And because thou fretest vp thy bustelers against me, and that thy raginge is come vp to myne eares: therfore I wil put a. a ryng in thy nose and a byt in thy lyppes, and wyll bryng the backe agayne the same way thou

By the hand of thy messengers is a metonymy of speache

king of ye Heb. we saye, by ye mouth of the messengers.

a. To put a ring in their noses, into pāsike or to tame their lyppes, to let them to be ye thyng which Job.xl.

cameſt. And this ſhalbe a ſigne vnto the: eate this
yeare of the frutes of the ſeade that fell out, &
the next yeare, that wareth of it ſelfe. And the
thirde yeare ſowe ye and reape, plant vineyar-
des, and eate the frutes therof. For the *
daughter of Juda that is eſcaped and lefte, b The Grec.
ſhall yet againe take rotinge downewarde & read houſe.
beare frute vpwarde. For out of Jeruſalem
ſhall go a remnaunt, and a nombre that ſhall
eſcape out of mount Sion: the zele of the lord
of * Hoſtes ſhall bringe this thinge to paſſe. c

Above.xix.c Wherfore thus ſaith the Lorde, of the kinge
of Aſſiria: he ſhall not come to this citie, nor
ſhote arowe into it, nor come before with ſhild
nor caſt any banche againſt it: but ſhall go
backe againe the waye he came, and ſhall not
come at this cytye ſayth the Lorde. For I will
defende this cytye and ſaue it, for myne owne
ſake, and for Dauid my ſeruaunts ſake.

And the ſelfe ſame nyght the Aungel of the
Lorde went out & ſmote in the hoste of the Aſ
ſirians an hundred fourſcore & fyue thouſand.
And when they were vp early in the morning
beholde, they were al dead coarſes. And ſo Sen
nacherib kynge of Aſſiria auoyded & departed
& went againe, and dwelt at Niniue. And as
he was in his deuocyon in the houſe of Nebroch his God, Adramelech and Sa-
lar ſmote him with the ſwerde. And they eſca
ped into the lande of Ararat, and Aſarhadon
his ſonne raygned in his ſtede.

The. xx. Chapter.

Ezechias is ſicke and recouereth the ſigne of his
health by the dial of Ahaz. He receyueth reuerence of
Berathach, and is reproued of Eſaias becauſe he ſhew-
eth him the treaſure. He dieth and Manaſſeh his
ſonne raygneth in his ſtede.

A Bout that tyme Hezekiah was
ſick vnto the death. And the Pro-
phete Eſaiah ſonne of Amoz ca-
me to him & ſayde to him: Thus
A ii.Pa.xxxii.f. ſayth the Lorde: put thyne houſ-
Eſa.xxxviii.a ſholde in an ordre, for thou ſhalt dye and not
lyue. And Hezekiah turned his face to the wal
& beſought the Lorde ſayinge: Oh Lorde, re-
membre yet howe I haue walked before the
truly and with a perfect herte, and haue done
that whyche is good in thy ſighte, and wepte
a great pace.

And Eſaiah was ſcarce gone out into the
midle of the citie, but that the word of the lord
came to him ſayinge: turne againe & tell Heze-
kiah the captayne of my people. Thus ſayth
the Lorde God of Dauid thy father: I haue
harde thy prayer & ſeane thy teares. Behold
B I wyll heale the, and the thyrde daye thou
ſhalt go vp into the houſe of the Lorde.
And I wyll lengthe thy dayes yet fyftene yeare
and wyll deliuer bothe the and this citie out
of the hand of the kinge of Aſſiria, & wil defend
this citie for myne owne ſake, & for Dauid my
ſeruaunts ſake. And Eſaiah ſayde: bringe a
lumpe of figges. And they brought and put
it on the ſore, and he recouered.

Then ſayde Hezekiah to Eſaiah: what is
the ſigne, that the Lorde will heale me, & that
I ſhall go vp into the houſe of the Lorde the
thyrde daye? And Eſaiah ſayde: this ſygne ſhalt
thou haue of the Lorde, that the Lorde wil do
that he hath ſpoken: ſhal the ſhadowe go for-
warde ten degrees, or go backe againe
ten degrees? And Hezekiah ſayde: it is a lyght
thynge for the ſhadowe to go downe ten de-
grees. Therfore I wil not that: but let the
ſhadowe go backewarde ten degrees. And E-
ſaiah the Prophete called to the Lorde, * and Ecc.xlviii.a
he brought the ſhadowe ten degrees backe- c
warde, by whyche it had gone doune, in the
dyal of Ahaz.

* The ſame ceaſon Berodach Baladan the Eſa.xxxix.a
ſonne of Baladan king of Babylon ſent let-
ters and preſentes vnto Hezekiah, for he heard
how that Hezekiah was ſycke. And Hezekiah
harkened vnto them, and ſhewed them al that
was in the ſpycery houſe, and his ſyluer and
goulde & odoures & precyouſe oyntmentes &
his armoure and all that was founde in his
treaſure, there was nothing in his houſe or in
al his realme, that he ſhewed them not.

Then came Eſaiah the Prophete vnto kyng D
Hezekiah, and ſayde to him: What ſaye theſe
men, and from whence come they to the? And
Hezekiah ſayde: they be come from a farre
countrey, euen from Babylon. And he ſayd:
what haue they ſene in thyne houſe? And Hez
kiah ſayd: al is in my houſe, haue they ſene
there is nothinge amonge my treaſure that I
haue not ſhewed them. And Eſaiah ſayde to
Hezekiah: here the worde of the Lorde. Be-
holde the day ſhall come, that all that is in
thyne houſe and that thy fathers haue layde
vp in ſtore vnto this day, ſhalbe carped to Ba
bilon, and nothing ſhalbe lefte ſayth the lord.
And of thy ſonne that proceaded out of the,
whyche thou begatteſt, ſhall there be carped
away, and ſhalbe made chamberlaines in the
palace of the kynge of Babylon. And Hezeki-
ah ſayde to Eſaiah: welcome be the worde of
the Lorde whyche thou haſt ſpoken: ſo that
peace and truthe be kept in my dayes.

The remnaunt of the deades of Hezekiah
& al his power, and how he made a pole and
conducte and brought the water into the cy-
tye, are written in the boke of the chronycles
of the kynges of Juda: And Hezekiah layde
him to reſt with his fathers, and Manaſſeh
his ſonne raygned in his ſtede.

The. xxi. Chapter.

Manaſſeh reuolteth againe the Lorde,
& after death, in token that he ſhould ſuffer
both ſoule & body for his owne wickednes. After
him raygneth fayrehaired Joſiah.

MAnaſſeh was twelue yeare olde
when he begaunne to raygne, & A
raygned fyfty and fyue yeare ii.Pa.xxxiii.
in Jeruſalē: his mothers name
was Haphziba. And he dyd
that diſpleaſed the Lorde, euen after the abhomina-
cions of the Heathen whyche the Lorde caſt
out before the chyldren of Iſrael. And he wēt
and,

went and buylt the hyllauters agayne, which Hezekiah hys father had destroyed. And he reared up auters to Baal and made groues, as dyd Ahab kinge of Israel. And he bowed
Above. xvij. c. him selfe vnto all the *hoste of heauen and serued them. And he buylt auters in the house of the Lorde, of whiche the Lorde had sayd: *In Jerusalē I wil put my name. And
4. Reg. viij. b. he buylt auters vnto all the Hoste of heauen, euen in two courtes of the house of the Lorde. And he offered his sonne in fyre, and obserued dismall dayes, and vsed witchcraft and maintened wochers wyth spirites, and tellers of fortuners: and wrought muche wyckednesse in the syght of the Lorde to angre hym.

And he put an ymage of a grene that he
B had made, euen in the very temple of whiche the Lorde had sayd to Dauid and to Salomō
ij. Re. viij. b. hys sonne: * in this house and in Jerusalem whiche I haue chosen out of all tribes of Israel, wil I put my name for euer. Neither wil I make the fete of Israel moue any more out of the lande whiche I gaue their fathers: so that they wilbe diligent to do al I haue commaunded them, and all the lawe that my seruaunt Moses commaunded them. But they herkened not: for Manasseh had led them out of the waye, to do more wyckedly then dyd the heathen people, whiche the Lord destroyed from before the chyldren of Israel.

And the Lorde spake by his seruauntes ỹ Prophetes saying: because Manasseh kynge of Juda hath done suche abhominacyons, and hath wrought wyckedly aboue all that the Amorites whyche were before him dyd, and hath made Juda synne also wyth his ydoles. Therfore thus sayth the Lord God of Israel.
Jerem. xix. a *Beholde, I wyl bringe suche ruyl vpon Jerusalem and Juda, that the eares of all that heare it, shall tyngle at it. And I wyll stretche ouer Jerusalem the squarepynge lyne of Samaria and the plometh of the house of Ahab. And I wyl wype out Jerusalem, as a man would wipe a dysshe, and when he hath wyped, it turneth it vpsedoune. And though I leue a remnaunt of myne enheritaunce, yet I wyl delyuer them into the handes of them that hate them, and they shalbe robbed and spoyles of all their enemies: euen because they haue done wyckedly and haue angred me, sence the time their fathers came out of Egypte vnto this daye.

C And therto Manasseh shed innocēt blood exceadynge aboundantly, in so muche that he replenyshed Jerusalem in all corners, beside his synne wherwyth he made Juda synne ỹ to do euyl in the syght of the Lorde.

The rest of the actes of Manasseh and all he dyd and hys sinne that he synned, are wrytten
D in the boke of the chronicles of the kinges of Juda. And Manasseh layd him to slepe vnto his fathers, and was buryed in the garden of his owne house, euen in the garden of Oza: Amon his sonne raygned in his steade.

Amon was. xxij. yeare olde when he began to raygne, and he raygned two yeare in Jerusalem. His mothers name was Mesalemeth the doughter of Haru of Jathbah. And he did that displeaseth the Lorde as hys father Manasseh dyd. And he walked in al the way that hys father walked in, and serued the ydoles that hys father serued, and bowed hym selfe to them. And he forsoke the Lorde God of his fathers and walked not in the waye of the Lorde.

And the seruauntes of Amon conspyred agaynst him, and slue him in hys owne house. But the people of the lande slue all that conspired agaynst kinge Amon, and made Josiah his sonne kynge in his rowme. The rest of ỹ actes of Amon, which he dyd are wrytē in the chronicle of the kinges of Juda. And they buryed him in his sepulchre in the garden of Oza, and Josiah hys sonne raygned in his steade.

The. xxij. Chapter.

¶ After Josiah hearde of the boke of the lawe that was founde in the temple, he sendeth to Olda the Prophetisse, for counsell.

A Josiah was. viij. yeare old whē he began to raygne, & he raygned. xxxi. yeare in Jerusalem. His mothers name was Ididah the doughter of Adaiah of Bozcath. And he dyd ỹ wel pleased tyghte in the syght of the lord, & walked in al the wayes of Dauid his father, & bowed neither to ỹ right hande or to the lefte.

B And the. xviij. yeare of hys raygne kynge Josiah sent Saphan the sonne of Azaliah the sonne of Mesullam the scribe to the house of the Lorde, saying: go to Helkiah the hye preest and let hym summe the syluer that is brought into the house of the Lorde, whych the keepers of the doores haue gathered of the people, and let them delyuer it into the handes of the workemen that haue the ouersyght of the house of the Lorde, whych shall geue it to them that worke vpon the house of the Lorde, to repayre the decayed places therof, euen vnto the carpenters and maisons, and vnto hye tymbre and hewe stone to repayre the house. Howbeit let no rekenyng be made vnto them of the money that is delyuered into their handes, but let them do it of their conscience.

C And Helkiah the hye preest sayde to Saphan the scribe: I haue founde the boke of the lawe in the temple of the Lorde, and Helkiah gaue the boke of Saphan, and he read it. And then Saphan the scribe went to the kyng and brought him worde agayne, and sayde: thy seruauntes poured out the syluer that was
D founde in the temple, and haue delyuered it vnto the workemen that haue the ouersyght of the house of the Lorde. Furthermore Saphan the scribe shewed the kynge sayenge: Helkiah the preest hathe delyuered me here a boke. And Saphan read it before the kynge.

And the kynge as sone as he had hearde, the wordes of the boke of the lawe, he rent hys clothes and commaunded Helkiah the preest, and

and Ahikam the soune of Saphan and Achobor the soune of Michaiah, and Saphan the scribe, and Asahiah a seruaunt of the kynges sayinge: go and seke of the Lorde for me & the people and for all Juda, concernynge the
c wordes of this boke that is founde. For it is a great wrathe of the Lorde that is kendled vpō vs, that our fathers haue not herkened vnto the wordes of this boke, to do in all poynctes, as it is written herin.

And Helkiah the hye prieste and Ahikam Achobor Saphan, Asahiah went vnto Oldah the Prophetisse wife to Sellum the sonne of Tekuah the soune of Harahas keper of the robes, whyche Prophetisse dwelt in Jerusalem in the seconde warre, and communed with her. And she sayde to them: thus sayth
d the Lorde God of Israel. Tell the man, that sent you to me: thus sayth the Lorde: behold I will bringe euyll vpon this place, and on the dwellers therin: euen all the wordes of the boke, whyche the kynge of Juda hath read, because they haue forsaken me, and haue burnt offeringes vnto other Goddes, to angre me with all the * workes of their handes. Therfore is my wrath kendled against this place, and shall not be quenched.

* That is, with their images

But to the kynge of Juda whyche sent you to enquire of the Lorde, so shall ye saye: thus sayth the Lorde God of Israel, as touchinge the wordes whiche thou hearedest. Because thyne hert dyd melt, and thou mekedest thy selfe before me the Lorde, when thou hardest what I spake against this place, and the inhabiters of the same, howe that it shoulde be destroyed and made accursed, and tarest thy clothes and wepest before me: of that also I haue herde sayth the Lorde. And therfore lo,
a I will a.receyue thy vnto thy fathers & thou shalt be receyued vnto thy graue in peace, that thyne eyes shall se none of the euyll which I will bringe vpon this place. And they brought the kynge worde agayne.

a. Receyue & vnto thy fathers, that is vnto the same sayth & ryght trouthfully for thy fathers are receyued to: whyche may be taken of holsome of Abraham, Gen. xxv. f.

The xxiij. Chapter.

Iosiah redeth Deuteronomium before the people. He putteth downe the idolatry after he hath broken the pillers therof. He keepeth passouer. He was slayne in the warre, and his sonne Iehoiakim raigneth in his stede: after he was taken, his sonne Iehoiakim was made kynge.

AND then the kynge sent and gathered vnto hym all the elders of Juda and of Jerusalem. And the kynge went vp into the house of the Lorde, and all the men of Juda and all the inhabytours of Jerusalem with hym, and the prieste and the Prophetes and all the people both the small and greate. And he read in the eares of them all the wordes of the boke of the couenaunt, whyche was founde in the house of the Lord. And the kynge stode by a pyller, and made a couenaunt before the Lorde, that they shoulde walke after the Lorde, and kepe his commaundementes and his witnesses and his ordynaunces with all their hertes, and all their soules, and make good the wordes of the same appointmente, that were wrytten in the same boke. And all the people consented to the appointment.

* Abom. thi. t.

And the kynge commaunded Helkiah the * That is, hye prieste and the inferioure prieste and the mynisters of kepers of the dore, to bringe out to the temple Baal & all of the Lorde, all the vessell that were made B for Baal and for the grouē & for all the * hoste of heauen. And he burnt them without Jerusalem in the feldes of Cedron, and caryed the asshes of them into Bethel. And he put downe the * Camarites, whyche the kynges of Juda had set to burne offeringes in the hylaulters in the cities of Juda round about Jerusalem and also them that burnt sacrifices vnto Baal & to the sonne and to the mone and to the planetes, and to all the hoste of heauen. And he brought out the grouē from the temple of the Lorde without Jerusalem vnto the broke Cedron and stampte it to poulder, and * cast the dust therof vpon the graues of the people of the countrey. And he brake doune the celles of the maisteres that were in the house of the Lorde, where the wemen wouē lyttle houses for the grouē.

* That is, the hoste of heauen. Gen. ii. d. Deut. iiij. d. xvij. d. 2. Reg. xxi. d. Iere. viij. a. xix. d. Sophon. i. a. Act. vij. d.

* Thys dyd he to the detestacyon of the that had worshypped them in their lyfe tyme.

Also he brought all the prieste out of the cities of Juda, and defyled the hylaulters where the prieste dyd burne sacrifice, euen from Gaba to Berselabe. And he brake doune the hylaulters of the gates, that were in the entrynge of the gate of Josua the gouernour of the citie, whyche were on the lefte hande of the gate of the citie. Neuertheles the prieste of the hilaulters myght not come vpō the altar of the Lorde in Jerusalem, saue they dyd eate of the swete breade amōge their brethren.

a. He defyled Tophet, he spilte the filthed that was offered there. Tophet was a place nye to Jerusalem

And he defyled a. Tophet also, whyche is C the valeye of the children of Hennom, because in the valeye woman shoulde offre hys sonne or hys doughter in fyre to Moloch: he put doune the houses that the kynges of Israell had geuen to the sonne at the entrynge of the house of the lord, in the chambre of Nathāmelech the chamberlayne, which was * of Persarim, and burnt the charettes of the sonne with fyre. And the aulters that were on the toppe of the parloure of Ahaz, whyche the kynges of Juda had made, and the aulters whyche Manasseh had made in the two courtes of the house of the Lorde, the kynge brake doune, and ranne hyther, and cast the dust of them into the broke Cedron.

of the sonnes of Emmor, in whyche were sold deade carkeises, and all vncleane thynges.

* That is, of the Persians.

And the hilaulters that were before Jerusalem on the ryght hande of the mounte. b. Mashith, whyche Salomon kynge of Israel buylt to Astareth the abhominacion of the Zidons and to Chamos the abhominacyon of the Moabites, and to Molchom the abhompnacyon of the children of Ammon, the kynge defyled and brake the ymages and cut doune the grouēs, and spilled the places with the bones of men.

b. Some read in the hyll of offence. Some of corrupcyon or perdycion rehersing the by & by thing whyche they had ther buylded to worshyp Jdols in.

Moreouer the aulter that was at Bethel, the

Some rede moste olmes

the hyllaulter made by Jeroboam the sonne of Nabath whyche made Israel synne, both the aulter and also the hyll he brake downe, and burnt the hyll and stampte it to poulder, and burnt the groue. And as Josiah turned hym selfe, he espyed the graues that were in the mounte, and set and let the bones oute of the graues, and burnt them vpon the aulter and poluted it accordynge to the worde of the lord that the man of God had proclamed, whyche openly had denounced the same thynges.

Then the kynge sayde: what meaneth yonder graue stone that I se? And the men of the cite tolde hym: it is the sepulchre of the man of God, whyche came from Juda and openly denounced the selfe same thynges that thou hast done to the aulter of Bethel. And he sayde: let hym be: se that noman move hys bones. And so his bones escaped with the bones of a Prophete that came oute of Samaria.

And therto all the houses of the hyllaulters of the cities of Samaria whyche the kynges of Israel had made, to angre with all: Josiah put out of the way, and dyd to them in al parts as he dyd in Bethel. And he sacrifyced all the prestes of the hyllaulters that were there vpon the aulters, and burnt mennes bones vpon them, and returned to Jerusalem.

And the kynge commaunded al the people sayinge: *Kepe the feaste of passouer vnto the Lorde your God, as it is written in the boke of thys covenaūt. For there was no passouer holden lyke that, from the daies of the iudges that iudged Israel, and thorowe out all the dayes of the kynges of Israel and of Juda. And in the.xviij. yeare of kynge Josiah was thys passouer holden to the Lorde in Jerusalem.

And therto workers with spyrites, sothsayers, ymages of witchcrafte, idoles, and al other abhominacyons that were spyed in the lande of Juda and in Jerusalē, Josiah put out of the waye, to make good the wordes of the Law, whyche were written in the boke that Helkiah the preste founde in the house of the Lorde: lyke vnto him was there no kynge before him, that turned to the Lorde with al hys herte, with al his soule and all hys myght, accordynge to all the lawe of Moses, neyther after him arose there any suche.

Notwithstandynge the Lorde turned not from his feares and great wrath, wherwith he was angrye against Juda vpon al the prouocacyons that Manasseh prouoked hym. But the Lorde sayde: I will put Juda to, out of my syghte, as I have done Israell, and will cast of thys cite Jerusalem whyche I have chosen and the house of which I have sayd, my name shalbe there.

The rest of the deades of Josiah and all he dyd, are written in the boke of the stories of the kynges of Juda.

*In hys dayes Pharao Necoh kynge of Egipt went against the kynge of Assiria to the ryuer Euphrates. And kynge Josiah went against hym, and was slayne of hym at Mageddo when he had sene hym. And his seruauntes carryed hym dead from Mageddo and brought him to Jerusalem, and buried him in hys owne sepulchre. And the people of the lād toke *Jehoahaz the sonne of Josiah, and anoynted him and made hym kynge in hys fathers roume. Otherwyse, Jechonias.

Jehoahaz was.xxiij. yeare olde when he begynne to raygne, and raygned thre monethes in Jerusalem. His mothers name was Hamital † doughter of Jeremiah of Lobnah. And he dyd that displeased the Lorde, in all thynges as hys fathers had done. And Pharao Necoh put him in bondes at Reblah in † lande of Hemath *in that tyme of hys raigne in Jerusalem, and put the lande to a tribute of an hundred talentes of syluer, and a talent of golde. And Pharao Necoh made Eliakim the sonne of Josiah, kynge in the roume of Josiah hys father, and turned his name to Jehoakim and toke Jehoahaz awaye, whyche when he came to Egypte dyed there. The Grek. trad. that he shoulde not raygne.

And Jehoakim gaue the syluer † the golde to Pharaoh: but he taxed † lande, to geue the money at the commaundement of Pharao and euery man was set at, to be required the syluer and the golde of the people of the land, to geue Pharao Necoh. Jehoakim was.xxv. yeare olde, when he begynne to raygne, † he raygned.xi. yeare in Jerusalem. His mother was named Zebudah † doughter of Pha daiah of Ramah. And he dyd that was euyll fauoured in the syght of the Lorde, lyke in all thynges as dyd his fathers.

The.xxiiij. Chapter.

*Jehoakim serueth.iij. yeares Jerusalem is besieged of the Babylonians. Jehoakim † lieth in fetters of the kynge of Babylon. And in his roume was Jechonias, in hys yonge yeares. And he was called Zedechias.

In his dayes came Nabuchodonosor kynge of Babylon, † Jehoakim became hys seruaunte thre yeare, and then turned and rebelled agaynst him. And the Lorde sent vpon hym men of warre out of Caldey, out of Syria, out of the Moabites, † from the children of Ammon: and sent them into Juda, to destroye it, accordyng to the sayinge of the Lorde whyche he spake by hys seruauntes the Prophetes. Only at the bydding of the Lorde happened it so to Juda, to put them out of his syght, for the synne of Manasseh accordinge to all he dyd: and for the innocent bloude, that he shedde, and spilled Jerusalem with innocent bloude, whych the Lord wolde not forgeue.

The rest of the deades of Jehoakim and of he dyd, are written in the chronycles of the kynges of Juda. And Jehoakim slepte him to slepe with hys fathers. † Jehoachin his sonne raygned in his steade. But the kyng of Egipt came now no more out of his lande: for the kynge of Babylon had taken from the ryuer Euphrates, all that pertayneth to the kynge of Egypte. Jehoakim was.xxv. yeare olde, when

when he begonne to rayne, and rayned in Ierusalem thre monethes. His mothers name was Nehustha the doughter of Elnathan of Ierusalem. And he dyd that displeased the eyes of ỹ Lord in al pointes as his father did.

Daniel.i.a. * In hys tyme came the seruauntes of Nabuchodonozor kynge of Babylon, to Ierusalem, and the cyte was besieged. And Nabuchodonozor came to the cyte as his seruauntes were yet a besegynge of it. * And Iehoacin

Hester.ij.a the kynge of Juda came oute to the kinge of Babilon, with his mother, his seruaunte, hys Lordes, and hys chamberlaynes. And ỹ king of Babilon toke him, in the eyght yeare of his rayne.

And he caryed oute thence all the treasure of the house of the Lorde, and the treasure of the kynges house, and brake all the vessellen of goulde, whyche Salomon kynge of Israel had made, in the temple of the Lorde, as the Lorde had sayde. And he caried awaye all Ierusalem, and all the Lordes, and all the men of myght, to the nombre of ten thousande in to captyuyte, and all craftes men and Joyners, none remaynynge saue the poore people of the lande. And he caryed awaye Iehoacin to Babilon, and the kynges mother, and the kynges wyues, ỹ hys chamberlaynes, and the mayghtye of the lande caryed he awaye from Ierusalem to Babilon. And al the men of actiue to the nombre of seuen thousande, ỹ craftesmen and ioyners a thousand, all stronge ỹ apte for warre, dyd the kyng of Babilō bring to Babilon to dwell. * And the kinge of Babilon made Mathaniah hys fathers brother, king in his stead, and chaunged his name and called hym Zedechiah.

ij.Para.xxvi.b Jerem.xxv.a

Zedechiah was.xxi. yeare olde when he begonne to rayne, & he rayned a. xi. yeare in Ierusalē. His mothers name was Hamital ỹ doughter of Jeremiah of Lobnah. And he dyd euyl in the sight of the lorde, in al pointes lyke to Iehoakim. For thoughe the wrath of the Lorde it so chaunged to Ierusalem and Juda, vntyl he had cast them out of hys syghter. And the sayde Zedechiah rebelled agaynst the kyng of Babylon.

The.xxiv. Chapter.

¶ By the rebellynge of Zedechiah in the yeare of Ierusalem besieged of Nabuchodonozor. The temple and the temple and bothe burnt. The sonnes of Zedechiah are slayne before hys eyes, and after are hym selfe put out. Iuda is brought to Babylon. And after of Iehoiachin exalted.



Herfore in the nynth yeare of hys rayngne, the tenthe daye of the tenthe moneth, came Nabuchodonozor kynge of Babilon with all his power to Ierusalem: and pytched agaynst the towne and made engynes agaynst it on euery syde. And the cyte continued besieged vnto the.xi. yeare of kynge Zedechiah. And the nynthe daye of the fourthe moneth of that yeare, there was so great honger in the cyte, that there was no sustinaunce for the people of the lande.

And therto the cyte was broken vp: wherfore al the men of Armes fled by nyght, by a waye thorowe a Gate, betweene two walles harde on the Kynges garden: the Caldees lyenge aboute the cyte.



And the kynge went straight towarde the deserte. And ỹ hoste of the Caldees folowed after him, and toke hym in the deserte of Iericho, all his armye beynge scattered awaye frō him. And when they had taken him, they brought him to Nabuchodonozor the kynge of Babilon to Reblah, where they * reasoned with him. And they slue the sonnes of Zedechiah before hys eyes, and put out the eyes of Zedechiah, and fettered him, and caried him bounde with him to Babylon.

That is, they reuyled him

And the seuenthe day of the fyfth moneth (that is ỹ which was in the nintenth yeare of king Nabuchodonozor kynge of Babylon) came Nabuzaradan ỹ seruaunte of the kinge of Babilō, ỹ the * chefe Marshal, vnto Ierusalem: and * burnt vp burnte the house of the Lorde and the kynges chefe of the house, and all the houses of Ierusalem, and al other. Ye greate houses burnte he wyth fyre. And al the chefe captaynes hoste of the Caldees that were with the chefe Marshal, brake doune the walles of Ierusalem rounde about. And the rest of the people that were lefte in the cyte, and the that were fled to the kynge of Babilon, ỹ the remnaunt of the comen people, Nabuzaradan the chefe Marshal caryed awaye, and lefte of the poore of the lande to dresse the vynes, and to tyl the grounde.

And the pyllers of brasse that were in the house of the Lorde and the botomes, and the brasen sea, that was in the house of the Lorde the Caldees brake, ỹ caryed the brasse of them to Babylon. And the lauers, shouelles, * snuffe sponge tonges, ladelles, and the mynystrynge vessellen of brasse, they caried awaye. And the fyreponnes ỹ basens that were eyther of goulde or syluer, them toke the chefe Marshal awaye with the two pyllers and the sea of brasse, and the bottomes whiche Salomon had made in the house of the Lorde. The brasse of al these vessellen was without weyght. The heyght of the one piller was.xviij. cubites, and the heade theron was brasse and the cubites hyg wyth a warthe ỹ pomegranates rounde aboute vpon the heade, all of brasse. And of the same sorte vpon was the seconde piller wt a warthe.

And

And the chefe Marshall toke Saraiah the chefe preste, and Zophoniah, the nexte preste saue one, & thre keepers of the dore. And out of the citie he toke a certayne chamberlayne that had the ouersyght of the men of warre, and fiue men that were euer in the kynges presence, whiche were founde in the cytye, and Sopher the captayne of the hoste that taught the people of the lande to make warre and therfore men of the people of the lande that were founde in the citie also. And Nabu saradan the chefe Marshall toke them and brought them to the Kynge of Babilon to Reblah. And the Kynge of Babilon smote them and slue them at Reblah in the lande of Hemath. And so Juda was caried awaye out of their lande.

And ouer the people that remayned in the lande of Juda, whiche Nabuchodonozor Kynge of Babilon lefte, he set Godoliah the sonne of Ahikam the sonne of Saphan. And when all the capitaynes of the men of warre and the men hearde that the Kynge of Babilon had made Godoliah gouerner: there came to Godoliah to Mazphah: Jsmael the sonne of Nathaniah and Johanan the sonne of Tareah and Saraiah the sonne of Thamehumeth the Netophathite and Jezoniah the sonne of Maachati and their men. And Godoliah sware to them and to their men, and sayde to them: feare not ye the seruauntes of the Caldeyes. But dwelle in the lande and serue the Kynge of Babilon and ye shalbe in good condycion.

But it chaunced the seuenth moneth after, that Jsmael the sonne of Nathaniah the sonne of Elisama of the Kynges bloude came, and ten men with hym and smote Godoliah that he dyed: and so did he the Jewes & the Caldeys that were with hym at Mazphah. There vpon all the people both small and greate and the captaynes of the men of warre arose & went to Egipte: for they were afrayed of the Caldeyes.

Notwithstandinge yet the.xxxvij. yere after Jehoacin Kynge of Juda was caried awaye, the.xxvij. daye of the twelfth moneth the, dyd Euilmerodah Kynge of Babilon lifte vp the head of Jehoacin Kynge of Juda out of the prisone house, and speake kyndelye to hym and set hys seate aboue the seate of all the Kynges that were with hym in Babilon, and chaunged hys prison garmentes. And he dyd euer eate breade before hym all the dayes of hys lyfe. And a continuall porcyon was assigned hym of the Kynge, daye by daye as long as he lyued.

To lyfte vp the head, is often taken for restore by the holy ghost, & comforte hym to liue, as here & Psal. 144.c.7.b.

The ende of the fourth boke of the Kynges, whych after the Hebrues is the seconde.

The Chronicles of the Kynges of Juda.

The fyrst boke.

Dyd is wryte rehersall of all the Genealogye of Adam vnto the tymes of Cyrus and Jared.

The fyrst Chapter.



Adam, Seth, Enos: Kainā, Maha-lehel, Jared: Henoch Mathu salch, Lech: Noah, Sem, Ham and Japheth.

The sonnes of Japheth: were Gomer, Magog, Madai, Jauan, Thubal, Moloch & Thiras. The sonnes of Gomer were: Ascanez, Jpheth & Togormah. The sonnes of Jauan: Elisah, Tharsilah, Cethim & Dodanim.

The sonnes of Ham: Cus, Mizraim, Phut and Canaan. The sonnes of Cus, Saba, Heuilah, Sabatha, Remah and Sabathaca. The sonnes of Remah: Saba and Dadan. And Cus begat Nemrod, whiche Nemrod begaine to waxe myghtye vpon y erthe. And Mizraim begat Ludim, Anamim, Laabim, Nephthuim, Phetrusim and Chasluim: of whiche came the Philistines & the Chapherites. And Canaan, begat Sidon his eldest sonne, and Heth, Jebusi, Amori, Gergesi, Heui, Araki, Sini, Aruadi, Zamari and Hemathi. The sonnes of Sem: Elam, Assur, Arphaclad, Lud, Aram, Uz, Hul, Gether and Mosoch. And Arphaclad begat Sala and Sala begat Eber. And vnto Eber were borne two sonnes: the name of the one was Phaleg, because that in his dayes the lande was deuyded. And hys brothers name was Jektan. Jektan begat Elmodah, Saleph Hazermoth and Jarah: Hadoram, Uzal, and Dekiah: Ebal Abimael, and Saba: Ophir, Heuilah, and Jobab. All these were the sonnes of Jektan.

Sem, Arphaclad, Sala: Eber, Phaleg Rau: Serug, Nahor, Thare: Abram otherwise called Abraham. The sonnes of Abraham Jsaac and Jsmael. And these are their generacyons: the eldest sonne of Jsmael was Nabaioth, then Hedar, Adbeel & Mabsam: Masma, Dumah, Massa, Hadar & Thema: Jatur, Naphis and Kedmah. These are the sonnes of Jsmael. The sonnes of Ketuah Abrahās concubine: the bare Zamram, Jeksan, Madan, Madian, Jesboh and Suah. The sonnes of Jeksan, Saba, & Dadan. The

sonnes of Madian: Ephah, Epher, Henoch, Abida and Eldaah. All these are the sonnes of Ketturah.

Abrahā begat Isaac. The sonnes of Isaac Esau & Israel. The sonnes of Esau: Eliphaz Rauel, Jehus, Jaalom and Korah. The sonnes of Eliphal: Themā, Omer, Zephi, Gaathā, Kenes, Themna & Amalek. The sonnes of Rauel: Nahath, Zarah, Samah and Mesah. The sonnes of Seir: Lotan, Sobal Zebon, Anah, Dison, Eser and Disan. The sonnes of Lotan: Hori & Homam, & Thamna was Lotans syster. The sonnes of Sobal: Alian, Manahath, Ebāl, Sephi, and Onam. The sonnes of Zebeon: Aiah and Anah. The sonnes of Anah: Dison. The sonnes of Dison: Hamaran, Esebon, Jethran and Charan. The sonnes of Eser: Balaan, Zaauan and Jakan. The sonnes of Disan: Hus, & Aram.

These are the kynges that raygned in the lande of Edom before anye kynge raygned amynge the chyldren of Israel: Bale ꝑ sonne of Beor, and the name of hys cyte was Denahabah. And when Bale was dede, Jobab the sonne of Zareth of Bozrah raygned in his stede. And after the dethe of Jobab, Husam of the lande of Themani raygned in his rowme, and after the dethe of Husam, Hadad, ꝑ sonne of Badad whiche bett the madianites in ꝑ felde of Moab, raygned in his rowme, & the name of hys cite was Auith. And after the dethe of Hadad, Semlah of Marchah raygned in hys stede. And after the dethe of Semlah Saul of Roboboth upon Euphrates raygned in his place. And after the dethe of Saul, Baal Hanan the sonne of Achobor raygned in hys rowme. And after ꝑ dethe of Baal Hanan, Hadad raygned in his place, & the name of his cite was Phau, & his wifes name was Mehetabel the daughter of Matred the daughter of Melahab.

But after the dethe of Hadad, there were dukes in Edom. Duke Thamna, duke Aliah duke Jetheth: duke Oholbama, duke Elah, duke Phinon, duke Kenaz, duke Theman, duke Mabzar: duke Magdiel & duke Iram. These were the dukes of Edom.

¶ The.ii. Chapter.

The Genealogie of Juda vnto Jsai the father of Dauid.

A Gen. xxix. & xxx. a.

These be the sonnes of Israel: Ruben, Simeon, Leui, Juda, Issacar and Zabulon: Dan, Joseph, Beniamin, Nephthali, Gad and Aser. The sonnes of Juda: Er, Onan, & Selah. These thre were borne hym of the daughter of Sua the Cananitesse. But Er the eldest sonne of Juda was euill in the syght of the Lorde, and therfore he slue him. And Thamar hys daughter in law bare him Pharez and Zarah: so that all the sonnes of Juda were fyue.

* otherwyse Zabdi. Josua. 8.

The sonnes of Pharez: Hezron & Hamul. The sonnes of Zarah: * Zamri, Ethan, Heman, Chalchal and Dara, fyue in all.

The sonnes of Carmi: * Achar ꝑ troubled Israel, whiche transgressed in the vnlawfull thynges. The sonnes of Ethan: Azaria. The sonnes of Hezron that were borne hym: Jerhameel, Ram and Calubai. And Ram begat Aminadab: and Aminadab begat Nahazon D a Lorde amonge the chyldren of Juda. And Nahason begat Salma: and Salma begat Booz: and Booz begat Obed: and Obed begat Isai. And Isai begat hys eldest sonne Eliab, and Abinadab the seconde, and * Samaa ꝑ thirde, Nathanael the fourthe, Radai the fifte, Ozem the sixte, and David the seuenthe. Whose systers were Zaruiah and Abigail. The sonnes of Zaruiah: were Abisai, Joab and Azahel, thre. And Abigail bare Amaza, the father of whyche Amaza was Jether an Jsmachite.

* otherwyse Samah.

And Caleb the sonne of Hezron begat Asubah a woman and Jeroth whose sonnes are these: Jaser, Sobab and Ardon. But Asubah died, & Caleb toke Ephratha which bare him Hur. And Hur begat Uri, and Uri begat Beseleel. And afterwarde Hezron went in to the daughter of Machir the father of Galaad, & was when he toke her, thre score yere olde. And she bare hym Segub. And Segub begat Jair which had .xxiij. cytyes in the lande of Galaad. And he ouercame the Gessurites and the Aramites, & toke the townes of Jair from them, and Kenath with ꝑ townes that longed to the same, euen thre score townes. All these were the sonne of Machir ꝑ father of Galaad. And after the death of Hezron at Caleb in Ephrata, Abia, hys wyfe bare hym Ashur the father of Thecua.

And the sonnes of Jerhameel the eldest D sonne of Hezron were, Ram, the eldest and Buna, Oram, Ozem and Ahiah. And Jerhameel had yet another wyfe named Atarah whiche was the mother of Onam. And the sonnes of Ram, ꝑ eldest sonne of Jerhameel were, Maaz, Jamin and Ahar.

The sonnes of Onam were, Samai and Jada. The sonnes of Samai: Nadab & Abisur. And the wyfe of Abisur was called Abihahil whych bare hym Ahaban and Molid. The sonnes of Nadab: Saled and Appaim. But Saled dyed without chyldren. The sonne of Appaim was Jesei. The sonne of Jesei was Selan. And the sonne of Selan E was Oholai. And the sonne of Jada the brother of Samai were Jethur and Jonathan. But Jethur dyed without children. The sonnes of Jonathan were Phaleth and Zira. These were the sonnes of Jerhameel. Selan had no sonnes but onlye daughters. And Selan had a seruaunt that was an Egipcia named Jeraha to whome he gaue his daughter to wife, & she bare hym Athai. And Athai begat Nathan. And Nathan begat Zabad. And Zabad begat Ophlal. Ophlal begat Obed, Obed begat Jehu. Jehu begat Azariah, Azariah begat Helez. Helez begat Eleasah, Eleasah begat Sisamai. Sisamai begat

Selum.

Hebum. Sehum begat Jecamiah. Jecamiah begat Elisama.

The sonnes of Caleb the brother of Jerhameel were Mesa hys eldest sonne which was the father of Ziph: and the sonnes of Mareſa the father of Hebron. The sonnes of Hebron were Corah, Caphtuah Rehem and Sama. Sama begat Raham the father of Jorkaam. And Rekem begat Samai. The sonne of Samai was Maon. And Maon was the father of Bethzur.

And Ephah a concubyne of Caleb bare Haran, Mosa & Gazez: And Haran begat Gazez the sonnes of Jahadai were Regem, Jotham, Gesam, Phalet, Ephah and Saaph. And Maachah another concubyne of Caleb bare Sabor Thahanah. And she bare also Saaph the father of Madmannah, and Sue the father of Machbenah & the father of Gabaa. And Caleb had a doughter called Achsah.

These were the sonnes of Caleb the sonne of Hur the eldest sonne of Ephrata: Sobal the father of Cariath Jarim: and Salma the father of Bethlehem: and Hareph the father of Bethgeder. And Sobal father of Cariath Jarim had sonnes. a. euen the halfe kynrede of Menuhah.

The kynredes of Cariath Jarim were the Jethrites the Puthites the Semathites and the Mahalites. And of them came the Zarathites and the Ethaolites. The sonnes of Salma, Bethlehem & Netophathi that were the glory of the house of Joab, and halfe the Manahthites & of the Zaraites. And so were the kynredes of the wryters that dwelt at Jabes, the Tirathites, the Simeathites and Suchathites which are the Kenites, that came of Hemath the father of Beth Rechab.

The.iii.Chapter.

The Genealogye of Dauid in Hebron & in Jerusalem.

These are the sonnes of Dauid, which were borne hym in Hebron: the eldest Amnon of Ahinoam the Jesraelitesse. The seconde Daniel by Abigail the Carmelitesse. The therde Absalom the sonne of Maacah doughter of Tholmai kinge of Gesur. The fourth Adonias the sonne of Hagith. The fyfte Saphatiah by Abital. The sixte Jethraam by Egla his wife. These.vi. were borne hym in Hebron where he raygned seuen yeare and sixe monethes. And in Jerusalem he raygned.xxxiii. yeare.

And these were borne hym in Jerusalem: Samua, Sobab, Nathan & Salomon: these iiii. of the doughter of * Bath Sua and the doughter of Amiel. Then Jebahar * Elisama, Elphalet, Nogeh, Nepheg, Japhia, Elisama, Ebada, and Elpheleth: nyne in nombre. These are all the sonnes of Dauid, beside the sonnes of his concubines and Thamar theyr syster.

Salomons sonne was Roboam, whose sonne was Abiah: and Asa was hys sonne, and Jehosaphat hys sonne: whose sonne was Joram: and hys sonne was Ochosiah, and Joas was sonne to hym. And hys sonne was Amasiah, and hys sonne was Azarias, and hys sonne was Jotham. And Achaz was hys sonne, and Ezechiah was sonne to hym, and Manasseh was hys sonne. And Amon was hys sonne, and Josiah was sonne to hym. And the sonnes of Josiah were, the eldest sonne Johanan, the seconde Jehoakim, the therde Zedechiah, and the fourth Sehum. The sonnes of Jehoakim were Jechoniah hys sonne, whose sonne was Zedechiah.

The sonnes of Jechoniah the Prisoner were Salathiel, Melchiram, Phadaiah, Senazer, Jecamiah: Hosama and Nadabiah. The sonnes of Phadaiah were Zorobabel and Semei. The sonnes of Zorobabel, Mesolam, Hananiah and Salumith theyr syster, and Hasubah, Ohel, Barachiah, Hasadiah, Josab, Hesed, fyue in numbre. The sonnes of Hananiah: Phaltiah and Jesaiah, whose sonne was Raphaiah, and hys sonne Arnan, and his sonne was Obdiah, and hys sonne Sechaniah. The sonne of Sechaniah was Semaiah. And the sonnes of Semaiah were Hatus, Jegall Bariah, Naariah Saphat and Hesa, fyue. And the sonnes of Naariah were Elioenai, Ezechiah and Azricam, thre. And the sonnes of Elioenai were Hodauiah, Eliasib, Pheleiah, Akub, Johanan, Delaiah and Anani, seuen.

The.iiii.Chapter.

The Genealogye of the sonnes of Juda and Ephrata.

These are the sonnes of Juda: Phares Hezron, Carmi, Hur and Sobal. And Reaiah the sonne of Sobal begat Jahath. And Jahath begat Ahuman and Laad which are the kynredes of the Zarathites. And of these came the father of Etam, Jezrael, Jesema and Jedebos, with their syster called Tzelelphuni: And Phanuel father of Gedor: And Ezer the father of Husah. These are the sonnes of Hur the eldest sonne of Ephrata father to Bethlehem. And Assur the father of Thecua had two wyues: Hasath and Naarah. And Naarah bare hym Ahusam, Hepher, Themani and Hahastari. These were the sonnes of Naarah. And the sonnes of Haleah were Zareth, Jesar and Ethnan. And Coz begat Anub & Zobebah, and the kynredes of Aharhel the sonne of Harum. And Jabes was nobler then hys brethren. And his mother called his name Jabes saying: because I bare him with sorow. But Jabes called on the God of Israel saying: If thou shalt blesse me, & enlarge my coastes, and shalt let thyne hand be with me, & wylt kepe me from euyll that it vexe me not. And God sent hym hys desyre.

Chelub the brother of Suah begat Mehir, whyche was the father of Esthon. And Esthon begat Beth Raphaa and Phasiah and

a Some read he, that saue the halfe of the man, ſpoken: meaning therby y Sobal had mariſpoures, by whō, he sent to, to haue owned y one halfe of the Prouince. Or y mariſpoura, thy vnderſtande, & Jabes other wyſe y Abgar her husbandman, or hys vſbandmen dwelt. The place of whyche he vſeth the one halfe, maye be Menuah or ta sonne Sobal) Menuhaz.

b

* otherwyſe Bethſabe. Or rather Elisua.

c

Thehenah the father of the cytye of Nahas
G whych are the men of Rechab. The sonnes
of Benas: Othniel & Saraiah. And ♄ sonnes
of Othniel were Hathath.

And Maasnoth begat Ophrah. And Sa-
raiah begat Joab the father of them of the
valeye of craftesmen, so called because they
were craftesmen. And the sonnes of Caleb
the sonne of Jephonneh were Hiru, Ela and
Naem. And the sonne of Ela was Benas.
And the sonnes of Jehaleleel were Siph and
Ziphah, and Thiria and Asarael. And the
sonnes of Ezra were Jether, Mered, Epher,
Jalon, Chahar, Mariam and Samai, and
Jesbah the father of Esthamoa. And hys
wyfe Jehudiah bare Jared the father of
Gedor, and Heber the father of Socah, and
Jecuthiel the father of Zanoah. And these
were the sonnes of Bethiah the doughter of
Pharao whyche Mered toke. The sonnes
D of the wyfe of Hodia the sister of Nahan the
father of Keilah were Hagarmi and Esth-
moa the Maachathite. The sonnes of Simi
were Ammon and Rinah, Benhanan and
Thilon. And the sonnes of Jesi were Zoheth
and Benzoheth.

Gen.xxxviii *The sonnes of Selah the sonne of Juda
were Er the father of Lecah, and Laadah
the father of Mareshah, and the kynredes of
the housholdes of them that wrought bysse
in the house of Asbea. And Jokim and the
men of Cozeba, and Joas and Saraph,
whyche were inhabited in Moab, but return-
ed to Lehem & to Debezum Ahim. These
were potters and dwelt amonge trees and
hedges and were in the Kynges worcke and
dwelt euen there.

E The sonnes of Simeon: Namuel, Jamin,
Jarib, Zorah and Saul, whose sonne was
Sellum, and the sonne of hym was Mib-
sam, and hys sonne was Masma. And the
sonne of Masma was Hamuel, and hys
sonne was Zachur, and the sonne of hym
was Semei. Semei had sixtene sonnes and
sixe doughters. But hys brethren had not
many chyldren, nether were the kynredes
of them lyke to the chyldren of Juda in mul-
titude. And they dwelt at Berlabe, Mola-
dah and at Hazar Sual, at Balaah, Ezem,
Tholad, Bathuel, Hormah and at Ziklag:
at Bethmarcaboth, Hazar Susim, Beth-
beri and Saarim. These were their cy-
tyes vnto the raygne of David. And their
F vyllages were Etam, Ain, Remon, Tochen
and Asan, fyue townes & all their vyllages
that were rounde about the sayde cytyes
vnto Baal. This is the habitacyon of them
and their genealogie.

And Mosobab, Jemlech, Josah the sonne
of Amasiah: and Joel and Jehu the sonne
of Josabiah the sonne of Saraiah the sonne
of Asiel: and Elienai, Jakobah, Jesohaiah:
Asaah, Adiel, Jsimiel and Benaiah: Ziza
the sonne of Sephei the sonne of Alon the
sonne of Jdaiah, the sonne of Zemri, the
sonne of Samaiah. These are sochе as ca-
me by name, heades of their kynredes.
And the auncient housholdes of them spred
in multitude.

And they went as farre as Gador, euen G
vnto the east syde of the valeye, to seke pa-
sture for their catell. And they founde fat
pasture and good and a wyde lande bothe
quyet and frutefull: for they of Ham dwelt
there before. And these now a fore wryten
by name went in the dayes of Hezekiah king
of Juda, and smote the tentes of them & the
habitacions that were founde there, and de-
stroyed them vtterlye vnto this daye, & there
dwelt in their rowmes: because there was
pasture there for their shepe.

And therto there went of the sayde chyldē
of Simeon fyue hundred men: Phaalthiah
Naariah Raphiah and Oziel the sonnes of
Jesi beynge their heades: and smote the reste
of the Amalekites that were escaped & they
dwelt there vnto this daye.

¶ The.v.Chapter.

The genealogye of Ruben and God and of the halfe tribe of Manasseh.

THe sonnes of Ruben the eldest J
sonne of Jsrael: for he was the Gene.xlix.a
eldest. *But because he defyled Exod.xxi.b
his fathers bed, his birthryght Numer.xxiii
was geuen vnto the sonnes of
Joseph the sonne of Jsrael, and so he is not
rekened vnto the birthe ryght. For vnto Ju-
da whych was mightie amonge hys brethē,
was geuen the principalitye before hym.
But the birthryght was geuen Joseph. The
sonnes thē of Ruben & eldest sonne of Jsrael,
were Henoch, Phalu, Hezron and Carmi.

The sonnes of Joel: Samaiah, and *hys *This was
sonne Gog, and hys sonne Semei, and hys be, hys so-
sonne Micah, and the sonne of hym was ne, made p
Reaiah, and hys sonne was Baal, and still mēn
Beerah was hys sonne. Whyche Beerah to the name
Thiglath Phalneser, kynge of Assyria ca- & goodnes
ryed awaye: for he was a great Lorde amōge before it, as
the Rubenites. But vnto hys brethren in our tonge
their kynredes, when they are rekened after saye God
their birthe, were Jeiel and Zachariah the sonne of Sa
chefe heades. maiah, Be-

And Bala the sonne of Azan the sonne of nei & sonne
Sema the sonne of Joel, dwelt in Aroer and of God, &c
so forthvnto Nebo and Baalmaon. And east
warde he enhabyted vntyll the wyldernesse,
euen vpon the ryuer Euphrates, for their ca- D
tell was moche in the lande of Galaad.

And in the dayes of Saul they warred
wyth the Hagarites whyche were ouerthro-
wen by their handes. And they dwelt in
their tentes thorowe out all the east lande of
Galaad.

And the chyldren of Gad dwelt ouer
agaynste them in the lande of Basan, euen
vnto Selcah. And in Basan Joel was the
chefest and Saphan the next, then Jamai
and Saphat. And their brethren in the aun-
cyent housholdes of them, were Michel,
Mosolam,

Mosolam, Helu, Jozai, Joacan, Zia, Eber and Semei. These were the chyldren of Abihail the sonne of Huri & sonne of Jeroah Galaad the sonne of Michael the sonne of Jesisai the sonne of Jahado & sonne of Buz. Ahi was the sonne of Abdiel the sonne of Guni the head of an auncyent housholde amonge them. And they dwelt in Galaad & in Basan and her townes, and in all the Suburbes of Saron, euen vnto the ende of theyr borders.

And they were all rekened by kynredded in the dayes of Jotham kynge of Juda, and in the dayes of Jeroboam kynge of Israel. The sonnes of Ruben of Gad and of halfe the tribe of Manasseh, euen of fyghtynge men able to beare shylde and swerde, & shott with bowe, and taught to make warre, were fourre and fourtye thousande seuen hundred & thirtie that went out to battell. And they fought wyth the Hagarites and wyth Jetur, Naphas and Nodab. And they were holpe agaynst them, and the Hagarites were deliuered into theyr handes with all that were wyth the Hagarites. For they cryed to God in the battell, and he hearde them, because they trusted to hym. And they toke of theyr cattell fyftye thousande camelles, and two hundred and fyftye thousand sheepe, and two thousande asses, & of the people an hundreth thousand: for there fell many deed because the warre was of God. And they dwelt ther in theyr steades vntyll the tyme that they were caryed awaye.

And the chyldren of halfe the tribe of Manasseh dwelt in the lande, from Basan vnto Baal Hermon and Samir and vnto mount Hermon, and they were many. And these were the heades of the auncyent housholdes of them: Epher, Jesi, Eliel, Azriel, Jeremiah, Hodauiah, Jehadiel, men of great power, men of name and heades of the auncient housholdes of them.

But when they had transgressed agaynst the God of theyr fathers and had gone a whorynge after the Gods of the people of the lande, which God destroyed before the. God stered vp the spyryte of Phul kynge of Assyria and the spyryte of Thiglath Phalnasser kynge of Assyria, and caryed awaye the Rubenites, the Gaddites and the halfe tribe of Manasseh, and brought them vnto Helah, Habor, Hara and to the ryuer Gozan, wher they remayne vnto thys daye.

The. vi. Chapter.

The Genealogi of the sonnes of Leui.

A Gene. xlvi. b

The sonnes of Leui: Gerson, Cahath and Merari. The sonnes of Cahat: Amram, Jzhar, Hebron and Oziel. The children of Amram: Aaron, Moses & Miriam. The sonnes of Aaron: Nadab, Abihu, Eleazar and Ithamar.

Eleazar begat Phinehes. Phinehes begat Abisua. Abisua begat Boki. Boki begat Ozi Ozi begat Zarahiah. Zarahiah begat Meraioth. Meraioth begat Amariah. Amariah begat Ahitob. Ahitob begat Zadoc. Zadoc begat Ahimaaz. Ahimaaz begat Azariah. Azariah begat Johanan. Johanan begat Azariah whyche mynystred in the temple that Salomon bupld in Jerusalem.

Azariah begat Amariah. Amariah begat Ahitob. Ahitob begat Zadoc. Zadoc begat Sellum. Sellum begat Helkiah. Helkiah begat Azariah. Azariah begat Saraiah, Saraiah begat Jehozedec whiche Jehozedec when the Lorde caried awaye Juda and Jerusalem by the hand of Nabuchodonozor, went wyth them. B

*The sonnes of Leui now are these: Gerson, Cahath and Merari. And these be the names of the sonnes of Gerson: Lobni and Semei. And the sonnes of Cahath were Amram, Jzhar, Hebron and Oziel, the sonnes of Merari: Moholi and Musi. These are the kynredded of Leui concernynge theyr auncient fathers. *Exod. vi. c.

The sonnes of Gerson was Lobni, and hys sonne Jahath, & his sonne Zamah, and hys sonne Joah, and his sonne Ado, and his sonne Zerah, and hys sonne Jeathrai. The sonnes of Cahath: Amminadab and his sonne Core, and hys sonne Asir, and hys sonne Elcanah, and hys sonne Abiasaph, and hys sonne Asir, and Thahath was his sonne, and Uriel hys sonne, and Ozias hys sonne, and Saul was hys sonne.

The sonnes of Elcaneh: Amasai, Ahimoth and Elcanah. The sonnes of Elcanah, Zophai whose sonne was Nahath, and hys sonne Eliab and Jeroham hys sonne, and Elcanah hys sonne, and Samuel the sonne of hym. And the sonnes of Samuel: the eldest Joel and then Abiah.

The sonnes of Merari: Moholi, and his sonne Lobni, and his sonne Semei, and hys sonne Ozah and hys sonne Samaa, and hys sonne Hagiah, and hys sonne Asaiah. C

These be they whyche Dauid set forto synge in the house of the Lorde, after that the Arche had reste. And they mynystred before the dwellinge place of the tabernacle of wytnesse wyth synginge, vntyll Salomon had bupld the temple of the Lorde in Jerusalem. And then they wayted on theyr offices accordinge to the order of them. These are they that wayted with theyr children of the sonnes of Cahath: Heman a synger, whyche was the sonne of Joel, the sonne of Samuel. The sonne of Elcanah, the sonne of Jeroham, the sonne of Eliel, the sonne of Thoah, the sonne of Zuph, the sonne of Elcanah, the sonne of Mahath, the sonne of Amasai, the sonne of Elcanah, the sonne of Joel, the sonne of Asariah, & sonne of Zophoniah, the sonne of Thahath, the sonne of Asir, the sonne of Abiasaph, the sonne of Core, the sonne of Jzhar, the sonne of Cahath, & sonne of Leui the sonne of Israel.

And his brother Asaph stode on his ryght
hande, whych was the sonne of Barachiah,
the sonne of Samaa: the sonne of Michael
the sonne of Baaseiah, the sonne of Mel-
chiah, the sonne of Athan, the sonne of Zarah,
the sonne of Adaiah: the sonne of Ethan, the
sonne of Zimah, the sonne of Semei: the
sonne of Jahath, the sonne of Gerson, the
D sonne of Leui.

And their brethren the sonnes of Merari
stode on the lefte hande: Ethan the sonne of
Chusi, the sonne of Abdi, the sonne of Ma-
loch: the sonne of Hasabiah, the sonne of
Amaziah, the sonne of Helkiah: the sonne of
Amzi, the sonne of Boni, the sonne of Samer:
the sonne of Moholi, the sonne of Musi, the
sonne of Merari, the sonne of Leui.

Their brethren the Leuites were apoynt-
ed vnto all maner seruice of the tabernacle
of the house of God. But Aaron & his sonnes
burnt vpō the aulter of burntofferinges and
on the aulter of incense, and were apoynted
vnto all that was to do in the place moste
holy, and to make an attonement for Israel
in all poynctes accordinge as Moses the ser-
uaunt of God had commaunded.

These are the sonnes of Aaron: Eleazar,
whose sonnes was Phinches, and hys sonne
Abisue: and his sonne Boki, and the sonne of
hym Ozi, and hys sonne Zarahia, and the
sonne of hym Meraioth, and his sonne Ama
riah, and the sonne of hym Ahitob: and Za-
doc hys sonne, and Ahimaas his sonne.

And these are the dwellinge places of the
in their townes and coostes: I meane of the
sonnes of Aaron of the kynredde of the Laa-
thites, for so their lot fell. They gaue vnto
E them Hebron in the lande of Juda with the
suburbes roundeabout it. But the coun-
trey and vyllages pertayninge therto,
they gaue to Caleb the sonne of Jephonch.
And to the sonnes of Aaron they gaue the
Fraunchised cyties, Hebron and Lobnach,
with their suburbes: and Jathir and Eth
moa with their suburbes: and Hilen with
her suburbes, and Dabir with her su-
burbes: and Asan with her suburbes, and
Bethsemes with her suburbes. And out of
the tribe of Benamin Gabee and her su-
burbes, Alemath with her suburbes, Ana-
thoth with her suburbes: so that all their
cyties amonge their kynredes were. xiii.

And vnto the sonnes of Cahath the rem-
nant of the kynne of the tribe, were cyties
geuen out of the halfe tribe of Manasseh by
lote, ten cyties. And vnto the sonnes of Ger-
som amonge their kynredes were geuen
out of the tribe of Issacar & out of the tribe
of Aser and out of the tribe of Nephthali:
F and out of the tribe of Manasseh in Basan,
thyrtene cyties. And vnto the sonnes of Me-
rari were geuen by lot amonge their kyn-
redes out of the tribe of Ruben, and out of
the tribe of Gad, and out of the tribe of Za
bulon, twelue cyties.

And the children of Israel gaue the Le-
uites suche cyties with their suburbes, &
that by lot, out of the tribe of the children
of Juda and of the tribe of Symeon and out
of the tribe of the children of Beniamin: euen
the same cyties that are reherced by name.

And concernynge the sonnes of Cahath,
the cyties of their coste were of the tribe of Josu. xxi.b.
Ephraim. * In which tribe they gaue vnto
them the cyties of Refuge: Sichem in mount
Ephraim with her suburbes, and Gaser
with her suburbes, Jecmaam with her
suburbes, Bethhoron with her suburbes,
Aialon with her suburbes, and Geth Re-
mon with her suburbes. And out of the
halfe tribe of Manasseh, Aner with her su-
burbes, and Baalam with her suburbes
amonge the kynredes of the remnant of the
sonnes of Cahath.

And vnto the sonnes of Gerson were ge-
uen out of the kynredde of the halfe tribe of
Manasseh: Golon in Basan with her su-
burbes and Astharoth with her suburbes.
And out of the tribe of Issacar, Redes with
her suburbes, Daberath with her subur-
bes, Ramoth with her suburbes and Anem
with her suburbes. And out of Aser, Masal
with her suburbes, Abdon with her su- G
burbes, Hukok with her suburbes & Rehob
with her suburbes. And out of the tribe of
Nephthali, Redes in Galilea with her su-
burbes, Hamon with her suburbes, and
Kariathiarim with her suburbes.

And vnto the rest of the children of Mera
ri were geuen out of the tribe of Zabulon,
Remmo with her suburbes & Thabor with
her suburbes. And on the other syde Jordan
by Jericho euen on the east syde of Jordan
were geuen them out of the tribe of Ruben:
Bozar in the wildernesse with her suburbes
Jahezah with her suburbes, Kademoth with
her suburbes. Mephath with her suburbes.
And out of the tribe of Gad, Ramoth in
Gallad with her suburbes, Mahanaim
with her suburbes, Heshebon with her subur
bes, and Jezer with her suburbes.

¶ The.vii. Chapter.

The Genealogye of Issar. Benjamin. Nephthali. Manasseh. Ephraim. and Aser.

THe sonnes of Issacar: Thola I
Phuah Jasub and Samron,
foure. The sonnes of Thola:
Ozi, Rephaiah Jeriel, Jath-
mai, Jebsam & Samuel whiche
were heades in the auncyent housholdes of
Thola & men of myghte amōge their kynred
des: the numbre of the in the dayes of David
were two & twentye thousande and syxe hun
dred. The sonnes of Ozi: Jezrahiah. The son-
nes Jezrahiah: Michael, Obadiah Joel, Je-
siah, syue headmen in al. And amonge the in
their kynredes & auncyent housholdes are
& thyrtye thousand men prepared to warre:
For they had many wyues and sonnes. And J
of their brethren amōge all the kynredes of
Issacar

Jssacar were rehened of men of warre foure
thoze and seuen thoulande in al.

The sonnes of Beniamin: Bale, Bochoz
& Jadiael, thze. The sonnes of Bale: Ezbon,
Ozi, Oziel, Jerimoth and Hoz, syue heades
auncient houses and men of mpghte & were
in numbze .xxij. thoulande and .xxxiij.

L The sonnes of Bochoz, Zamirah, Joas,
Eliezer, Elioenai, Amri, Jerimoth, Abiah,
Anathoth and Alamath. Al these are the chil
dze of Bochoz, & were rehened in their kind-
redes with the heades of the auncient house-
holdes of them that were men of power,
twentye thoulande and two hundzed. The
sonnes of Jediael: Balahan. The sonnes of
Balahan: Jeus, Beniamin, Ahud and Ca-
naanah, Zetham, Charsis and Ahisahar.
All these are the sonnes of Jediael and aun-
cient heades and men of mpghte xvij. thou-
sande and two hundzed that wente oute to
battel. And Suphim and Huphim were the
chyldzen of Jr. And the Husites were the
chyldzen of Aher.

The sonnes of Nephthali: Jahaziel, Guni
Jezer and Selum, the chyldzen of Balahah.
The sonnes of Manasseh: Azriel whyche
Aramiah hys concubine bare: the bare also
Machir the father of Galaad. And Machir
gaue to Huphim and Suphim wyues. And
D the name of hys syster was Maacah. And
the name of another sonne was Zalphahad.
And Zalphahad had doughters. And Maa
cah the wyfe of Machir bare a sonne and
called hys name Phares, and the name of
his brother was Zares, and his sonnes were
Ulom and Rekem. The sonnes of Ulam
was Badan. These are the sonnes of Gala-
ad the sonne of Machir the sonne of Manas
seh. And hys syster Melcath bare Jesthud,
Abieser and Mohulah. And the sonnes of
Semida were Ahaian, Sechem, Lekechi &
Aniam.

The sonnes of Ephraim: Suthalah,
whose sonne was Bared, and Thanath hys
sonne, and hys sonne Eladah, and Thahath
his sonne: and Sabad his sonne, and Suthe-
lah his sonne and Ezer and Elead. And the
men of Geth that were borne in the lande,
slue them, because they were come doune to
E take awaye theyr catell. And Ephraim they
father mourned many a daye and hys bre-
thren came to comforte him.

And he went into hys wyfe whyche con-
ceyued and bare hym a sonne, and he called
the name of it Beriah because it went euyll
with hys houlholde. And hys doughter
was Sarah, whych buylt Bethoron the ne-
ther and also the vpper, and Uzen Sarah.
And Raphah was hys sonne, whose sonne
was Reseph, with hys brother Thaleh,
F whose sonne was Reseph, with hys brother
Thaleh, whose sonne was Thahan, and his
sonne Laadam, and his sonne Ammihud, and
his sonne Elisama, and his sonne Nun and
hys sonne Josua.

And their possession and habitacion was
Bethel and the townes that longed thereto, &
vnto the Est of Naeran and on the weste-
syde of Gazer with the townes therof, and
Sichem with the townes of the same, and
Ahaiah with her townes, and a longe by the
borders of the chyldzen of Manasseh, Beth-
sean with her townes, Thaanah with her
townes, Magedo with her townes and Dor
with her townes. In those dwelt the chyldze
of Joseph the sonne of Jsrael.

The sonnes of Aser: Jomnah, Jesuah, Js-
nai, Bariah & Serah theyr syster. The son-
nes of Bariah: Eber and Melchiel whych
was the father of Barsapth. And Heber be-
gat Japhleth, Somer, Hotham and Sua G
theyr syster. The sonnes of Japhlet: Phisah,
Banahal and Asmath. These are the chyld-
zen of Japhlet. The sonnes of Somer: Ahi,
Rohagah, Jahubah and Eram. And the son
nes of hys brother Helem were Zophah,
Jemna, Seles and Amal. The sonnes of Zo
phah, Suah, Harnepher, Sual, Beri, Jam-
rah, Bozr, Hod, Sama, Silsa, Jethran and
Beera. The sonnes of Jether, Jephunch,
Phalaph, and Ara the sonnes of Ola: Arch,
Haniel and Rezia. And these were the chyld-
zen of Aser and heades of auncient houses
and pure felowes and men of mighe and the
head Loudes. And when they were numbzed
in araie to battel, they were in numbze .xxvi.
thousand men.

The.viii.Chapter.

¶ Another Genealogy of the sonnes of Beniamin.

A Beniamin begat Bale hys el-
delst sonne, Asbal the seconde,
Aharah the thyrde, Nohah the
fourth and Raphah the syxte.
And the sonnes of Bale were
Adar, Gera, Abihud, Abisua, Naaman, Aho-
hah, Gera, Sephuphan and Huram. And
these are the sonnes of Ahud auncient hea-
des amonge the inhabiters of Gabaa, whych
carped them to Manahath: Naaman, Ahah
and Gera, whyche Gera caried the awaye
and begat Oza and Ahihud. And he begat
Saharaim in the countrey of Moab after
he had sent them awaye, Husim and Barah
was hys wyues. And he begat of Hodes his
wyfe Jobab, Zebia, Mesa, Malchom, Jeuz
Sachian and Marma. These are hys son-
nes beynge auncient heades.

And of Husim he begat Ahithob and El-
phaal. The sonnes of Elphaal were, Eber, B
Misaam, and Samad whyche buylt Ono,
Lod, and the townes longynge thereto: and
Barah and Hama, whyche were auncient
heades amonge the inhabiters of Aialon,
and they draue out awaye the inhabiters of
Geth. And Haio, Selac, Jeremoth, Zaba-
diah, Arod, Ader, Michael, Jespha, and Jo
ha, the sonnes of Bariah: Zabadiah, Mesi-
lam, Hezki, Heber, Jsmari, Jesliah, Jo-
bab the sonnes of Elphaal. And Jakim, Ze-
chri, Zabdi, Elienai, Zelethai, Eliel, Adaiah,

Hym.m. Bara-

Parnah, Tamarith the sonnes of Semei. And Jelphan, Eber, Eliel, Abdon Zecri, Hanan, Hanamah, Asam, Authothiah, Jephdaiah and Phanuel are the sonnes of Selac. And Samsari, Soboniah, Otholiah, Jersiah, Eliah and Zechri are the sonnes of Jeroha. These were auncient heades in their kynredes and dwelt in Jerusalem. And at Gabaō dwelleth *the father of Gabaon whose wyfe was called Maacah. And his eldest sonne was Abdon, then Zur, Cis, Baal, Nadab, Gedur, Ahio & Zacher. And Mikeloth begat Samaah. And these also dwelt with their brethren in Jerusalem ouer against the. And Ner begat Cis, and Cis Saul, & Saul begat Jehonathā, Melchisua, Abinadab & Isbaal. And the sonnes of Jehonathan was Meribbaal and Meribbaal begat Micah. And the sonnes of Micah were Phithon, Melech, Thares & Ahaz. And Ahaz begat Jehoadah. And Jehoadah begat Elnoth, Almoth and Zamri. And Zamri begat Moza. And Moza begat Banah, whose sonne was Raphah, & hys sonne was Elasah, and hys sonne Azel. And Azel had syre sonnes whose names are these: Ebrecam, Bochru, Ismael, Sariah, Obdiah, and Hanan. All these were ỹ sonnes of Azel. And the sonnes of Asch his brother, were Ulam hys eldest, and Jeus the secōde and Eliphelet the thyrde. And the sonnes of Ulam were myghtie men and boowmē and had many sonnes and sonnes sonnes, an hundred and fifte. All these are the sonnes of Beniamin.

*After the Grec. Some reade Abigabaon.

The.ix.Chapter.

Of the preistes, Leuites, and of many others.

ALl Israel were numbred by kynredes: & se, they be written in the boke of the kynges of Israel. And Juda were caried awaye to Babilon for their offences. And the olde enhabiters that dwelt in their owne possessyons & cyties were Israel, the preistes, Leuites & Nathinetues. But in Jerusalem dwelt of the children of Juda, of the children of Beniamin and of the children of Ephraim & Manasseh. Othai the sonne of Ammihud the sonne of Amri the sonne of Omri of the sonne of Bani* of the children of Pharez, the sonne of Juda. And of Silani, Asiah the eldest and hys sonnes. And of the sonnes of Zarah, Jeuel with their brethren vi. hundred. &c.

*Esdr. vi. a.

And of the sonnes of Beniamin: Sallo the sonne of Mosolam the sonne of Hodauiah, the sonne of Hasnuah, and Jobaniah the sonne of Jeroham. And Ela the sonne of Ozi the sonne of Mochori. And Mosolam the sonne of Saphatiah the sonne of Ruuel the sonne of Jebonah with other their brethren in their kynredes, nyne hundred fiftie & sixe. And all these were honorable heades in the auncient housholdes of them.

And of the preistes: Jedaiah, Jehoiarib & Jacin: Azariah the sonne of Helkiah ỹ sonne of Mosolam, the sonne of Sadoc the sonne of Maraioth the sonne of Ahitob the chefeste in the house of God. And Adaiah the sonne of Jeroham the sonne of Phashor the sonne of Melchiah. And Maasi the sonne of Adiel the sonne of Jehezrah the sonne of Mosolā the sonne of Mosolamoth ỹ sonne of Emer, & other their brethren heades in the auncient housholdes of them, a thousande seuen hundred and three score actiue men in the worcke of the seruyce of the house of God.

And of the Leuites: Semeiah the sonne of Hasub, the sonne of Ebricam, the sonne of Hasabiah of ỹ sonnes of Merari. And Bacbakar the Carpenter and Galal. And Mathaniah the sonne of Micah, the sonne of Zecri the sonne of Asaph. Obdiah the sonne of Semeiah the sonne of Galal the sonne of Jduthun. And Barachiah the sonne of Asa the sonne of Elcanah that dwelt in the villages of the Netophathites.

The porters were Selum, Acub, Talmō and Ahiman with their brethren, Selum beyng the chefe. For vnto that tyme they had watched at the kynges gate eastward in the tentes of the children of Leui by cōpanyes. And Selum the sonne of Core the sonne of Ebiasaph ỹ sonne of Core with hys brethē the Corathites in the house of their fathers had their businesse and office to kepe ỹ dore of the tabernacle: for their fathers in ỹ hoste of the Lorde kepte the entryng. And Phynehes the sonne of Eleazar was ruler ouer thē before the Lord, whiche was with hym. And Zacharias the sonne of Mosolamiah kepte the dore of the tabernacle of witnesse. All these were chosen felowes to kepe the tresholdes, two hundred and twelue, and were numbred in their villages. And thē dyd Dauid and Samuel the sear institute in their fidelite. And their children had the ouersight of the gates of the house of the Lorde and of the house of the tabernacle to kepe them.

In foure quarters were ỹ kepers toward the east, west, north, and southe. And their brethē that were in the countre came in their weekes as their course came about with thē. For the Leuites were committed to be pure cypall porters of fidelyte. And they had the ouersight of the veltres and treasures of ỹ house of God, & laye all vpright roundabout the house of God: because the kepyng therof pertayned to them, and to open it euery morne vpnge. And certain of them had the rule of ỹ ministring vessels and brought thē in & oute by tale. And of thē were certain apointed to ouerse the vessels & all holy ornamentes, & of the floure, wine, oyle, frankincense & sweete odoures. But certayne of the sonnes of the preistes were set to make swete sauoures.

And Mathathiah one of the Leuites, the eldest sonne of Selum the Corathite, had ỹ ouersight of the thinges that were bakē in the fryenge panne. And other of their brethren the sonnes of Kahath had ỹ ouersight of the

of the shewbred, to prepare against all labo-
thes. These are the lyngers auncient heades
amonge the Leuites deuyded by chambers:
for they had to do bothe daye & nyght. These
were the auncient amonge ỹ Leuites in theyr
generacions. And these dwelt at Jerusalem.

And in Gabaon dwelt Jeuell the * father
of Gabaō, whose wyfe was called Maacah.
And hys eldest sonne was Abdon, then Tur,
Cis, Baal, Ner and Nadab: Gedor, Ahio Za-
chariah and Mahelioth. And Mahelioth be-
gat Semaā. And they also dwelt wyth theyr
brethren at Jerusalem, euen harde by them.
And Ner begat Cis, & * Cis Saul. And Saul
begat Jehonathan, Melchisua, Abinadab &
Eſbaal. And the sonne of Jehonathan, was
Meribbaal. And Meribbaal begat Micah,
& the sonnes of Micah were, Phiton, Me-
lech and Thaharea. And Ahaz begat Jaarah.
And Jaarah begat Almath, Almoth, Zamri.
And Zamri begat Moza. And Moza begat
Baana whose sonne was Raphaia, and hys
sonne was Eleasah, and his sonne Azel. And
Azel had sixe sonnes whose names are these:
Ezricam, Bochru, Jsmael, Sariah, Obdiah
and Hanan. These are the sonnes of Azel.

* Some made Abiga baon.

1.Reg.xiv.a. 1.Par.viij.c

The.x.Chapter.

The battell of Saul against the Philistines: in
which he dyeth and hys sonnes also.

And the Philistines fought a-
gainst Jsrael. And the men of
Jsrael fled before ỹ Philistines
and were ouerthrowē & slayne
in Mounte Gelboe. And the
Philistines folowed Saul and hys sonnes
and slue Jehonathan, Abinadab and Mel-
chisua the sonnes of Saul. And the battell
went sore against Saul, in so moche that the
shoters met hym, and he was wounded of the
shoters. Then sayde Saul to hys wepon bea-
rer * draw thy swerde and thrust me tho-
rowe therwyth, that these vncircumcised
come not and do me shame. And his wepone
bearer wouldē not, but feared exceadyngly.
Wherupon Saul caught a swerde & fell vpō
yt. And when hys harnesbearer sawe ỹ Saul
was deed, he fell on a swerde also and dyed.

And thus Saul and hys thre sonnes and
all hys house dyed together. And whē all the
men that dwelt in the valeye, saw how they
fled, & that Saul and his sonnes were dead
they forsoke theyr cyties & ranne awaye, and
the Philistines came and dwelt in them.

And on the morow when the Philistines
came to stripe the dead bodyes, they founde
Saul and hys sonnes ouerthrowen in mount
Gelboe. And when they had stript hym they
toke hys head and hys harnesse and sent thē
into ỹ lande of the Philistines round aboute
to shew tydynges vnto theyr Gods & to the
people. And they put hys harnesse in the hou-
ses of theyr Gods. But hys skulle they hanged
in the house of Dagon.

And when all they of Jabes in Galaad
heard all that the Philistines had done to
Saul, all the men of warre arose & fet awaye
the bodye of, Saul and the bodyes of hys
sonnes and brought them to Jabes and bu-
ryed the bones of them vnder an ocke in Ja-
bes, and fasted seuen dayes.

And so Saul dyed for hys trespace that he
trespaced against the Lorde, in that he kept
not the worde of the Lorde, and in that he al-
shed councell of a woman that wought with
a spyrite, and asked not of the Lorde. And ther
fore the Lorde killed hym & turned the kyng
dome vnto Dauid the sonne of Jesai.

Jud.ix.g 1.Reg.xxxi.b

The.xi.Chapter.

After the death of Saul is Dauid annoynted to be
kyng. The Jebusites rebel against Dauid but he
taketh the Towne of Sion. Hys men are named.

Then all Jsrael gathered the
selues to Dauid vnto Hebron, & sayde: se we be thy
bones and thy flesshe. And moreouer in tyme past, euē
whē Saul was kynge, thou leddest Jsrael out and in. And the Lorde thy
God sayde vnto the: thou shalt fede my peo-
ple Jsrael, and thou shalt be captayne ouer
my people Jsrael. And when al the elders of
Jsrael were come to the kynge to Hebrō, Da
uid made a couenaūt with them there before
the Lorde. And they annoynted Dauid king
ouer Jsraell, accordynge to the worde of the
Lorde by the hand of Samuel.

A 1.Reg.xxxi.a

B 2.Reg.v.a

And Dauid and all Jsraell went to Jeru-
salem whyche is Jebus: for there dwelt the
Jebusites the enhabiters of the lande. And ỹ
enhabiters of Jebus sayd to Dauid, thou co
mest not here. Neuerthelater Dauid wanne
the castel of Sion, which is called the cyete
of Dauid. Then sayde Dauid: whosoeure
smyte the Jebusites fyrst, shalbe the prince-
pall captayne & a Lord. And Joab the sonne
of Saruiah went fyrst vp, and was therfore
ỹ chefe captayne. And because Dauid dwelt
in the castel, therfore it was called the cyete
of Dauid. And he built ỹ cyty on euery syde
euen from Milo roundeabout. But Joab re-
pared the reste of the cyete. And Dauid pro-
spered and waxed greate, and the Lorde of
hoostes was wyth hym.

C 2.Reg.viij.a

* These are the principal men of powre ỹ
serue to Dauid in hys kyngdome wyth all
Jsrael, to make hym kynge vpon Jsrael ac-
cordinge to the worde of the Lorde. And thus
is the nombre of the myghtye men whyche
Dauid had: Jsbaam the sonne of Hachā-
moni the chefe of xxx. he lyfte vp hys spere
against .iij. hundred, & slue thē at one tyme.

And after hym Eleazar the sonne of Dodo
an Ahothite, which was one of the thre migh
tyest. He was wyth Dauid at Phasdammin
where the Philistines were gathered to bat-
tel. And there was there a parsell of ground
full of barleye, and the people fled for feare
of the Philistines. And they stepte forth in-
to the myddes of the furlonge and saued it
and slue the Philistines. And the Lord gaue
a great victorye.

And

D And the thre of the.xxx. chefe went to
roche to Dauid at the caue Odolam. And
Golle of the Philistines had pytched in the
valey of Raphaim. And Dauid was in an
holde. And there was a garison of the Phil-
stines at Bethlehem that same tyme. And
Dauid lõged & sayde: * Oh that one would
geue me of the water of the well of Bethlehe
2.Reg.xxiii. that is in the gate, for to dzinche. And
thre brake thozow the Host of the Philistines and
drew of the water of the well of Bethlehem
that was in the gate, and tobe it and brought
it to Dauid. Neuertheleſſe Dauid woulde
not dzinche of it, but offered it to the Lorde,
and sayd: God forbyd it me, that I shoulde
do thys thynge, that I shoulde dzinche the
blonde of these men that haue put their lyues
in Jeopardye (for with Jeopardye of their
lyues they brought it) & therfore he woulde
not dzinche it. Thus dyd the thre myghtyeſt.

E And Abiſai the brother of Joab was capi
tayne of the thre, and he lyfte vp hys speare
agaynſt .cc. hilded and ſlue them, and had a
name amonge the thre. And he was moche
more nobler then any of the thre, and was
their captayne. But was not lyke to any of
the thre in actes.

Banaiah the ſonne of Jehoiada the ſonne
of a ſtronge man that had done great deades
& was of Cabzeel: he ſlue two ſtronge lyons
of Moab, & went downe and ſlue a Lyon in
ayre in tyme of ſnowe. And he ſlue an Egip-
cian whyche was a man of a ſize, euen ſyue
cubytes longe, and in hys hand had a ſpeare
lyke a weuers beame. And he other went to
hym with a walker and pluckt the ſpeare
F out of the Egyptians handc, and ſlue hym
with hys ſpeare. Soche thynges dyd Ba-
naiah the ſonne of Jehoiada, and had a name
with the thre myghtyeſt, and was the glo-
rioueſt of thyrtye: but attayned not vnto
the thre. Alſo Dauid made hym of hys ſe-
cret councell.

And theſe were the beſte men of warre of
the Hoſte: Aſahel the brother of Joab and
Elhanan the ſonne of Dodo out of Bethle-
hem. Samoth the Harorite, Helez the Pha-
lonite: Ira the ſonne of Akes the Thekite,
Abieſer the Anathothite: Sobocai the Huſa-
thite. Ilai the Ahohite: Maherai the Netho-
phathite and Heled the ſonne of Baanah the
Nethophatite: Ithai the ſonne of Ribai of
Gibeah that pertayneth to the chyldren of
Beniamin: Banaiah the Pharathonite: Hur-
rai of the ryuers of Gaas, and Abiel the Ar-
bathite: Azmoth the Baharumite, Eliahba
the Saalbonite. The ſonnes of Haſſem the
Gezonite, Jonathan the ſonne of Sagah, an
Hararite: Ahiam the ſonne of Sacar the Ha-
G rarite. Eliphal the ſonne of Vr. Hepher the
Mecherathite, Ahiah the Phalonite: Hezro
the Carmelite and Naarai the ſonne of Ezbai:
Joel the brother of Nathan: Mibahar the
ſonne of Gari: Zelec an Ammonite and Na-
harai a Berothite the bearer of the Harneſſe of
Joab the ſonne of Zaruiah: Ira the Jethrite
and Gareb a Jethrite Uriah the Hethite, Za
bad the ſonne of Ohelai: Adina the ſonne of
Siza a Rubenite and an head amonge the
Rubenites and .xxx. about hym: Hanan the
ſonne of Maacah & Joſaphat a Mathanite
Ozzah an Aſtharothite: Sama and Jaiel the
ſonnes of Hotham an Aroerite: Jediael the
ſonne of Zamri and Joha hys brother Tho-
zites: Eliel a Mahumite. And Jeribai and
Joſoiah the ſonnes of Elnaem and Jethmah
a Moabite. Eliel and Obed and Jaſiel of
Maſobaiah.

The.xii. Chapter.

What they were that came vnto Dauid when he fledde from Saul.



And theſe folowenge came to
Dauid to Zikelag, whyle he
yet * kept hym ſelfe cloſe for
feare of Saul the ſonne of Cis:
and they were of the men that
ſocourred the battell, weapned with bowes,
and coulde handle ſtones, aro wes and bow
as well with the lefte hande as with the
ryght, and were of Sauls brethren, euen of
the tribe of Beniamin. The chefeſt were Ahi
ezer and Joas the ſonnes of Samaah a Gi-
baonite, and Jaziel a Phalite, the ſonnes of
Azmoth. Baracah and Jehu of Anathoth.
And Iſmaiah a Gabaonite as myghtye as
any of thyrtye and more myghtye to. And
Jeremiah, Jehaziel, Johanan and Joſabad
of Gedor. Eleuſai, Jerimoth Baaliah Sama
riah and Saphatiah: Haraphites, Elcanah,
Jeſiah, Azrael, Joezer, Joſeboā of Barehim.
And Joelah and Zabadiah the ſonnes of Je-
roham of Gedor.

A
* That is, hyde hym ſelfe.

And of the Gadites there ſeparated them ſelues vnto Dauid when he kept an holde in the wildernesſe, men of myghte and men apte for warre and coulde handle ſhylde & ſpeare, whoſe faces were lyke the faces of Lyons, and they were therto as ſwifte as the Roes of the mountaynes: Ezer the chiefe, Obdiah the ſeconde, Eliab the thyrde, Maſmannan the fourthe Jeremiah the fyfte, Ethi the ſyxte, Eliel the ſeuenthe, Johanan the eight, Elſa-bad the nynthe, Jeremiah the tenthe, and Ma cabbanai the eleuenthe. Theſe were of the ſonnes of Gad and were captaynes ouer the leſt of warre, the ſmall ouer an hundred, and the greate ouer a thouſande. Theſe are they that went ouer Jordan in the fyrſte monethe, whē he had fylled ouer all hys banckes. And they put to flight them of the valeye bothe of the Eaſt ſyde and alſo the Weſte.

B

And there came of the chyldren of Beniamin and Juda to the holde of Dauid. And Dauid went out to them and anſwered and ſayde to them: If ye be come peaſeably vnto me, to helpe me, myne hert ſhalbe together with you. But and yf you come to begyle me and to be myne aduerſarye, ſeynge there is no wyckednes in myne hãdes, the God of oure fathers loke theron and rebuke it. And the

C

spirite came vpon Amasai a captayne ouer xxx. and he sayde, thyne are we Dauid, and on thy syde thou sonne of Jesai * peace be vn to the, and peace be with thine helpers, for thy God helpeth the. Then Dauid receyued the and made them heades of companyes of the men of warre.

1.Chob.xij.d

And there felle of Manasseh to Dauid, when he went with the Philistines agaynst Saul to battel, but holpe them not. For the Lordes of the Philistines toke counsel and sent him awaye saying: he wil fall to his master Saul to the Jeoparde of oure heades. And as he went to Ziklag there fell to him of Manasseh: Ednah Jozabad, Jediel, Michael, of Jozabad, Elihu and Zalthai, heades of ỹ thousandes of Manasseh. And they holpe Dauid agaynst thole rouers. For they were all myghtye men and Capitaynes in warre. And there came one or other to Dauid daye by day to helpe him: but yll it was a great hoste, lyke the hoste of God.

1.Reg.xxix.a

And this is the nombre of the heades prepared to battel, that came to Dauid to Hebron, to turne the kyngdom of Saul to hym, accordinge to the mouth of the Lord.

The chyldren of Juda that bare shylde & speare were sixe thousand and eight hundred tryumed to warre. Of the chyldren of Symeon, men of myght to warre, seuen thousand and one hundred. And of the chyldren of Leui were foure thousande and sixe hundred. And Jehoiada was the chefe of them of Aaron, and with him thre thousand and seuen hundred. And Zadock a younge man of greate power had hys fathers housholde wyth Capitaynes. xxij. And of the chyldren of Beniamin the brethren of Saul, were thre thousand. And a great parte of them dyd yet folowe the house of Saul.

And of the chyldren of Ephraim, were. xx thousand and eight hundred, men of myghte and named men in the housholdes of their fathers. And of the halfe tribe of Manasseh xviij. thousande, whyche were apoynted by name to go to make Dauid kynge. And of ỹ chyldren of Jsacar, whyche were men that had vnderstandynge in the ryght tyme to knowe what Jsrael ought to do: The heades of them were two hundred, and all their brethren at their wyll. And of Zabulon that went out wyth the Hoste and proceded in the arraye to battell wyth all maner of wepons of warre, fyftye thousande that kepte in order wyth one accorde. And of Nephthali a thousande Capitaynes, and with them with shylde and speare. xxxvij. thousande. And of Dan prepared to battell, were. xxviij. thousande and. vi. hundred. And of Aser that went out wyth the Hoste to make battell, fourtie thousand. And of the other syde Jordan, of the Rubenites, Gaddites and of the halfe tribe of Manasseh wyth all maner of instrumentes of warre an hundred and twentie thousand.

All these beynge men of warre able to ordre the arraye, came to Hebron with pure herte, to make Dauid kynge vpon all Jsrael. And therto all the rest of Jsrael was of one accorde to make Dauid kynge. And there they were with Dauid thre dayes eatynge & dronckynge: for their brethren prepared for them. Moreouer they that were nye to them, as Jsacar, Zabulon and Nephthali brought bredde on Asses, Camels, mules and oxen, & meate: floure, figges, reasynges, wyne, oyle, oxen, and shepe aboundantlye. For there was myrthe in Jsrael.

The.xiij.Chapter.

The arcke is brought agayne from Kariath Jarim to Jerusalem. Oza dyeth.

And Dauid counceled with the Capitaines of thousandes and hundredes, & with all the Lordes, and sayde vnto all the congregacion of Jsrael: Jf it seme you good & also to be of the Lord oure God: Let vs take & sende vnto ỹ remnaunt of oure brethren thorow out all the land of Jsrael, & to the preastes and Leuites wyth them, in their cyties and suburbes, and gather them to gether to vs. And lett vs bringe agayne the Arcke of the Lorde to vs: for we regarded yt not in the dayes of Saul. And all the congregacion was content so to do, for the thynge semed good in the eyes of all the people.

A

And Dauid gathered all Jsrael to gether frõ * Sihor in Egypt vnto Hemath, to bring the Arcke of the Lorde from Kariath Jarim. And Dauid went vp & all Jsrael to Baalah, and so to Kariath Jarim that is in Juda, to fet thence the Arcke of the God & Lorde that sytteth on the Cherubes. Where hys name is called on. And they carped the Arcke of God in a newe carte out of the house of Aminadab. And Oza & his brother draue ỹ carte. And Dauid & all Jsrael played before God with all their myght, with synging, harpes, psalteries, tymbrelles and trompettes. And when they came on the threshyng flowre of Chidõ, Oza put forth his hande to holde the arche, for the oxen stombled. And the Lorde was wroth with Oza & smote hym, because he put hys hande to the Arcke. And there he dyed before God. And Dauid was displesed, because the Lorde had rent a rent in Oza and called the same place * Perez Oza vnto this daye. And Dauid was so afraied of God that daye, that he sayde, how shall J bringe the Arcke of God whome to me. And so Dauid brought not ỹ Arche home to him to the cyte of Dauid: But turned it in to the house of Obed Edom a Gethite. And ỹ Arcke of God was wyth Obed Edom in his house, thre monethes. And the Lorde blessed the house of Obed Edom & all that he had.

B

* That is, Nilus.

C

D

* That is, the ruinynge of Oza.

The.xiiij.Chapter.

Hyram fetcheth woode & workemen to Dauid. Dauid begetteth children after he had taken him wyues He ouercometh the Philistines.

After

A After that Hiram kynge of Tire sent messengers to Dauid and tymber of Cedar trees with masons and Carpenters, to buylde hym an house. Wherby Dauid perceyued that the Lorde had prepared hym to be kyng vpō Israel, in that his kyngdome was lyfte vpon hye, because of hys people Israel. And Dauid toke yet mo wyues at Ierusalem and begat mo sonnes & daughters. And these are the names of his childre which he had borne hym at Ierusalem: Samua, Sobab, Nathan, and Salomon: Iebhar, Elisua and Elipha|let: Noga, Nepheg and Japhiah, Elisama, Baliada and Eliphelet.

1. Reg. v. b.

B And whē it was knowne among the Philistines that Dauid was anoynted kyng vpō all Israel, all the Philistines went vp to seke Dauid. And Dauid hearde of yt & went out agaynst thē. And the Philistines came and pauised in the valeye of Raphaim. And Dauid asked God saying: shall I go agaynst the Philistines & wylt thou delyuer them into myne handes? And the Lorde sayde to hym: go, for I wyll delyuer the into thyne hande. And when they were come as ferre as * Baal

C Pharazim, Dauid bett them there. And Dauid sayde: God hathe deuyded myne enemyes with myne hande as a mā wold deuyde water. And therfore they called the name of the sayde place Baal Pharazim. And they lefte there Gods there, which Dauid badde to be burnt with fyre.

* Some reade the playne, or hairy.

And the Philistines came agayne & ranne

D abroade in the valeye. Then Dauid asked God: And God sayde to hym: go not after the, but turne awaye from them, & come vpō them straught from the perre trees. And whē thou hearest a sounde go in the toppes of the perre trees, then go out to battell: for God will go out before the to smyte the hoste of the Philistines. And Dauid dyd as God commaunded hym. And they smote the hoste of the Philistines all the waye from Gabaon to Gazer. And the fame of Dauid went out into all landes, and the Lorde made all nacyons feare hym.

The. xvi. Chapter.

The Leuytes bryng agayne the Arcke of the couenaunce of the Lorde. Dauid blaudyng before yt is dyspysed of hys wyfe Micholl, the daughter of Saul.

A Dauid made hym houses in the cite of Dauid, & prepared a place for the Arcke of God, & pitched for yt a tent. And then Dauid sayd, the Arcke of God ought not to be carryed but of the Leuytes. For them hath the Lord chosen to beare the Arcke of the Lorde and to mynyster to hym for euer. And therfor Dauid gathered all Israel to Ierusalē, to fetche the Arcke of the Lord vnto the place, which he had ordeyned for it. And Dauid brought together the childre of Aaron & the Leuytes. Of the sonnes of Kahath: Uriel the chefe, and of his brethern an hundred and. xx. And of the chyldren of Merari: Asaiah the chefe, and of his brethren. ij. hundred and. xx. And of the sonnes of Gerson Joel the chefe, and of hys brethre an hundred and thyrtie. And of the childre of Elizaphan Semeiah the chefe and of hys brethren two hundred. And of the sonnes of Hebron Eliel the chefe, and of his brethre. lxxx. And of the sonnes of Oziel, Aminadab the chefe, and of hys brethren an hundred and. xii.

And Dauid called to Sadoch & Abiathar B the preastes, and to the Leuytes Uriel, Asaiah Joel, Semeiah, Eliel & Aminadab: & sayde vnto thē: ye are the pryncypall heades of the Leuytes, sanctefye therfore youre selues and youre brethren, and bryng the Arcke of the Lord God of Israel vnto the place I haue prepared for it. For becaule ye were not ther at the fyrst tyme, the Lorde oure God made a rent amonge vs, for that we sought hym not as the fashion ought to be. And the preastes and the Leuytes sanctefied them selues, to fett the Arcke of the Lorde God of Israel. And the chyldren of the Leuytes bare the Arke of God vpon their shoulders with staues theron as Moses commaunded accordynge to the worde of the Lorde.

And Dauid spake to the chefe heades of the Leuytes, that they should appoynte of their brethre to synge to instrumentes of muscke psalteries, harpes & cymbales that sounded, and to synge on hye with Joyfulnesse. And the Leuytes appoynted Heman the sonne of Joel, and of his brethren, Asaph the sonne of Barachiah. And of the sonnes of Merari their brethre: Ethan the sonne of Cusaiahu. And with the their brethre of the seconde degree: Zacharias, Ben, Jaaziel, Semiramoth, Jahiel, Unni, Eliab, Banaiah, Maaseiah, Ma C thathiah, Eliphelehu, Mikneiah, Obed, Edom and Jaiel, porters. Heman, Asaph and Ethan sange with cymbales of brasse to make a sound. And Zacharias, Oziel, Semiramoth, Jehiel, Ani, Eliab, Maaseiah and Banaiah sang with psalteris on an * Almoth. And Matthathiah, Eliphelehu, Mikneiah, Obed Edom, Jeiel, and Ozaziah sange with harpes and eight aboue the courage with all. And Conaniah the chefe of the Leuytes was master of the songe and taught to synge, for he was a man of vnderstandinge.

* Or, Almoth, it is the name of an instrument of Musicke.

And Barachiah and Elcanah kepte the D dore of the Arche. And Sacaniah, Jehosaphat, Nathanael, Amasai, Zacharias, Banaiah and Eliezer preistes were blowers with trompettes before the Arche of God. And Obed, Edom and Jahiah were kepers of the dore of the Arche.

* And Dauid and the elders of Israel & the Capitaines ouer thousandes went to fet the Arcke of the appoyntement of the Lorde oute of the house of Obed Edom with gladnesse. And when God had holpe the Leuytes that bare the Arche of the appoyntement of the Lorde, they offered. vij. oxen and. vij. rames. And Dauid had on hym an albe of lynne, & so had the

1. Reg. vi.

had the Leuites that bare the Arche, and so had the syngers, and Conaniah the ruler of the louge & of the syngers. And David had moreouer vpō him an Ephod of lynen. And al Israel brought the Arche of the Lordes couenaunt with shoutynge and blowynge of hornes, & with trompettes and symbales that sounded, and with psalteries and harpes.

And as the Arche of the appointment of the Lorde came into the cytye of David, Michol the doughter of Saul lohed out at a wyndowe: and when she sawe kynge David daunsyng and playnge, she despysed him in her herte.

The.xvi. Chapter.

After the Arche was brought with a great solempnyte and melodye, and offrynge mynystred, that is to wete, Asaph and his brethren to mynystre before the Lorde. He kynge Dauid prayseth the Lord God of Israel.

A When they had brought in the Arche of God they set in the tente that David had pitched forit. And they brought burnt sacrifice and peaceoffrynges before God. And when David had made an ende of offrynge of burntoffrynges and of peaceoffrynges, he blessed the people with the name of the Lorde. And he dealt all Israel bothe man and woman eyghtell of breade a pece of fleshe and a measle of soppes.

And he appointed certayne of the Leuites to ministre before the Lorde, and to recorde, & to thanke and prayse the Lord God of Israel euen Asaph the chefe, and next to him Zacharyah then Jeiel, Semiramoth, Jehiel, Mathathiah, Eliab, Banaiah, Obed Edom, and Jeiel with Psalteries & harpes. But Asaph with soundynge symbales and Banaiah and Jahaziel preestes with trompettes continually before the Arche of the couenaunt of God.

B And that same tyme David dyd appointe chefely to thanke the Lorde by Asaph and his brethren * Thanke the lord, call on his name, make his actes knowen amonge the people. Psalm. a. Jere.33.b.

Synge vnto him and play vnto him, and recorde all his wonderfull dedes. Prayse his holy name, and let the herte of them seke the Lorde reioyse. Seke the Lorde and his strenghte: Seke his presence alwaye.

Remembre his maruelles which he dyd and his wonders, and the iudgementes of his mouthe. The seade of Israel are his seruaunt: the children of Jacob are his chosen. He is the Lord our God: in all landes are his iudgementes. Thynke on his appointmente euer, and on the worde he commaunded to a thousande generacyons. Of this couenaunt to Abraham, and of his othe to Isaac which he set before Jacob for a decree, & to Israel for an euerlastynge couenaunt, saying: to the I wyll geue the lande of Canaan, to be the portyon of youre enheritaunce. When you were a smalle compayny in nombre, euen but a few and therto straungers therin. And they went from people to people, & from one kyngedome to another nacyon. He suffered no man to do them wronge. But rebuked kynges for their sakes. Touch not myne anoynted, nor do my Prophetes any harme. * Synge vnto the lord all the earthe: and shew from day to daye his victorie. Psalm.xcb.

Tell amonge the Heathen of his glorye and amonge all nacyons of his wonderfull deades.

For greate is the Lorde and to be prayse exceadynglye terrible is he above al Gods.

For al the Gods of the Heathē are Idoles. But the Lorde made heauen. C

Prayse and honoure are in his presence: strength and gladnes are in his place.

Ascribe to the lord ye kynredes of people. Ascribe to the Lorde glorye and strength.

Geue honoure vnto the Lordes name: bringe presentes and come before him, and bowe to the Lorde in holy apparell.

*All the earthe feare him, he stablysshed the earthe that it can not moue. The heauen reioyse and the earthe be glad, and let men tell amonge the nacyons that the Lorde is a kynge. All the earth for al ỹ dwelleth in the earth.

Let the sea thunder and his fulnesse, and let the feldes reioyse, and all that is therin.

Moreouer let the trees of the wood synge at the presence of the Lorde: for he cometh to iudge the earthe.

Thanke the Lorde for he is good, and his mercye lasteth euer: and saye: Saue vs o God oure sauyoure, and gather vs together, and deliuer vs from amonge the Heathen, to thanke thy holy name, and to prayse the with the prayse that becometh the. Blessed be the Lorde God of Israel for euer and euer, and al nacyons saye* Amen, & prayse the lord. D

* Of Amen ye haue.Ma. b.c.

And he left there before the arche of the Lordes couenaunt, Asaph and his brethren to mynystre before the Arche euermore daye by daye. And Obed Edom with his brethē thre score and eyghte, and Obed Edom the sonne of Idithun and Osah to be porters. And Zadoch the preeste with his brethren the preestes set he before the tabernacle of the Lorde at the hyghe place at Gibeon, to offre burntoffrynges vnto the Lorde vpon the burntoffrynge aulter perpetuallye at morowe, and euenynge, accordynge to all that is written in the lawe of the Lorde whiche he commaunded Israel. And with them Heman and Idithun were trompettes & sounding symbales, & instrumentes of ỹ melody of God. And the sonnes of Idithun were porters. And then all the people departed, euery man to his house: and David returned to salute his household.

The.xvii. Chapter.

Dauid is forbidden to builde an house vnto the Lord, because of the bloud he hath shed. Christ is promysed vnder the figure of Salomon.

And

A 2.Reg.vij.a. AND Dauid dwelt in his house he sayde to Nathā the prophete: Lo, I dwell in an house of Cedar tree, and the Arke of the Lordes covenaunt dwelleth vnder curtaynes. And Nathan sayde to Dauid: do all that is in thyne hert, for God is wt the.

But the same nyght the worde of God came to Nathan sayinge: go & tell Dauid my seruaunte, thus saith the Lorde: thou shalt not buylde me an house to dwell in. For I have dwelt in no house, sence I brought out the children of Israel vnto this daye: But have gone from tent to tent, & from one tabernacle to another. Neyther in anye place wherefoeuer I have walked thorowe out all Israel, spake I euer one worde to any of the iudges of Israel, whyche I commaunded to fede my people sayinge: why buylde ye me not an house of Cedar tree? Nowe therfore thus saye vnto my seruaunt Dauid, thus saith the Lorde of Hostes: I toke the out of the pasture from after the shepe, that thou shouldest be captain ouer my people Israel. And I have bene with the in al thou tokest in hande, and have wedred out al thyne enemies out of thy syghte, and have made the a name like the name of the greatest men of the earthe. And I wil ordeyne a place for my people Israell, and wyll make it fast, & they shall dwell vnder it, & shall moue no more. Neither shal the children of wickednesse hurte them any more as at the beginninge, & sence the tyme I commaunded Iudges to be ouer my people Israel, & wyll bringe vnder all thyne enemies. Also I tolde the that the lord wolde buylde the an house.)

But when thy dayes be expyred, & thou must go after thy fathers, I wyll set vp thy seade after the, whiche shalbe of thy sonnes & wyl stable hys kyngedom. He shall buylde my an house, and I wyll stablyshe hys seate for euer. I wyl be hys father and he shalbe me sonne, and I wyll not put my mercy away from him, as I did from him that was before the. But I wyl set him in myne house, and in my kyngdome for euer, and hys seate shalbe sure for euer.

When Nathā hath tolde Dauid according to all these wordes, & to al this vision, kynge Dauid went & sate him before the lord & sayd: what am I O Lorde God and what is mine housholde, that thou hast promoted me thus ferre. And yet this semed lyttell in thyne eyes O god. But that thou shouldest speake of thy seruauntes house for a great whyle to come: and hast loked vpon my as vpon a man of hye degre O Lorde God. What can Dauid desire more of the, when thou shouldest make thy seruaunt more glorious? Thou knowest thy seruaunt: O lorde for thy seruauntes sake, euen according to thyne owne hert thou hast done all this magnificence, to shewe al thy wonderfulle Laude, there is none lyke the, nor any God saue thou, according to all that we have hearde with our eares. Moreouer what nacyō on the earth is lyke thy people Israel, whych God went and redemed to be his own people, & to make the a name of excellencye & terriblenesse, with cast out nacyons frō before thy people, for euer, and thou Lord art become their God.

And now Lorde the thynge thou hast spoken concernynge thy seruaunt & his house be true for euer, and do as thou hast sayde. And thy name continue & ware great for euer, that it be sayde: the lorde of hostes, the God of Israel is God in Israel, and ✠ house of Dauid thy seruaūt be stable before the. For thou lord hast tolde thy seruaunte, that thou wilt build him an house. And therfore thy seruaunt hath founde in his hert to praye before the. And now Lorde thou arte the very God, and hast promised this goodnesse vnto thy seruaunte. Now therfore go to and blesse ✠ house of thy seruaunte, that it may continue before the for euer. For what thou blessest O Lorde that is blessed for euer.

The .xviij. Chapter.

¶ The Battelles of Dauid against the Philistines.

A 2.Reg.viij.a. AND after this Dauid bet ✠ Philistines and subdewed them, and toke Geth & the townes that longed therto, out of the handes of the Philistines. And he bet the Moabites, and the Moabites became Dauids seruauntes, and payde hym tribute. And Dauid bet Hadadezer kynge of Zobah vnto Hemath, as he went to bringe hys dominō vnto ✠ ryuer Euphrates. And Dauid toke from him a thousande charettes and seuen thousande horsemen and twenty thousand foote men, and brake all the charettes, saue that he reserued of them an hundred. Then came the Syrians of Damasco to helpe Hadadezer kynge of Zobah And Dauid slue of the Syrians. xxij. thousande, and put garysons in Syria Damasco. And the Syriās became Dauids seruauntes and brought him tribute. For the Lorde holpe Dauid in all that he went to.

B

And Dauid toke the shyldes of goulde ✠ were on the seruauntes of Hadadezer, and brought them to Ierusalem. And from Tebahath & Chun, cytyes of Hadadezer, brought Dauid exceadynge muche braſſe. Wherwith Salomon made the brasen sea, and the pyllers and the vessellen of braſſe.

And when* thou kynge of Hemath, heard how Dauid had beaten all the hoste of Hadadezer kynge of Zobah, he sent Hadoram his sonne to kynge Dauid, to salute him and to blesse him, because he had fought with Hadadezer & beaten him (for thou had warre with Hadadezer) and sent all maner and Jewelles of goulde, syluer & brasse with him. And king Dauid dedicated them also vnto the Lord to the syluer & goulde that he brought from all nacyons, from the Edomites, frō the Moabites, frō ✠ children of Ammon, from the Philistines, & frō the Amalechites. And Abisai ✠ sonne of Zeruiah slue of the Edomites in the

C

D

E

* Otherwise Thou.4. Reg.viij.a.

F

salte

salte halepe.xviii.thousande, and put Soudiers in Edom, & all Edom became Dauids seruauntes, for the Lorde kepte Dauid in all that he toke in hande. And Dauid raigned ouer all Israel, and dyd right and equyte vnto al his people. And Joab the sonne of Zaruiah was ouer the hoste, and Jehosaphat the sonne of Ahilud recorder, and Zadock the sonne of Ahitob & Abimelech ỳ sonne of Abiathar were the prieſtes, & Sula was scribe, & Banaiah the sonne of Jehoiada was ouer the Cerethites, and the Phelethites, and the eldeſt sonnes of Dauid waited at the kinges hand.

The.xix. Chapter.

Hanon Kynge of the sonnes of Ammon doth great iniurye to the seruauntes of Dauid.

After thys it chaunced that Nahas kynge of the chyldren of Ammon dyed, & hys sonne made king in his steade. The sayd Dauid: I wil shewe kindneſſe vnto Hanou ỳ sonne of Nahas because hys father dealt kyndlye wyth me. And therupon Dauid sent messengers to cõsolate hym ouer the death of hys father. And when the seruauntes of Dauid were come into the land of the childē of Ammon to Hanoh to comfaye him, the Lordes of the chyldren of Ammō sayd to Hanon thynke ſt thou that Dauid dothe honoure thy father in thy syghte, that he hath sent comforters vnto the? Naye, but it is to searche & ouerthrowe, & to spye oute the lande, that hys seruauntes be come vnto the.

Wherupon Hanon toke Dauids seruaūtes & shaued them, & cut of their cotes harde by their buttockes, & sent them awaye. And there went ỳ tolde Dauid how the men were serued. And the kynge sent to mete them (for the men were exceadyngly ashamed) & sayd: tarye at Jericho, vntyll youre beardes be growen, and then returne.

And when the chyldren of Ammon sawe that they stanke in the nose of Dauid, Hanon & the chyldren of Ammon sent a thousand talentes of syluer to hyre them charettes, & horsemen out of *Mesopotamia & out Syria Maacahy out of Zobah. And they hyred.xxxii thousand charettes, & the kyng of Maacah & his people, whyche came and pytched before Medba. And the children of Ammon gathered thē selues together from their cityes and went oute to battel. And as sone as Dauid hearde of it, he sent Joab with all the hoste of stronge men. And ỳ children of Ammon came oute, & put them in araye to battell before the gate of the cytye. And the kynges that were come hepte thē by them selues in the felde.

When Joab sawe that the fronte of the battel was before hym and after, he chose out of all the youth of Israel, and put thē in araye agaynst the Syrians. And the rest of ỳ people he deliuered vnto Abisai his brother, that they shoulde put them selues in araye agaynst the chyldē of Ammon, & sayde: yf the Syrians be to stronge for me, succoure me, and yf the chyldren of Ammon be to good for the, I wil helpe the. Plucke vp thyne herte, and let vs playe the men for oure peoples sake and for the cities of oute God, and the Lord do what semeth him beste. And Joab and the people ỳ were wyth hym drue nye to the Syrians, to fyght, & they fled before him. And when the chyldren of Ammon sawe that ỳ Syrians were fled, they ranne awaye likewyse from Abisai his brother, and gat them into the cytye. And Joab came to Jerusalem.

And when the Syriens sawe, that they were put to ỳ worse of Israel, they sent messengers & set out the Syrians that are beyonde the ryuer with Sophach the captayne of hoste of Hadadezer before them. Whyche when it was tolde Dauid, he gathered all Israel, and went ouer Jordan, & went and set vpon them. And Dauid put him selfe in araye agaynst the Syrians, and they fought wyth him. But the Syrians fled before Israel, and Dauid destroyed of the Syriens vii. thousande charettes, and fyue xl. thousande foote men, and slewe Sophach the Captayne of the hoste. And when the seruauntes of Hadadezer sawe that they were put to the worse of Israel, they made peace with Dauid, and serued hym. Nether wolde the Syriens helpe the chyldē of Ammon any more.

The.xx. Chapter.

The true and worshypfull battelles of Dauid.

And the yeare folowynge about the tyme that kynges go oute a warre fare, Joab carped out the armye of the hoste, and destroyed the countrey of the chyldren of Ammon, and went and besieged Rabah, and destroyed it. But Dauid boade at Jerusalem whyle Joab smote Rabah, and destroyed it. * And Dauid tohe the crowne of their kynge of his heade, and fonde therin the wayght of a talent of goulde, & there were precioule stones in it, and it was set on Dauids head. And he brought out also the spoile of the cytye, whyche was exceadyng much: & he brought oute the people that were in it, and turned them wyth sawes and harowes of yrō & wyth axes, and so dealt Dauid wyth all the cytyes of the children of Ammon. And Dauid, and all the people came agayne to Jerusalem. * After that there arose warre at Gazer wyth the Philistines. At whych tyme Sobocai the Husathite slue Saphai, that was of the children of * Raphaim, & they were subdewed. And there was battell again wyth the Philistines, and Elhanan the sonne of Jare slue Lahemi the brother of Goliath the Gethite, whose speare was lyke the beame of a weuer. And there chaunged yet agayne warre at Geth, where was a man of a syze wyth xxiiii. fingers & toes, six on euery hād, & syx on euery foote, & was ỳ sonne of Haraphah & defyed Israel. And Jehonathā the sonne of

Dauid. Samma

Samaa Dauids brother slue him. These were borne of Harapha at Geth, and were ouerthrowen by the hande of Dauid and of hys seruaunte.

The.xxi. Chapter.

The people are punished for their presumptuous boldnesse, because Dauid caused them to be nombred: so that there dyed lxx. thousande men.

SAtan stode vp against Israel, and persuaded Dauid to nũber Israel. And Dauid sayde to Joab and ỹ rulers of the people: go ye and nombre Israel from Berſabe to Dan, and bringe it to me that I may knowe the nombre of them. And Joab answered: the Lord make thy people an hundred tymes so many mo as they be. But my lord king, are they not all my lordes seruauntes: why doth my lord require this thing? why shulde my Lorde be a cause of trespace to Israel?

Neuertheles the kynges wordes preuailed against Joab. And Joab toke his wape. And went thorow oute all Israel, and came to Jerusalem, and gaue the nombre of the counte of the people vnto Dauid. And al Israel were in nombre a thousand thousande, and an hundred thousande men that drewe swerde: and Juda was cccc.lxx. thousand men that drewe swerde. But the Leuites and Benamin he rounted not amonge them. For the kynges deade semed abominable to Joab. And the ỹ Lord displeased w̃ this thing, ỹ smote Israel. Then sayde Dauid to God: I haue synned exceadyngly in doynge thys thynge. Neuertheles pet do awaye the wickednesse of thy seruaunte, for I haue done aboue measure folyshly.

And the Lorde spake vnto God Dauids sear of vysions saying: go and tell Dauid saynge. Thus sayth the Lorde: I geue the the chose of thre thynges: chose the one of them, that I maye do vnto the. And Gad came to Dauid and sayde vnto him. Thus sayth the Lorde. Chose the ether thre yeares sampletement, or thre monethes to be cõsumed of thine aduersaries, the swerde of thyne enemyes ouertakynge the: or elle the swerde of the Lord thre dayes and pestilence in the lande, the Aungel of the Lorde destroynge thorowe oute all the coastes of Israel. And now aduise thy self what word I shal bringe againe to him that sent me. And Dauid sayde to Gad: I am in an exceadynge straite. But let me fal into the handes of the Lord, for passynge great is his mercye, and let me not falle into the handes of men.

And the Lorde sent pestilence vpon all Israel, so that there were ouerthrowen of Israel lxx. thousande men. And God sent the Aungel to Jerusalem to destroye it. And as he was about to destroye, the Lorde beheld and had compassion on the wretchednesse, and sayde to the Aungell that destroyed, it is ynough, nowe cease thyne hand. And the Aungel of ỹ Lorde stode by the threshyng floure of Ornan the Jebusite. And Dauid lyfte vp hys eyes ỹ sawe the Aungel of the Lorde stand betwene the earth and heauen with a drawe swerde in his hande stretched oute towarde Jerusalem. Then fell Dauid ỹ the elders of Israel clothed in sacke vpon their faces. And Dauid said vnto God: Is it not I that commaunded to nombre the people? And I am he that haue synned and done euyl in deade. But what haue these sheepe done? let thyne hande therfore O Lorde God, be on me and on my fathers house, and not on thy people to destroye them.

And the Aungell cõmaunded Gad to saye to Dauid, that Dauid should go ỹ rere vp an aulter vnto the Lorde, in the threshyng floure of Ornan the Jebusite. And Dauid went at the saying of Gad whyche spake in the name of the Lorde. And Ornan turned about and sawe the Aungel, ỹ hys foure sonnes with him ỹ hyd them selues: for Ornan was threshynge whete. And Dauid came to Ornan. And whẽ Ornan loked and sawe Dauid, he went oute of the threshyng floure, ỹ bowed himselfe to Dauid with his face to the grounde.

And Dauid sayde to Ornan: geue me the place of the threshyng floure, that I maye build an aulter therin vnto the Lorde. Let me haue it for as muche money as it is worthe, that the plage may ceasse from the people. And Ornã sayde to Dauid, take it to the, and let my lord kynge do that semeth good in his eyen. Se, I geue the oxen for a burntsacrifice, ỹ the threshynge sleades for wood, ỹ wheate for meteoffrynge. I geue it all. But kyng Dauid said to Ornan: not so, but I wil bye it for as much money as it is worthe. I wyll not take that, whyche is thine, for the Lord, and offer burntoffrynges wythoute coste.

And so Dauid gaue to Ornan for the place syxtes of goulde. vi. hundred by wayght. And Dauid buylt there an aulter vnto the Lorde ỹ offered burntoffrynges ỹ peaceoffrynges, ỹ called vnto the Lorde ỹ he heard him from heauen in fyre vpon the aulter of burntoffrynge. And the Lorde commaunded the aungel to put vp his swerde agayne into the sheathe of it. At that tyme whẽ Dauid sawe, that the Lorde had heard him in the threshyng floure of Ornan the Jebusite, he vsed the offer there. For the tabernacle of the Lorde, which Moyses made in the wyldernesse, ỹ the aulter of burntoffrynge were at the season in the hyll at Gabaon. And Dauid coulde not go before it to seke God, because he was afrayde of the swerde of ỹ Aungel of the Lorde. And Dauid sayde: this is the house of ỹ lord God, ỹ this is the burntoffrynge aulter for Israel.

The.xxii. Chapter.

Dauid willeth hys sonne Salomon to builde the temple of the Lorde. Wherfor thynges he him selfe had prepared.

ANd Dauid commaunded to gather the straungers that were in the land of Israel, ỹ set ỹ hewers to hew stone, to buylde the house of God. And Dauid prepared plenty

plentye of yron for naples to the doores, & the
gates, and to ioyne with all, & aboundance of
braſſe without waighte, & of Cedar trees with
oute nombre. ffor the Zidons and they of Ty-
re brought moche Cedar wood to Dauid. ffor
Dauid thus thought: Salomon my ſonne is
B younge and tender, and the houſe that is to
be buylt for the Lorde, muſt excede in greate-
neſſe, that it maye be ſpoken of and praiſed in
all landes. I wyll therfore make ordynaunce
for it. And ſo Dauid prepared aboūdaunce be-
fore hys death.

And he called Salomō hys ſonne and charg-
ed hym to buylde an houſe for the lord God
1.Reg.viij.b. of Iſrael. And Dauid ſayd to Salomon: *my
ij.Regū.b.a ſonne: I had in myne hert to buylde an houſe
vnto the name of the Lorde my God. But the
worde of the Lorde came to me ſayinge: thou
haſt ſhed moche bloude, and haſt made many
battelles. Thou ſhalt not buylde an houſe for
my name, for thou haſt ſhed moche bloude to
the earthe in my ſyght. Behold, a ſonne ſhalbe
borne the, whych ſhalbe a man of reſte, for I
will geue him reſte from al his enemies rounde
*Salomō is as moche to ſaye by myne
peaceable, as
quietlye. aboute. And his name ſhalbe *Salomon: for
I wyll ſende reſt and peace vpon Iſrael in his
dayes. He ſhall buylde an houſe for my name
& he ſhalbe my ſonne, and I wil be his father,
and wyll ſtablyſhe the ſeate of his kingedom
C vpon Iſrael for euer. Now my ſonne, the lord
be with the, that thou mayſt proſpere & buylde
the houſe of the Lorde thy God, as he hathe
ſayde of the. And the Lord geue the wyſdom
& vnderſtandynge, & make the gouerner of
Iſrael, & to kepe the law of the lord thy God.
ffor then thou ſhalt proſpere. yf thou ſhalte
be dylygent to do the ordynaunces and lawes
whyche the Lorde charged Moſes with, to de-
lyuer to Iſrael. Plucke vp thyne hert and be
ſtrong, feare not nor be diſcouraged. Behold
in myne aduerſite I haue prepared for ỳ houſe
of the Lorde an hundred thouſand talentes of
D golde, and a thouſande talentes of ſyluer
and as for braſſe, and yron can not be nom-
bred, it is ſo muche. And I haue prepared tym
bre and ſtone, and thou ſhalt prouyde more
therto. Moreouer thou haſt workemen prouyde
& maſons and carpenters to worke in ſtone &
timbre, and all maner of wyſe men, for what-
ſoeuer worke it be. And of golde, ſiluer, braſſe
and yron there is no nombre. Vp therfore &
ſet vpon it, and the Lorde ſhalbe with the.

And Dauid commaunded all the Lordes
of Iſrael, to helpe Salomon his ſonne ſaying:
Is not the Lorde youre God with you? and
hath he not geuen you reſt on euery ſyde? for
he hath geuen the enhabitoures of the lande
into myne hande, and the lande is ſubdued be-
fore the Lorde and before hys people. Nowe
therfore ſet youre hertes and youre ſoules, to
ſeke the Lord youre God. And vp & buylde
ye the temple of the Lorde God, to bringe the
Arcke of the couenaunt of the Lorde, and the
holy veſſelles of God into the houſe ſo buylt
for the name of the Lorde.

The.xxiij. Chapter.

Dauid beynge olde, ordeyneth Salomon kyng. He
taxeth the Leuites to be numbred, and ordeyneth
them their offices.

AN Old when Dauid was olde and
ſtryken in yeares, he made Salo-
mon hys ſonne king ouer Iſrael. A
And then he gathered togither al 1.Reg.i.a.
the Lordes of Iſrael vnto the paye-
ſtles & the Leuites. And the Leuites were num
bred from .xxx. yeare & aboue, and he tale of the
in men polle by polle was xxxviij. thouſande.
Of whiche .xxiiij. thouſand were ſet to forther
the worke of the houſe of the Lorde. And ſyxe
thouſand were officers & Iudges. ffour thou-
ſand were porters and four thouſand praiſed
the Lord with ſuche inſtrumentes as Dauid
had made to praiſe with all.

And Dauid put an order amonge the chyl-
dren of Leui: Gerſon, Caharth and Merari:
Of the Gerſonites was Laadan and Semei:
The ſonnes of Laadan the cheefe was Iehiel, B
and then Zetham and Joel, three. The ſonnes
of Semei, Salomith, Haziel, and Haran, three.
Theſe were the auncient heades of Laadan.
And the ſonnes of Semei were alſo Jahath
Zinah, Jaus and Bariah: theſe foure were
the ſonnes of Semei. And Jahath was the
cheefe, Zinah the ſecunde. But Jaus and Ba-
riah had no many ſonnes, and therfore they
were reckened for one auncient houſholde.

The ſonnes of Caharth: Amram, Jzhar,
Hebron & Uziel, foure. * The ſonnes of Am- Exodi. vi. c.
ram: Aaron and Moſes. And Aaron was ap and v. Paral.
pointed to conſecrate in the place moſt holy, vi. a.
with his ſonnes for euer: & to burne the oſſe-
ringes before the Lorde, and to miniſtre, & to
bleſſe in his name for euer. And as for Moſes
the man of God, hys children were named
vnder the tribe of Leui. The ſonnes of Moſes:
Gerſon & Eliezer. And of the ſonnes of Ger-
ſon: Sabael was ỳ cheefe. The ſonnes of Elie-
zer: Rohabiah the cheefe. And Eliezer had no
nother ſonnes: But the ſonnes of Rohabiah
were very many. And of the ſonnes of Jza- C
har: Salomi, the cheefe. The ſonnes of Hebron:
Jeriahu, the fyrſte, Amariah the ſecunde, Ja-
haziel the thirde, and Jecmaam the fourthe.
The ſonnes of Uziel: Micah the fyrſte and Je
ziah the ſecunde. The ſonnes of Merari: Ma-
hali, and Muſi, the ſonnes of Mahali: Eleazar
and Cis. And Eleazar died and had no ſonnes
but doughters onlye, whiche their brethre the
ſonnes of Ciſtohe. The ſonnes of Muſi:
Mahali, Eder, and Jerumuth, three. Theſe are
the children of Leui in the houſholdes of their
fathers the auncyent heades, vewed and
nombred by name and polle by polle from
twentye yeare and aboue, to worke in the ſer
uyce of the houſe of the Lorde. ffor Dauid
ſayde: the Lorde God of Iſrael hath geuen
reſte vnto his people, and they ſhall dwelle in
Jeruſalem for euer.

Moreouer the Leuites ſhoulde now no D
more beare the tabernacle and all the veſſelles
ỳ pertayneth to the ſeruice therof. But at the

D last commaundement of Dauid, the Leuites were nombred from twenty yeare and aboue

a To wait at the handes of the sonnes of Aaron is, to do after their commaundement, as he wetth in the xxb.b.

a to waite at the handes of the sonnes of Aaron in the seruice of the house of the Lorde, & to haue the ouersyghte of the courtes, and of the store houses, and of the pure syuge of all holye thynges, and of the worcke of the thynges that serued for the house of God, as the shewe breade, the fyne floure, the meate offerynges, the vnleuened cakes of swete breade, and of the thynges baken in the frying panne, or broiled on the gredyron, and of all maner measures & syse, and to waite euery morning to thanke and praise the Lorde, and lykewyse at euen. And to waite on euery offeryng and burnt sacrifices vnto the Lorde, the Sabbothes and fyrst dayes of the monethes, and other festiual dayes by nombre and custome, was their office euer before the Lorde. And that they shoulde waite on the tabernacle of wytnesse and on the holy place, and on the sonnes of Aaron their brethē, in the seruice of the house of the Lorde.

The.xxiiii. Chapter.

Dauid deuideth their offices to the sonnes of Aaro



He deuision of ℔ sonnes of Aarō, Nadab, Abihu, Eleazar and Ithamar.* But Nadab & Abihu died before their father, & hath not children. And Eleazar & Ithamar were the preestes. And Dauid ordered them on this maner: Zadoch of the sonnes of Eleazar and Ahimelech of the sonnes of Ithamar to be in office by course. And there were mo myghtye heades found of the sonnes of Eleazar, thē of the sonnes of Ithamar. And they deuided them into.xvi. heades of auncient houshoides of the sonnes of Eleazar, & eyght of the sonnes of Ithamar. And they put them in order by lot, one with another, that there shoulde be rulers in the sanctuarye and Lordes before God as well of the sonnes of Ithamar, as of the sonnes of Eleazar. And Semeiah the sonne of Nathane el the Scribe of the Leuites wrote them before the kynge and the Lordes, and before Zadoch the preeste, and Ahimelech the sonne of Abiathar, & before the auncient heades of the preestes & of the Leuites: one principal houshoulde for Eleazar and one for Ithamar.

And the fyrst lot fell to Iehoiarib. The seconde to Iedaiah. The thirde to Harim. The fourth to Seorim. The fyfte to Melchiah. The sixte to Miamin. The seuenth to Hakos. The eyghte to Abiah. The nynthe to Iesua. The tenth to Seramah. The leuenth to Eliasib. The twelueth to Iakim. The thirteue to Huphah. The fourteue to Ibaab. The fyftene to Belgah. The sixteue to Emer. The seuenteue to Hezir. The eyghteue to Haphzez. The nynteene to Pethahiah. The twentye to Iehezekel. The twentie & one to Iakin. The.xxii. to Gamul. The.xxiii. to Delaiahu, The.xxiiii. to Maaziahu.

This is the order of them in their offices, to come into the house of the Lord according to their maner vnder Aaron their father, as the Lorde God of Israel commaunded.

The rest of the sonnes of Leui: of the sonnes of Amrā, Subael. Of ℔ sonnes of Subael Iedeiahu. Of the sonnes of Rehabiah, ℔ first Iesiah. Of the Izeharites, Salmoth. Of the sonnes of Salmoth, Iahath. And the sonnes of Hebron were Ieriahu the fyrste, Amariah the seconde, Iahaziel the thirde, Iekameā the fourthe. Of the sonnes of Vsiel, Micah. Of the sonnes of Micah, Samir. The brother of Micah was Iesiah. Of the sonnes of Iesiah, Zacharyah. The sonnes of Merari were Mahali and Musi. The sonnes of Iaaziahu, Beno. The sonnes of Merari by Iaaziahu, Beno, Soham, Zacur and Ibri.

Mahali had Eleazar, whyche had no sonnes. The sonnes of Kis: Ierahmeel. The sonnes of Musi: Mahali, Eder and Ieremoth. These are of the children of Leui in the houshoides of their fathers. And these cast lottes ouer to their brethren the sonnes of Aaron, before Dauid the kynge and Zadoch and Ahimelech, and the auncient heades and preestes of the Leuites, as well the youngest brother as an auncient heade.

The.xxv. Chapter.

The singers are appointed, euery one their places lotes.

AND Dauid and the captaines of the hoste appointed out to do seruice, the sonnes of Asaph of Heman and Iduthun, whyche dyd prophesie with harpes, plattenes & symbales: the multytude of the were men to do seruice in their offices. The sonnes of Asaph: Zaur, Ioseph, Nathaniah, Asarelah, to waite on Asaph, whyche prophesied by the kynge.

The sonnes of Iduthun: Godoliah, Zuri, Iesiah, Hasabiah and Mathithiah, Semei, seuē, at the handes of their father Iedithun with harpes: which Iedithun prophesied for to thanke and praise the Lord. The sonnes of Heman: Bukiah, Mathaniah, Vsiel, Subuel, Ieremoth, Hananiah, Hanani, Eliathah, Giddalthi, Romamthi Eser, Iesbekasah, Mallothi, Hothir and Mahazioth. All these were the sonnes of Heman the kynges seer of visions with the worde of God, to lyfte vp the horne. God gaue to Heman. xiiii. sonnes, and iii. daughters. All these were at the handes of their father to synge in the house of the lord with symbales, plattenes, and harpes in the seruice of the house of God. And at the hand of the kyng was Asaph, Iedithi and Heman. But the multytude of them were with their brethren that were comprise in the sonne of ℔ Lord. And the nombre of all that taught, were xxiii.C. two hundred foure score and eyght. And they cast lottes indifferentlye how they shoulde waite as well the smalle as the greate, the lerner as well as the skoler maister.

And the fyrste lot of Asaph fell to Ioseph.

The

The seconde to Godoliah with hys brethren & sonnes, twelue personnes. The thyrde sel to Zacur with hys sonnes & brethren beyng. xii. personnes. The fourth to Izari with his sonnes and brethren twelue personnes.

The fyfte to Nathaniah with hys sonnes and brethren twelue personnes. The syxte to Bukiah with his sonnes & brethren twelue personnes. The seuenth to Iserelah with hys sonnes & brethren twelue personnes. The. viii. to Iesiah with hys sonnes & brethren twelue personnes. The nynthe to Mathaniah with his sonnes & brethren twelue personnes. The tenth to Semei with hys sonnes & brethren twelue personnes. The eleuenth to Azareel with hys sonnes & brethren twelue personnes. D The twelueth to Hasabiah with hys sonnes & brethren twelue personnes. The thyrtene to Subuel with his sonnes & brethren twelue personnes. The fourtene to Mathathiah with his sonnes & brethren twelue personnes. The fyftene to Jeremoth with his sonnes and brethren twelue personnes. The syxtene to Hananiah with hys sonnes and brethren twelue personnes. The seuentene to Jesbohasah with hys sonnes & brethren twelue personnes. The eyghtene to Hanani with his sonnes and brethren twelue personnes. The nienteene to Mahasoth with hys sonnes and brethren twelue personnes. The twentye to Eliathah with hys sonnes and brethren twelue personnes. The xxi. to Hothir with hys sonnes & brethren. xii. personnes. The. xxij. to Mahalth with his sonnes and brethren. xii. personnes. The. xxiij. to Giddalthi with hys sonnes and brethren. xij. personnes. The. xxiiij. to Romamthi Ezer with his sonnes and brethren. xij. personnes.

The.xxvi.Chapter.

The porters of the temple are ordeyned euery man to the gate which he shulde kepe.

A THe dyuysyon of the porters amonge the Corhites: Meselemiah the sonne of Korh of the chyldren of Asaph.

And the sonnes of Meselemiah were these: Zacharias the eldest, Jadiel the seconde, Zabadiah the thyrde, Jathaniel the fourth, Elam the fyfte, Jehohanan the syxte Elioenai the seuenthe. And Obed Edom had sonnes: Semeiah the eldest. Jehosabad the second, Joah the thyrd, Sacar the fourth, Nathanael the fyfte, Amiel the sixte, Issacar the seuenth, and Pola hu the viii. for God had blessed hym.

And unto Semeiah hys sonne were sonnes borne that ruled in the house of their father, for they were men of myghte. The sonnes of Semeiah: Othni, Raphael, Obed and Elzabad & his brethren men of actyuite, Elihu and Samachiah. All these were of the chyldren of B Obed Edom, whiche with their brethren and their chyldren, actiue men & of strength to do seruice, were lxij. of Obed Edom. And Meselemiah had sonnes and brethren, actyue men, xviii. And Hosah of the chyldren of Merari, had sonnes: Semri the chefe, yet he was not the eldest, but hys father made hym the chefe. Helsiah the seconde, Tabeliah the thyrde and Zachariah the fourth: so that all the sonnes & brethren of Hosah were. xiii.

Unto these was deuyded the offyce of the porterthepe as unto heades ouer the men that wayted with their brethren, and mynistred in the house of the Lorde. And they caste lottes, the smalle as well as the greate in the housholdes of their fathers, from gate to gate. And the first lot fell to Selemeiah. And for Zacharias hys sonne a wise counceller, they cast lottes, and hys lot came out towarde the North. And Obed Edoms lot fell to the south. And to hys sonnes fell * the counsel houses. And to Suphim and Hosah fell the weste with the gate Salecheth, where the waye alendeth vpwarde, the one waye beynge faste by the other. * Som reade the house of Asuphim.

In the first heyre were Leuytes in the North. iiii. a daye, & in the south. iiii. a daye, and in euerye counsell house two, & * in the watchhouses, on the hye waye westwarde foure: two in a house. These are the dyuysyons of the porters among the sonnes of Korh & the sonnes of Merari. And of the Leuites Ahiah had the ouersight of the treasure of the house of God, and of the treasure of the dedicate thynges. * Som reade in Parbar. C

As concernynge the sonnes of Laadan whiche were Gersonites. Laadan had auncyent fathers. Laadan the Gersonite had Jehieli. The sonnes of Jehieli: Zethan & Joel his brother, which were ouer the treasures of the house of the Lorde. Amonge the Amramites, Jsharites, Hebronites & Vzielites, was Subuel the sonne of Gerson the sonne of Moses a ruler ouer the treasure. And of hys brethren the sonnes of Eliezer, was Rehabiah, whose sonne was Iesiah, & his sonne was Joram, & hys sonne Zethri, and hys sonne was Selomith, which Selomith and hys brethren were ouer all the treasures of the dedicate gyftes which David the kyng, & the auncyent heades of the captaynes ouer thousandes & hundredes, and the captaynes of the hoste had dedicated of the spoyle wonne in battell, to mayntayne the house of the Lorde: ouer all that Samuel the sear & Saule the sonne of Cis, and Abner the sonne of Ner, and Joab the sonne of Zaruiah had dedicated. All that was dedicated, was vnder the hande of Selomith & of hys brethren. D

Of the Jsharites Conaniah and hys sonnes were in businesses without forth made of speres and iudges ouer Jsrael. And of the Hebronites Hasabiah & hys brethren men of actiuite a thousande & vii. hundred were officers in Jsrael on thys syde Jordan westwarde, in all busynesses of the Lorde and seruyce of the kynge. And Jeriah was the chefeste amonge the heades and fathers of the Hebronites. And in the fourtye yeare of the kyngedom of Dauid they were sought for. And there were

founde of them men of actyuyte at Jezer in Galaad. And hys brethren were in men of actyuyte, two thousande & seuen hundred chefe heades, whiche kynge Dauid made rulers ouer the Rubenites, Gadites & the halfe tribe of Manasseh in all maters pertaynynge to God and busynesses of the kynge.

The.xxvii. Chapter.

Of the names & rulers that serued vnto the kynge,

A TO speake of the chyldren of Israel: in the nombre of the were auncient heades & captaynes of thousandes & hundredes, and officers that serued the kyng in all thynge accordyng to the companyes that came in & wente out, moneth by moneth, throughout all the monethes of the yeare. And ouer eche companye had xxiiii. thousande. Ouer the fyrste companye in the fyrste moneth, was Jasobeam the sonne of Zabdiel. And in hys nombre were xxiiii. thousande. And the chefest of all the captaynes in the host of the fyrste moneth was of the chyldren of Pharez. Ouer the company of the seconde moneth Dodai an Ahohite, and in hys hoste was Mahelloth a ruler. And in hys companye were xxiiii. thousande. The chefe captayne of the thyrde host in the thyrde moneth, was Banaiah the sonne of Jehoiada the preeste. And in hys hoste xxiiii. thousande. This is that Banaiah myghtye amonge thyrtye and aboue thyrtye. And in hys parte was Amizabad hys sonne.

B The fourth captayne in the fourth moneth was Asael the brother of Joab, & Zabadiah hys sonne after hym. And in hys hoste xxiiii. thousande. The fyfte captayne in the fyfte moneth was Samhuth the Jezrahite: and in hys hoste xxiiii. thousande. The sixte captayne in the sixte moneth was Ira the sonne of Akes a Thekuite: & in hys hoste xxiiii. thousande.

The seuenth Captayne in the seuenth moneth, was Helez the Phaloonite, of the chyldren of Ephraim: & in hys hoste xxiiii. thousande. The eyghte captayne in the eyghte moneth, was Sobocai an Husathite of the kynne of Zarah: & in hys hoste xxiiii. thousand. The nynth Captayne in the nynthe moneth, was Abiezer an Anathothite of the sonnes of Jemini & in hys hoste xxiiii. thousande. The tenth captayne in the tenth moneth, was Maharai the Netophathite of the Zarahites: & in hys hoste xxiiii. thousande. The eleuenthe moneth, was Banaiah the Pharathonite of the chyldren of Ephraim: and in hys hoste xxiiii. thousande. The twelfth Captayne in the twelfth moneth, was Heldai the Netophathite of Othoniel, and in hys hoste xxiiii. thousand. And the

C rulers ouer the tribes of Israel were these. Amonge the Rubenites, was Eliezer & sonne of Zechri. Amonge the Symeonites, was Saphatiah the sonne of Maacah. Among the Leuites: Hasabiah the sonne of Kamuel. Among the Aaronites: Zadoch. In Juda. Elihu of the brethre of Dauid. In Issaar: Amri the sonne of Michael. In Zabulon: Jesmaiah the sonne of Abdiah. In Nephthalim: Jerimoth the sonne of Azriel. Amonge the chyldren of Ephraim: Hosea the sonne of Ozaiah. In the halfe tribe of Manasseh: Joel the sonne of Phadaiah. Of the halfe tribe of Manasseh in Galaad: Jado the sonne of Zacharias. In Benjamin: Jaasiel the sonne of Abner. In Dan: Azarel & sone of Jeroham. These are the Lorders in the tribes of Israel.

But Dauid toke not the nombre of them vnder xx. yeares: for & Lord sayd he would encrease Israel lyke vnto & starres of the skye. And Joab the sonne of Zaruiah beganne to nomber. And thoughe he fynyshed it not, yet there fell wrath for that vpon Israel. And therfore the nombre was not put in the chronicles of kyng Dauid.

Ouer the kynges treasure was Azmoth & sonne of Adiel. And ouer the treasure of & fel- D des, in the cyties, villages and castelles, was Jehonathan the sonne of Oziah. And ouer & workemen in the feldes that tylled the grounde was Ezri the sonne of Chelub. And the ouersyght of the vynyardes had Semeiah the Ramathite. Ouer the wyne cellers & treasure of wyne was Sabdi the Saphonite. And ouer the olyue trees & mulberry trees that were in & valeys was Baal Hanan the Gaderite. And ouer the treasure of oyle was Joas. And ouer the oxen that fed in Saron was Setai the Saronite. And ouer the oxen in the valeys was Saphat the sonne of Adlai. And ouer the camels Obil the Ismachite. And ouer the Asses was Jehadiah the Meronothite. And ouer the sheepe was Jazis the Hagarite. All these were the rulers of the substaunce of kyng Dauid. And Jehonatham Dauids brothers sonne, a man of counsell a man & thought wysdome, & a writer he & Jehiel & sonne of Hachamoni waited on & kynges sonnes. And Ahithophel was of & kynges counsell. And Husai the Arachite was the kynges companyon. And nexte to Ahitophel was Jehoiada the sonne of Banaiah & Abiathar. And the captayne of the kynges warre was Joab.

The.xxviii. Chapter.

Because Dauid was forbidden to buylde the temple he exhorteth Salomon & the people to perfourme it.

AND Dauid gathered together al A the Lorders of Israel: the Lorders of the tribes, the Lorders of & cõpanyes that mynystred to the kyng by course, the Lorders ouer the thousandes and ouer the hundredes, & the Lorders ouer all the goodes and catell of the kynge of his sonnes, with the chamberlaynes warryours and all actiue men vnto Jerusalem. And kyng Dauid stode vpon hys fete, & sayde.

Heare me my brethren and my people: I had in myne herte to buylde an house of reste for the arche of the couenaunt of the Lorde, & a. The fote- a.a. forestole for our God, and had made re- stole & ii. was dye to buylde. But God sayd to me: thou shalt not buylde an house for my name, because thou the myre

thou

on whiche God had pro mised the He brues to bryng thē, & speake

thou arte a man of warre, & hast shed blonde.
Moreouer the Lorde God of Israel chose me of all the house of my father, to be kyng ouer Israel for euer, for he chose Juda to be a capytayne: & in the house of Juda, the house of my father, and of the sonnes of my father he had a lyke to me, to make me kynge ouer all Israel. And of all my sonnes (for the Lorde hathe geuen me many sonnes) he hath chosen Salomon my sonne, to sytt in the seate of the kingdō of the Lorde ouer Israel. And he sayde vnto me: Salomon thy sonne, he shall buylde my house and my courtes, *for I haue chosen hym to be my sonne, and I wyl be hys father & wyll stablysshe hys kyngedome for euer, If he wyll harden hym selfe to do my commaūdementes, and my lawes, as it goeth thys daye.

vnto them: which was vpon ỳ arche 1 Par. xvij. c. Exod. xxv. d.

And nowe I saye vnto you before all Israel the congregacyon of the Lorde, and in the audience of oure God: kepe and seke for al the commaundementes of the Lorde your God, that ye maye enioye a good lande, and inheryte your children after you for euer. And thou Salomon my sonne: knowe God thy father, and serue hym with a pure hert, and lust of soule. * For the Lorde searcheth all hertes, and vnderstandeth all the imaginacyons of thoughtes. If thou shalte seke hym, he wylbe founde of the: But & yf thou forsake hym, he wyll caste the of for euer. Take hede now, for the Lord hath chosen the, to buylde an house of thy sanctuarye. Be stronge, and do it. Psalm. xvij. c.

And Dauid gaue Salomon hys sonne the paterne of the porche & of the houses that longed therto, & of the store houses, vpper chambres, inner parlowres, and of the house of the mercye seate: and the example of all that was in hys mynde, bothe of the courtes of ỳ house of the Lord and of the treasure houses rounde about, for the treasures of the house of God, and for the treasure of the dedicate gyftes, and of the companyes of the preestes & Leuytes that wayted by course, & of all workemanshyppe, that shulde serue for the house of the Lorde, and for all vesselles that shuld serue in the house of the Lorde. And appoynted hym, what wayght of goulde shoulde serue for thynges of goulde throwoute all vessels for whatsoeuer vse it serued: and what wayght of syluer shulde suffyse for all maner of vesselles of syluer, for whatsoeuer purpose they serued.

And the wayghte of the goulden candelstyckes, and of theyr lampes of goulde, the wayghte for euerye candelstycke, and for theyr lampes. And for the candelstyckes of syluer by wayght, bothe for the candelstycke & also for her lampes accordynge to the offyce of euery candelstycke. And the waight of gould for the tables of shewe breade, table by table: and lykewyse syluer for the tables of syluer. And for fleshehokes, basens and bunchynge potte of pure goulde. And for cuppes of goulde by wayght, cuppe by cuppe. And for cuppes of syluer by wayght, cuppe by cuppe. And for the aulter of meruse of tryed goulde by wayghte. And the symylytude of the seate of the Cherubes that stretched oute theyr wynges, and couered the Arke of the couenaunte of the Lorde. All was geuen me by wrytynge of the hande of the Lorde, whiche made me vnderstande all the workemanshyppe of the paterne.

And Dauid sayde to Salomon hys sonne: harden thy selfe, and be stronge, and do it, feare not, nor let thyne herte discourage the. For the Lorde God my God is with the, & shall not leaue the nor forsake the, vntyll thou haste fynyshed all the worcke that must serue for ỳ house of the Lorde. Beholde the preestes & Leuytes deuyded in companyes, for to do all maner of seruyce that perteyneth to the house of God, and beside that thou haste with the for all maner of workemanshyppe, all that are wyllynge and wyse for anye maner of seruice. And the Lordes and all the people are at thy commaundement in all thynges.

The.xxix.Chapter.

The offrynges of Dauid and of the princes for the buylding of the temple. Dauid prayeth, and Salomon hys sonne rayseth in hys stede.

DAuid kynge sayde vnto all the congregacion: God hath specyallye chosen Salomon my sonne which is yet younge and tender, and the worcke is great for the house is not for man, but for the Lorde God. Moreouer I haue purpared with al my myght for the house of God, golde for thynges of goulde, and syluer for thynges of syluer, braste for thynges of braste, yron for thynges of yron, and wood for thynges of wood: onyches stones, *set stones, and of other gay stones, and all maner of precyouse stones, and of marble great aboundaunce. And yet because I haue lust to the house of my God: I haue ouer all goulde and syluer which I geue to ỳ house of my God aboue all I haue purpared for the holye house: euen thre thousande talentes of goulde of Ophir, and seuen thousande talentes of syluer tryed: to sple the walles of the house with goulde where it becometh, and with syluer where syluer is mete, and for all maner of worcke by the handes of artificers. And let me se who is wyllynge also, to fyll hys hande for the Lorde this daye. A *Som read. Carbuncle, or another pretious stone cal led Stibium,

And the auncyent Lordes and the Lordes of the tribes of Israel, and the Capytaynes of thousandes and hundredes & the Lordes ouer the substaunce of the kynge, were wyllynge, and gaue for the seruyce of the house of God, fyue thousande talentes of goulde, and ten thousande peces of goulde copres, and ten thousande talentes of syluer, and .xviij. thousande talentes of braste, and an hundred thousande talentes of yron. And they that had precyouse stones, gaue them for the treasure of ỳ house of the Lorde, into the hande of Jehiell the Gersonite.

And the people reioyced that they were so wyllynge:

wyllynge: for wyth a pure herte they were wyllynge vnto the Lorde. And therto Dauid the kynge reioysed with great gladnesse. And Dauid blessed the Lorde before all the congregacyon and sayde: Blessed arte thou Lorde God of Israel oure father, frō euer and for euer. Thyne (O Lorde) is greatenesse, power glorye, victorye and prayse: for all that is in heauen and in earthe is thyne, and thyne is the kyngedome (O Lorde) and thou arte lyfte vp an head above all.

And ryches and honoure come of the, and thou rulyst ouer all, and in thyne hande is power and strength, and in thyne hande it is to make greate, and to geue strength vnto all.

And nowe oure God, we thanke the, and prayse thy glorious name. For what am I? and what is my people, that we shulde obtayne strength to be so wyllynge? But all is of the, and of that we receyued of thyne hand we haue geuen the. For we be but straungers before the and tenauntes, as were all oure fathers. Oure dayes on the earth is but a shadowe, and there is none abydynge. O Lorde oure God, all thys hepe that we haue prepared to buylde the an house for thy holy name, cometh of thyne hande, & is all thyne. I wote my God, that thou prouest the herte, and hast pleasure in playnesse. And in playnesse of myne herte I haue wyllyngly geuen all thys. And nowe I se thy people whyche are here in gladnesse, to offer wyllyngly to the. O Lorde God of Abraham, Isaac and of Israell oure fathers, kepe thys for euer in the ymaginacyō of the thoughtes of the herte of thy people, & prepare their hertes vnto the. And geue vnto Salomon my sonne, a pure herte to kepe thy commaundementes, thy testimonyes & thyne ordinaunces, and to do all, and to buylde the house whyche I entended.

And Dauid sayde to all the congregacyon: blesse the Lorde youre God. And all the congregacyon blessed the Lorde God of their fathers, & stouped & bowed them selues vnto the Lorde, & to the kynge. And they offered offrynges vnto the Lorde. And on the morowe after the sayde daye, they offered in burntoffre synges vnto the Lord a thousand oxē, a thousand rammes & a thousand lambes with their drynckoffrynges. And they slue plentyously thorowout all Israel, & did eate & dronke before the Lorde the same daye with great gladnesse. And they made Salomon the sonne of Dauid kyng the seconde tyme, and anoynted hym vnto the Lorde, to be ruler, and Sadoch to be the preest. * And so Salomon sate on the seate of the Lorde, and was kynge for Dauid his father, & prospered, and all Israel obeyed hym. And all the Lordes and men of power, & eyther all the sonnes of kynge Dauid submytted them selues vnder kynge Salomon. And the Lorde magnyfyed Salomon on hye, in the syghte of all Israel, and gaue hym so glorypous a kyngedome as none of all that were kynges before in Israell had.

Now Dauid the sonne of Isai was kynge ouer all Israel. And the space he raygned ouer Israel was fourtye yeare: seuen yeare in Hebron, & xxxiij. yeare in Jerusalem. And he dyed in a good agenold, ryche, and glorypous: And Salomon his sonne raigned in hys stede. The actes of Dauid the kyng both fyrste & laste, are written in the bokes of Samuell the sear and in the boke of Nathan the Prophete, and in the boke of Gad the sear of vysyons, with all hys kyngdome & power, & tymes that went ouer hym & ouer all Israell, and ouer all the kyngdomes of the earthe.

The ende of the fyrste boke of the Chronicles of the kynges of Juda.

The Chronicles of the kynges of Juda.

The seconde boke.

The fyrste Chapter.

A The offerynge of Salomon in the tabernacle at Gabaon, where he requyreth an answere of God what wysdome shulde be geuen hym, with the nombre of hys chariottes and horsemen.

And Salomon the sonne of Dauid waxed stronge in his kyngedome, and the Lorde his God was with hym, and magnyfyed him on hye. And Salomon commoned with all Israell, the captaynes ouer thousandes and hundredes, the iudges & all other Lordes and auncyent heades thorowoute all Israell. And so Salomon and all the congregacyon with hym, went to the hyghaulter of Gabaon: for there was the tabernacle of the wytnesse of God, * which Moses the seruaūt of the Lorde made in the wyldernesse. But the arcke of God had Dauid brought from Kariath Jarim, into the place he had prepared them fore: for he had pytched a tente for it at Jerusalem. Moreouer the brasen aulter that Bezeleel the sonne of Uri, the sonne of Hur had made, was at Gabaon also, before the tabernacle of the Lorde. And Salomon and the cōgregacyon went to vysyt it. And Salomon offered there before the Lorde vpon the brasen aulter that was by the tabernacle of wytnesse, a thousand burntsacrifyces. And the same nyght God appeared vnto Salomon and sayde to hym: aske, what I shall geue the. And Salomon sayde vnto God: thou hast shewed great mercye vnto Dauid my father, & haste made me kynge in hys stede. * And now Lorde god let thy promyse vnto Dauid my father be true. For thou hast made me kynge ouer a people lyke the dust of the earthe in multitude.

Wherfore

¶ Wherfore geue me wisdome and knowledge how to behaue my selfe vnto thys people: for who is able to iudge thys people that is so greate?

Then God said to Salomon, because thou haddest thys in thyne herte, and dyddest not aske treasure and rychelle, honoure & the lyues of thyne enemyes, neyther yet longe lyfe: But hast asked wysdome and knowledge, to iudge my people, ouer whiche I haue made the kyng: wisdome and knowledge shalbe geuen the, and I wyll geue the treasure, rychelle, & glorye also, that amonge the kynges before the or after the, none was or shalbe lyke the. And so Salomon came from the hyghaulter that was at Gabaon to Jerusalem from the tabernacle of witnesse, and raygned at Jerusalem. And Salomon gathered charettes and horsemen: he had a thousande & foure hundred charettes & xij. thousande horsemen, which he bestowed in the charet cyties, and about the kyng at Jerusalem. And the kynge made syluer & gould at Jerusalem as plentyous as stones & Cedar trees as plentye as the mulbery trees that grow in the valeys. And the horses whiche Salomon had, were brought hym oute of Egypt from Jewa. The kynges marchauntes set them out at Jewa at a price. They came and brought out of Egypte a charet for syxe hundred syluer peces, and an horse for an hundred & fyfty. And so brought they for all the kynges of the Hethites, and to the kynges of Syria thorow the handes of the sayde marchauntes.

1.Reg.x.d

The.ij.Chapter.

Salomon desyreth of Hyram the kynge of Tyre fine wood and workemen.

A Nd Salomon determined to buylde an house for the name of the Lorde, and an house for hys kyngedome: and tolde out thre skore and ten thousand men to beare burdens and foure skore thousande to hewe in the mountayne, and thre thousande and syxe hundred to ouersee them.

1.Reg.v.a *And Salomon sent to Hyram kynge of Tyre, saying: As thou diddest deale with David my father, and dyddest sende hym Cedar woode, to buylde hym an house to dwell in, euen so deale with me now: that I may builde an house for the name of the Lorde my God, to consecrate it to hym to burne swete odours & to set the wyndread before hym perpetuallye, & for burnt sacrifyce morninge and euenyng, & on the Saboth dayes, and the tryst dayes: euery newe mone, and in the solempne feastes of the Lorde oure God, so to continue euer in Israel. And the house which I buyld, is great: for greater is oure God aboue all Goddes: So that who can be able to buylde hym an house: when that heauen, neyther heauen aboue all heauens is able to receyue hym, what am I then that I shulde buylde hym an house? nay, but to burne sacrifyce before hym: sende me now therfore a connynge man to worke in gould, syluer, braslle, yron, scarlet, purpell & Jacincte colloure, & that can skylle to graue, to be with the connynge men that are with me in Juda and Jerusalem, which David my father dyd prepare. And sende me also Cedar trees, syrre trees, & * Algume trees out of Lybanon. For I wote well thy seruauntes can skylle to hewe tymbre in Lybanon. And se, my men shalbe with thyne, that they may prepare me tymbre enough. For the house which I builde is great & wonderfull. And beholde, I sentte for thy seruauntes the cutters and hewers of tymbre. xx. thousande quarters of beaten whete, & xx. thousande quarters of barlye, & xx. thousande bathes of wyne, & xx. thousand bathes of ople.

* Somtyme Coral or Bus spll.

And Hyram kynge of Tyre answered in wrytynge & sente to Salomon: because the Lord loueth hys people, therfore he hath made the kyng ouer them. And Hyram sayde moreouer: blessed be the Lord God of Israel which hath made bothe heauen and earth, that he hath geuen David the kynge a wyse sonne that hath discrecyon and vnderstandynge, to buylde an house for the Lorde, and another for his kingdome. And nowe I haue sente a wyse man & a man of vnderstandyng called Hyram Abi, and is the sonne of a woman of the doughters of Dan (howe be it, hys father was a Tyrian) and he can skylle to worke in gould, syluer, braslle, yron, stone, tymbre, scarlet, Jacinct, pyle & crymosyn: and grene all maner of grauynges, & fynde oute all maner sotle worck that shalbe set before hym, with thy connyng men, and with the connyng men of my Lorde David thy father. And nowe the whete, barlye, ople and wyne whiche my Lorde hath sayde: let hym sende hys seruauntes. And we wyll cut wood oute of Lybane, as muche as thou shalte nede, and wyll bringe it to the in shippes by the sea to ponte Japo: thence thou mayest carye them to Jerusalem. And Salomon numbred all the straungers that were in the lande of Israel, after the tyme hys father David had nombred them. And they were fonde an hundred, and liij. thousande and syxe hundred. And he set, lxx. thousande of the to beare burthens, and lxxx. thousande to hewe in the mountayne, and thre thousande and syxe hundred to courage and to set the people a worck.

The.iij.Chapter.

The temple of the Lorde and the porche are builded with the other thynges there to belongynge.

A Nd Salomon began to build the house of the Lorde at Jerusalem in mount Moriah, whiche was shewed David hys father when he prepared a place in the threshyng floure of Oman the Jebusite. And he began to buylde the seconde daye of the seconde moneth the fourth yeare of hys raygne. And thys is the foundacyon of Salomon in buyldyng the house of God. The lenght was thre skore cubytes after the olde cubyte, and the bredeth xx. And the porche at the end was

2.Par.iij.a

as large as the house breadeth. xx. cubytes: and the heyght was an hundred & xx. cubytes. And he ouerlayd it on the inner syde with pure gold.

B And the great house he syled with fyrre tre. & ouerlayde it with good gould, and graued therto paulmetrees and chaynes. And he payed the house with precious stone goodlye. And it was gould of Pharuaim. And he ouerlayde the house: bothe beames, postes, walles & doores with gould, & graued Cherubes vpō the walles.

And he made the house moost holy, whose length was xx. cubytes lyke to the breadeth of the house, and the breadeth therof was also xx. cubytes. And he ouerlayde it with the best gould, that came to the summe of vi. hundred talentes. And the weyghte of the nayles of gould was thirty syclyes. And he ouerlayde the vpper chambres with gould.

C And he made in the house moost holy two
*Exo.xxv.b. *Cherubes of Image worke, & ouerlayd thē with gould. And the wynges of the Cherubes were xx. cubytes longe. The one wynge was syxe cubytes, and touched the wall of ỹ house, and the other wynge was lyke wyse vi. cubytes, & touched the wyng of the other Cherub. And the one wynge of the other Cherub was syxe cubytes, and touched the wal of the house, and the other wynge was syxe cubytes also, and raught to the wyng of the other Cherub. So that the wynges of the layde Cherubes raught xx. cubytes. And they stode on theyr fete, & loked inwardes. And he made a
D rout hangynge of Jacincte colloure, of scarlet, crymosyne & bysse: & caused Cherubes to be boudered thereon. And he made before the house two pylleres of xxxv. cubytes long. And the heade that was aboue on the toppe of one of them was syxe cubytes. And he made such chaynes as was in the quere, & put them on ỹ heades of the pylleres, & made an hundred pomegranates, & put them on the chaynes. And he reered vp the pylleres before the temple, one on the ryght hand, and another on the left, & called the ryght Jachin & the lefte Boaz.

The.iiij. Chapter.

The aulter of brasse, the sea, the bellies to beare vnder the caudelstickes. &c.

A Also he made an aulter of brasse
1.Reg.viij.d. xx. cubytes longe & xx. cubytes broade & ten cubytes hye. * And he caste a brasen sea of ten cubytes from brym to brym, & rounde in compasse & syxe cubytes hye: and a lyne of xxx. cubytes myght haue compased it rounde about. And the fashyon of oxē vnder compased it rounde about vnder it: that is to wete, two rowes of oxen cast when it was caste, vnder compase that sea which was ten cubytes vpon, rounde aboute. And it stode also vpon twelue oxen: of which three loked North the West, three South and three East, and the sea vpon them above and hye, and the hynder partes of them inwarde. And the thicknes of it was an handbreade, and the brym lyke the brym of a cuppe, with flowres of lylyes. And it receyued & helde the thousande bathes.

B And he made ten lauers & put fyue on the ryght hande & fyue on the left, to wasshe withall. And in them they thrust the flesshe of the burntoffer ynges. But the sea was for the preestes to washe in. And he made ten candelstickes of gould in the fashyon, and put them in the temple: fyue on the ryght hand & fyue on the lefte. And he made also ten tables, and put them in the temple: fyue on the ryght syde and fyue on the lefte. And he made an hundred basens of gould. And he made the courte of the preestes, and the great courte and doores to it, and ouerlaid the doores of them with brasse. And he set the sea on the ryght syde of ỹ East ende, towarde the South. And Hyram made pottes, shouelles and basens.

And Hyram fynyshed the worcke, he made C for kynge Salomon vnto the temple of God, the two pylleres with theyr sealpes of ỹ two heades that were on the toppes of the pilleres: and the two wrethes to couer the two sealpes of the heades that were on the toppes of the pilleres, and foure hundred pomegranates for the two wrethes, two rowes of pomegranates for euery wrethe, to couer the two sealpes of the heades that were on the pylleres. And he made bottomes, and lauers vpon the bottomes, & the sea with twelue oxen vnder it. And thereto pottes, shouelles, fleshhokes, and all theyr instrumēts dyd Hyram Abi make for kyng Salomon for the house of the Lorde, of bright brasse. In the playne of Jordan dyd the kyng caste thē, in the thicke earthe, betwene Succoth D & Zaredathā. And made of all these vessellres so myghty great aboundaunce, that ỹ weight of brasse coulde not be reherced.

And Salomon made all the vessellres that pertayned to the house of God: the goulden aulter and the tables with the shewe breade vpon them, ỹ candelstickes with theyr lampes to burne after the maner before the quere, & that of pure gould, and the flowres and the lampes, and the snoffers were gould, & that perfecte gould: and the dyssheynge knyues, basons, spoones and censers of pure gould. And the inner doores of the place moost holye, and the doores of the temple to, were gould. And so was all the worcke that Salomon made for the house of the Lorde fynyshed.

And when the worcke that Salomon made in the house of the Lorde was fynyshed: then Salomon brought in the gyftes dedicate by Dauid his father, the syluer and the gould and all the Jewelles, and put them amonge ỹ treasure of the house of God.

The.v. Chapter.

After the Arke broght and the vessels were put in the temple, the Glorye of the Lorde filled the temple.

I Then Salomon gathered the
1.Reg.viij.a. and.xiij.a elders of Israell togethet and all the heades of the tribes and auncyent Lordes amonge the chyldren of Israell, vnto Jerusalem;

rusalem, to bringe the arche of the couenaunt of the Lorde oute of the cyte of Dauid which is Zion. And all the men of Israel resorted vnto the kynge in the feaste of the seuenthe moneth. And when all the elders of Israell were come, the Leuites tooke vp the arche. And the priestes of the Leuites brought awaye ỹ arche & the tabernacle of wytnesse, and all the holy vesselles that were in the tabernacle. And kyng Salomon and all the congregacion of Israel that were assembled vnto hym before ỹ arch, offered sheepe and oxen, so many that they coulde not be tolde or numbred for multitude.

And the priestes broughte the arche of the appointment of the Lorde vnto hys place in ỹ quere of the temple & place moste holye: euen vnder the wynges of the Cherubes, that the Cherubes stretched oute theyr wynges ouer the place of the arche, & couered the arche and her staues aboue on hye. And the staues of ỹ arche were so longe, that they were sene a lytle before the quere, but not farre wythoute. And there it remayneth vnto this daye. Wherein there was nothinge in the arche saue the two tables whiche Moses put therein at Horeb, when the Lorde made a couenaunte with the children of Israell, after they were come oute of Egypte. And when the priestes were come oute of the holye place (for all ỹ priestes that were founde, sanctyfyed the selues and dyd not wayte by course.) But the Leuites euery one of them that were vnder Asaph, Heman and Idithun, and among theym children and brethern, were arayed in lynnē and sang with cymbales, Psalteryes, and harpes standyng East from the aulter, and with them an hundred and xx. priestes blowynge trompettes. And the trompette blowers & the syngers so agreed, that it semed but one voice in prayeng & thankynge the Lorde. And as the voyce of ỹ trompettes, cymbales and instrumētes of melodye arose, * & as they prayed the Lord, how that he was good and that hys mercye lasteth euer, the house of the Lorde was fylled with a cloude, so that the priestes coulde not endure to mynyster by reason of the cloude. For the glorye of the Lorde had fylled the house of God.

The.vi. Chapter.

¶ The wordes of Salomon to the people, & the prayer he made to God.

THen Salomon sayde: the Lorde hath spoken it, how that he wyll dwell in darcknesse. And I haue buylt an habitacyon for the and a place to dwell in for euer. And the kynge turned hys face, & blessed the hole congregacyon of Israel, and all the congregacyon of Israel stode. And he sayde: blessed be the Lorde God of Israell which spake wyth hys mouthe to my father Dauid, & hath fulfylled it wyth handes, for God sayde: Sence ỹ tyme I brought my people oute of the lande of Egypte, I chose no cyte amonge all the tribes of Israell to buylde an house in, that my name myght be there, neither chose I any man to be a ruler ouer my people Israel. But nowe I haue chosen Jerusalem to haue my name there, & haue chosen Dauid to be ouer my people Israell.

* And it was in the herte of Dauid my father there to buylde an house for the name of the Lorde God of Israel: But the Lorde sayde to Dauid my father: for as muche as it was in thyne herte, to buylde an house for my name, thou dyddest well that thou haddest it in thine herte. Notwithstandyng thou shalt not build the house, but thy sonne whiche shall I fynde oute of thy loynes, he shall buylde an house for my name. And the Lorde hath made good his sayeng that he hath spoken. For I arose in the roume of Dauid my father, & sate on ỹ seate of Israel, as ỹ Lorde promysed, & haue buylt an house for the name of the Lorde God of Israel. And therein I haue put the arche wherin the couenaunte of the Lorde made with ỹ children of Israel, is. And he stepte vnthe before the aulter of the Lord in the presence of all the congregacion of Israel, and stretched out hys handes. now Salomon had made a brasen pulpyt of fyue cubytes longe, and fyue cubytes brode, and thre of heyght, and had set it in the middes of the greate courte, vpō that he stode & kneled downe vpon hys knees before all the congregacyon of Israel & stretched oute hys handes to heauen & sayde: Lorde God of Israel there is no God lyke the eyther in heauē or in earth, whiche kepest couenaunte & shewest mercy vnto thy seruauntes ỹ walck before the with all theyr hertes. Which hast kepte with Dauid my father that thou promysedest hym: thou sayedest it wyth thy mouthe, and hast fulfylled it with thyne hande, as it is to se this day. Now Lord God of Israel kepe vō thy seruaūt Dauid my father, that thou promysedest hym sayeng: * thou shalt not be wythout one or other in my sight that shalt sitte vpon ỹ seate of Israel. Of thy condicion yet, yf thy children will take hede to theyr wayes to walcke in my lawe, as thou hast walcked before me. Nowe Lorde God of Israel, let thy sayinge be true, whiche thou sayedest vnto thy seruaunte Dauid. How be it in very dede, can God dwell wth man on earth? Behold, neither heauē or heauē aboue all heauēs is able to cōtaine the: how shold the house then which I haue built for ỹ do it? But turne to the prayer of thy seruaunte & to his supplycacō (O Lord my God) to hearke vnto ỹ voyce & prayer which thy seruaunte maketh before the. That thyne eyes be open ouer thys house daye & nyght, & ouer the place of which thou hast sayd, that thou wouldest put thy name there: to hearke vnto ỹ prayer which thy seruaunte prayeth at thys place: hearken therfore vnto the prayers of thy seruaunte & of thy people Israel, whiche they praye in thys place. But heare thou it oute of thy dwellyng place heauen: & when thou hearest it be mercyfull. * If a man synne against his neyghbour, & if

an adiuracyō be layd to hys charge, to adiure him with al, & ỹ adiuracion come before thine aulter in thys house: then heare thou (ō heauen) & worche & iudge thy seruauntes, that thou rewarde the cruell, and bring his waye vpon his heade, & iustify the righteous & geue him accordynge to his righteousnesse.

Lykewyse yf thy people Israel be put to ỹ worse before theyr enemies, because they haue synned agaynste the: yet yf they turne and cō fesse thy name, and make intercessyon & praye before the in thys house, then heare thou from heauen and be mercyfull vnto the synne of thy people Israel, and bringe them agayne vnto the lande which thou gauest to them and to theyr fathers.

If heauen be shut vp, that there be no rayne, because they haue synned agaynste the: yet yf they praye at thys place, and confesse thy name and turne from theyr synnes at thy sharpe correccyon: then heare thou from heauen, and be mercyfull vnto the synne of thy seruauntes, & of thy people Israel, that thou shewe them a good waye to walke in, and sende rayne vpon thy lande whyche thou haste geuen vnto thy people, for an enheritaunce.

If there chaunce darthe in the lande, pestilence, burnynge or smytynge of corne, grashoppers or caterpyllers, or that theyr enemies besege them in the cytyes of theyr owne land, or what soeuer plage or sycknesse it be. Then all the supplicacyons and prayers that shalbe made of all men amonge all thy people Israell, whiche shall knowe euery mā his owne sore and his owne greffe, yf they stretche oute theyr handes towarde thys house: thou shalte heare from heauen thy dwellyng place and shalte be mercyfull, and geue euery man accordynge vnto all his waye, euen as thou shalte knowe euery mannes herte: for thou onelye knoweste the hertes of the chyldren of Adam: that they maye feare the, and walke in thy wayes as long as they lyue vpō the earth whyche thou gauest to oure fathers.

Ffurthermore a straunger which is not of thy people Israel, yf he come from a farre lande for thy greate names sake, and thy myghtye hande, and stretched oute arme, and therfore come & praye at thys house: thou shalte heare hym from heauē thy dwellyng place, & shalt do accordyng to all that the straunger calleth to the for. That all the nacyons of the earthe maye knowe thy name, and feare the, as doth thy people Israell: and that it maye be knowē how that thys house which I haue buylt, is called after thy name.

When thy people shall go oute to warre, agaynste theyr enemyes the waye that thou shalte sende them. If they praye to the, the waye towarde thys cytye whyche thou haste chosen and house whyche I haue buylt for thy name: then heare from heauen, theyr supplicacyon & prayer, and helpe them in theyr ryghte.

If they shall synne agaynste the (as there is no man but that he shall synne) & thou be angrye wyth them, and delyuer them to their enemyes, and they layde them away captyue vnto a lande farre or neare, yet yf they: hertes come to them agayne in the lande where they be in captyuite, and turne and praye vnto the in the land where they be in captyuite, sayenge: we haue synned & haue done cruell & wickedly & turne agayne to the, wyth all theyr hertes & all theyr soules, in the lande of theyr captyuite where they be kepte in bondage, and so praye towarde theyr lande which thou gauest vnto theyr fathers, and cytye which thou haste chosen, and to thys house whiche I haue built for thy name: Then heare from heauen thy dwellyng place, their supplicacyon & prayers & iudge theyr cause and be mercyfull vnto thy people, though they haue synned agaynst the.

So now my God let thyne eyes be open & thyne eares attente vnto the prayers made in thys place. And now vp Lorde God in thy restynge place: both thou and the arche of thy strenghte, and let thy preistes put on byctorye and thy sayntes reioyce in goodnesse. And Lorde God turne not away the face of thyne anointed. But remembre the mercyes promysed to Dauid thy seruaunte.

The .vij. Chapter.

A The fyre consumeth the sacrifice. The Lorde appeareth to Salomon the seconde tyme. B

AND when Salomon had made an ende of prayeng, there came downe fyre from heauen & cōsumed the burntofferynge and the sacrifyces. And the glorye of ỹ Lorde fylled the house: that the preistes coulde not go into the house of the Lorde, because the glorye of the Lord had fulfilled the house of the Lorde. And all the chyldren of Israell sawe how the fyre came downe and the glorye of the Lorde vpon the house, & stouped with their faces to the earth vpon the pauement & honred them selues & confessed vnto the Lord, that he was good, and that his mercye lasted euer.

And the kynge and all the people offered offerynges before the Lorde. So that kynge Salomon offered .xxij. thousand oxen, and an hundred and twentye thousand shepe. And so the kynge & all the people halowed the house of God. And the preistes waited on theyr offices, and the Leuites with instrumentes of musycke of the Lorde which kynge Dauid made to confesse vnto the Lorde that his mercye lasteth euer, when Dauid gaue prayse thorowe theyr handes. And the preistes blewe trompetes faste by them: and all Israell stode.

Moreouer Salomon halowed the myddle of the courte that was before the Lorde: for there he offered burntofferynges and the fat of the peaceofferynges, because the brasen aulter which Salomō had made, was not able to receyue the burntofferynges and the meat offerynges and the fatte.

And Salomon kepte a feast the same seuē C dayes, and all Israel with hym, an exceadyng

A. Thy house of God fylled ỹ house, was as a bysshe cloud purgyng ryght ỹ God ought to be preached,

B praised and magnified thorow the whole world in ỹ abūdaūce of ỹ holy fulnesse of his Worde. 2.Par.5.b.

erecadynge great congregacion, euen from Hemath vnto the ryuer of Egypte. And the eyght daye they made a gatheryng. ffor they kept the halowyng of the aulter seuen dayes, & the feast seuen dayes. And the .xxiii. daye of the seuenth moneth, he let the people departe into theyr tentes, glad & merye in herte for the goodnesse þ the Lord had shewed to Dauid, 3.Reg.iii.a to Salomon & to Israel hys people. * And so Salomon fynyshed the house of the Lorde & the kynges house and al that came in his hert to make in the house of the Lorde and in hys owne house, and that prosperously he.

And the Lorde apeared to Salomon by nyght, and said to him: I haue heard thy petycyon & haue chosen thys place for my selfe to be an house of sacrifyce. Moreouer yf I shut vp heauen that there be no rayne, or yf Iēomalid the locustes to deuoure the lande, or yf I send pestilēce among my people: yet yf my people that are named after my name, shall humble D themselues & make intercessyon & seke my face, & turne from their wicked wayes, then wyll I heare from heauē and be mercyfull to their synnes, & wyl heale their lande. Therto myne eyes shalbe open & myne eares attente vnto the prayers made in thys place. And fynally I haue chosen and sanctyfyed this house, that my name be there for euer, & myne eyes & myne herte shalbe there perpetually.

And yf thou shalte walke before me as Dauid thy father walked, to do accordynge to all that I haue commaunded the, & shalt obserue myne ordynaunces & my lawes: then I wyll stablyshe the seate of thy kyngedome, accordynge to the couenaunt I made with Dauid thy father, saying: *thou shalt haue euer one 3.Reg.ii.a. or other that shall rule in Israel. But and yf ye turne awaye & forsake myne ordinaunces mā.vi.b & my commaundementes which I haue set be- 2.Par.vii.c fore you, and shal go & serue other Goddes & bowe vnto them: then wyll I pluche them vp by the rotes out of my lande which 1. Those are I haue geuen them, & this house wyll cast thys house out of þ which I haue sanctyfyed for my name out of sight of God my syght, & wyll make a prouerbe & a tale of which by the it amonge all nacyons. And this house that is sutty of the so hye, shalbe a wonder to al that passeth ther holy scripture not by, that they shall saye: why hath the Lorde the cast out dealte on thys fashyon with thys lande and with this house? And it shalbe answered the because they forsoke the Lorde God of their fathers whiche brought them out of the lāde of Egypte, and caught holde on other Gods, and bowed to them, and serued them: euen therfore brought he on them all thys euyll.

The. viii. Chapter.

¶ The cytyes that Salomon buylded after the house of God was fynyshed.

A Fter .xx. yeare when Salomon had buylt the house of the 3.Reg.ix.b. Lorde and hys owne house: he buylte the cytyes that Hiram gaue him, and put of the childē of Israel in them. And Salomon went to Hemath Zobah and strengthed it. And he buylte Thadmor in the wyldernesse and all the stone cytyes whiche he buylte in Hemath. And he buylt Bethhoron the vpper & Bethhoron the nether, and made them stronge cytyes with walles, gates, & barres. And Baalath & all þ stone cyties that Salomon had, & al the charet cytyes & the cities of Horsmen, and all that Salomon had lust to buyld in Ierusalem and Libanon, and thorowoute all the lande of his domynyon.

And all the people that were left of the Hethites, Amorites, Pherezites, Heuites and Iebusites, which were not of the chyldren of Israel: euen the childē of them, which were left after them in the lande, and were not consumed of the chyldren of Israel, them dyd Salomon make tributaryes vnto thys daye. But of the chyldren of Israel dyd Salomon make no bondemen in his worke: but they were men of warre & rulers & great Lordes wyth hym, & capytaynes ouer hys charettes and horsmē. And kyng Salomons officers that ouerlew and ruled the people, were two hundred and fyfty.

And Salomon brought the doughter of E Pharao oute of the cite of Dauid vnto the house that he had made for her. ffor he sayde: my wyfe shall not dwelle in the house of Dauid kynge of Israel, for it is holy, because the arche of the Lorde came into it.

And from thence forthe Salomon offered burntoffrynges vnto the Lorde on þ aulter of the Lord which he had buylt before þ porch to offer day by daye accordynge to the commaundement of Moses, & in the Sabbothes & newe moones, and the thre solempne feastes of the yeare, the feast of swete breade, the feast of weekes and the feast of bothes.

And Salomon put the sortes of prestes in companyes as Dauid hys father had ordered them, vnto the offyces, & the Leuites vn- D to their wayt, for to prayse & mynyster before the prestes daye by daye, and the porters by course at euerye gate. ffor so had Dauid þ man of God cōmaunded. And the cōmaundement of the kynge vnto þ prestes & the Leuites concernynge whatsoeuer cause it was, and concernynge the treasurre, was not disobeyed.

And all the worke of Salomon went lustely forwarde euen vnto the daye of the foundacyon of the house of the Lorde was layde: & from thence tyll he had fynyshed it, that the house of the Lorde was perfecte. And then went kynge Salomon to Asyon Gaber and to Eloth & to the seas syde in the land of Edō. And Hiram sent hym by the handes of his seruauntes, shyppes and seruauntes that couthe saille of the sea. Which went with the seruauntes of Salomon to Ophir, and brought thence foure hundred and fyfty talentes of gouldē, and brought it to kynge Salomon.

The. ix. Chapter.

¶ The commynycacion of Salomon with the quene

of Saba, & the gyftes that the one gaue the other. The death of Salomon after whom succeedeth Roboboā.

A



3.Reg.10.a. Mat.vi.b Luc.xi.b

ND the quene of Saba herde of the fame of Salomō, and came to proue hym with ryd delles at Jerusalem, wyth a very great copanye, & with camelles that bare swete odours and plenye of gouldē & precyouse stone. And when she was come to Salomon, she communed with hym of all that was in her herte. And Salomon tolde her all her questyons, that there was nothynge hyd from Salomon, which he tolde her not.

And when the quene of Saba had sene the wysdome of Salomon and the house that he had buylt, and the meate of hys table and the sittynge of hys seruauntes and the standyng of hys waiters, and theyr apparell, and hys butlers with theyr apparell, & his parlour out of which he went into the house of ỹ Lord there was no more herte in her.

And then she sayd to the kyng: the sayinge B which I herde in myne owne lande, of thyne actes and of thy wysdome is trueth. But I beleued not the wordes of them, vntyll I came & myne eyes had sene it. And lo, the one halfe of thy wysdome was not tolde me: thou exceedest the fame that I herd, happye are thy men, & happye are these thy seruauntes which stande before the all waye and heare thy wysdome. Blessed be the Lorde thy God whyche had lust to the, to make the kyng on hys seat, vnto the Lorde thy God. Because thy God loued Israel, to make them contynue euer, therfore made he the kynge ouer them to do ryght and equyte.

C And she gaue the kyng an hundred & .xx. talentes of gould, and of swete odours exceadynge great aboundaunce with precyouse stones, that there was no suche swete odoures as the quene of Saba gaue kynge Salomon. And ouer the seruauntes of Hyram and the seruauntes of Salomon which brought gould

*Of Almuge of whyche in. iij. reg. x.b

from Ophir, brought also * Almug woode and precyouse stones. And the kynge made of the Almug wood steppes in the house of the Lorde and in the kynges palace, and harpes & psalteryes for syngers. And there was no suche woode seue before in the lande of Juda. And kynge Salomon gaue to the quene of Saba all her desyre that she asked aboue that she brought vnto the kyng. And so she turned and went awaye to her owne lande with her seruauntes.

The summe of gouldē & came to Salomō in one yeare, was syxe hundred. lxvi. talentes of gouldē, besydes that whyche chapmen and marchauntes brought, and all the kynges of Arabia and rulers of countreyes brought gouldē & syluer to Salomon. And kynge Salomon made two hundred bokelers of gould D vi. hundred sicles of Beten gould to be a boke lers: & thre hundred sceptres of Beten gouldē, thre hundred sicles of gouldē to a shylde, & he put them in the house of the forest of Lybanon.

And the kyng made a great seate of Iuorie and ouerlayde it with pure gouldē. And there were sixe steppes to the seate with a foote stole of gouldē fastened to the seate & pomelles on eche syde of the sittyng place, & two lyons stode by nyge by the pomelles. And. xij. lyons stode on the one syde & on the other vpon sixe steppes, that there was no such in any kyngdom.

And all the drynkynge vessellles of kynge Salomon were gould, & all the vessellles of the house of the forest of Libanō, were pure gould And as for syluer, it was counted nothynge worthe in the dayes of Salomon. For ỹ kynges shyppes went * to Tharsis with the seruauntes of Hyram euery thre yeare once. And the shyppes of Tharsis brought gould, syluer the tethe of elephantes, apes, and peacockes.

* Sum red to ỹ sea. Ty Chalmo Aphaca.

And kynge Salomon passed all the kynges of the earth in ryches and wysdome. And all the kynges of the earth sought the presence of Salomon, to heare the wysdome that GOD had put in hys herte. And they brought euery man his present in vessellles of syluer and vessellles of gouldē, and rayment, harnesse, swete odoures, horses and mules yeare by yeare.

And Salomon had fourre thousand mangers of horses and charettes for them, and twelue thousande horsmen. And he bestowed them in the charet cyties & with the kyng at Jerusalem. And he raigned ouer all the kynges from Euphrates vnto the lande of the Philistyms & so to the borders of Egypte. * And the kyng made syluer in Jerusalem as plentyous as stones, and Cedar trees as plentyous as ỹ mulberye trees that growe in the valeye. And Salomon had horses brought hym oute of Egypte and out of all landes.

E

iij. Reg.x.d ỹ Psal.

* And the rest of the actes of kyng Salomō both fyrst and last are wrytten in the boke of Nathan the Prophete and in the prophesie of Ahiah the Silonite and in the visyons of Jadi the seer of visyons agaynst Jeroboam the sonne of Nabat. And when Salomō had raigned in Jerusalem vpon all Israel fourty yeares, he slepte hym to reste with his fathers, and was buryed in the cyte of David hys father, and Roboboā hys sonne raigned in hys steade.

iij. Reg.xi.b

The.x. Chapter.

¶ The falsehode of Roboboam, and the wyndē of hys vnckle.

A

ND Roboboam went to Sichē: for to Suchem were all Israel come to make him kynge. And when Jeroboā the sonne of Nabat, beynge in Egypte herde it (for he was fled for feare of Salomon ỹ kyng) he returned out of Egypt. And they sent and called hym. And so Jeroboam and al Israel came and communed with Roboboam, and sayde. Thy father made vs a greuous yoke: but remyte thou somwhat of the greuous seruyce of thy father and of hys heuy yoke that he put vpon vs, and we will serue the.

iij. Reg.xij.a

And

And he sayde to them: come agayne after thre dayes to me. And the people departed.

D And kynge Rehoboam counseled with the elders that stode before Salomon his father whyle he lyued, & sayde: what counsell geue ye me, to answere thys people agayne? And they tolde hym, saying: If thou shalt be kynd to thys people, & please them, and shalt speake louynge wordes to them, they wyl be thy seruauntes for euer. But he lefte the counsell whiche the elders gaue hym, & toke counsell with the youngmen that were nourled vp wt hym, & had stande in hys presence, and said to them: what aduise geue ye that I maye answere thys people which haue communed with me, saynge: Abate somewhat of the pouch which thy father dyd put vpon vs.

E And the young men that were nourced vp with hym talked with hym saying: thus answere the people that spake to the saying. Thy father made oure pouche heaupe: But make thou oure pouche somewhat lyghter. Thus wyse answere them: my lytle fynger shalbe heuyer then my fathers loynes. *For where my father put a heaupe pouche vpon you, I wyl put more therto, & where my father chastised you with whyppes, I wyl chastyse you with scorpions. ii.Reg.xii.

And when Jeroboam and all Israel were come the thyrd day, as the king bade, saying: come agayne to me the thyrd daye. The king answered the cruelly, for kynge Rehoboam lefte the counsell of the aged men, & answered the after the aduise of the young men saying: If my father made youre pouche greuous, I wyll adde therto, and where my father chastised you with whyppes, I will chastyse you with scorpions. And so the kynge herkened not vnto the people, for the turnynge awaye was of God, that the Lord might make good hys saynge whiche he spake by the hande of Ahiah the Silonite to Jeroboam the sonne of Nabat.

D And when all Israel sawe that the kinge would not heare them, the people answered the king, saynge: what parte haue we with David or enheritaunce wt the sonne of Isai: let euery man of Israel go to hys tent. *And nowe David se to thyne owne house. And therupon all Israel get them to theyr tentes, so that Rehoboam raygned ouer no moo of the children of Israell then dwelte in the cytyes of Juda. Then kynge Rehoboam sente to them Haduram that was ouer the tribute, and the children of Israell stoned hym with stones that he dyed. But kinge Rehoboam made spede, and gat hym vp to hys charet to flye to Jerusalem. And so Israell departed from the house of David vnto this daye. ii.Reg.xii.d.

The.xi. Chapter

A Rehoboam is forbidden to fyght against Jeroboa the hath xviij. wyues & xxx. other louers concubynes by them.xxviij. sonnes, and lxx. doughters.

AND when Rehoboam was come to Jerusalem, he gathered of the house of David & Beniamin to the nombre of nine score thousande chose men of warre to fyght wyth Israel, for to bringe the kyngdome agayne to Rehoboam. But the worde of the Lorde came to Semeiah the man of God saynge: speake vnto Rehoboam the sonne of Salomon kynge of Juda & to all Israell that are in Juda, and to Beniamin, and saye: thus sayth the Lorde. Go not nor fyght with youre brethren: But returne euery man to his house, for thys thynge is done of me. And they obeyed the wordes of the Lord and returned from goynge agaynst Jeroboam. A ii.Reg.xii.a

And Rehoboam dwelte in Jerusalem, and buylt stronge cytyes in Juda: as Bethlehem, B Etam & Thekua: Bethzur, Socho & Odolla: Geth, Maresah & Zeph: Aduraim, Lachis and Azecah: Zarah Aialon & Hebron. Which were the stronge cytyes of Juda and Beniamin. And when he had repayred suche strong cytyes, he put capptaynes in them and store of vitaple, and of oyle and of wyne. And he ordeined in all cytyes shyldes & speares, & made them exceadyng stronge. And so Juda and Beniamin were vnder hym.

And the preistes & the Leuytes that were E in all Israell resorted to hym, oute of all theyr coastes. In so much that the Leuites left theyr suburbes & possessyons, and came to Juda & Jerusalem: for Jeroboam and his sonnes had cast them oute from myny strynge vnto the Lorde. *And he ordeyned hym preistes of hyl aulters bothe to felde deuylles and also to the ii.Reg.xvii.g. calues which he had made. And after the ther came of all the tribes of Israel (such as theyr hertes moued them to serue the Lorde God of Israel) to Jerusalem to offer vnto the Lorde God of theyr fathers. And so they strengthed the kyngedome of Juda, & made Rehoboam the sonne of Salomon myghty thre yeare lyg for thre yeare they walked in the way of David and Salomon.

And Rehoboam toke hym Mahalath the D doughter of Jerimoth the sonne of David to wyfe, and Abihail the doughter of Eliab the sonne of Isai, which bare hym children: Jeus, Samariah, and Zaham. And after her he toke Maacah the doughter of Absalom which bare hym Abiah, Ethai, Ziza and Salumith. But Rehoboam loued Maacah the doughter of Absalom aboue all hys other wyues and concubines for he toke xviii. wyues & thre score concubynes, and begat thre score doughters, and xxviii. sonnes. And Rehoboā made Abiah the sonne of Maacah the chefe ruler amonge hys brethren, for to make hym kynge. And he playned wysely & shatered of all hys children thoose out all the countreyes of Juda & Beniamin in euerye stronge cyty. And he gaue them aboundaunce of vitaple, and of lod manye wyues.

The.xii. Chapter

Dedi. Sesa

¶ Sesak kyng of Egypt robbeth the temple of the Lorde. Rehoboam dreed, and is kept vp from vtter destruccion.

A ND when Rehoboam had stablysshed the kingdome, & made it stronge he forsoke the law of the Lorde, & all Israell with him, * wherfore the fyfte yeare of kynge Rehoboam, Sesac the kynge of Egypte came vp agaynste Jerusalem, because they had trespassed agaynst the Lord, with twelue hundred charettes and thre score thousande horsemen. And the people were without nombre that came with him out of Egypte, with them of Lybia, and the * Surchites and the blackemoores. And they toke the stronge cytyes that were in Juda, and came to Jerusalem.

* Some read Troglodites

B Then came Semeiah the Prophete to Rehoboam & to the Lordes of Juda that were gathered to Jerusalem for feare of Sesac, & sayde to them: thus sayth the Lorde: ye haue left me, & therfore will I leue you also in the handes of Sesac. Wherupon the Lordes of Israel & the kyng humbled them selues and sayde: the Lorde is righteous. And when the Lord saw that they submytted themselues, the worde of the Lorde came to Semeiah, sayenge: they meke them selues, and therfor I wyll not destroy them. But I will deliuer them somewhat, & my wrath shall not falle vpon Jerusalem. Nerthelater they shalbe his seruauntes, to know what difference is betwene my seruice and the seruice of the kyngedomes of other landes.

C And Sesac kynge of Egypte came to Jerusalem, and toke awaye the treasures of the house of the Lorde, and the treasures of the kynges house, & wholye he toke all. And he toke also the shyldes of goulde whiche Salomon made. In stede of whiche kynge Rehoboam made shyldes of bresse, & put them in the kynge of the captaynes of his garde whiche waited in the gate of the kynges house. And as ofte as the kynge went to the house of the Lorde, the garde went, and set them, & brought them agayne into the garde chambre. And so because he humbled him self, the wrath of the Lorde turned from him, & destroyed not all to gether. And therto there were many good thynges yet in Juda.

D And kynge Rehoboam waxed myghtye in Jerusalem, and raygned. And Rehoboā was xli yeare olde when he was made kynge, and he raygned .xvij. yeares in Jerusalem the cite which the Lorde had chosen out of all the tribes of Israell to put his name there. And his mothers name was Naamah an Ammonite.

1.Reg.xiiij.f And he dyd euyll: for he prepared not his herte to seke the Lorde.

The actes of Rehoboam fyrst and last are written in the sayenges of Semeiah the Prophete, & of Ado the sear of visyons, so muche as his genealogye, and the perpetuall warre & was betwene Rehoboā & Jeroboam dureng theyr lyfe. And Rehoboā layd him to slepe wt his fathers, & was buried in the cite of David and Abiah his sonne raygned in his steade.

The .xiij. Chapter.

The victorye of Abiah agaynst Jeroboam.

A THe .xviij. yeare of kyng Jeroboam began Abiah to rayne ouer Juda, & he raygned thre yeare in Jerusalem. His mothers name was Michaiah the doughter of Uriel of Gabaah. And there was warre betwene Abiah and Jeroboam. And Abiah made a battel with an hoste of fyghtynge men of foure hundred thousande chosen men. And Jeroboā put in araye to fyght agaynst him, with viij. hundred thousande prete men and stronge. 1.Reg.xv.a

And Abiah stode vp vpon Zemaraim an hyll in mount Ephraim, & sayd: heare me thou Jeroboam & all Israel. Perteyneth it not you to knowe how that the Lorde God of Israell gaue the kyngedome of Israel to David for euer, euē to him & to his sonnes, with a * salted tournamente. But Jeroboam the sonne of Nabat the seruaunt of Salomon the sonne of David, rebelled agaynste the Lorde. And there gathered to him lewde men and vnthryftes, and prouayled agaynste Rehoboam the sonne of Salomon: for Rehoboam was yonge & tender hearted, and not stronge enough for the. * Of this Num.xxiij

B And now ye thynke to prouayle agaynst the kyngedome of the Lorde in the hande of the sonnes of David, because ye be a great multytude & haue with you the golde calues which Jeroboam made you for Gods. And haue ye not caste out the preestes of the Lord the sonnes of Aaron, & the Leuites, & haue made you preestes lyke the nacyons of other landes: euen whosoeuer cometh, and fylleth his hand with an oxe & seuen shepe, the same is made preest to them that are no Goddes.

C But with vs is the Lorde oure God whome we haue not forsaken, and the preestes of the sonnes of Aaron mynistryng vnto the Lorde, & the Leuites in office, burnyng vnto the Lorde euery morninge & euery euē burnte offrynges & swete encense: & the shewbread put in order vpon a pure table: & the candelsticke of goulde with the lampes of the same, to be lyght euery euen. For we kepe the watche of the Lord oure God: but ye haue forsaken him. Moreouer se, God is with vs in the forwarde, and his preestes and the resynge trompettes to crye alarum agaynst you. Ye chyldre of Israell fight not with the Lorde God of youre fathers: for it wyll not prospre with you.

D But for all that Jeroboam sent men priuyly aboute to come behynde vpon them: and so they were before Juda, & the layers in wayte were behynde the. And when Juda turned and sawe the battel behynde and before, they cryed vnto the Lorde, & the preestes blewe the trōpettes & the men of Juda gaue a shoute. And as the men of Juda shouted, God smote Jeroboam & all Israel before Abiah and Juda. And the chyldren of Israel fled before Juda, & the

Lorde

Lorde delyuered them into the handes of Iuda. And Abiah and hys people slue a greate slaughter of them, so that there were stryckē downe deade of Israel fiue hundred thousand chosen men. And so the chyldren of Israel were brought vnder at that tyme, and the chyldren of Juda preuayled: because they trusted vnto the Lord God of their fathers. And Abiah followed after Jeroboam & wanne cert tayne cities frō him, Bethel with the townes belongynge therto, and Jesanah wyth the townes that longed therto, and Ephron with her townes. And Jeroboam recouered not strength agayne in the dayes of Abiah And at the last the Lord plaged him, that he dyed.

And Abiah waxed myghty, and tooke hym xiiij. wyues, and begat xxij. sonnes, and vi. doughters. The rest of the actes of Abiah and his wayes and his doynges are wrytten in the storye of the Prophete Jdo. And when Abiah was layd to slepe wyth his fathers, they buryed hym in the citie of Dauid, and Asa his sonne raygned in his stede. In whose dayes the lande was quyet ten yeare.

The.xiiij. Chapter.

Abiah dyeth, after whom succeedeth Asa.

ASa did that was good and right in the eyes of the Lord his God, & toke away the aulters of straungers and the hyghaulters, & brake the pyllers & cut downe the groues, and commaunded Juda to seke the Lorde God of their fathers, & to do after dyng to the lawe and commaundement. And he put away oute of all the cytyes of Juda, the hyghaulters and the pooles: for the kyngdō was quyet before hym. And he buylt stronge cytyes in Juda: because the lande was in rest, and he had no warre in those yeares. For the Lorde had geuen him reste.

And therfore he sayde to Juda: let vs build these cytyes, and compase them wyth walles and towres, gates, and barres, while we haue the lande quiet. For we haue sought the Lord oure God: & because we haue sought hym, he hath geuē vs reste on every syde. And so they buylt and prospered. And Asa had an Army that bare shylde and speare, out of Juda thre hundred thousand, and out of Beniamin that bare shilde and drewe bowes two hundred and. lxxx. thousande, and were all stronge men.

And there came oute agaynst them Zarah the Morian wyth an Hoste of ten hundred thousande, and thre hundred charettes, and came as ferre of Maresa. And Asa went out to hym. And they put in araye to battel in the valeye of Zephatah beside Maresa. And Asa cryed vnto the Lorde his God and sayd: lord it is all one wyth the to helpe them that haue no power, wyth few or wyth many: helpe vs O Lorde oure God, for we trust to the, & in thine name be come agaynst thys multitude. Thou arte the Lorde oure God, let not man preuayle agaynst the.

And the Lord smote the blacke Moren before Asa & Juda, & they fled. And Asa & the people that was with hym, folowed after the as ferre as Gerar. And the blacke Moren were ouerthrowen, that there bode none a lyue of them, but were destroyed of the lord, and of the Hoste. And they carryed awaye a myghty greate pray. And they smote all the cities rounde about Gerar. For the feare of the Lorde came vpon them. And they robbed all the cities, for there was exceadyng muche to be robbed in them. And therto they smote the tentes of cattel, and caryed awayed plentye of shepe and camelles, and returned to Jerusalem.

The.xb. Chapter.

Howe Asa by the mouthpece of the prophet Azariah after he had put downe the aulters, exercysed to the Lorde. The ij. yeareth hys mother dyed for her transgression.

AND & spyryte of God came on Azariah the sonne of Obed. And he went oute agaynste Asa, and sayd to hym: heare me Asa and al Juda and Beniamin. The Lorde is wyth you, while ye be wyth hym, and yf ye shall seke hym, he wylbe founde of you: but and yf ye shal forsake him, he wil forsake you. There wil come many dayes in Israel, in whyche there shalbe no true God nor preeste that teacheth, nor any lawe. And in their tribulacion they shal turne vnto the Lorde God of Israel and shall seke him, and he shalbe founde of them. And in those dayes there shalbe no peace to them that go out & in. But greate vexacyon vpon the enhabiters of all landes. For one nacion shal destroye another, and one cytye another: for God wyl trouble them wyth aduersyte. But pluche you vp your hertes, and let not your handes laguyr, for your workes shalbe rewarded.

When Asa heard those woordes and the prophesye of Azariah the sonne of Obed the Prophete, he toke courage, and put away the abhominacions oute of al the lande of Juda and Beniamin, and oute of the cytyes whych he wanne in mount Ephraim, and renued the aulter of the Lord that was before the porche of the Lorde. And he gathered al Juda & Beniamin, and the straungers wyth them oute of Ephraim, Manasseh and Simeon. For there fell many to him out of Israel, whē they sawe that God was with hym. And they assembled at Jerusalem in the thirde moneth of the fyftene peare of the raygne of Asa. And they offered vnto the Lord that same time of the spoyle whych they had brought. vij. hundred oxen and. vij. thousand shepe.

And they made a couenaunt to loke the Lorde God of their fathers, wyth all their hertes, & all their soules: so that al that sought not the Lorde God of Israel, shoulde dye for it, whether he were small or great, man or woman. And they sware vnto the Lorde vi Deu. xiiij. d. a. To sweare vnto the lord

is to geue thy
ſelfe wholly
to him with
a pure herte:
which thyng
true worſhip
pers do, as
is ſaid to Da
uid. Pſalmo
xxxiij. But
to ſweare by
the Lorde, is
to call on the
name of the
lord as a wit
nes & iudge,
as it is ſayde
Iolue. vij.

pettes and houres. And all Juda reioyſed in
the othe, for they hath ſworne with all their
hertes, and ſought him with al their luſte, &
he was founde of them. And the Lorde gaue
them reſte rounde about.

And therto kynge Ala put Maacah hys
mother out of auctorite, becauſe ſhe had made
an ydole in a groue: & brake downe her ydole,
& ſtampte it and burnt it by the broke Cedō.
But they put not the hilaulters out of Iſrael:
neuertheleſſe the herte of Ala was pure in all
his lyfe. And he brought into the houſe of
God the dedicat gyftes whyche he and hys
father had dedicate, in goulde, ſyluer & other
Jewelles. And there was no more warre vn-
to the xxxv. yeare of the raygne of Ala.

The.xvi. Chapter.

*Ala for feare of Baaſa kynge of Iſrael, maketh a
couenaunt with Benhadad kynge of Syria.*

A In the xxxvj. yeare of the raygne of Ala, came Baaſa kyng of Iſrael agayne Juda and built Ramah, to the entent that he woulde let none that perteyneth to Ala kynge of Juda haue paſſage in and oute. Wherupon Ala fet oute ſyluer and goulde oute of the treaſures of the houſe of the Lorde, and of the kynges houſe, & ſent it to Benhadad kynge of Syria that dwelt at Damaſco, and ſayde. There is a confederacie betwene me and the, and ſo was betwene my father & thine, wherfore I haue ſent the ſiluer and goulde, that thou go and breake thyne appointment with Baaſa kynge of Iſrael, for he maye departe from me. And Benhadad
B graunted vnto kyng Ala, and ſent the captay nes of hys armye agaynſte the cities of Iſrael. And they bet Aion, Dan, Abelmaim and all the ſtore cities of Nephtali. And when Ba aſa heard that, he left buyldynge of Ramah & let his worcke ceaſe. And then Ala the kynge toke all Juda, and carryed away and ſtones & tymbar of Ramah, wherwith Baaſa was a buyldynge: and he buylt therwith Gaba and Maſphah.

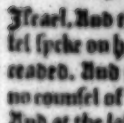
C At that ſame tyme Hanani the ſear, came to Ala kyng of Juda & ſayde to hym: becauſe thou truſteſt in the king of Syria, and truſteſt not in the Lorde thy God, therfore is the hoſt of the kynge of Syria eſcaped oute of thyne hande. Were not the blacke Moores, and they of Lybya a great hoſt with exceading many charettes and horſemē? And yet becauſe thou truſtedeſt in the Lorde, he deliuered the into thyne handes. For the eyes of the Lorde be-
holde all the earthe, to ſtrength the hertes of them that are hole with him. Herin thou haſt done folyſhly, and therfore from henceforth thou ſhalt haue warre. Wherupon Ala was
D wroth with the ſear and put hym in the ton-
gurynge houſe, for he was diſpleaſed with him becauſe of that. Moreouer Ala oppreſſed certayne of the people the ſame ceaſon.

The dedes of Ala bothe fyrſt and laſt, are written in the boke of the kynges of Juda &

Iſrael. And the xxxix yeare of his raigne Ala
fel ſycke on hys fete, and that his diſeaſe ex-
ceaded. And therto in his ſyckneſſe he aſked
no counſel of the Lorde, but of Phyſycyons.
And at the laſt Ala fel on ſlepe with hys fa-
thers, and dyed when he raygned xli. yeare.
And they buryed hym in his owne ſepulchre
whyche he had made in the cyte of Dauid, and
layde hym in the bedde whyche he had filled
with ſwete odoures of dyuerſe kyndes, made
by the craft of the potecaryes. And they
dyd exceadynge greate coſte about buryeng
of hym.

The.xvij. Chapter.

*Jehoſaphat ſucceadeth after Ala, whyche cauſeth
the feare of the Lorde to be vrged among the people.*



Ad Jehoſaphat his ſonne raygned in hys ſtead, and was myghtyer thē Iſrael. And he put ſoul diſcures in all the ſtronge cities of Juda, and ſet rulers bothe in the lande of Juda, and alſo in the cytyes of Ephraim, whyche Ala his father had wonne. And the Lorde was with Jehoſaphat, becauſe he walked in the olde wayes of his fa-
ther Dauid, & ſought not Baals, but ſought the Lorde God of his father, and walked in hys commaundementes, and not after doyn-
ges of Iſrael. Therfore the Lorde ſtabliſhed the kyngedome in his hande, and all Juda brought him preſentes, that he became exce-
B dynge ryche and glorious. And his herte was courageous in the wayes of the Lorde, & he put doune yet more of the hilaulters and grouen out of Juda.

And the thirde yeare of hys raigne he ſent of his Lordes: Benhail, Abdiah, Zacharias, Nathanael and Michah to teache in the cyte-
es of Juda: and with thē Semeiah, Nathā-
niah, Zabadiah, Aſahel, Semiramoth, Jeho-
nathan, Adonias, Tholiah, and Thobado-
nias Leuites: and with them Eliſama & Joā
preſtes. And they taught in Juda, and had the boke of the law with them, & went about throughout all the cytyes of Juda and taught the people.

And the feare of the Lorde fel vpon all the C
kyngedomes of the landes that were rounde
about Juda, that they durſt not warre with Jehoſaphat. And the Philiſtines brought Je-
hoſaphat gyftes and tribute ſiluer. And ther-
to the Arabians brought hym of theyr, ſeuen thouſand and ſeuen hundred rammes, & ſeue thouſande & ſeuen hundred he gotes. And ſo Jehoſaphat he proſpered and grue vpon hye. And he buylt in Juda, caſteles and florecetes. And he had great ſubſtaunce in the cytes of Juda, & lyghtynge men and men of myghte in Jeruſalem.

And theſe is the order in the houſes of their D
fathers, of the capitaynes ouer thouſandes in Juda: Adnah the captayne, and with hym of lyghtynge men thre hundred thouſande. And nexte to him Jehohanan a captayne and with hym two hundreth & lxxx. thouſand. And

by

by his ſide Amaſiah the ſonne of Zechri wil-
lynge vnto the Lord, & with him two hūdred
thouſand myghtye me. And of the children of
Beniamin, Eliada was a man of might, and
had with hym armed with bowes & ſhyldes
two hundred thouſande. And by his ſyde Je-
hoſabad with whome were an hūdred & lxxx
thouſande trimmed for warre. Theſe waited
on the kynge, beſyde thoſe whyche the kynge
had put in ſtrounge cities throwout all Juda.

The xviii. Chapter.

After Ahab had asked counſell of the four hundred Prophetes, he put Michaiah in prysō. He ſpeaketh wyth the lyers of an Ahabite.

NOw Jehoſaphat became ryche and glorypouſe, and toyned
4.Reg.xxii.a affynite with Ahab. And after certayne yeares he went doune to
A Ahab to Samaria. And Ahab
ſlue theye and oxen plentyouſly for him & for
the people y came wt him, and entreated him
to go vp vnto Ramoth in Galaad. And Ahab
kynge of Iſrael ſayde to Jehoſaphat kynge
of Juda: wylt thou go wyth me to Ramoth
in Galaad? And he answered him: I wylbe
as thou, and my people thalbe as thyne, and
we wylbe with the in the warre.

But Jehoſaphat ſayde vnto the kynge of
B Iſrael: aſke I pray the, the worde of y lorde.
And the kynge of Iſrael gathered together
of the Prophetes foure hundred men, & ſaide
vnto them: ſhal we go to Ramoth in Galaad
to fyght, or ſhall I ceaſe? And they ſayde: go,
the Lord ſhall deliuer it into the kinges hād.
And Jehoſaphat ſayde: is there yet here nee-
uer a Prophete more of the Lordes, that we
myght aſke of hym? And the kyng of Iſrael
ſayde to Jehoſaphat: there is yet one, to aſke
the Lorde by hym: But I hate him, for he ne-
uer prophecyed me good, but alwaye euyll,
one Micheah the ſonne of Jemla. And Jeho
ſaphat ſayde: let not the kynge ſaye ſo.

Then the kynge of Iſrael called one of his
chamberlaines and ſaid: fetche hither quickly
Micheah the ſonne of Jemla. And the kynge
of Iſrael and Jehoſaphat kyng of Juda ſate
either of them on his ſeate in their apparell, in
C a threſſynge floure beſyde the gate of Sama-
ria, and all the Prophetes prophecyinge before
them. And one Zedekiah the ſonne of Cha-
naanah made him horne of yron, and ſaid: thus
ſayth the Lord: with theſe thou ſhalt wounde
Syria, vntil thou haue brought the to nought.
And all the Prophetes prophecyed euen ſo
ſayinge: Go vp to Ramoth in Galaad & pro-
ſpere, for the Lorde ſhall deliuer it into the
hande of the kynge.

And the meſſenger that went to call Mi-
cheah, ſpake to him ſayinge: beholde, the wor-
des of the Prophetes are pleaſāt to the kyng
with one aſſent, let thy wordes I pray the, be
lyke one of theirs, & ſpeake that which is plea
ſaunt. And Micheah ſayde: as truly as the
Lord lyueth, euen what my God ſayeth, that
wyl I ſpeake. And when he was come to the
kynge, the kynge ſaide to him: Micheah, ſhal
we go to Ramoth in Galaad to fyght, or ſhal
D I be in reſte? And he answered, a go ye and
proſpere, for the lord ſhal deliuer it into your
handes. But the kyng ſayd to him: how oft-
tymes ſhal I adiure the y thou ſay no thyng
but truthe to me, in the name of the Lorde.

Then he ſayd: I ſaw all Iſrael ſcatered on the
mountaines, as theye that haue no ſhepherd.
And the Lorde ſayde: theſe haue no maiſter,
let them returne euery man to his houſe in
peace. Then ſayde the kynge of Iſrael to Je-
hoſaphat: dyd I not tel the, that he would not
prophecye good vnto me, but euyll?

And he answered: therfore heare ye the
worde of the Lorde. I ſawe the Lorde ſit vpō
his ſeat, and all the company of heauen ſtan
dynge on his ryght hand & on his lefte. And
E the Lorde ſayde: who ſhal deceyue Ahab kyng
of Iſrael, that he maye go & be ouerthrowen
at Ramoth in Galaad. And whyle one ſayd
thus, & another that, there came out a ſpyryte
and ſtode before the Lorde and ſayde: I wyll
deceyue hym. And the Lord ſayd to him: how?
And he ſayde: I wyll go out & wilbe a lyeinge
ſpyryte in the mouthes of all his prophetes.
And the Lorde ſayde: thou ſhalt deceyue him
& ſhalt preuayle, go out and do euen ſo. And
F now beholde the Lorde hath put a lyeinge ſpy-
ryte in the mouthes of all theſe thy prophetes
& yet the Lorde hath ſpoken euyll againſt the.
And Zedekiah the ſonne of Chanaanah, wēt
to & ſmote Micheah vpon the cheke, & ſayd: by
what way went the ſpyryte of the Lord from
me, to ſpeake in the? And Micheah ſayde: thou
ſhalt ſe the daye when thou ſhalt renne from
chābre to chambre, for to hyde thy ſelfe. Then
ſayde the kynge of Iſrael: take ye Micheah &
deliuer hym to Amon the gouerner of the ci-
tie, & to Joas the kynges ſonne, & ſaye: thus
ſayth the kynge: put this felow in preſon, and
fede him with breade & water of tribulacion, vn-
til I come againe in peace. And Micheah
ſayde: if thou come againe in peace, then hath
not the Lord ſpoken in me. And Micheah ſaid
moreouer: herken to ye people euery one of
you. And ſo the kynge of Iſrael & Jehoſaphat
the kyng of Juda went vp to Ramoth in Ga-
laad. Then ſayd the kynge of Iſrael to Jeho-
ſaphat: I will ſe the y get the to battel, but ſe y
thou haue thyne owne apparel vpon the. And
the kyng of Iſrael chaunged him ſelfe, & they
went to battell. But the kynge of Syria com-
maunded the captaines of his chariottes ſay-
ynge: ſe that ye fight not againſt ſmal ne great
ſaue againſt the kynge of Iſrael onlye.

And when the captaines of the chariottes
ſawe Jehoſaphat, they had went he had bene
the kyng of Iſrael, & therfore compaſſed about
him, to fyght. But Jehoſaphat cryed out, &
the Lord holpe him, & God turned them awaye
from him. For whē the captaines of the cha-
riottes perceiued y it was not the kyng of Iſrael,
they turned back againe fro him: & a certayne
man drewe his bowe ignorantly & ſmote y kyng
of Iſrael betwene y ioynts of his habergyon

a. This ſpeaketh the Prophet vp in Jeroſame, that in his deſperacion, mocking, and ſcorning ſaith it were y talle Prophetes whyche had falſly prophecied vnto the kyng, as ye here y 4. Reg.

Lxx

And he sayde to the charet man: turne thyne hond, and carye me oute of the hoste, for I am hurte. And the battel arose that day. How be it, the kynge of Israel continueth stadinge in hys charet agaynst the Syrians vntyll euen. And about the soune goynge doune he deyed.

The.xix. Chapter.

After Jehoshaphat was rebuked by the prophet Jehu, he called agayne the people to the honoure of the Lorde God.

AND Jehosophat kynge of Juda returned to hys house safe and sounde to Jerusalem. And Jehu the sonne of Hanani the seer, wente oute agaynst hym and sayd to kyng Jehosaphat: ought sest thou to helpe the wicked, & to loue them that hate the Lorde. And thys verely is the wrathe of the Lorde vpon the. Neuertheless there are good thynges founde in the, in that thou hast put awaye groues out of the lande & hast prepared thyne herte to seke God. And as Jehosaphat dwelt at Jerusalem, he went to agayne and went amonge the people from Berlabe to mount Ephraim, & brought them agayne vnto the Lorde God of their fathers. And he set iudges in the lande, throughout all the stronge cites of Juda, cytye by cytye and sayde to the iudges: take hede what ye do for ye be not iudges in the lawe of man, but of God, whyche is with you in the woordes of the law. Wherfore let the feare of the lord be with you, and take hede and do it. For there is no vnrygh teousnesse in the Lord our God* nor regarding of persones, nor taking of rewardes.

Roma. ij. b. Act. j. c. Ephe. vi. b. Colos. iij. a.

Moreouer in Jerusalem dyd Jehosaphat set of the Leuites & of the prestes and of the auncyent heades of Israel, ouer the customes of the Lorde & causes of strife. And they returned agayn to Jerusalē. And he charged them sayng: do ryght so in the feare of the lord with truthe and pure herte. And whatsoeuer come to you of youre brethren that dwell in their cytyes, betwene blonde & blonde, lawe, commaundement, ordinaūces, and customes, ye that ye warne them, that they trespace not agaynst the Lorde, lest wrath come vpō you and on youre brethren. Thus do and ye shal not offende. And se here Amariah the preste whyche is heade ouer you in all matters of the Lorde, and Zabadiah the sonne of Ismael a ruler in ye house of Juda, he is ouer al causes touchynge the kynge, with officers of the Leuites before you. Take courage to you, and go vpon it, and the Lorde shalbe with the good.

The.xx. Chapter.

The moabytysh worshyppe that the Lorde God gaue Jehosaphat kynge of Juda agaynst the Moabytes, & the children of Ammon and them of Seir.

AFter that came the children of Moab and the children of Ammon and with them of the Ammonites agaynst Jehosaphat to battel. And there came that told Jehosaphat sayng: there cometh a great multitude agaynst the from the other syde the sea oute of Syria. And se they be in Hasason Thamar whyche is Engadi. And Jehosaphat feared, & set him selfe to seke the Lorde, & proclaymed fastinge throughout all Juda. And Juda gathered them selues together for to aske counsel of the lord. And therto there came oute of all the cytyes of Juda to seke the Lord. And Jehosaphat stode in the congregacion of Juda and Jerusalem in the house of the Lord before the new court and sayde: Lorde God of oure fathers, arte not thou God in heauen, & raygnest not thou on all the kyngedomes of the Heathen? And in thyne hande is power and mighte, that no man can stande before the. Art not thou oure God whyche diddest cast oute the enhabyters of this lande before thy people Israel, & gauest it to the seade of Abraham thy louer for euer? And they dwelt therin and haue bylt the a temple therin vnto thy name, and sayd: when euyll cometh vpon vs, as the swerde of iudgement, pestilence or hongre: then we stande before this house and before the (for thy name is in thys house) and shall crye vnto the in oure tribulacion, thou shalt heare and helpe.

And now behold, the children of Ammō & Moab & mount Seir, by whyche thou wouldest not let Israel go, when they came out of Egypte: but they departed from them & destroyed them not. And se, how they reward vs, to come for to cast vs oute of thy possession whyche thou hast possessed vs with al. O oure God, wylt thou not iudge them? for we haue no myght agaynst this great company ye cometh against vs. Neyther wote we what to do: but oure eyes be vnto the.

And as all Juda stode before the lorde with their yonge ones, their wyues and their children, the spyryte of the Lorde came vpon Jahaziel the sonne of Zacharias the sonne of Banaiah the sonne of Jeiel the sonne of Mathaniah a Leuite of the sonnes of Asaph, rysen as he was in the myddes of the congregacion: And he sayde: herken all Juda, and the enhabiters of Jerusalem, and also kynge Jehosaphat. Thus sayth the Lorde vnto you: be not afrayde or sayntе herted by reason of thys great multitude. For the warre is not yours, but Goddes. And to morow ye shall go doune to them: se, they come vp at Ziz, & ye shall mete them in the flagges of the broke before the wyldernesse of Jeruel. Moreouer it belongeth not to you for to fight in this quarell: but stepe forth and stande and behold the helpe of the Lorde whyche is with you: feare not, nor let youre hartes fayle you, O ye of Juda and of Jerusalem. To morow go out to them: for the Lorde is with you.

And Jehosaphat bowed hym self with his face to the erthe, & al Juda and the enhabiters of Jerusalem fell before the Lorde, to bowe them selues vnto the Lorde. And the Leuites

and

and the children of the Cahathytes & of the Corathites stode vp, to prayse the Lorde God of Israel with a loud voyce on hye. And so they arose erlye in the mornyng, and get them out into the wyldernesse of Tekua. And as they went out, Jeholaphat stode and sayde: heare me Juda, and ye inhabyters of Jerusalem. Beleue in the Lorde youre God, and so shall ye cõtinue: and beleue his prophetes & so shall ye prosperc. And he gaue the people counsell, & set the syngers of the Lorde, & the that prayse in holy apparel, to go out before ỹ armye and to saye: prayse the Lorde, for hys mercye lasteth euer. And what tyme they begaune to laude & praise, then the Lord set laiers awaite agaynste the children of Ammon and Moab and mounte Seir, to destroye them vtterly & to wype them out. And when they had made an ende of the inhabyters of Seir, then they holpe to destroye eche other.

And when Juda came to Mazphah in the wyldernesse, they loked vnto the multitude. And beholde, they were deade carcases fallen to the earthe, and none escaped. And Jehosaphat and hys people went to robbe awaye the spoyle of them and founde amonge them abundaunce of goodes and rayment & of pleasaunt Jewelles, and caught from them more then they coulde carye awaye: so that they were thre dayes in gatheryng of the spoyle, it was so muche. And the fourth daye they assembled in the valeye of blessyng, for there they blessed the Lord. And therfore they called the name of the sayd place the valeye of blessyng vnto thys daye. And also the men of Juda and Jerusalē returned & Jehosaphat amonge the thyckest of them, for to go again to Jerusalem wyth gladnesse: for the Lorde hath made them to reioyse of their enemyes. And they came to Jerusalem wyth playsteries & harpes and trōpettes, euen vnto the house of the Lorde. And the feare of God fell in the kyngedomes of all landes, when they had heard, that the Lord fought agaynst the enemyes of Israel. And so the realme of Jehosaphat was in trāquyllyte, for hys God had geuen hym rest on euery syde.

And Jehosaphat raigned vpon Juda, and was.xxv. yeare olde when he begaune to raygne, and raygned.xxv. yeare in Jerusalē. And his mothers name was Asuba ỹ doughter of Silhi. And he walked in the waye of Asa his father & howed not therfrom, to do ỹ was pleasaunt in the syght of the Lord. How be it, they put not doune the hylaulters, neither did the people yet prepare their hertes vnto ỹ God of their fathers. The rest of the actes of Jehosaphat fyrste and laste are written in the wordes of Jehu the sonne of Hanani, which noted thē in the boke of the kinges of Israel.

After this, Jehosaphat king of Juda ioyned hym selfe with Ohoziah kynge of Israel whiche was a wycked doer. And he coupled hym selfe with him, to make shippes to go to Tharsis. And they made the shippes in Ezō Gaber. And Eliezer the sonne of Dodauah of Maresa prophesyed agaynste Jehosaphat sayenge: because thou hast ioyned thy selfe wt Ohoziah, the Lord hath broken thy workes. And the shippes were broken that they were not able to go to Tharsis.

The.xxi. Chapter.

¶ Jehosaphat dyeth & Jehoram his sonne succeadeth him. Edomites rebell. Jehoram is reproued of the prophete Helias, and dyeth of the flyx.

IEholaphat layd him to reste wt hys fathers, and was buryed wt his fathers in the cyte of Dauid, and Jehoram his sonne raygned in hys rowme: whiche Jehoram had other brethren, sonnes of Jehosaphat, Asariah, Jehiel, Zacharias, Asariah, Michael and Zephatiah. All these were the sonnes of Jehosaphat kynge of Juda. And their father gaue them many great gyftes in syluer, goulde & other precious thinges with stronge cytyes in Juda: but the kingedom he gaue to Jehoram, because he was the eldest. And when Jehoram was vpon the kingdom of his father & stode, he slue al his other brethren with the swerde, & diuerse of the lordes of Israel therto. * Jehoram was.xxxij. yeare olde when he begāne to raygne, & he raygned viij. yeare in Jerusalem. And he walked in ỹ waies of the kinges of Israel, like as did the house of Ahab (for a doughter of Ahab was his wife) & he wrought euil in the eyes of the Lord. How be it, the Lord would not destroy the house of Dauid, because of the couenaunt ỹ he had made wt Dauid, & as he promised to geue a light to hym & to hys sonnes for euer.

In hys dayes the Edomites departed frō vnder the hand of Juda & made them a king. And Jehoram went forth with his Lordes & all his charettes with him, & rose by nyght & layd on the Edomites. Which compased him in, & the captaynes of his charettes. And so Edom departed frō vnder the hande of Juda vnto thys day. That same time also dyd Lobnah departe frō vnder his power, because he left the Lord God of his fathers. Moreouer he made hylaulters in ỹ mountaynes of Juda & caused the inhabiters of Jerusalē to cōmit adultery, & he * thrust Juda out of the waye.

And there came a writing to him frō Elias the prophet of this tenoure. Thus saith the Lord God of Dauid thy father: because thou walkedest not in ỹ wayes of Jehosaphat thy father, and in the waies of Asa king of Juda, but walkest in the waies of the kinges of Israel, & hast made Juda & ỹ dwellers of Jerusalē go a whorynge, like to the whorynge of the house of Ahab, & had slayne thy brethre ỹ were thy fathers house, which were better thē thou. Therfore behold the lord wil smyte the wyth a mightye plage in thy folke, in thy children, in thy wiues and in thy goodes. And thou shalt haue muche dysease thorowe infirmitye in thy bowelles, vntil thy bowelles fal out by reason of thy sycknesse, daye by daye.

And the Lorde stirred vp agaynst Jehoram the

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the spoyle of the Philistines & the Arabians the border on the blacke Moores. Which came against Juda & al to tare the lande, & carped away al the substaunce that was founden ỹ kinges house, & therto his sonnes & his wiues: so ỹ there was neuer a sonne lefte him saue Jehoas his youngest sonne. And after all that, ỹ Lorde smote him in his bowelles with an incurable disease. And in processe of tyme, euen about the ende of two yeare his guttes fell out by reason of his sickenesse, & so he dyed of euil diseases. But they made him no bonefire like the bonefires of his fathers. When he began to raygne, he was .xxxij. yeare old, & raigned in Jerusalē .viij. yeare. And* he walked not pleasantly, & they buryed him ỹ cyte of Dauid, but not in ỹ sepulchres of ỹ kinges.

*The .xxx. trade. He dyeth without prayse. Som. He walked without desire to do well.

The .xxij. Capter.

Obozyah raygneth in the roume of Jehoram. Jehu kyng of Jsrael beheteth Obozyah. Athaliah putteth to death al the kynges lynage, onely Joas excepted.

ANd the inhabiters of Jerusalē made Obozyah his youngest sonne kynge in his stede. For the mē of warre that came with the Arabians in the hoste, had slayne all his elder sonnes. And so Obozyah ỹ sonne of Jehoram kynge of Juda was made kynge. Two & fourtie yeare olde was he whē he began to raygne, & raygned one yeare in Jerusalem. His mothers name was Athaliah the doughter of Amri. And he walked also in ỹ wayes of the house of Ahab, for his mother was his counsellor for to do euill. Wherfore he did ỹ displeased the lorde like ỹ house of Ahab for they were his counsellers after the death of his father, to his destructiō. And he also walked after their counsel. And Jehoram sonne of Ahab kynge of Jsrael went to fyght vp Hazael kynge of Syria at Ramoth in Galaad: & they of Ramoth wounded him. Wherfore he returned to be healed in Jezrahel of the woundes whiche were geuen him at Ramoth, when he fought vp Hazael kyng of Syria. And Obozyah ỹ sonne of Jehoram kyng of Juda went downe to se Jehoram ỹ sonne of Ahab at Jezrahel, because he was diseased.* For it was thus: that into Obozyah of God to go to Jehoram, & ỹ whē he was come, he should go out vp Jehu ỹ againste Jehu the sonne of Namsi, whome the Lorde had annoynted to destroy the house of Ahab.

*For it was thus, &c. of God, vnderstand, to this end that he comming to Jehoram might be ouerthowen of Jehu.

And as Jehu was executinge iustice vpon the house of Ahab. He founde the Lordes of Juda, and the sonnes of the brethren of Obozyah that wayted on Obozyah, and he slue them. And he sought Obozyah, & they caught him where he was hid in Samaria, & brought him to Jehu. And when they had slayne him, they buryed him: because (sayde they) he was the sonne of Jehosaphat, whyche sought the Lorde with all his hert. And there was none of the house of Obozyah, that coulde obtayne to be kyng. *For Athaliah the mother of Obozyah, when she saw her sonne was deade, arose & spake vp al the seade of the kingedō of the house of Juda. But Jehosabeath ỹ dough-

ter of the kyng tohe * Jehoas the sonne of Obozyah & stale han frō among the kinges sonnes ỹ were slayn, & put him & his nource in a sleping chāber. And so Jehosabeath ỹ doughter of kinge Jehoram & wyfe of Jehoiada the preste (because she was ỹ sister of Obozyah) hid him frō Athaliah ỹ he slue him not. And he was with thē hid in the house of God syx yeare. And Athaliah raygned ouer the lande.

*Or Joas.

The .xxiij. Chapter.

Jehoas the sonne of Obozyah is made kyng. Athaliah is put to death.

ANd in the seuenth yeare Jehoiada toke hert, & made a bonde vp the capitaynes of hundredes Azariah the sonne of Jehoram, Jsmael the sonne of Johanā, Azariah the sonne of Obed, Maasiah ỹ sonne of Adaiah and Elisaphat the sonne of Zechri. And they went about in Juda, and gathered the Leuites of all the cytes out of Juda & the auncyent heades of Jsrael, and they came to Jerusalem. And all the congregacyon made a bonde with the kynge in the house of God. And Jehoiada sayde to them: behold, the kinges sonne must raygne ouer the children of Dauid, as the Lorde hath sayde.

A

2. Reg. xi. a.

This is it therfore ỹ ye shal do. The third parte of you priestes & Leuites whiche come in the Sabboth daye, shall kepe the dores & another third parte shalbe in the kinges house & another third parte shalbe in the gate of the foundacyon, and all the people shalbe in the *courtes of the house of the Lorde. And ther shall none come into the house of the Lorde, saue the priestes & the Leuites that ministre. They shal go in, for they are holy: & al ỹ people shal kepe the watche of the Lorde: & the Leuites shal cōpasse the kyng rounde about, euery man his weapō in his hād: & whosoeuer other man come into the house of the Lorde, he shal dye for it: and they shalbe with the kynge as he cometh in and as he goeth out.

B

*Or courtyardes.

And the Leuites & al Juda did in al thinges as Jehoiada the priestes commaunded, & toke euery man his men: both them that came in, & them that went out the Sabboth daye: for Jehoiada the priest did let none of the cōpanyes departe. And Jehoiada the priest delyuered to the captaynes of hundredes speares & shildes & bowclers that pertaineth to kyng Dauid, and were in the house of God. And he set al the people & euery man his weapon in his hand, from the ryght corner of the house to ỹ left corner of the house, alonge by the aulter, and the house rounde about the kynge. And they brought out the kinges sonne, and put vpō him the crowne, & the *testimonye, and made him kyng. And Jehoiada & his sonnes annoynted him & sayde: God saue he kyng.

C

*That is, the lawe of God. Deu. xvij.

When Athaliah hearde the noyse of the people runninge & praysinge the kynge, she went amonge the people into the house of the Lorde. And when she sawe the kynge stande at his pyller in the enterynge, and the Lordes and

and trompiters about the kynge, and all the people of the lande reioysynge and blowing wyth trompetes, and the synguers with instrumentes of musycke teachynge to playe. Then she rent her clothes and cryed: treason treason. And Iehoiada the preste went out with the capitaynes of hundredes that were apoynted to governe the hoste, and sayde to them: haue her out wythout the arayes and whosoeuer folowyth her, let hym be slayne with the swerde. For the preste sayde: slay her not in the house of the Lorde. And they layde
D handes on her, and when she was come out to the entrynge of the horsgate in the kynges house, they slue her there.

*And Iehoiada made a bonde betwene him
ii.Re.xi.d. and all the people and the kynge, to be the Lordes people. And all the people went to the house of Baal and dystroyed it, and brake hys aulters and hys ymages, and slue Mathan the preste of Baall before the aulters. And Iehoiada put the offyces of the house of the Lorde in the handes of the prestes the Lenites, which Dauid had deuyded in companyes for the house of the Lorde, to offer burnt offerynges vnto the Lorde, as it is wrytten in the law of Moses, wyth reioysynge and synggynge, as it was ordeyned by Dauid. And he set porters vnto the gates of the house of the Lorde, that none that was vncleane in anye poynte shulde entre in.

And he toke the capitaynes of hundredthes and the nobles, and the gouernoures of the people & all the folke of the lande, & brought the kyng downe out of the house of the Lord, and they went thorowe the hye gate in the kynges house, and set the kynge vpon the seate of the kyngedome. And all the people of the lande reioysed, and the cytye was in tranquilite: but they slue Athaliah wyth the swerde.

The. xxiiii. Chapter.

Iehoas durynge the tyme of Iehoiada kepyth the law but slayth not death he regardeth it not. He hyreth Zacharias the Prophet. Iehoas is brought of his owne seruauntes, and after hym rayseth Amasiah.

A
ii.Re.xi.d. IEhoas was seuē yere olde whē he begaume to raygne, and he raigned fourtye yere in Ierusalē. Hys mothers name was Zebiah of Berlabe. And Iehoas dyd & pleased the Lorde all the dayes of Iehoiada & preste. And Iehoiada gaue hym two wyues, & he begatsonnes & daughters.

It chaunced after that, that Iehoas was myndyd to mende the house of the Lorde. And vpon that he gathered to gether the prestes and the Leuites and sayde to them: *go
ii.Re.xii.b out thorowe the cytyes of Juda and gather of all Israel syluer, to strength the house of youre God, yere by yere, and se that ye hast the thynge: how be it the Leuites were slacke. Then the kynge called Iehoiada that was
D the chefest, and sayde to him: Why requyrest thou not of the Leuytes to brynge in, out of Juda and Ierusalem the summe apoynted by Moses the seruaunt of the Lorde, and by the congregacion of Israel, for the tabernacle of wytnesse. For wicked Athaliah and her chyldren had broken the house of God, and had therto bestowed all the dedicat gyftes of the house of the Lorde, aboute Baals.

Wherfore at the kynges commaundement, they made a cofer, and set it at the gate of the house of the Lorde: and made proclamacyon thorow Juda and Ierusalem to brynge in to the Lorde *the tax and of Moses the seruaut Exod.xxx.b of God, which he set vpon Israel in the wyldernesse. And the Lordes and all the people
E reioysed and brought in and cast in to the cofer vntil it was full. And whē the tyme came that the cheste shulde be brought in by the handes of the Leuites at the apoyntment of the kynge, whē they saw & there was moche money: then came the kynges scrybe & one apoynted by the hye preste, and powred out that was in the cofer, & then toke it & carved it to hys place agayne: & this they dyd daye by daye, and gathered moche money.

And the kynge and Iehoiada gaue it to workemen that wrought vpon the house of the Lorde, and hyred masons & carpenters to redresse the house of the Lorde, and so dyd D
they artificers in yron and brasse, to repayre the house of the Lorde. And the workemen wrought & the worcke mended thorow theyr handes: and they made the house of God as it ought to be, and strengthed it. And when they had fynyshed it, they brought the rest of the money to the kynge and Iehoiada, & therwyth were made vessels for the house of the Lorde: euen vessels to mynystre with all and to serue for burntofferynges as ladelles and vessels of goulde and syluer. And they offered burntofferynges in the house of the Lorde contynually all & dayes of Iehoiada. And Iehoiada waxed olde and full of yeres
E and dyed. a. An hundred and thirty yere olde was he when he dyed. And they burged him in the cytie of Dauid amonge the kynges because he had done good in Israel, & on God and on his house. And after the death of Iehoiada, came the Lordes of Juda and made obeysaunce to the kynge. And then he herkened vnto them. And so they lefte the house of the Lorde God of theyr fathers, and serued groues and Images. And then came there wrath vpon Juda and Ierusalem, for tyys theyr trespaces sake. Not wythstandynge yet God sent Prophetes to them, to brynge them agayne vnto the Lorde. And they testified vnto them. But they wolde not heare.

a. Note this agaynst the whiche sayeth at God sayde to Noe, Gene. vi. a. & men shulde lyue no moare but an hundred and.xx. yeres.

And the spirite of God came vpon Zacharyah the sonne of Iehoiada the preste, and he
F stept vp aboue the people and sayde to them. Thus sayth God: why transgresse ye the cōmaundementes of & Lorde: ye shall therfore not prosperr, but as ye haue forsake hym, so shal he forsake you* Wherupō they conspired Mat.xxiii.d
agaynst hym and stoned hym with stones, at the commaundement of & kynge: euen in the

courte of ỹ house of the Lord. And so Jehoas the kynge remebred not the kyndenes which Jehoiada his father had done to hym, but slue his sonne. And when he dyed, he sayde: the Lorde se and require a recompence.

And when the yere was out, the hoste of ỹ Syriens came agaynst hym: and they came to Juda and Jerusalem, and destroyed al the Lordes of the people frō amonge the people and sent all the spoyle of them vnto ỹ kynge to Damasco. And though the armie of Syria came with a smalle compayne of men, yet ỹ Lorde delyuered a very great hoste into their handes, because they had forsaken the Lorde God of their fathers. And therto they serued Jehoas accordynge.

And as sone as they were departed from hym, though they left hym in great diseases yet his owne seruauntes conspired agaynst hym for the bloude of ỹ chyldre of Jehoiada the preste, & slue hym on his bed. And when he was dead, they buryed him in the cytye of David: but not in the sepulchres of the kynges. And these are they that conspired agaynst hym: Zabad the sonne of Samaath an Ammonite and Jehosabad the sonne of Simrith a Moabite. And his sonnes and the summe of the tare that came to hym, and the foundacion of the house of God, are written in the storie of the booke of kynges. And Amaziah his sonne raygned in his steade.

The. xxv. Chapter.

Amaziah ouercometh the Edomites. And Joas kynge of Israel ouercometh and spoyleth Ammon.

AMaziah was. xxv. yere olde when he beganne to raygne, & he raygned. xxix. yere in Jerusalem. His mothers name was Jehoiadan of Jerusalem. And he did that pleased the Lorde: but not with the hoale hert. And as sone as he was setled in the kyngedome, he slue them that killed the kynge his father. But he slue not their chyldren as it is written in the lawe, euen in the boke of Moses to whome the Lord commaūded saying: *the fathers shall not dye for the childrens causes, nor the chyldren for the fathers, but euery man shall dye for his owne sinne. And Amaziah gathered Juda together & made capitaynes ouer thousandes and ouer hundredes in the houses of their fathers throughout all Juda and Beniamin. And he numbred them from twentye yere & aboue, & founde them thre hundred thousande lustie men able to go to battell, and that couldе handle speare and shylde. And he hyred therto an hundred thousande fyghtynge men out of Israel, for an hundred talentes of syluer.

But there came a man of God to him and sayde: kynge, let not the armye of Israel go with the: for the Lorde is not with Israel nether with any of the house of Ephraim. Or elles yf thou wrades wyth, then go and do it, and make thy selfe stronge to battel: and thou shalt se, that God shall make the fall before thine enemyes. ffor God hath power to helpe or to cast downe. And Amaziah sayde agayne to the man of God, what shall we do then, for the hundred talentes whiche I haue geuē vnto the hoste of Israel? And the mā of God sayde: the Lorde is able to geue the moche moare then that.

And then Amaziah seuered the armie that was come to hym out of Ephraim, to go whome agayne. Wherfore they were exceadynge wrothe with Juda, & returned to their owne whome in great angre.

And Amaziah toke herte & carped out his hoste and went to saltdale.* Where he slue of the childrē of Seir ten thousande. And other ten thousande the chyldrē of Juda toke alyue and caried them vnto the toppe of a roche & cast them downe from the toppe of the roche that they all to barst: but the mē of the armie which Amaziah had turned bache and wold not let go with his people to battell, ranne vpon the cities of Juda from Samaria vnto Bethhoron and slue thre thousande of them and wanne moche spoyle.

And it chaunced, after that Amaziah was come from the slaughter of the Edomites, & had brought the Gods of the childrē of Seir, he set them vp to be his Gods, & bowed hym selfe before them & burned cense vnto them. Wherfore the Lorde was wroth with Amaziah & sent to him a prophete, & sayde to hym: why seketh thou ỹ Gods of the people which were not able to delyuer their owne people out of thyne handes? And as ỹ prophet spake to him, he sayde to the prophete: haue men made the of the kynges councell? cease, leste thou be beaten. And the prophete ceased and sayde: I am sure that God hath taken councell to destroye the, because thou hast done this, and obeyest not my councell.

Then Amaziah kyng of Juda toke aduise & sent to Joas the sonne of Jehoahaz ỹ sonne of Jehu kynge of Israel & sayde, come, & let vs se ether other. And Joas kynge of Israel sent agayne to Amaziah kynge of Juda sayinge: a thistell in Libanō sent to a Cedar tree of Libanon sayinge: * geue thy daughter to my sonne to wife. But there came the wilde beastes of Libanon and troade downe the thistell. Thou thinkest: se, I haue beaten the Edomites, therfore thyne hert arpseth to glorifye thy selfe. Now byde at home, what needeth the to prouoke to euell, that thou perishe and Juda with the.

But Amaziah rested not: for it came of God, euen to delyuer them into the handes of their enemyes: and that because they had sought the Gods of the Edomites. And Joas kynge of Israel came vp: and they saw ether other, both he and Amaziah kynge of Juda at Bethsames in Juda. And Juda was put to the worse before Israel, and fled euery man to his tent. And Joas kynge of Israel toke Amaziah kynge of Juda the sonne of Joas the sonne of * Ohoziah at Bethsames:

* After the

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Some trade.
Jehoahas.

and brought hym to Jerusalem, and tare the walle of Jerusalē from the gate of Ephraim vnto the corner gate, foure hundred cubytes longe. And he toke all the goulde and syluer and all the Juelles that were founde in the house of God wyth Obed Edom and the treasure of the kynges house & hostages, and returned to Samaria.

And Amaziah the sonne of Jehoas kyng of Juda lyued after the death of Joas sonne of Jehoahaz kynge of Israel. xv. yere. The rest of ꝑ actes of Amaziah syrst & last are written in the boke of the kinges of Juda and Israel. And after that tyme that Amaziah dyd turne awaye from the Lorde, they conspired treason agaynst hym in Jerusalem: and he fled to Lachis. Whether they sent after hym and slue hym there, and brought hym vp wyth horsses and buryed hym wyth his fathers in the cyte of Juda.

The. xxvi. Chapter.

After the death of Amaziah raygneth Oziah which is stryken with the lepre, and Joatham raygneth in hys rowme.

[1] Then all the people of Juda toke Oziah whiche was. xvi. yere olde, and made hym kynge in the rowme of hys father Amaziah. And he buylt Aloth and brought it agayne to Juda after the kynge was layde to rest with his fathers. Sixtene yere olde was Oziah whē he began to raigne and he raigned. lij. yeare in Jerusalem. Hys mothers name was Jecaliah of Jerusalem. And he dyd ꝑ pleased the Lord, in al pointes as dyd hys father Amaziah. And he sought God, whyle Zachariah ꝑ teacher to se God lyued: and as longe as he sought the Lorde, God made hym prosper.

[1] iiij. Re. xiiij. c

And he went to battel agaynst the Philistines and brake downe the walles of Geth, and the walles of Jabneh and the walles of Asdod, and buylt cities about Asdod & amōg the Philistines. And God holpe him against the Philistines & against the Arabiens that dwelt in Gurbaal, & against the Meunites. And the Ammonites gaue tribute to Oziah, & his name spred abroade euen to Egipt: for he played ꝑ man excedyngly. Moreouer Oziah buylte toures in Jerusalem ouer the corner gate, & ouer the valeye gate, and ouer other corners, and made the stronge. And he built toures in ꝑ wildernesse & digged many welles. For he had much catel, both in the valey and also in the playne: and plowmen and vinedressers in the mountaynes and in Charmel, for he loued husbandrye.

And Oziah had an host of fyghtyng men that went out to warre in the armye & were tolde & numbred by Jeiel the scrybe & Maaseiah an officer, vnder the hand of Hananiah one of the kynges Lordes. And the hole nūbre of the auncient heades of ꝑ men of might were. ij. thousande & syxe hundred and vnder the handes of the was the armie of the hoste, ꝑ fyue hundred & seuē thousand, & fyue hundred that made warre wyth myght & strength, to helpe the kynge against hys enemyes. And Oziah prouyded them throwout al ꝑ host shildes, speares, helmettes, habergeynes, bowes & stinges for stones. And he made engynes in Jerusalem by the crafte of artificers to be on ꝑ towres & corners, to shote arowes & great stones with al. And hys name spreade farre abroade, for he was wonderfully holpe, vntyl he was become myghtye.

And in his greatnesse hys hert arose, that he was marred: & trāsgressed against ꝑ Lord his God. For he went into the temple of the Lorde to burne cense vpon the aulter of incense. But Azariah the priest went in after him with foure skore priestes of the Lorde ꝑ were bolde men. And they stepte to Oziah ꝑ kynge & sayde to him: it pertayneth not to the Oziah to burne cense vnto the Lorde, but to the priestes the children of Aaron that are cōsecrate for to burne incense. Come out of the sanctuarye, for thou hast trespaced, and it shalbe no worshepe to the before the Lorde God.

And Oziah was wroth and had cense in hys hande to offer, and in hys indignacyon agaynste the priestes, the leprosye sprange in his forehead the priestes in the house of the Lorde, euen beside the incense aulter. And Azariah the chefe priest with al the other priestes loked vpon him: and beholde he was a leper in his forehead, & they vexed him there. And therto he was lapte to go out, because ꝑ Lord had plaged him. And Oziah ꝑ kynge continued a leper vnto the daye of his death & dwelte in an house at liberte: howe be it, he was cast out of ꝑ house of ꝑ Lord. And Jotham his sonne had ꝑ gouernaunce of the kynges house & iudged the people of the lande.

[1] iiij. Re. xv. a.

The rest of the actes of Oziah both syrste and last, did Esaias the prophete the sonne of Amos write. And when Oziah was layde to rest with his fathers, they buryed him by his fathers in ꝑ felde of the burial of the kinges. For they sayde: he is a leper. And Joatham his sonne raygned in his steade.

The. xxvij. Chapter.

Joatham raygneth & ouercometh the Ammonites. And his sonne raygneth after hym.

[1] Oatham was. xxv. yere olde when he beganne to raygne, & raygned. xvi yere in Jerusalem. Hys mothers name was Jerusah the daughter of Zadoc. And he dyd that pleased the Lorde in all poyntes as dyd hys father Oziah: saue, that he came not to the temple of the Lorde, and that the people dyd yet corrupt them selues. He built the hie gate of the temple of the Lorde, and on the wall Ophel he buylt moche. Moreouer he built cytyes in the mountaynes of Juda, and in the wood countre he built castelles and towres.

And he fought with the kyng of ſ childꝛ
of Ammō, and preuayled agaynſt them. And
the childꝛ of Ammō gaue hym the ſame yere
an hundred talentes of ſyluer, ꝛ x. thouſande
quarters of whete and as moche barlepe. So
moche alſo dyd the childꝛen of Ammon geue
hym the ſeconde yere and the thirde to. And
Joatham became mightie, becauſe he dyrect-
the hys waye before the Lorde hys God.

The reſt of the actes of Joatham ꝛ all his
warres ꝛ hys wayes are wrytten in the boke
of the kynges of Iſrael ꝛ Juda. He was xxv.
yere olde when he beg anne to raygne, ꝛ rayg-
ned.xvi.yere in Jeruſalem. And when Joa-
tham was layde to reſte with hys fathers,
they buryed hym in the cytye of Dauid: and
Ahaz hys ſonne raygned in hys ſtede.

The.xxviij. Chapter.

The wickednesse of Ahas kyng of Juda. After hym raygneth Ezechias.



Ahaz was.xx.yere olde when he
beganne to raygne, ꝛ raygned.
xvi.yere in Jeruſalem. And he
dyd not that pleaſed the Lorde,
as dyd hys father Dauid: but
walked in the wayes of the kynges of Iſrael
and made theym Baals of metall. And he offe
red cenſe in the valeye of the childꝛen of Hen
non, and burnt hys childꝛen in fyre after the
abhominacyon of the nacyons which ſ Lord
caſt out before the childꝛen of Iſrael. And he
offered burnt cenſe in hylaulters ꝛ on mount-
aynes and vnder euery grene tree.

Wherfore the Lorde his God delyuered
hym into the hand of the kynge of ſ Syriens:
which bet hym ꝛ carryed awaye a great mul-
titude of his captyue in to Damaſcon. And
theyr he was delyuered vnto the hande of the
kynge of Iſrael which ſlue of his a mygthye
ſlaughter. For Phaheth ſ ſonne of Romelyah
ſlue in Juda an hundred and twentye thou-
ſand in one daye, ꝛ all fyghtynge men: ꝛ that
becauſe they had forſaken the Lorde God of
theyr fathers. And Zechri a mygthye man in
mount Ephraim ſlue Maaſiah the kynges
ſonne, and Azricam the Lord ſtuarde of hous-
holde, ꝛ Elcanah that was next to the kyng.
And the childꝛen of Iſrael toke priſoners of
theyr brethꝛ two hundred thouſand wyues,
ſonnes and daughters, and theyr carryed
awaye moche ſpoyle of them, and brought yt
to Samaria.

But there was a prophete of the Lordes
named Obed which went out to the Hoſt that
came to Samaria ꝛ ſayde to them: ſe, becauſe
the Lorde God of youre fathers was wroth
with Juda, he deliuered thē into youre hāden.
And ye haue ſlayne thē with cruelneſſe that
reacheth vp to heauen. And now ye purpoſe
to kepe vnder the childꝛen of Juda and Jeru
ſalem and to make them bondemen ꝛ bond-
wemen. What other thynge do ye (ye vnhap
pye) then offende the Lorde youre God. But
now heare me, ꝛ delyuer the captyues agayn
whyche ye haue taken of youre brethren: for
the great wrath of the Lorde is vpon you.

And certayne of the heades of the childꝛen
of Ephraim, as Azariah the ſonne of Johanā
Barachiah the ſonne of Meſimeloth, Jehez-
kiah the ſonne of Selum ꝛ Amaſa the ſonne
of Hadalai ſtode vp agaynſt them that came
from warre, and ſayde vnto them: ye ſhall
not bringe in the captyues hether. For: where
we haue offended the Lorde all readye, ye
entende to adde more to oure ſynnes and treſ-
pace. For oure treſpace is great all readye,
and there is feerce wrath vpon Iſrael. And
vpon that the men of armes lefte the captyu-
es and the ſpoyle before the Lordes and all
the congregacyon.

And there aroſe certayne apoynted therto
by name, ꝛ toke the priſoners ꝛ clothed all ſ
were naked amonge them, of the ſpoyle, and
arayed them and ſhoed them and gaue them
to eate ꝛ to drinke and anoynted thē, ꝛ caryed
all that were feble of them vpon aſſes and
brought them to Jericho the cite of Paulme
trees faſt by theyr brethren: and then retur-
ned to Samaria agayne.

And at that ſame tyme kynge Ahaz ſent
vnto the kynges of Aſſur to haue helpe. And
the Edomites came yet agayne and ſlue of
Juda and caryed awaye ſome captyues. And
the Philiſtines inuaded ſ cities in the lowe
countreye and the ſouth of Juda: and toke
Bethſames, Aialon, Gaderoth and Socoh
with the townes longynge therto, ꝛ Thimna
with the townes of the ſame, ꝛ Gimſo wyth
her townes, and dwelt therin. For the Lorde
brought Juda lowe, becauſe of Ahaz kynge
of Juda which made Juda naked and trans-
greſſed agaynſt the Lorde. And Thiglath
paſneſer kynge of Aſſur came vpon hym and
beſieged hym, but preuayled not agaynſt
him. For Ahaz toke awaye out of the houſe
of the Lorde and out of the kynges houſe and
out of the Lordes houſes, and gaue vnto the
kyng of Aſſur, though yt holpe him not. And
yet in the very tyme of hys tribulacion dyd
kynge Ahaz treſpace yet moare agaynſt
the Lorde. For he offered vnto the Gods of
them of Damaſco whyche bette hym ꝛ ſayd:
becauſe the Gods of the Syriens healpe thē,
therfore will I offer to them, that they maye
helpe me alſo. But they were his deſtruccion
ꝛ the deſtruccion of all Iſrael. And Ahaz ga-
thered to gether the veſſels of the houſe of
God and brake thē, and ſhut vp the dores of
the houſe of the Lorde, ꝛ made him aulters in
al corners of Jeruſalem. And in all the cities
of Juda cytye by cytye he made hylaulters
to burne incenſe vnto other Gods, ꝛ angred
the Lord God of hys fathers. The reſt of his
actes ꝛ all his wayes bothe firſt and laſt are
written in the boke of the kynges of Juda ꝛ
Iſrael. And when Ahaz was layde to reſt wt
hys fathers, they buryed hym in cytye of
Jeruſalem: but brought hym not into the ſe-
pulchres of the kynges of Juda. And *Hez-
kiah hys ſonne raygned in hys ſtede.

*or: as ſome wyll: Jehez kiah.

Hezkiah

¶ The.xxix.Chapter.

Ezechiah redresseth vnto the temple of the Lorde all the thynges that had not bene regarded of hys predecessours.

A ij.reg.xviij. EZekiah beganne to raygne when he was.xxv.yere olde, & raygned.xxix.yere in Jerusalē. And hys mothers name was Abiah the daughter of Zacharias. And he dyd that was right in the syght of the Lorde in all poynctes as did Dauid his father. He opened the dores of ỹ house of the Lorde in the fyrst yere & fyrst moneth of hys raygne, & he repayred thē. And he brought in the prestes & the Leuites & geathered them to gether in to the easte strete: & sayde vnto thē.

Heare me ye Leuites: purifye youre selues & halow the house of the Lorde God of youre fathers, & bringe out the fylthynesse out of the holy place. For oure fathers haue trespaced & done euel fauoredly in the eyes of the Lord B oure God: and haue forsaken hym, and turned awaye theyr faces from the habitacion of the Lorde and turned to theyr backes. And beside that they haue shut vp the dores of the porche and quenched the lampes and haue nether burned ceuse nor offered burntofferinges in the holy place vnto the God of Israel.

Wherfore ỹ wrath of ỹ Lord fell on Juda & Jerusalem: & he shattered them & made them so thynne that men hisse at yt, euen as ye se with youre eyes. For se, oure fathers were ouer throwen with the swerde & oure sonnes oure daughters and oure wiues were caried awaye captiue for the same cause. Now haue I in my hert to stryke a couenaunt with the Lorde God of Israel: that his wrath maye cease. Now therfore my sonnes be not necligent: for the Lorde hath chosen you to stande before hym, and for to mynistre and burne offerynges to hym.

C Thē the Leuites arose: Mahath the sonne of Amasai & Joel the sonne of Asariah beyng of the childrē of the Cahathites: & the sonnes of Merari, Kis the sonne of Abdi & Asariah the sonne of Jehaleleel: & of the Gersonites, Joah the sonne of Zimma & Eden the sonne of Joah: & of the sonnes of Elizaphan, Simri & Jeiel, & of ỹ sonnes of Asaph, Zachariah & Mathaniah: & of the sonnes of Heman, Jehuel and Semei: & of the sonnes of Jeduthun, Semaiah & Oziel. And they geathered theyr brethren & purified them selues, & then went at the commaundement of the kynge by the worde of the Lord, for to cleuse the house of ỹ Lorde. And the prestes went into the house of the Lorde to cleuse yt, and brought out all the vncleannesse that they founde in the temple of the Lord, & in the courte of the house of the Lorde. And the Leuites toke yt and caried yt D out in to the broke Cedō. They beganne the fyrst daye of the fyrst moneth to purifye, and came the eight daye to the porche of the Lord so that they had purged the house of ỹ Lorde in eyght dayes and the.xvi. daye of the fyrste moneth they made an ende.

And then they went in to Hezekiah ỹ kyng & sayde: we haue cleused all the house of the Lord, & the aulter of burntofferynges with all hys vessels, & the shewbreade table with all hys apparell: & therto all the vessels whyche kyng Ahaz dyd cast a syde when he raygned and transgressed, them we haue repayred and sanctified: and se, they are before the aulter E of the Lorde. And* Hezekiah the kynge rose *Or, Jehezekiah. erlye and geathered the Lordes of the cyte & went vp to the house of the Lorde. And there were brought seuen oxen, seuen rammes, seuen lambes, and seuen kydes to be a synne offerynge for the kyngdom, for the sanctuarye and for Juda. And he commaunded the prestes the sonnes of Aaron to offer them on the aulter of the Lorde.

And they slue the oxen: & the prestes receyued the bloude & sprynkled yt on the aulter: & they slue the rammes & sprynkled the bloude vpon the aulter: and they slue the lambes & sprynkled the bloud vpon the aulter. And thē they brought forth the kydes of the synne offerynge before the kynge & the congregacion which put theyr handes vpō thē. And the prestes slue them & offered the bloude of the vpō the aulter, to make satisfaction for all Israel: for the kynge sayde: that the burntofferynge & F the synneofferyng shoulde serue for al Israel. And they set the Leuites in the house of the Lorde with symbales, psalteries and harpes accordynge to the cōmaundement of Dauid & of Gad the kynges sear of visions & of Nathan the prophete. For so was the commaundement of the Lorde throwe the hande of hys prophetes. And so the Leuites stode with the instrumentes of Dauid, & the prestes with trompettes. And Hezekiah commaunded to offer the burntofferyng vpon the aulter. And when the burntofferyng beganne, the songe of the Lorde beganne, & the trompettes with the instrumentes of Dauid kynge of Israel. And all the congregacion bowed theselues, and the syngers sange, and the trompettes blew, and cōtinued vntyll the burneofferyng was fynesshed.

And when they had made an ende of the burntofferyng, the kyng & all that were with hym kneled downe & bowed them selues and gaue prayse and thankes. And Hezekiah the kynge and the lordes bade the Leuites to prayse the lorde with the wordes of Dauid & G of Asaph the sear of vysions. And the Leuites praysed that they myghte agayne, and the other stowped and bowed them selues.

And Hezekiah answered & sayd: now that ye haue fylled youre handes to the Lorde, go to and bringe in the sacrefyces and thankofferynges in to the house of the Lord. And the congregacion brought in the sacrefyces and thankofferynges, and all that were wyllyng brought burntofferynges. And the nombre of the burntofferynges which the congregacion brought in was.lxx. oxen & an hundred rammes & two hundred lambes: & all for burne-

offrynges to the Lorde. And beside that they dedicated fyue hundred oxen and thre thousand shepe.

But the preastes were to few, and were not able to slaye all the burntoffrynges. Wherefore theyr brethren the Leuites holpe them tyll the worke was ended, and vntill the preastes were sanctified. For the Leuites were purer herted to sanctifie them selues then the preastes. And therto the burntoffrynges were many with the fatte of the peace offrynges and the drynck offrynges that belonged to the burntoffrynges. And so the seruyce pertayninge to the house of the Lorde went forward. And Hezekiah reioysed and all the people, that God had made the folcke so ready: for the thynge was sodenly done.

The.xxx.Chapter.

Hezekiah ordeyneth the feast of passeouer.

AND Hezekiah sent to all Israel and Juda: and therto wrote letters to Ephraim & Manasseh, that they should come to the house of the Lorde at Jerusalē, to offer passeouer vnto the Lorde God of Israel. And the kynge helde a councell with hys Lordes and all the congregacion at Jerusalem: to kepe the feast of passeouer in the seconde moneth. For they coulde not kepe yt at ỳ time: for there were not preastes ynowe sanctified, neither was the people gathered to gether to Jerusalē. And the thynge pleased the kynge and all the congregacion. And they decreed that yt should be proclaymed throwe out all Israel from Berlabe to Dan, that they should come and holde the feast of passeouer vnto the Lorde God of Israel at Jerusalem: for they had not often done yt, as yt is written how they shoulde.

And the messengers went with letters of the hande of the kynge and of his Lordes throwe out all Israel and Juda, at the commaundement of the kyng which sayde: chyldren of Israel, turne agayne vnto the Lorde God of Abram, Isaac and Israel, and so wil he turne to the remnaunt of you that are escaped out of the handes of the kynge of Assur. And be ye not lyke youre fathers and youre brethren which trespaced agaynst the Lorde of youre fathers, whyche therfore gaue them vp that they are walked as ye se. Wherfore be not styffenecked lyke vnto youre fathers, but yelde youre selues vnto the Lord, & come to hys holye place whiche he hath sanctified for euer, and serue the Lorde youre God, that hys wrath maye turne from you. For yf ye turne vnto the Lorde, then youre brethren & youre children shall fynde compassion in the presence of them that holde them captyue, ỳ they maye come agayne vnto this lande: for the Lorde youre God is full of mercye and compassyon, and wyll not turne hys face frō you, yf ye turne agayne to hym.

And the posties went from cytie to cytie throwe oute the lande of Ephraim and Manasseh and euen vnto Zabulon. But they laughed them to skorne & moked the. Neuertheles yet dyuerse of Aser, Manasseh and of Zabulon meekened themselues and came to Jerusalem. And therto the hand of God was in Juda, to make them of one accorde to do the commaundement of the kynge and the capitaynes, whiche was accordynge to the worde of the Lorde. And so there assembled to Jerusalem moche people and a myghtie great congregacō, to holde the feast of swete breade in the seconde moneth.

And they arose and put awaye the aulters that were in Jerusalem. And therto all the incense they dyd awaye and cast them into the broke Cedron. And they slue passeouer the fourtene daye of the second moneth. And the preastes and Leuites sanctified them selues for shame, and brought in the burntoffrynges into the house of ỳ Lorde. And they stode in theyr standynge after theyr maner accordynge to the law of Moses the man of God. And the preastes sprynkled the blonde receyuynge yt of the handes of the leuites. And because there were many in the congregacyon that were not sanctified: and therfore dyd the Leuites sley passeouer for all that were not cleane to sanctifye them to the Lorde.

There was verye moche people out of Ephraim, Manasseh, Issakar and Zabulon that were not cleane, and therfore dyd eate passeouer otherwyse then wrytynge specyfyeth. But Hezekiah prayed for them & sayde: the good Lorde be mercyfull to all that sett theyr hertes to seke the God that is the Lord God of theyr fathers, though they do yt not accordynge to the clennesse of the holy place. And the Lorde heard Hezekiah and healed the people. And so the chyldren of Israel that were founde at Jerusalem, helde the feast of swete breade seuen dayes with great gladnesse, and the Leuites and the preastes praysed the Lorde daye by daye with lowde instrumentes.

And Hezekiah spake hertely vnto the Leuites that had good vnderstādyng of the Lord. And they dyd eate that feast seuē dayes long and offered peace offrynges and thāked the Lorde God of theyr fathers. And the hoale assemble toke councell to kepe seuen dayes mo: and they helde those seuen dayes with gladnesse. For Hezekiah kynge of Juda gaue for heaue offrynges to the congregacion a thousand oxen and seuē thousand shepe. And the Lorde gaue to the cōgregacyon for heaue offrynges a thousand oxen and ten thousand shepe. And the preastes sanctified the selues, that they were prowe.

And all the congregacion of Juda with the preastes and Leuites, and all the congregacyō that came out of Israel and the straungers, both that came out of the lāde of Israel and the dwelt in Juda, reioysed: and there was great ioye in Jerusalem. For sence the tyme of Salomon the sonne of Dauid kynge

of

of Israel yt happened not so in Jerusalem. And the preastes and the Leuites arose and blessed the people, and theyr voice was hearde and theyr prayer went vp vnto hys holye dwellyng place heauen.

The.xxxi.Chapter.

After Hezekiah had called agayne the people vnto the worke of the Lorde, he appointeth the preastes, vnto whom he commaundeth to geue tythes.

A NOw when they had fynyshed al thys, then all Israell that were founde in the cyties of Juda, went oute and brake the Jmages and cut downe the groues, and all to brake the hyghaulteres and the other aulters thorow out all Juda and Benjamin, Ephraim & Manasseh, vntyll they had made an ende of them. And afterwarde all the chyldren of Israel returned euery man to hys possessyon in theyr owne cyties.

And Hezekiah set the preastes and the Leuites in theyr order to wayte by course, euery man according to his office whether preaste or Leuite: for the burntoffrynges and peace offrynges, & to mynistre and to thanke and to praye in the gates of the lodge of the Lorde. And the kyng gaue a porcyō of his substaūce for burntoffrynges at mornynge, and euen, & for burntofferynges on the Sabboth dayes & new mones & other solempne feastes, accordynge * as it is wrytten in the lawe of the Lorde. And he bade the people that dwelt in Jerusalem to geue the parte of the preastes & Leuites, that they myght be maintened in the lawe of the Lorde. And as soue as the worde came abroade the chyldren of Israel brought aboundance of fyrste frutes of corne, wyne, oyle and honye, and of all maner of frutes of the feld: and the tythes of all maner of thynges brought they in plenteously. And ye chyldren of Israel and Juda that dwelte in the cyties of Juda, they also brought in ye tythes of oxen & shepe, and tythes of dedycate thynges which were dedicated to the Lorde theyr God, and put them on heapes. In the thirde moneth they beganne to laye the heapes, and fynyshed them the seuenth.

Lxxxviij. b

And when Hezekiah and the Lordes came and sawe the heapes, they blessed the Lorde and his people Israel. And Hezekiah questioned with the preastes and the Leuites concernynge the heapes. And Azariah the chefe preaste of the house of Sadock answered hym and sayde: sense they beganne to bringe the heaue offerynges into the house of the Lorde, we haue eaten and had ynough, and yet lefte aboundaunce, for the Lorde hath blessed his people, and therof is thys heape lefte. And Hezekiah bade dresse vp the store houses aboute the house of the Lorde. And so they dyd, and carryed in the heaue offerynges and the tythes and the dedycate gyftes euen of fydelyte.

Ouer which Chonaniah the Leuite had the rule wyth Semei hys brother nexte to hym. And Jehiel, Azariah, Nahath, Asael, Jerimoth, Josabad, Eliel, Jesmachiah, Mahath and Bananiah were ouer seuen ordeyned by Chonaniah and Semei hys brother, at the appoyntement of Hezekiah the kynge, and Azariah the ruler of the house of God. And Chore the sonne of Jemna the Leuite porter of the East dore had the ouersyght of the freywyll offerynges of God, to geue heaue offerynges vnto the Lorde, and ouer thynges moste holy. And vnder hym were Eden, Miniamin, Jesua, Semeiah, Amariah and Sechenias in the cyties of the preastes of theyr fydelyte, to geue to their bretheren theyr porcyons, as well to the small as to the great.

And to the males also that were rekened from thre yeare and aboue amonge all that D went into the house of the Lord day by day, to do seruice and to wayte by course. And to the preastes that were rekened in the housholdes of their fathers from twentye yeare and aboue, to wayte when theyr courses came. And to them that were rekened thorow out all theyr babes, wyues, sonnes and doughters thorow out all the congregacyon. For to the fydelyte of them dyd men commit their sanctyfyed gyftes. And thereto amonge the chyldren of Aaron the preastes were men named by name in the feldes of the suburbes of all their cyties, cyte by cyte, for to geue porcions to all the males of the preastes, and to all that were rekened amonge the Leuites.

And of this maner dyd Hezekiah thorow out all Juda, and dyd that was good, ryght and trueth, before the Lorde hys God. And in all the workes that he beganne in the seruyce of the house of God, to seke hys God after the lawe and commaundemente, that dyd he wyth all his herte, and prospered.

The. xxxij. Chapter.

Sennacherib, which would haue besieged Jerusalem is destroyed of the Angel. Hezekiah dyeth after whom succeadeth Manasses.

AFter these deades & trueth A Sennacherib kynge of Assur came and entred into Juda and pitched against the stronge cyties, and thought to drawe them to hym. And when Hezekiah sawe ye Sennacherib was come, and that he was purposed to fyght against Jerusalem: he toke councell with hys capitaynes & men of might, to stoppe the water of the fountaynes that were wythout the cytye: & they were content to helpe hym. And so there gathered muche people together and stopte al the welles and the broke that ranne thorow the myddes of the lande, entendynge that the kynges of Assur shoulde not fynde much water whē they came. And he wente to bulwerke & buylt vp the walle where it was broken, and made toures aboue vpon, and yet another wall wythout, and repayred Melo the cyte of Dauid, and made many dartes & shyldes.

And he sent Capitaynes of warre ouer the
people and gathered the to gether into the
large strete of the gate of the citie & spake ien-
tirely to them, saying. Plucke vp your hertes
and be strong: Be not afrayed nor in any wyse
discouraged for dreade of the kyng of Assur,
and of the great multitude that is with hym:
*for there is one greater with vs then with
him. With him is an arme of flesh: But with
vs is the Lorde our God for to helpe vs and
to fyght our battayles. And the people were
well coraged with the wordes of Hezekiah
kynge of Juda.

After that Senacherib kynge of Assur sent
of his seruauntes to Jerusalem (he hym selfe
inge before Lachis & all his kyngdom with
hym) vnto Hezekiah kyng of Juda & vnto all
Juda that were at Jerusalem saynge. Thus
saith Senacherib kynge of Assur: *where in
do ye trust, that ye are besieged in Jerusalē?
Hezekiah deceyueth you, to deliuer you to
dethe, hongre, & thrist, saying: the Lord our
God shall rydde vs out of the hande of the
kynge of Assur. Se ye not that Hezekiah that
put downe his hyghaulters and his other aulters, and commaunded Juda and Jerusalem
saynge: before one aulter ye shall bowe your
selues and vpon that offer also.

Wote ouer haue ye not hearde what I and
my fathers haue done vnto the people of all
landes? were the Gods of the people of other
landes able to saue theyr landes out of my
hand? which of all the Gods of those nacyōs
that my fathers destroyed was yt, that could
deliuer his people out of myne hande, that
your God should be able to deliuer you out
of myne hande? Wherfore now let not He-
zekiah deceyue you ether persuade you of
this saiynge, nor yet beleue hym. For as no
God amonge so many nacyons and kyng-
domes, was able to rydde his people out of
myne hande & the hande of my fathers: euen
so moche lesse shall your God kepe you oute
of myne hande. And yet moare dyd his ser-
uauntes speake agaynst the Lorde God and
agaynst his seruaunt Hezekiah. And therto he
wrote a letter to raile on the Lorde God of
Israel & spake theron saynge: as the Gods of
the nacyons of other landes haue not deliuer-
ed theyr people out of myne hāde, no moare
shall the God of Hezekiah deliuer his peo-
ple out of myne hande. And they cryed with
a lowde voyce in the iewes speache vnto the
people of Jerusalem that were on the walles
to feare them and to dyssmaye them, that they
myght haue taken the cytye. And they spake
agaynst the God of Jerusalem, as agaynst
the Gods of the nacyons of the erth, whyche
are the worcke of the handes of men.

But Hezekiah the kynge and the prophete
Esaiah sonne of Amoz prayed concernynge
that thynge and cryed vp to heauen. And the
Lorde sent an angell & destroyed all the men
of warre and the Lordes & capitaynes of the
hoste of the kyng of Assur, that he turned his
face wyth shame towarde his owne lande.
And when he was come into the house of his
God, he was there ouerthrowen wyth the
swerde euen by them that issued oute of his
bowelles. And so the Lorde saued Hezekiah
and the enhabyters at Jerusalem oute of the
handes of Senacherib kynge of Assur and
of all other, and maynteined them on all sy-
des. In so muche that many brought presen-
tes vnto the Lorde to Jerusalem and precy-
ouse gyftes to Hezekiah kynge of Juda: so
that he was magnifyed in the sight of al na-
cyons from thence forth.

*In those dayes Hezekiah was sycke vn-
to the dethe and besought the Lorde: whiche
answered him and shewed hym a wonder-
full miracle: But Hezekiah dyd not according
to the curtesy shewed him, for his hert arose:
& therfore came there wrath vpō him & vpon
Juda and Jerusalē. Not withstāding Hezē-
kiah vnbended him selfe for ye rysing of his
herte, both he and the enhabyters of Jerusa-
lem. Wherfore the wrath of the Lord fel not
vpon them in the dayes of Hezekiah.

And Hezekiah had exceadinge muche ry-
chesse & honoure. And he gathered him trea-
sure of syluer, golde, precyouse stones, spy-
ces, shildes & of al maner pleasaunt Jueles:
& made store houses for the fruites of corne,
wyne & oyle: & stables for all maner of bea-
stes, and tolldes for shepe. And he made hym
townes, because he had catel of shepe & oxen
great aboundaunce. For God had geuē him
substaunce exceadyng muche. And the same
Hezekiah stopped the vpper water sprynges
of Gihon & brought them downe to the West
syde of the cytye of Dauid. And Hezekiah
prospered in al his workes. But when the
Ambassadoures of the Lordes of Babylon
were sent to hym to enquyre of the wonder
that chaunced in the land, God lefte hym: to
tempte hym, that all that was in his herte
myght be knowen.

The rest of the dedes of Hezekiah and his
goodnesse are written in the vision of Esaiah
the prophete the sonne of Amoz in the boke
of the kynges of Juda and Israell. And then
Hezekiah layde him to reste wyth his fa-
thers: and they buryed hym in the hyeste se-
pulchre of the sonnes of Dauid: and Juda
and the enhabyters of Jerusalē dyd him wor-
shippe at his dethe. And Manasseh his sonne
raigned in his stede.

The.xxxiij.Chapter.

Manasseh is taken prisoner, and after he comyth
oute, he destroyeth Idolatry. He dyeth, and after him
succedeth Amon. After Amō was kylled of his owne
people, Iosiah his sonne raygneth for him.

MAnasseh was.xij. yere olde whē
he was made kynge, & raigned
fyfty yeare in Jerusalem. And he
dyd wickedlye in the syght of
the Lord, lyke vnto the abho-
minacions of the heathen, whyche the Lorde
caste out before the chyldren of Israell. For
he went to and buylt agayne the hyllaulters,
whych

which Hezekiah his father had broke downe.
And he reered vp aulters vnto Baals & made
groues & bowed him selfe vnto all the host of
heauē and serued them. And he buylt aulters
in the house of the Lorde: Of which & Lorde
had sayde* in Jerusalē shall my name be for
4.Reg. vij.b euer. And he made aulters vnto all the hoste
of heauen in the two courtes of the house of
the Lorde. And he burnt his chyldren in fyre
in the valey of the sonnes of Hemon. And he
obserued dyssimalle dayes & occupyed wytch
craffte and soxserp, and mayntened workers
with spirites & seares of fortunes: & wrought
moche euell in the syght of the Lorde, to an-
gre hym wyth all.

And he put the kerued Image of an Idole
B which he had made, in the house of God. Of
which house God sayde to Dauid and to Sa
lomon his sonne, in this house here in Jeru-
salem which I haue chosen out of all the tri-
bes, *I wyll put my name for euer, and no
4.Reg. vij.b moare bynge the seat of Jsrael from of the
2.Re. viij.b lande whiche I haue ordeyned for my fa-
thers. If so be they shalbe dyligent to do all
I haue commanded by Moses in all the
lawe ordinances and maners. But Manas-
seh made Juda and the enhabiters of Jerusa
lem to erre and to do worse then the heathen
whiche the Lorde destroyed before the chyl-
dren of Jsrael. And when the Lorde spake
to Manasseh and to hys people, they attend-
ed not to hym.

Wherfore the Lorde brought vpon them
the Capitaynes of the hoste of the kynge of
Assur, which toke Manasseh in an holde and
bounde him with chaynes & carped hym to
Babylon. And when he was in trybulacyon
C he besought the Lorde his God, & humbled
hym selfe exceadyngly before the God of
hys fathers, & made intercessyon to hym: and
he was entreated of hym and heard hys pra
yer and brought hym agayne to Jerusalem
into hys kyngdō. And then Manasseh knewe
how that the Lorde was the very God.

After that he buylt a wall without & cytye
of Dauid on & west syde of Gihō in & broke
& so forth to & fysh gate & rouāde about Ophel
& brought it vp of very a great heyght, & put
capitaynes of warre in all the stronge cities
of Juda. And he toke awaye straunge Gods
& the Idole out of the house of God, & all the
aulters that he had buylt in the mount of the
house of God & in Jerusalem, & cast thē out
of the cytie. And he made an aulter vnto the
Lord & sacrefyced theron peace offerynges &
thankofferynges, and charged Juda to serue
the Lorde God of Jsrael. Neuertheles the
people dyd offer styll in the hyaulters, how
be it vnto the Lorde their God onlye.

D The rest of the actes of Manasseh and his
prayer vnto his God, & the wordes of & seares
of vysions & spake to hym in the name of the
Lorde God of Jsrael, are writte amonge the
deades of & kynges of Jsrael. And his prayer
& how that he was heard, & all his synne &
trespace, and the places where he made hya-
aulters and set vp groues & kerued Jmages
before he was mekened, are written amonge
the deades of the seares of vysions. And whē
Manasseh was layd to rest with his fathers
they buryed him in his owne house: & Amon
his sonne raygned in his roume. Amon was
xxij. yeare olde, when he beganne to raygne,
and raygned two yere in Jerusalem. And he
dyd that displeased the Lord syre vnto Ma-
nasseh his father, for Amon sacrificed to all
the kerued Jmages, which Manasseh hys fa
ther made, and serued them, & mekened not
him selfe before the Lorde as Manasseh hys
father had mekened him selfe: But Amō tre-
spaced greatly. Wherfore hys owne seruaun-
tes cōspired against him and slue him in his
owne house. And the people of the land slue
all that he conspyred agaynst kynge Amon.
And therto the people of the lande made Jo-
siah his sonne kyng in hys roume.

The. xxxiij. Chapter.

Iohab destroyeth the Idoles & reformeth the tēple: in which he founde the booke of the lawe. He sendeth A to Holda the prophetisse for counsell.

IOsiah was made kyng when
he was viij. yere olde, and he
raigned in Jerusalē. xxxi. yere.
And he dyd that pleased the
Lord, & walked in the wayes
of Dauid his father bowing nether to & right
hande or to the lefte. In so much that & eight
yeare of hys raygne, when he was yet a lad,
he beganne to seke after the God of Dauid
hys father. And in the twelueth yeare he be-
ganne to pourge Juda and Jerusalē of hya-
aulters, groues, kerued Jmages, & Jmages
of metal: so that they brake doune the aulters
of Baals euen in his presence, and & pdoles
that were vpon them, he caused to be destro-
yed. And the groues, kerued Jmages, & Jma-
ges of metall he brake and made dust of thē, B
and strawed it vpon the graues of them that
had offered to them. And he burnt the bones
of the preestes vpon the aulters, & clensed Ju
da and Jerusalem. And euen so dyd he in the
cyties of Manasseh, Ephraim, Simeon & of
Nephthali thereto. And in the wyldernesses
of them roundabout he plucked a sonder the
aulers & the groues and dyd beate them and
stampe them to poudre, & bete doune & pdo-
les throughout all the lande of Jsrael: & then
returned to Jerusalem agayne.

And in the. xviij. yeare of his raigne when
he had purged the land & the temple, he sente
Saphan the sonne of Azaliah, & Maasiah the
gouernoure of the cyete and Joah the sonne
Joahaz the recorder, to repayre the house of &
Lorde his God. And when they came to Hel
kiah the hye preest, men deliuered them & mo
ney that was brought into the house of God,
which the Leuites that kept the entries had
gathered of & hāde of Manasseh & Ephra-
im & of all & yet remayned in Jsrael & of all
Juda & Beniamin & of & enhabiters of Jeru-
salē. And they put it in the hāde of & worke-
men

men that had the ouerseyght of the house of
L the Lorde, whiche gaue it to the labourers
that wrought on the house of the Lord, to re-
paire & mende it, and to maisons and carpen
ters to hewe stone & timbre for to make
couples and beames for the houses whiche
the kynges of Juda had destroyed: And the
men wrought in the worke of fidelite.

And the ouer seares of them to courage
them forwarde, were Jahath & Obadiah Le-
uites of the children of Merarite and Zecha-
ria and Mesulam of the children of the Caha
thites, and as manye other of the Leuites as
coulde skille of instrumentes of Musick. And
ouer the bearers of burthens & ouer all that
wrought in what soeuer worcheman shipe it
were, were there scribes, officers and porters
of the Leuites.

And as they brought out the money & was
brought into the house, Helkiah the preaste
founde the boke of the lawe of the Lord geue
M by Moses. And Helkiah answered and sayd
to Saphan the scribe: I haue founde & boke
of the law in the house of the Lorde, and gaue
the boke to Saphan. And Saphan carped
the boke to the kynge, and brought the kynge
worde agayne, saying: all that was cómitted
to thy seruauntes, that do they. And they haue
powred out the money that was founde in
the house of the Lorde and haue delyuered
in to the handes of the ouer seares of the
worchemen. And then Saphan the scribe
O shewed the kyng, sayinge: Helkiah the preaste
hath geuen me a boke, and he read it before
the kynge.

And whē the kyng had hearde the wordes
P of the lawe, he tare his clothes & cómaunded
Helkiah and Ahikam the sonne of Saphan
and Abdon the sonne of Micah & the sayde
Saphan the scribe & Asaia a seruaunt of the
kynges, saying: go & enquire of the Lorde for
me and for them that are lefte in Israel and
Juda, concernyng & wordes of the boke that
is founde. For great is the wrath of the Lord
that is fallen vpon vs, because oure fathers
kept not the worde of the Lorde, to do after
all that is written in this boke.

And Helkiah with the that pertayned to the
kynge went to Holdah a prophetisse wyfe of
Sellum the sonne of Thekohath the sonne of
Hasrah keper of the wardrope (which pro-
phetisse dwelt in Jerusalē in & secōde warde)
& they commoned so vnto her. And she sayde vnto
them: thus sayth the Lorde God of Israel, tell
ye the man & sent you to me. Euē thus sayth
the Lorde: se, I will bringe euell vpon this
place and vpon the enhabiters therof, euē all
the curses that are written in the boke which
they haue reade before the kyng of Juda, be
cause they haue forsaken me and haue offered
vnto other Gods to angre me with all maner
workes of their handes, therfore is my
wrath set on fyre agaynst this place & shall
not be quenched.

And as for the kynge of Juda whiche sent
you to enquire of the Lorde, so shall ye saye
vnto him, thus sayth the Lord God of Israel
Q cōcernyng & wordes which thou hast hearde
Because thyne hert dyd melt & thou dyddest
meke thy selfe before God, whē thou heardest
his wordes agaynst this place and agaynste
the enhabiters therof: & humbledest thy selfe
before me, and tarest thy clothes and wepest
before me, that haue I hearde also sayth the
Lorde. Beholde I will take the to thy fathers
& thou shalt be put in thy graue in peace, and
thyne eyes shall not se all the mysscheue that
I will bryng vpō this place & vpō the enha-
biters of the same. * And they brought the iiij. Re. xxij.
kynge worde agayne. Then the kynge sent &
gathered to gether all the elders of Juda &
Jerusalem. And the kyng went vp in to the
house of the Lorde, & all the men of Juda and
the enhabiters of Jerusalem & the Preastes &
Leuites and all the people great and smalle
and reade all the wordes of the boke of the
R couenaunt that was founde in the house of
the Lorde. And the kynge stode at hys stan-
dynge & made a couenaunt before the Lorde,
to folowe the Lord and to kepe his commaū
dementes, his wytnesse and his statutes with
al his herte and with all hys soule & to fulfyl
the wordes of the appointment written in
the sayde boke.

And he made to come fauth all that were
founde in Jerusalem and Beniamin, and the
enhabyters of Jerusalem promesed to kepe
the couenaunt of that God whiche was the
God of their fathers. And Josiah put away
all maner of abhominacyons out of all lan-
des that pertayned to the chyldren of Israel,
and brought all that were founde in Israel
to serue the Lorde their God. And they tur-
ned not a syde from after the Lorde God of
their fathers as longe as he lyued.

The.xxxb. Chapter.

Josiah holdeth passouer. He fyghteth a gayne the kyng of Egypt, and dyeth. The people bewayle hym.

A Nd Josiah helde the feast of pas
souer vnto the Lorde in Jeru- A
salem, and they slue passouer in iiij. Re. xxiij
the.xiiij. daye of & fyrst moneth. iij. Esdr. i.a
And he set the preastes in their
offices and ayded them in the seruice of the
house of the Lorde. And he sayde to the Leui-
tes that taught thorow out all Israell and
were sanctifyed vnto the Lorde: put the holy
arche in the house which Salomon the sonne
of Dauid kynge of Israel dyd builde, ye
neade not to beare it vpon youre shoulders.
Wherfore now serue the Lorde youre God
and his people Israel. And prepare youre sel
ues by youre auncient houssholdes and com-
panyes, accordyng to the writyng of Dauid
kynge of Israel, & the writynge of Salomō
his sonne. And stande in the holy place accor
dyng to the deuysions of the auncient hous-
houlders of youre brethren the chyldren of the
people, and after the deuyson of the auncīt
houssholdes of the Leuites, and kyll passouer

sanctifye

sanctifye and prepare youre brethre that they may do accordynge to the worde of the Lord by the hand of Moses.

And Josiah gaue to the comen people in lambes and kydde, for passe ouer offeringes onlye, vnto all that were present. xxx. thousande by tale, & thre thousande oxen, euen of
B the kynges substaunce. And his Lordes gaue willyngly both vnto the people & also vnto the preastes & vnto the Leuites. Helkiah, Zachariah & Jehiel, rulers of the house of God, gaue vnto the preastes for passeouer offerynges two thousand & syxe hundred lambes & kydde, and thre hundred oxen. And Conaniah with Semeiah & Nathanel his brethren, and Hasabiah and Jaiel & Josabad Lordes of the Leuites, gaue vnto the Leuites fyue thousadde passeouer offerynge, and fyue hundred oxen.

And so the seruice went forwarde, and the preastes stode in theyr places, & the Leuites in theyr cõpanies at the kynges cõmaundemẽt. And they slue passeouer: & the preastes sprinckled the bloude receyuynge it of the Leuites, and the Leuites stripte the beastes. And they
Ehakim. Jehoacin. Zedekiah. sett awaye the burntofferynges, to geue thẽ vnto the comen people as they were deuyded by auncient houses, for to offer vnto the Lord, lyke as it is wrytten in the boke of Moses.
C And so dyd they with the oxen to. And they dressed the passeouer with fyre as the maner was. But the other halowed dedycat beastes they sodde in pottes, caulderns & pannes & deuyded them quyckly amonge all the comẽ people. And afterwarde they made readye for them selues and for the preastes and for the chyldren of Aaron, which were busied in offerynge of burntofferynges and the fatt vntyll nyght. And therfore the Leuites prepared for them selues and for the preastes the sonnes of Aaron. And the syngers the chyldren of Asaph stode in theyr standyng accordyng to the commaundement of Dauid and Asaph, Heman and Jduthun the kynges sear of visions: and the porters wayted at euery gate, and might not departe from theyr seruyce: But theyr brethre the Leuites prepared for them. And so all the seruyce of the Lorde went forwarde the same daye, in offerynge passeouer of burntofferynges vpõ the aulter of the Lorde, accordyng to the commaundement of kynge Josiah.

And so the chyldren of Jsrael that coulde be founde, offered passeouer the same tyme & kepte the feast of swete breade seuen dayes.
D And ther was no passeouer lyke to that, kept in Jsrael from the tyme of Samuel the prophete nether dyd anye of ỹ kynges of Jsrael holde soche a passeouer feast as dyd Josiah and the preastes and Leuites and all Juda, and as moche of Jsrael as coulde be had, and the enhabiters of Jerusalem. And this passeouer was holden in the. xviii. yere of the raygne of Josiah.

ii.Re.xxiii.f * After all this, whẽ Josiah had fynished ỹ tẽple, Necho kyng of Egypt came vp to fight agaynst Carcamis vpon Euphrates, and Josiah wẽt out agaynst him. And the other sent messengers to hym, sayinge: what haue J to do with the thou kyng of Juda? J came not agaynst the nowe at this tyme, but agaynste an house with whom J haue warre, & God bade me haste. Leaue of therfore and medle not with God which is with me, least he destroye the. Neuertheles Josiah turned not his face from him, but made hym readye to fyght with him, and herkened not vnto the wordes of Necho out of the mouth of God. And when he was come to fyght in the valeye of Magedo, the shoters shotte agaynste the kyng Josiah. And the king sayd to his seruauntes: cutte me awaye, for J am sore hurte. And his seruauntes had him oute of the charet and put him in another, and brought him to Jerusalem where he dyed & was buried in Zacha.xii.d.
the sepulchre of his fathers. * And al Juda & Jerusalẽ mourned for Josiah. And Jeremiah lamented Josiah, and all syngynge men and singing wemen speake of Josiah to this day, & made it an ordinaunce in Jsrael: and they be written in lamentacions. The rest of ỹ actes of Josiah and his goodnes in folowinge the writyng of the law, & his deades fyrste & last are written in the boke of the kynges of Jsrael and Juda.

The.xxxvi.Chapter.

After Josiah raygneth Jehoahas, after Jehoakim Jehoakim, after Jehoakim Jehoacin, after Jehoacin Zedekiah. In whose tyme of the people were caryed away to Babylon and were brought agayne thr. lxx. yeare after, by kyng Cyrus.

AND the people of the land toke Jehoahaz the sonne of Josiah & made hym kynge for hys father in Jerusalem. And Jehoahaz was. xxiii. yeare olde, when he began to raigne, & he raygned thre monethes in Jerusalem. For the kynge of Egypte put him doune at Jerusalem and mulcted the lande in an hundred talentes of syluer and a talent of gold. And the kyng of Egypt made Eliakim his brother kyng vpon Juda & Jerusalem, and turned hys name vnto Jehoakim, but Jehoahaz his brother Necho toke & caried hym to Egypte. And Jehoakim was xxv. yeare olde when he began to raigne, & he raigned a. xi. yeare in Jerusalẽ: & he dyd that displeased the Lorde his God. Againste hym came Nabuchodonozor kynge of Babilon & bounde him in fetters to carye him to Babilon. Ther to the kynge Nabuchodonozor caried the vessels of the house of the Lord to Babilon and put them in hys temple at Babilõ. The rest of the actes of Jehoakim & hys Abhominacions, & that was layde to his charge are wrytten in the boke of the Kinges of Jsrael: and Jehoacin hys sonne raigned in hys steade. Jehoacin was. viii. yeare olde when he beganne to raygne, and he raygned thre monethes and ten dayes in Jerusalem: and dyd that displeased the Lord. And when the

pere was out, kynge Nabuchodonozr sent & let him to Babilon with the goodlye vessels of ỹ house of the Lord, & made Zedechiah his *brother kynge ouer Juda and Jerusalem.

* Here brother is taken for vncle, by a maner of speache of the Hebru.

And Zedechiah was .xxi. pere olde when he beganne to raigne, & raigned .a. xi. pere in Jerusalem. And he did that displeased the Lord his God, & humbled not him selfe before Jeremiah the prophete at the mouth of ỹ Lorde. L And therto he rebelled agaynst Nabuchodonozr which had sworne vnto him by God, & was to styffnecked & to harde hertted to turne vnto ỹ Lord God of Israel. Therto all the rulers of ỹ preastes with ỹ people trespaced a pace after all maner of abhominacions of ỹ hethen & polured the house of the Lorde which he had halowed in Jerusalem.

And the Lord God of their fathers sent to them by his messengers, sendynge them betyme: for he had compassyon on his people & on his dwellynge place. But they mocked the messengers of God & despised their wordes & mysse vsed his prophetes, vntyll the wrath of the Lord so arose agaynst his people that it was past remedye. And so he brought vpō them the kyng of Caldey & slue their yonge men with the swerde in their holy temple, & neyther spared yonge man nor mayde, neyther olde man, neyther so moche as him that stouped for age: But gaue all into his hande.

And all the vessels of the house of God bothe great and smalle, & the treasures of the house of God, & the treasures of the kynge & his Lordes he carped to Babilō euery with. And they burnt the house of God and brake downe the walles of Jerusalem, and burnt all the palaces therof with fyre with all the goodly stoffe therof, and marred it. And he carped awaye them that had escaped the swerde, to Babilon, where they were seruauntes to him and his chyldren, vntill the kyngdome of Persia beganne to rule, to fulfyll the worde of the Lorde by the mouthe of Jeremiah, vntyll the lande had her pleasure of her Sabethes: for as longe as the laye desolate, she kepte Saboth vntyll she had fulfyll led .lxx. yeres. * And the fyrst yere of Cyrus kynge of Persia to fynysshe the worde of the Lorde by the mouth of Jeremiah, the Lorde stered vp the spirite of Cyrus kyng of Persia that he made a proclamacion throughout all his kyngdom, and therto sett it vp in wrytynge, sayinge. Thus sayth Cyrus kynge of Persia, all ỹ kyngdomes of the earthe hath the Lorde God of heauen geuen me, whiche hath charged me to buylde him an house in Jerusalem that is in the lande of Juda.

* 2. Esdr. 1. Jere. xxv. c and xxix. c

Wherfore whosoeuer is amonge you of all his people, ỹ Lord his God be with him, & let him go vp.

¶ The ende of the second boke of the Chronycles of the kynges of Juda.

The fyrste Chapter.

The fyrst boke of Esdras the Prophete.

The fyrst Chapter.

Cyrus fynden against the people that was in captiuitye, and restoreth them their holye vessels: And commaunded them to buylde against the temple.

A Ebn. Esdr.

IN the fyrste yeare of Cyrus king of Persia (that ỹ word of ỹ lord spoken * by the mouth of Jeremy might be fulfylled) the Lord stered vp the spirite of Cyrus kynge of Persia, that he caused it be proclamed throughout all his empyre, ye and by wrytinge also, sayinge: Thus sayth Cyrus the king of Persia: The Lord God of heauē hath geuen me al ỹ kingdomes in the land * & hath commaunded me to buylde him an house at Jerusalem in Juda. Whosoeuer now amonge you is of his people, the Lord his God be with him, & let him go vp to Jerusalem in Juda, and buylde the house of the Lorde God of Israell. He is the God that is at Jerusalem. And whosoeuer remayneth yet in any maner of a place (where he is a straunger) let the men of his place helpe him with syluer & golde, with good & cattel, beside that which they willingly offer, for the house of God at Jerusalem.

* Esa. xliij. d

B

Then gat vp the principal fathers of Juda and Ben Jamin, & the preistes and Leuites, and all they whose spirite God had rayled to go vp, and to buylde the house of the Lord at Jerusalem. And al they that were aboute them, strengthened their hand with vessels of syluer and golde, with good & cattel, and Jewels, beside that whiche they gaue of their owne frewyll. And kynge Cyrus brought forth of the vessels of the house of the Lorde, whiche Nabuchodonozr had taken oute of Jerusalem, and put in the house of his God. But Cyrus the kynge of Persia brought the forth by Mithridates the treasurer, & numbred them vnto Sesbazar the prince of Juda. And this is the nombre of them: thyrtye basens of gold, and a thousand basens of syluer, and nine and twenty knyues, thyrty cuppes of gold, and of other syluer cuppes foure hundred and ten, and of other vessels a thousande. So that all the vessels both of golde and syluer, were fyue thousand & foure hundred. Sesbazar brought them all vp, with the that came vp out of the captyuite of Babilon vnto Jerusalem.

C

D

The seconde Chapter.

The nōbre of them that returned from captiuitye.

THese are the children of the land that went vp oute of the captyuite (whō Nabuchodonozr the kynge of Babylon had carped awaye vnto Babilon) and came again vnto Jerusalem and into Juda, euery

A

one

one vnto hys cyte, and came with Zorobabel Jesua, Nehemiah, Saraiah, Reelaiah, Mardochai, Bellan, Mesphar, Beguai, Rehum, and Baanah. This is now the nombre of the men of the people of Israel. The children of Phares, two thousande, an hundred, and two and seuenty: the chyldren of Saphatiah thre hundred and two and seuenty: the children of Arath, seuen hundred and fyue and seuenty: * Jam reade the children of * Pahath Moab amonge the the captayne children of Jesua Joab, two thousand eyght of Moab. hundred and twelue: the children of Elam, a thousande, two hundred and foure and fyfty: the chyldren of Zethua, nyne hundred, and fyue and fourty: the chyldren of Sacai, seuē hundred and thre score: the children of Bani, syxe hundred & two and fourty: the chyldren of Bebai, syxe hundred and thre and twenty: the chyldren of Asgad, a thousande two hundred & two and twenty: the children of Adonicam, syxe hundred & syxe & syxty: the children of Beguai, two thousand and syxe and fyfty: the children of Adin, foure hundred & B foure and fiftye: the children of Ater of Hezekiah, eight and nynty: the chyldren of Bezai, thre hundred and thre and twenty: the children of Jorath, an hundred and twelue: the chyldren of Hasum, two hundred and thre & twenty: the chyldren of Gebar, fiue and nynety: the chyldren of Bethlehem, an hundred and thre & twenty: the men of Netopha, syxe and fyfty: the men of Anathoth, an hundred, and eight and twenty: the chyldren of Asmaueth, two and fourty: the children of Cariath Jarim, Cephirah & Beeroth, seuen hundred and thre and fourty: the chyldren of Ramah and Gabaah, syxe hundred and one & twenty: the men of Machmas, an hundred and two and twenty: the men of Bethel and Ai, two hundred and thre and twenty: the children of Nebo, two and fyfty: the chyldren of Magbis, an hundred and syxe and fyfty: the children of the other Elam, a thousande, two hundred and foure and fyfty: the children of Harim, thre hundred and twenty: the chyldren of Lodhadid and Ono, seuen hundred and fyue and twenty: the children of Jericho, thre hundred and fyue and fourty: the chyldren of Senaah, thre thousande, syxe hundred and thyrty.

The preestes. The chyldren of Jedaiah of the house of Jesua, nyne hundred and thre & seuenty: the chyldren of Emer, a thousand, & two and fifty: the children of Phashur, a thousande and two hundred, and seuen and fourty: the chyldren of Harim, a thousande and seuentene.

The Leuites. The chyldren of Jesua and Cadmiel of the chyldren of Hodauiah, foure and seuenty. The syngers, the chyldren of Asaph, an hundred & eyght & twenty. The children of the doorekepers. The chyldren of Sellum, the children of Ater, the chyldren of Talmon, the chyldren of Akub, the chyldren of Hatita, and the chyldren of Sobai: all togeL ther an hundred and nyne and thyrty.

The Nethinims, the chyldren of Ziha, the children of Hasupha, the chyldren of Tabaoth, the chyldren of Keros, the children of Sieha, the children of Phadon, the chyldren of Lebanah, the chyldren of Hagabah, the chyldren of Acub, the children of Hagab, the children of Samlai, the children of Hanan, the chyldren of Gadel, the chyldren of Gahar, the chyldren of Reaiah, the chyldren of Rezin, the chyldren of Necuda, the children of Gazam, the children of Vsa, the chyldren of Phaseah, the chyldren of Besai, the children of Asena, the chyldren of Meunim, the chyldren of Nephusim, the chyldren of Bacbuc, the children of Sacupha, the chyldren of Harhur, the chyldren of Bezelat, the children of Mahida, the chyldren of Harsa, the children of Barcos, the chyldren of Sisara, the chyldren of Thamah, the chyldren of Nesian, the chyldren of Hatipha.

The chyldren of Salomons seruauntes. The chyldren of Sotai, the chyldren of Sophereth, the chyldren of Pharuda, the children of Jaalah, the chyldren of Darcon, the children of Gedel, the children of Saphatiah, the children of Hattil, the chyldren of Pocherech of Zebaim, the children of Ami. All the Nethinims and the chyldren of Salomons seruauntes were all together, thre hundred and two and nynty.

And these went vp also, Thelmelah, Thelharsa, Cherub, Addon and Emer. But they D could not shewe their fathers house nor their sede, whether they were of Israel. The chyldren of Dalaiah, the children of Tobiah, the chyldren of Necoda, syxe hundred and two & fyfty. And of the children of the preestes. The chyldren of Hobaiah, the chyldren of Hakoz, the children of Berzilai, whyche tooke one of the doughters of Berzilai the Galaadite to wyfe, and was counted amonge the same names: these soughte the regyster of their byrth, and founde none, therfore were they put fro the preesthode. And Hathersatha sayde vnto them, that they shoulde not eate of the moste holy, til there rose vp a preest with the * light Exo. xxviij. c. and perfectnesse.

The whole congregation as one man, was two and fourty thousande, thre hundred and thre score: beside their seruauntes and maydens, of whome there were seuen thousande thre hundred & seuen and thirtye. And they had two hundred syngyng men and women, euen hundred and syxe and thyrtye horses, two hundred and fyue and fourtye Mules, foure hundred and fyue & thirtye Camels, & syxe thousand, seuen hundred & twentie Asses. And certayne of the chefe fathers, whē they came to the house of the Lorde at Jerusalem, they offered wyllyngly vnto the house of God, that it shoulde be set in his place, and gaue after their abylyte vnto the treasure of the worcke, one and thre score thousand drammes, and fyue thousande pounde of syluer

and an hundred paperles garmentes. So the paperles and the Leuites, and certayne of the people and the synggers, and the porters, and the Nethinims dwelt in their cities, and all Israell in their cytyes.

The. iij. Chapter.

After the foundacyō of the temple once renued they sacrifice vnto the Lorde.

A And when the seuenth monethe came, & the children of Israell were nowe in their cytyes, the people came together euen as one man, vnto Jerusalem. And there stode vp Jesua the sonne of Josedec and his brethren the prestes, & Zorobabel ỹ sonne of Salathiel & his brethren, and buylded the aulter of the God of Israell, to offre burnt-offerynges theron, as it is wrytten in the law of Moses the man of God, & the aulter set they vpon hys sochettes (for there was a fearfulnes amonge them because of the nacions and landes) and offered burntofferynges theron
Nu. xxviij.a. vnto the Lorde* in the mornyng and at euen.
B And helde the feaste of Cabernacles, as it is wrytten, and offered burntsacrifyces daylp in order, according to ỹ custome, day by daye. Afterwarde the daylie burnt offeringes also, and of the newe mones and of all the feaste dayes of the Lorde that were halowed, and al maner of frewyll offerynges, whych they did of their owne frewyll vnto the Lorde.

Vpon the fyrst day of the seuenth moneth begānne they to offre burntsacrifyces vnto the Lorde. But the foundacyon of the temple of the Lorde was not yet layed. Neuertheles they gaue money vnto the masons and carpenters, and meate and drynche and oyle vnto them of Zidon and of Tire, to bringe the Cedre tymbre from Libanus by Sea vnto*
*Other wyse Japho. Joppa, accordynge to the commaundement of Cyrus the kynge of Persia.

C In the seconde yeare of their commynge vnto the house of God at Jerusalē in the seconde moneth, begānne Zorobabel the sonne of Salathiel, and Jesua the sonne of Josedec, & the remnaunt of their brethren the prestes and Leuites, and al they that were come oute of the captyuyte vnto Jerusalem, & appoynted the Leuites from twentye yeare old, and aboue, to se, that the worke of the house of the Lorde went forwarde. And Jesua stode wyth hys sonnes and brethren, and Cadmiel wyth hys sonnes, and the children of Juda, to further the workemen of the house of God, namely the children of Henadad with their children and their brethren the Leuites.

And when the buylders layd the foundacion of the temple of the Lorde, the prestes stode in their araye, with trompettes. And the Leuites the children of Asaph with cymbales, to praise the Lorde* after the maner of
1 Par. xvi. b. David kynge of Israel. And they sange together, gyuynge prayse and thankes vnto the Lorde, because he is gracyous, and because hys mercy endureth for euer vpon Israel. And all the people shouted loude in praysing the Lorde, because the foundacyon of ỹ house of the Lorde was layd. Many also of the old paprestes and Leuites and auncyent fathers, whyche had sene the fyrst house: when the foundacion of thys house was layed before their eyes, wepte wyth a loud voice. And many shouted with ioye, so that the noyse gaue a great sounde, in so much that the people could not knowe the ioyfull sounde for the noyse of the weping amonge the people: for the people shouted with a loud cry, so that the noise was heard farre of.

The. iiij. Chapter.

The buylding of the temple is hyndred and let.

B But when the aduersaryes of Juda and Benjamin hearde, that the children of the captyuite buylded ỹ temple vnto the Lorde God of Israel, they came to Zorobabel and to the principal fathers, and saide vnto them: We wyll buylde with you: for we seke the Lorde your God ẏke as ye do. And we haue done sacrifice vnto him, synce the tyme that Asor Hadō the kynge of Assur brought vs vp hyther.
But Zorobabel and Jesua and the other auncient fathers of Israel answered them: It belongeth not to you, but to vs to buylde the house vnto oure God: for we oure selues wil
1. Esdr. iij. buylde alone vnto the Lorde oure God of Israel,* as Cyrus the kynge of Persia hathe commaunded vs.

Then the folke of the lande hindered the B people of Juda, and made them afraied to buylde, and hyred counceilers agaynst them, and hindred their deuyse, as longe as Cyrus the kynge of Persia lyued, but yll the raigne of Darius kynge of Persia. But when Ahaserus was kynge, in the beginnynge of hys raygne wrote they vnto him a complaynte against them of Juda and Jerusalem.

And in the tyme of Artharerses, wrote Bselleam, Mithridates, Tabeel, and the other of their counsel vnto Artharerses the kynge of Persia. But the scripture of the letter was wrytten in the Syriane sprache, and was interpretated in the language of the Syrians. Rehum the chaunceler, and Samsai the scrybe, wrote this letter against Jerusalem to Ar- *Or (as some wyll) parte of ỹ counsel.
tharerses the kynge.

We Rehum the* chaunceler, and Samsai the scrybe, and other of the counsel of Dina, of Arphasat, of Tarpilat, of Persia, of Arech of Babylon of Susan, of Deha, and of Elam & other of the people, whome the greate & noble Asenaphar brought ouer, and set in the cytyes of Samaria, and other on this syde the Or, peace & water, and * in Cenereth. And this is the health. summe of the letter that they sent vnto kynge C Artharerses.

Thy seruauntes the men on this syde the water and in Cenereth. Be it knowne vnto the kynge, that the Jewes are come vp from the to vs vnto Jerusalem a cytye rebellyous and frowarde, and buylde the same, and laye the foun-

foundacyon of the walles therof, and repaire them. Be it knowne nowe therfore vnto the kynge that yf this cyttye be buylded, and the walles made vp agayne, then shall not they geue tribute, tolle, and pearly custome, *and ruen vnto the kinges shal this hurt redound. But nowe that we al are therby, whyche destroyed the temple, we wouldo no longer se ỹ kynges dyshonoure. Therfore sent we out, & caused the kynge to be certyfyed therof. That it maye be soughte in the Chronycles of thy progenitours, and so shalte thou fynde in the same Chronycles, & perceyue, that this cyttye is seditious & noysome vnto kinges & landes, & that they cause other also to rebell of olde, & for the same cause was this cyttye destroyed. Therfore do we certyfy the kyng, that yf this cittie be buylded, and the walles therof made vp, thou shalt haue no dyngye on this syde the water by the reason of it.

Some reade And the kynges tribute may incurre damage.

D Then sent the kyng an answere vnto Rehum the chaunceler, and Samsai the Scribe, and to the other of their counsel that dwelt in Samaria, and vnto the other beyonde the water. Peace & salutacyon. The letter whyche ye send vnto vs, hath ben openly read before me, and I haue commaunded to make search: and it is found, that this cyty of olde hath made insurrecyon agaynst kinges, & how the vproze & rebellion hath ben committed therin. There haue ben myghty kinges also at Jerusalē, whyche haue raigned ouer all that is beyonde the water, & tolle, tribute & pearly custome was geuen vnto them. Do ye now after this commaundement, forbyd the same men, that the cyty be not buylded, tyl I haue geuen commaundement. Take hede now that ye be not negligent herin, lest the kinge haue harme therby now.

Now when kynge Artharerses letter was read before Rehum the chaunceler and Samsai the scribe and their counsel, they went vp in al the hast to Jerusalem vnto the Jewes, & forbad them with violence and power. The ceased the worck of the house of God at Jerusalem, and continued so vnto the second yeare of Darius kynge of Persia.

The. v. Chapter.

By the exhortacyon of Aggeus and Zacheri to the temple buylded agayne.

A i. Esd. v. i. a. THe Prophetes, Aggeus & Zacharī the sonne of Ado, prophecyed vnto the Jewes that were in Juda and Jerusalem, in the name of ỹ God of Israel. Then gat vp Zorobabel the sonne of Salathiel, and Jesua the sonne of Josedec, and began to buylde the house of God at Jerusalem, and with them the Prophetes of God whyche helped them. At the same tyme came to them Thathanai the captayne on this syde the water, and Starbuzanai, and their counsellers, & sayde this vnto them. Who hath commaunded you to buylde this house, and to make vp the walles therof? Then tolde we them the names of the men, that made this buylding. But the eye of their God came vpon the Elders of the Jewes, that they couldo not cause them to ceasse, tyl the matter was brought before Darius, and tyl they had answered by letters therunto. B

This is the copy of the letter that Thathanai the captayne on this syde the water, and Starbuzanai, and their counsellers of Apharsach, which were on this side the water, sent vnto king Darius. And this is the content of the wordes that they sent vnto him: Vnto Darius the kynge, All peace. Be it knowne vnto the kynge, that we came into Jewry to the house of the great God, whyche is buylded with *rouge stone, and beames are layed in the walles, and the worke goeth ful forth and prospereth in their hādes. We asked therfore the Elders and sayde vnto them: Who C hath commaunded you to buylde this house and to make vp the walles therof? We asked their names also, that we might certyfye the, and haue written the names of the men that were their rulers. *Rab. Salo. in Marble.

But they answered vs with these wordes, and sayd: We are the seruauntes of the God of heauen and earth, & buylde the house that was buylded many yeares ago* whyche a greate kynge of Israel buylded and set vp. And after our fathers had prouoked ỹ God of heauen vnto wrath, *he gaue them ouer in to the hand of Nabuchodonozor the kyng of Babilon ỹ Caldee, whyche brake downe this house, & caried the people away into Babell. 16. Reg. xxv. 2. Para. xxxvi. iii. Re. xxiiii. and. xxv.

*But in the fyrst yeare of Cyrus the kyng of Babilon, the same kynge Cyrus commaunded to buylde this house of God. For ỹ vessels of gould & syluer in the house of God, whych Nabuchodonozor tooke out of the temple at Jerusalem, & brought thē into the temple at Babilon, those dyd Cyrus the kynge take out of the temple at Babilon, & deliuered them vnto Salbazar by name, whō he made captayne and sayd vnto him. Take these vessels, go thy waye, and bringe them vnto the temple at Jerusalem, and let the house of God be buylded in his place. Then came the same Salbazar and layde the foundacyon of the house of God at Jerusalem. Sence that tyme hath it ben in buyldinge, and yet is it not fynished. Yf it please the kynge now, let there be search made in the kynges treasure house which is at Babylon, whether it haue ben kynge Cyrus commaundement, that ỹ house of God at Jerusalē should be buylded: & send vs the kinges minde concernynge the same. D i. Esd. i. d. i. Esd. i. f.

The. vi. Chapter.

At the commaundement of Darius kyng of Persia after the temple was buylded and dedycate, the children of Israel kepe the feaste of vnleauened breade.

A Then commaunded kyng Darius that search should be made in ỹ tyharcy of the kinges treasure house, whych lay at Babilon. *So at Ecbathanis a castell ỹ lieth in the lande of the Medes, there was iv. Esd. vi. c. Some reade, & there was

found in a cer-
fer (that was
in a palace in
the land of Me-
des) a volu-
me: & therein
was written
such a memo-
rial, &c.

founde a boke, and in it was there an acte
written after this maner: In the first year of
kyng Cirus, commaunded the same kyng Ci
rus to buylde the house of God at Jerusalē, in
the place where the sacrifyce is made, & to lay
y foundacō to beare thre score cubites height
& thre score cubytes bredth, & thre walles of
roughe stones, and one walle of tymber, and
the expēces shalbe geuen of the kinges house.
And the goulde and syluer vessel of the house
of God (whiche Nabuchodonosor toke oute
of the temple at Jerusalem, & brought vnto
Babilon) shalbe restored agayne, that they
maye be brought vnto the temple at Jerusa-
lem to their place into the house of God.

Get you farre frō them therfore, thou Tha
thanai captayne beyond the water, & Sthar-
buzanai, & youre counceilers whiche are be-
yonde the water, get ye awaye from thē. Let
thē worthe in the house of God, that the cap-
tayne of the Jewes and their Elders maye
buylde the house of God in his place. I have
commaunded also, what shalbe done to the
Elders of Juda for the buyldyng of y house
of God, that there shall diligently be taken
of the kinges goodes, euen of the rentes be-
yonde the water, & geuen vnto the men, and
that they be not hindred. And yf they have
nede of calues, lābes, or goates, for the burnt-
offeryng vnto the God of heauen, wheate,
salt, wyne and oyle, after the ordinaunce of the
preestes at Jerusalem, there shalbe geuen vn
daylie asis accordyng: & se that this be done
without faute, that they maye offre swete sa-
youres vnto the God of heauen, and praye
for the kinges lyfe & for his children. This cō-
maundement have I geuen. And what man
soeuer he be that altereth these wordes, there
shall a beame be taken from his house, & set
vp, and he shalbe hanged theron, & his house
shalbe poysed for the deade.

But the God that dwelleth in heauen, de-
stroye al kinges and people, that put to their
hande to alter & to breake doune the house of
God at Jerusalem. I Darius haue cōmaun-
ded, that this be diligently done.

Then Thathanai the captayne beyond the
water, and Sthar buzanai with their counse-
lers, (vnto whō king Darius had sent) dyd their
diligence. And the Elders of the Jewes build-
ded, and they prospered thorowe the Prophe-
syenge of Aggeus the Prophet and Zacharī
the sonne of Addo: and they buylded, and set
vp the worke, accordinge to the commaunde
mente of the God of Israel, and after the cō-
maundement of Cyrus, Darius & Artharxer-
ses kinges of Persia. And they performed
the house vnto the thirde daye of the moneth
Adar, that was in the sixte yeare of the raigne of kinge Darius.

6. Par. bō. b' And the children of Israel, the preestes, y
Leuites, & the other children of the captyuite
helde the dedicacō of the house of God with
ioye, and offered at the dedycacō of the house
of God, an hundred calues, two hūdred lam-
bes, four hundred goates: and for the synnes
ringe for all Israell twelue he goates, accor
dinge to the nombre of the tribes of Israel,
and set the preestes in their courses and the Le
uites in their offices to ministre vnto God,
which is at Jerusalem, as it is written in the
boke of Moses.

And the children of the captyuite helde D
Passeouer vpō the fourteenth daye of the first
moneth: for the preestes and Leuites had pu-
rified thē selues, so that they were all cleane
as one man, & killed Passeouer for all y chil
dren of the captyuite, and for their brethern
the preestes, and for them selues. And y chil-
dren of Israel which were come agayne out
of captyuite, & al such as had separated them
selues vnto them from the filthynesse of the
Heathen in the lande, to seke the Lorde God
of Israel, ate and helde the feast of vnleuended
bread seuen dayes with ioye: for the Lord had
made them glad, and turned the herte of the
king of Assur vnto them, so that the handes
were strengthened in the worke of the house
of God, whiche is the God of Israel.

The. ix. Chapter.

By the commaundement of Artharxerses, Esdras is
here ioyned companyon vnto the children of Israel, and re-
couereth to Jerusalem.

After these actes in the raigne of A
Artharxerses kinge of Persia, 10. Esd. viij.
there went vp from Babilon, Es
dras the sonne of Saraiah, the
sonne of Asariah, the sonne of
Helchiah, the sonne of Sellum, the sonne of Sa
doc, the sonne of Achitob, the sonne of Amari-
ah, the sonne of Azariah, the sonne of Mara-
ioth, the sonne of Zaruiah, the sonne of Ozi,
the sonne of Bochi, the sonne of Abisua, the
sonne of Phinehes, the sonne of Eleazar, the
sonne of Aaron the chefe preest. This Esdras
was a quicke scribe in the lawe of Moses, Exo. 37.A
* whiche the Lord God of Israel dyd geue.
And the kinge gaue him al that he requireth
accordynge to the hande of the Lord his God
vpon him. And there went vp certayne of the
children of Israel, & of the preestes, and of the
Leuites, of the syngers, of the porters, and
of the Nethinims vnto Jerusalem, in the se-
uenth yeare of kinge Artharxerses. And they
came to Jerusalem in the fyfth moneth, that
is the seuenth yeare of the kinge. For vpō the
first daye of the first moneth, deuised he to go
vp from Babylon: and on the fyfte daye of
the fyfte moneth came he to Jerusalē, accor-
dynge to the good hande of God vpon him. B
For Esdras prepared his hert to seke the law
of the Lord, and to do it, and do teache the pu
rest and iudgement in Israel.

And this is the copy of the letter, that kinge
Artharxerses gaue vnto Esdras the preest, the
scribe, whiche was a teacher in the wordes of
the Lorde & of hys statutes ouer Israel. Vnto
Esdras the preest and scribe in the lawe of the
God of heauen, peace and salutacyon. I have
commaunded, that all they of the people of
Israel, and of the preestes and Leuites in my
reaulme

reaulme, whyche are mynded of their owne good wil to go vp to Jerusalem, that they go wyth the, beynge sent of the kynge and of the seuen Lordes of the counsel, to vysit Juda & Jerusalem, accordynge to the lawe of God, whiche is in thy hand. And that thou shouldest take with the, syluer and gouldc, whiche the kinge & the Lordes of hys counsel geue of their owne good will vnto the God of Israel (whose habytacion is at Jerusalem) and all the syluer and gouldc that thou canst fynd in al the countre of Babilon, with it that the people and preestes geue of their owne good wil vnto the house of God at Jerusalem.

Take thou the same, and bye dylygently wyth the same money, calues, lambes, goates, & meatoffe rynges & drinckoffe rynges, to be offered vpon the aulter of the house of youre God at Jerusalem. And loke what it liketh the and thy brethren to do with the remnaunt of the money, & do after & wyl of youre God. And the vessels that are geuen the for the mynystracion in the house of thy God, those delyuer thou before God at Jerusalem.

And whatsoeuer thynge more shalbe nedeful for thy house of thy God, whych is necessary for the to fynde, let the same be geuen out of the kynges chäber. I kynge Artharerses haue commaunded al the treasurers beyõd the water, that loke whatsoeuer Esdras the preeste and scrybe in the lawe of the God of heauen requyreth of you, that ye fulfyll the same dylygently, vntyll an hundred talentes of syluer, vntil an hundred quarters of wheat and vntil an hundred Batthes of wyne, and vntil an hundred * Batthes of oyle, and salt wythoute measure. Whatsoeuer belongeth to the law of the God of heauen, let the same be done wyth dylygence for the house of the God of heauen, that there come no wrathe vpon the kynges reaulme and his children.

And knowen be it vnto you, that ye shal haue no auctorite to requyre tayenge and custome, & pearly rentes vpõ any of & preestes Leuites, singers, porters, Nethinims & mynysters in the house of thys good. But thou Esdras (after the wysedome of the God that is in thy hand) sit thou iudgers and arbiters to iudge all the people that is beyonde Jordan, euen all suche as knowe the lawe of thy God: and them that knowe it not, those se, & ye teachers wholsoeuer wyll not dylygẽtly fulfyll the law of thy God, and the kynges law, shal haue his iudgemẽt for & dead whether it be vnto death or to be banished or to be condẽned in goodes, or to be put in prison.

1.Esd.viij.c * Blessed be the Lord God of our fathers which so had inspired the kinges hert to garnysh the house of God at Jerusalem: & hath inclined his mercy vnto me in the presence of the king, & his councelers, & before al the kinges hye estates. And I was coumforted (according to the hande of the Lorde my God ouer me, & so gathered I the heades of Israel together, that they might go vp with me.

The.viij.Chapter.

The noumbre of them that returned to Jerusalem with Esdras.

THese are the heades of their fathers that were named, whyche A
wente vp with me from Babilon, what tyme as kinge Artharerses raygned. Of the children 1.Esd.viij.a
of Phinehes, Gersom: of the children of Ithamar, Daniel: of the children of David, Hatus: of the children of Zecaniah & of the children Pharos, Zacharye, & with him were noumbred an hundred and fyfty men. Of the children of Paharh Moab, Elioenai the soune of Zarahiah, and with them two hundred men. Of the children of Zethaniah, the soune of Jahaziel, and with hym thre hundred men. Of the children of Adin Abed the soune of Jonathan, and with hym fyfty men. Of the children of Elam, Jesaiah the soune of Athaliah, and wyth him seuenty men. Of the children of Saphatia, Zebadiah the soune of Michael and wyth hym foure score men.

Of the children of Joab, Obadiah & soune B
of Jehiel, and wyth hym two hundred and eyghtene men. Of the children of Selomith, the soune of Josphiah, and with hym an hundred and thre men.

Of the children of Bebai, Zacharye the soune of Bebai, and with hym eyght & twenty men. Of the children of Asgad, Johanan the soune of Hakatan, and with him an hundred and ten men. Of the last children of Adonicam, and these were their names: Eliphelet, Jehiel and Samaiah, and with them three score men. Of the children of Begui, Uthai, and Zabud and with them seuenty men. And I gathered them together by the water that runneth towarde Ahaua, and there abode we thre dayes. And when I loked amõg the people and the preestes, I found no Leuites there. C
Then sent I Eliezer, Ariel, Semeiah, Elnathan, Jarib, Elnathan, Nathan, Zacharye, & Mosollam the rulers, and Joiarib and Elnathan the teachers, & these sent I vnto Edo the chefest at Casphia, that they should fetche vs mynysters for the house of oure God, and I tolde the that they should saye vnto Edo, and to hys brethren the Nethinims at Casphia.

And (accordyng to the good hande of our God vpon vs) they brought vs a wyse man from amonge the children of Moholi the soune of Leui the soune of Israel, euen Sarabia, with his sounes and brethren, eyghtene. And Hasabia, and with him Jesaiah of the children of Merari, wyth hys brethren and their D
sounes, twenty. And of the Nethinims, whõ Dauid & the Princes gaue to mynister vnto the Leuites, two hundred and twenty: all named by name.

And euen there at the water beside Ahaua, caused I a. fastynge to be proclamed, & a. Fastynge as the scripture maketh mẽ cõ haue bene
we myght humble oure selues before oure God, to seke of him a right waye for vs, and oure children and all oure substaunce. For

commen hu-
miliacions
& supplicacio
doue before
God: other
wise sore
tribulacyon
suffered of
them

I was ashamed to requyre of the kynge, sonne
dyers and horsemen, to helpe vs agaynst the
enemy in the way. For we had sayde vnto the
kynge. The hande of oure God is vpon all
them that seke him in goodnes, and his wyse
sore wrathe vpon all them that forsake
him. So we fasted, and sought thys at oure
God, and he hearde vs.

And I toke out twelue of the chefe prye-
stes, Sarabia and Hasabia, and ten of theyr
brethren with them, and weyed them there
the syluer and goulde and vessels for the hea-
uenly offrynge vnto the house of our God, which
the kynge and the Lordes of his counsell and
all Israel that were at hande,
had geuen to the heauenly offrynge: & there weyed
them vnder their hand syx hundred & fyfty
talentes of syluer, and an syluer vessel an hun
dred talentes, & in gould an hundred talentes
twentye cuppes of goulde of a thousande
drammes, and two costly ornamentes of good
bryght, as cleare as goulde, and sayde vnto
them: Ye are holy vnto the Lorde, therfore
are the vessels holy also, and so is the syluer
and goulde that is geuen of a good will vnto
the Lorde God of your fathers: Watche ye
therefore and kepe it tyll ye weye it downe be-
fore the chefe priestes and Leuites, and ancy-
ent fathers of Israel at Jerusalē in the cha-
bres of the house of the Lorde. Then toke the
priestes and the Leuites that weyed syluer &
goulde and vessel, to bringe it to Jerusalem
vnto the house of oure God. So we brake vp
frō the water of Ahaua on the twelueth day
of the fyrst moneth, to go vnto Jerusalem: &
the hande of our God was vpon vs, and de-
lyuered vs from the hande of the enemies &
perey waytinges by the waye. And we came
to Jerusalem, & abode there thre dayes. But
on the fourth day was the syluer and goulde
and vessell weyed in the house of oure God
vnder the hande of Meremoth the sonne of
Vrias the preeste, and with him Eleazar the
sonne of Phinehes, and with them Jesabad
the sonne of Jesua, and Noadiah the sonne
of Benoi the Leuites, accordyng to the nōber
& weight of euery one. And the weyght was
all wryten vp at the same tyme.

And the children of the captyuyte, whyche
were come out of prison, offered burntoffe-
rynges vnto the God of Israel: twelue bul-
lockes for al Israel, syxe and nynetye rāmes,
seuen and seuentye lambes, & twelue goates
for a synofferynge, al to the burntofferynge
of the Lorde. And they delyuered the kynges
commission vnto the kinges officers, and to
the captaines on this side of the water. And they
promoted the people and the house of God.

The. 9. Chapter.

*Ezras complayneth on the people that both mar-
ried them selues from God, and medyed with the
gentyles.*

When all this was performed,
the rulers came to me, & sayde:
The people of Israel, and the
preestes, & Leuites are not sepa-

rated from the nations in the landes as thou-
thynge they: abhomynacions, namely of the
Cananites, Hethites, Pherezites, Jebusites,
Ammonites, Moabites, Egyptyans, and
Amorites. * For they have taken the dough-
ters of the same, and their sonnes, and have
myxte the holy seade wyth the nacyons in the
landes: and the hande of the rulers and ru-
lers hath bene chefe in this trespace.

Deut.vii.a.
and.xxiii.b.
Josua.xxiii.c.
Judic.iii.a.

* When I hearde thys, I rent my clothes
and my rayment, and pluckt of the heayre of
my heade, and of my bearde, and sate mour-
nyng. And there resorted vnto me all such as
feared the worde of the Lorde God of Israel
because of the greate transgression. And I
sate mournynge vntyll the euenynge sacrifyce.
And about the euenynge sacrifyce I
rose vp from my heavynes, & rente my clo-
thes & my rayment, and fell vpon my knees,
and spred out my handes vnto the Lorde my
God, and sayde.

Esdr.ix.a.

My God I am ashamed, and darre not
lyfte vp myne eyes vnto the my God: for our
wyckednesses are growne ouer our heade, &
oure trespaces are waxen greate vnto the hea-
uen. Sence the tyme of oure fathers have we
bene in greate trespace vnto this day, * and
because of oure wyckednesses have we and
oure kinges ben delyuered into the hād of the
kynges of the nacyons, into the swerde, into cap-
tyuyte, into spoyle, and into confusion of face
as it is come to passe thys daye.

Deut.xxviii.

But now is there a lyttle and sodayne gra-
tyousnes come from the Lord oure God, so
that some of vs are escaped, that he may geue
vs a nayle in his holy place, that oure God
may lyghte oure eyes, and geue vs a lyttle life
in oure bondage. For we are bondmen, and
oure God hath not forsaken vs in oure bon-
dage, and hath enclined mercy vnto vs in the
syght of the kinges of Persia, that he should
geue vs lyfe, and promote the house of oure
God, & to set vp the desolacyon therof, and to
geue vs an hedge in Juda and Jerusalem.

And now O our God, what shall we say
after thys? for we have forsaken thy commaū
dementes, whiche thou hast cōmaundyd by thy
seruauntes the Prophetes, and sayde: The
lande vnto whiche ye go to possesse, it is an
vnclene land thorow the fylthynes of the peo-
ple of the landes, in their abhominacyons,
wherwyth they have made it ful of vnclenes
on euery syde. * Therfore shall ye not geue
your doughters vnto their sonnes, and their
doughters shal ye not take vnto your sonnes
& seke not their peace & welthe for ever, that
ye maye be stronge, and eniope the good in
the lande, & that ye and youre chyldren may
have the enheritaunce of it for euermore.

And after all thys that is come vpon vs
(because of oure euyll deades & greate tres-
pace) thou our God hast spared oure wyc-
kednesse, and hast geuen vs a delyueraunce
as it is come to passe thys daye.

As for vs, we have turned backe, & have
let

let go thy commaundementes, to make contracte wyth the people of theſe abhompnacyons. Wylte thou then be wrothe at vs, tyll we be vtterlye conſumed, ſo that nothing remaine and tyll there be no delyuerraunce? O Lorde God of Iſrael, thou arte ryghteous, for we remayne yet eſcaped, as it is thys daye. Beholde in thy preſence are we in oure treſpace, for becauſe of it is there no ſtandynge before the.

The.x.Chapter

¶ The people repente them and turne, & put away their ſtraunge wyues.

A Nd when Eſdras prayed after this maner, & knowledge, wept & laye before the houſe of God, there reſorted vnto hym oute of Iſrael a very great congregacyon of men and wemen, & chyldren: for the people wepte very ſore. And Iechaniah the ſonne of Jehiel one of the chyldren of Elam, anſwered and ſayde vnto Eſdras: We haue treſpaced agaynſte the Lorde oure God, in that we haue taken ſtraunge wyues of all the people of the lãd. Now there is hope yet in Iſrael cõcernyng this therfore, let vs make a couenaũt nowe wyth our God, that we ſhall put away al the wyues (and ſuche as are borne of them) accordynge to the counſel of the Lorde, and of them that feare the commaundement of oure God, that we maye do accordyng to the law. Ryſe vp therfore, for the matter belongeth vnto the. We wyll be wyth the, be of good cõforte, and do it.

B *Then roſe Eſdras, and toke an othe of the rulers, prieſtes and Leuites, & of all Iſrael, that they ſhulde do accordynge to this word: and they ſware. And Eſdras ſtode vp before the houſe of God, and wente into the chãber of Johanan the ſonne of Eliaſib. And when he came thyther, he ate no bread, nor dranke water: for he mourned becauſe of the tranſgreſſyon of them that had bene in captyuite.

And they cauſed a proclamacyon be made throwoute Juda and Jeruſalem, vnto al the chyldren whiche had bene in captyuite, that they ſhulde gather themſelues together vnto Jeruſalẽ: And that whoſoeuer came not wyth in thre dayes accordynge to the counſe of the rulers and elders, all hys ſubſtaunce ſhoulde be forfet, and he put oute from the congregacyon of the captyue.

Then all the men of Juda and Beniamin gathered themſelues together vnto Jeruſalẽ in thre dayes, that is on the twentye daye of the nynth month: and all the people ſate in ỹ ſtreete before the houſe of God, and trembled, becauſe of the matter, and for the rayne. And Eſdras the prieſte ſtode vp, and ſayde vnto them: Ye haue tranſgreſſed, that ye haue taken ſtraunge wyues, to make the treſpace of Iſrael yet more: confeſſe now therfore vnto ỹ Lorde God of your fathers, and do hys pleaſure, and ſeparate youre ſelues from the people of the lande, and from the ſtraunge wyues. Then anſwered all the congregacyon, and ſayde wyth a loude voyce: Let it be done as thou haſte ſayd. But the people are many, & it is a rayne wherby, and they can not ſtãd here wythout, neyther is this a worcke of one daye or two, for we are many that haue offended in thys tranſgreſſyon. Let vs appoynte oute rulers therfore in all the congregacyon, & all they which haue taken ſtraunge wyues in oure cytyes, maye come at the tyme appoynted, and the elders of euery cyty & they iudges wyth them, tyll the wrath of our God be turned awaye from vs for thys offence.

Then were appoynted Jonathan ỹ ſonne C of Aſahel and Jahaſia the ſonne of Thekuah oure thys matter. And Moſollam and Sabathai the Leuites holpe them. And the chyldren of the captiuite dyd euen ſo. And Eſdras the prieſt and the auncyent heades throwe the houſe of their fathers, and all that were now rehearſed by name, ſeparated them ſelues, and ſate them doune on the fyrſt daye of the tenth moneth to examen thys matter. And of ỹ firſt daye of the fyrſte moneth they *made an ende of all the men that had taken ſtraunge wyues. *That is, ſy niſhed their

And amonge the chyldren of the prieſtes buſineſſe in there were men founde that had take ſtraũge wõenge all wyues, namely among the chyldren of Jeſua the men that the ſonne of Joſedec and of his brethren, Maaſeiah, Eliezer, Jarib and Gedaliah. And they had &c. gaue their handes there vpon, that they wold put awaye their wyues: and for their treſpace offeringe to geue a ramme for their treſpace. Amonge the chyldren of Emer, Hanani, and Zabadiah. Amonge the chyldren of Harim, Maaſiah, Eliah, Semeiah, Jehiel, and Oſiah. Amonge the chyldren of Phaſhur, Eliohenai, Maaſiah, Iſmael, Nathanael, Jozabed and Eleaſah. Amonge the Leuites, Jozabed, Semei & Kelaiah, which ſame is Calitah, Pathaiah, Juda, & Eliezer. Amonge the ſyngers, Eliaſib. Among the porters, Sellum, Telem and Uri.

Of Iſrael. Amonge the chyldren of Pharoſh, Remiah, Jeſiah, Melchiah, Miamin, Eleazer, Melchiah and Benaiah. Amonge the chyldren of Elam, Mathaniah, Zacharye, Jehiel, Abdi, Jerimoth & Eliah. Amonge ỹ chyldren of Zethua, Eliohenai, Eliaſib, Mathaniah, Jerimoth, Zabad and Aziza. Amonge the chyldren of Bebai, Johohanan, Hananiah, Zabai and Athlai. Amonge the chyldren of Bani, Moſollam, Maluch, Adaiah Jaſub, Saal and Jerimoth. Amonge the *Som make chyldren of *Phahath Moab, Edna, Chelal, Benaiah, Maaſia, Mathaniah, Bezaleel, of Moab. Binui and Manaſſeh. Amonge the chyldren of Harim, Eliezer, Jeſiah, Melchiah, Semeiah, Simeon, Benjamin, Mallach and Samariah. Amõg the chyldren of Haſhum, Mathnai, Mathatah, Zabed, Eliphelet, Jerem, Manaſſeh & Semei. Amonge the chyldren of Bani, Madai, Amram, Uel, Banaiah, Cheluhi, Badaiah, Daniah, Sarermoth, Eliaſib

Mathe-

A 4.Eſd.viii.g

B iiij.d.x.a

Deut.vii.a Ioſue.xxiii.a

Mathaniah Mathanai, Jaasau, Bani, Beni
Hemeriah, Salamiah, Mathi, Adaiah, Mach-
nadabai, Sasai, Sarai, Azareel, Selemiah,
Samariah, Selum, Amariah, and Joseph. A-
monge the children of Nebo, Iaiel, Ma-
tathiah, Zabed, Zabina, Jedai, Je-
el and Banaiah. All these had
taken straunge wyues.
And amonge the-
same wyues
there were some, that had
borne children.

¶ The ende of the firste boke
of Esdras.

¶ The seconde

boke of Esdras, otherwyse cal-
led the boke of Nehemiah.

The firste Chapter.

A Nehemiah butlar to the kynge Artaxerxes prayeth to God for the people.

A
a Otherwise
Chisleu.
a the moneth
Casleu (as
Jewes call it)
is to be mou
ber with part
of December ad
ded thereto.

Hese are the Actes
of Nehemiah the sonne of
*Hachalia. It fortuned in
moueth *Casleu in the twē
tye yeare, that I was in the
castell at Susan: and Hana-
ni one of my brethren came
with certayne men of Juda, and I asked them
how the Jewes dyd that were delyuered and
escaped from the captyuite, and how it went
at Jerusalem. And they sayde vnto me: The
remnaunt of the captyuite are there in the lāde
in great misfortune and rebuke. * The walles
4 Esr.xii.b of Jerusalem are brokē downe, and the gates
therof are burnte with fyre.

B When I heard these wordes, I sat me
downe and wepte, and mourned two dayes, &
fasted and prayed before the God of heauen &
sayde: O Lorde God of heauen, thou greate
& terrible God, which thy self kepest couenaūt
and mercy for them that loue the, and obserue
thy commaundementes: let thyne eares herke
& thyne eyes be open, that thou mayeste heare
the prayer of thy seruaunte, whiche I praye
nowe before the daye and nyght for the chil
dren of Israel thy seruauntes, and knowledge
the synnes of the children of Israel, which we
haue committed agaynst the.
Exod.xx.a
and.xxxiiii.a.
Deut.xxix.b.

C And I and my fathers house haue synned
also. We haue done corrupt vnto the, in that
we haue not kepte the commaundementes, sta-
tutes and lawes, which thou comaundedst thy
seruaunt Moyses. Pray all to remembraunce
the word that thou commaundedst thy seruaūt
Moyses, and sayedst: Yf ye transgresse, then
will I skatter you abroade amonge the nacyons.
But yf ye turne vnto me, and kepe my com-
maundementes and do them: though ye were
caste out vnto the vttermost parte of heauen
yet will I gather you from thence, and will D
bringe you from thence, euen vnto the place,
that I haue chosen for my name to dwell there
They are thy seruauntes, & thy people whom
thou hast delyuered thorowe thy greate pa-
wer and mighty hande. O Lorde, let thyne
eares herken to the prayer of thy seruaunte, &
the prayer of thy seruauntes, whose desyre is
to feare thy name, and let thy seruaunte pro-
spere this daye, and graunte him mercye in
the syghte of this man: for I was the kynges
butrelar.

The.ij. Chapter.

¶ After Nehemiah had obtayned letters of Artha-
xerxes he cometh to Jerusalem, & buyldeth the walles.

IN the moneth Nisan in the twē A
tieth yeare of kynge Artharter-
xes, when the wyne stode before
him, I toke vp the wyne, & gaue
it vnto the kynge & I was heauy
in his presence. Then sayd the kyng vnto me:
why lokest thou so sadly? Thou arte not sick,
that is not the matter, but thou arte heuy hert-
ted. Therefore I was sore afrayed & sayde
vnto the kynge: God saue the kynges hyse for
euer, shulde I not loke sadly: the cytye of my
fathers buryall lyeth waste & the gates there-
of are consumed with fyre. Then sayde the
kyng vnto me: what is then thy requeste? then
made I my prayer to the God of heauen, and
sayde vnto the king: yf it please the kyng, and
yf thy seruaunte be fauoured in thy syghte, I
be seche the sende me into Juda vnto the cytye
of my fathers buriall, that I maye buylde it.

And the kynge sayde vnto me, & so dyd the B
quene that sat by him: how long shal thy iour
ney continue, & when wylt thou come againe?
And it pleased the kinge to sende me, and I set
him a tyme, and sayde vnto the kynge: yf it
please the kynge, let him geue me letters to
captaynes beyond the water, that they may
conueye me ouer, tyll I come into Juda: & let
ters vnto Asaph the Lord of the kynges wood
that he may geue me wood for beames to the
gates of the palace, which are hard on the house
and harde on the walles of the cite, and for the
house that I shall entre into. And the kynge
gaue me accordynge to the good hand of God
vpon me: And when I came to the captaynes
beyond the water, I gaue them the kynges
letters. And the kyng sent captaynes and
horsmen with me.

But when Sanballat the Horonite and C
Tobiah the seruaunt of the Ammonites heard
it, it greued them sore, that there was come a mā
which sought the welth of the children of Is
rael. And when I came to Jerusalem, & had
bene there three dayes, I gat me vp in the nyght
season, & a fewe men with me: for I told no
man what God had grue me in my hert to do
at Jerusalem: and there was not one beast to
me, saue it that I rode vpon. And I rode by
nyght vnto the baley porte before the Dra-
gon well, and to the Donge porte, and consy
dered the walles of Jerusalē that were broke
downe

doure, and the postes thereof consumed with the fyre. And I went ouer vnto the welposte, and to the hynges conduyte, & there was no roume for my beaste, that it coulde go vnder me. Then went I an in the vpghte by the broke fyde, & considered the wall, and turned backe and came home agayne to the valeye poste.

And the rulers knewe not whether I went or what I dyde, or other to had I not told the Jewes & the prestes, & the connceilers and the rulers, & the other that laboured in the worke. And I spake vnto them: ye se the myserye that we are in, how Jerusalem lyeth waste, & how the gates thereof are burnte with fyre, come let vs buylde vp the walles of Jerusalem, that we be no more a rebuke. And I tolde them of the good hande of my God whiche was vpo me: and the kynges wordes that he had spoken vnto me. And they sayde: lette vs gette vp, and buylde: and their handes were strength ted to good.

But when Sanabalat the Horonite, and Tobiah the seruaunte of the Ammonites, and Gesem the Arabian hearde it, they laughed vs to skorne, and despysed vs, & sayde: what is thy that ye do? Wyll ye fall away agayne from the kynge? Then answered I them, and sayde: the God of heauen he it is that causeth vs to prospere: and we be his seruaunts. Let vs get vp and buylde. As for you, ye haue no parcyon nor ryghte nor remembraunce in Jerusalem.

The.iij. Chapter.

¶ The names of them that buylded the walles.

THen Eliasib the hye preest gat him vp with his brethren the preestes, and buylded the Shepegate. They reparedit, & set vp the doures of it, euen vnto the toure Meah repayred they it, vnto the toure Hananeel. Next vnto him buylded the men of Jericho. And beside him builded Zachur the sonne of Amri. But the fyshposte dyd the chyldre of Asnaah build, they couered it, and set on the doures, lockes & barres of it. Next vnto him buylded Marimoth the sonne of Uriah the sonne of Hakoz. Next vnto him buylded Mosollam the sonne of Barachiah the sonne of Mesesabeel. Next vnto him, buylded Tadoc the sonne of Baana. Next vnto him buylded they of Thekua. But their greate men put not their neckes to the seruyce of their Lorde.

The Oldegate buylded Jehoiadah the sonne of Paseah, and Mosollam the sonne of Besodiah they couered it, and set on the doures lockes and barres of it. Next vnto them buylded Melatiah of Gabaon, and Jadon of Meronoth, men of Gabaon and of Maspha for the seate of the captayne on this syde the water. Next vnto him buylded Uziel the sonne of Harhaiah the goldsmyth. Next vnto him buylded Hananiah the Apotecaryes sonne, & they repayred Jerusalem vnto the brode wal. Next vnto him builded Raphaiah the sonne of Hur the ruler of the halfe quarter of Jerusalem. Next vnto him buylded Jedaiah the sonne of Haromaph ouer against his house. Next vnto him buylded Hatus the sonne of Hasabneiah. But Melchia the sonne of Harim, and Hasub the sonne of Pahath Moab buylded the other pece, and the towre beside the fornace. Next vnto him buylded Sellum the sonne of Haloshes the ruler of the halfe quarter of Jerusalem, and his doughters.

The vallaye gate buylded Hanun, and the cytesins of Zanoah. They buylded it, and set on the doures, lockes and barres thereof, and a thousand cubites on the wal vnto the Dōg poste. But the donge post buylded Melchiah the sonne of Rechab, the ruler of the fourthe parte of *the bynyardes: he buylded it, & set on the doures, lockes and barres thereof. But the Wellgate buylded Sellum the sonne of Chol holah, the ruler of the fourthe parte of Maspha. He buylded it, and couered it, and set on the doures, lockes, and barres thereof, & the wall vnto the pole of Siloah by the kynges garden, vnto the steppes that go doune from the cyte of David. After him builded Nehemiah the sonne of Asboh, the ruler of the halfe quarter of Bethzur, vntyll the other side ouer against the sepulchres of David, & to the pole Siloa, and vnto the house of the myghtye.

After him buylded the Leuites, Rehum the sonne of Bani. Next vnto him buylded Hasabiah the ruler of the halfe quarter at Ceila for his quarter. After him buylded their brethren, Bauai the sonne of Henadad, the ruler of the halfe quarter of Ceila. After him builded Ezer the sonne of Jesua the ruler of Maspha the other pece hatde ouer against the harnesse corner. After him buylded Baruch the sone of Zabai the other pece worshipfully and coftly, from the corner vnto the doze of the house of Eliasib the hye preest. After hi buylded Marimuth the sonne of Uriah the sonne of Hakoz the other pece, from the doze of the house of Eliasib euen as longe as the house of Eliasib extended. After him builded the preestes, the men of the roumreye. After him builded Benamin & Hasub ouer against their house. After them Asariah the sonne of Maasiah the sonne of Ananiah next vnto his house. After him buylded Benui the sonne of Henadad the other pece from the house of Asariah vnto the turnynge, and vnto the corner.

After him buylded Phalel the sonne of Vsai ouer against the corner and the hye towre, which lyeth oute ouer from the kynges house beside the court of the prison. After him Pheadaiah the sonne of Pharos (as for the Nethinims they dwelte in Ophel, vnto the Watergate, towarde the east where the towre lyeth oute). After him buylded they of Thekua the other pece ouer against the greate towre that lyeth outward, and vnto the wall of *Ophel. After him buylded the preestes, euerye one ouer against his house. After them buylded Zadoch the sonne of Emer

* Som trad. Bethzachariam.

* Som trad. Bethphaleam.

* Som trad. the sonne of Hananias.

* Parryll.

mer ouer agaynste hys house. After hym buylded Semeiah the sonne of Sechaniah the keper of the eastgate. After hym buylded Hananiah the sonne of Selemiah, and Hanun the sonne of Talaph the sixte, the other peace. After hym buylded Mosolam the sonne of Barachiah ouer agaynste hys chestе. After hym buylded Melchiah the goldesmythes sonne, vntyll the house of the Nethinims & of ỹ merchauntes ouer agaynste the counsel gate, and to the parler in the corner. And betwene ỹ parloure of the corner vnto the shepegate builded the goldsmythes and the merchauntes.

The.iiij. Chapter.

1 ❧ The buildyng of Ierusalem is hyndred a lyt, but the Iewes burde it dyligẽtly ready harnesshed for their enemyes shulde inuade them.

A

BVt when Sanabalat heard that we buylded the wall, he was wroth, and tooke great indignacion and mocked the Iewes, and sayde before hys brethren, and the hoste of Samaria: what do the impotente Iewes? shall they be thus suffered? shall they offre? shal they perfourme it in one daye? shal they make ỹ stones whole agayn ỹ are broughte to dust, & beit? And Tobiah ỹ Ammonite besyde hi sayde: let shē buyld on, yf a fore go vp he shall breake doune theyr stoupe wall. Heare O thou oure God, howe we are despysed, turne theyr shame vpon theyr owne heade, ỹ thou mayest geue them ouer into despysynge in the land of theyr captyuite. Couer not their wickednesse, and put not oute theyr synne frō thy presence: for they haue prouoked the buylders. Yet buylded we the wall, and ioyned it whole together, vnto the halfe heyght. And ỹ people were well mynded to laboure.

B But when Sanabalat, and Tobiah, & the Arabians, and Ammonites, and Asdodites heard that the walles of Ierusalem were made vp, and that they had begōne to stoppe vp the gappes they were verye wroth, and conspired all together to come & fyghte agaynste Ierusalem, and to make an hinderaunce there in. Neuertheles we made our prayer vnto our God, and set watchemen vpon the wall daye & nyght ouer against them. And Juda sayde: the strength of the beasters is to feble, & there is to muche dulte, we are not able to buylde on the wall. And oure aduersaryes thoughte: they shall not knowe nether se, tyll we come in the myddes amonge them, and slaye them and hynder the worke. But when the Iewes that dwelt besyde them, came out of all the places where they dwelt about vs, and tolde vs as good as ten tymes, then set I the people after their kynredes with their swerdes, speares and bowes beneth in the lowe places behynde the wall, and loked, and gat me vp, and sayde vnto the chefe men and rulers, & to the other people: be not ye afrayed of shē * thinke vpon the greate Lord, which ought to be feared and fyghte for youre brethren, sonnes, doughters, wyues, and houses. Neuertheles when oure enemyes hearde that we had gotten worde of it, God broughte their councell to nought, and we turned all agayne to the wall, euery one vnto his laboure. And from that tyme forth it came to passe, that the halfe parte of the younge men dyd the laboure, and the other halfe parte helde the speares, shyldes, bowes, and brestplates: and the rulers stode behynde all the house of Juda, whyche buylded on the wall, and bare burthens, frō those that laded them. Wyth one hande dyd they the worke, and wyth the other held they their weapen. And euery one that buylded, had hys swerde gyrde by hys syde, and so buylded they. And the trompetters stode besyde me.

C And I sayde vnto the principall men, and rulers, and to the other people: the worke is greate and large, and we are separated vpon the wall one farre frō another. Loke in what place now ye heare the noyse of the trompet, resorte ye thether vnto vs. * Oure God shall fyght for vs, and we wyll be labouring in the worke. And the halfe parte of them helde the speares from the morninge spринge, tyll the starres came forth. And at the same time sayde I vnto the people: euery one abyde wyth hys seruaunt at Ierusalem, that in the nyght season we maye geue attendaunce to the watche, and to laboure on the daye tyme. As for me and my brethren, and my seruauntes, and the men of the watche behynde me, we put neuer of oure clothes, so muche as to washe oure selues.

Exo. xiiij.A.

The.v. Chapter.

The people are vexed with hunger. Nehemiah forbiddeth vsurye. He requyred not the reuenge of a captyuite.

A MOre there arose a greate complaynte of the people, and of their wyues against their brethren the Iewes. And there were some that sayde: oure sonnes and doughters are to many, let vs take some for them and eate, that we maye lyue. Some sayde: let vs set oure landes, vyneyardes and houses to pledge, and take vp some in the darth. But some sayde: let vs borowe money of the kynges tribute for oure landes and vyneyardes. Now are oure brethren bodyes as oure owne bodyes and their children as our children: & lo we subdue oure sonnes and doughters vnto bondage, & some of oure doughters are subdued alreadye, * and no strength is there in oure handes, and other men shall haue oure landes and vyneyardes.

* After the Hebrue sorte reader: we haue not wherwith to redeme thē.

B But when I hearde their complaynte and such wordes, it displeased me sore, and I aduysed so in my mynde, that I rebuked ỹ counsellers, and the rulers, and sayde vnto them: * wyll ye requyre vsury one of another? And I brought a greate congregacion against thē and sayde vnto them: we (after oure ability) haue bought oure brethren the Iewes, which were

Deu. xxiij.

C Esdr. i.b. and. ij. f.

were solde vnto the heythen. And wyll ye sell youre brethren, whom we haue boughte vnto vs? Then helde they their peace, and coulde fynde nothynge to answere.

And I sayde: It is not good that ye do. Oughte ye not to walche in the feare of God C because of the rebuke of the heythen oure enemyes? I and my brethren, and my seruauntes haue lente them money and corne: but as for vsury, let vs leaue it. Therfore thys same day se that ye restore them their landes agayne, their vyneardes, oyle gardens and houses, and the hundred part of the money of the corne, wyne and oyle that ye haue wonne of the. Then sayde they: we wyll restore the agayne and wyll require nothynge of them, and wyl do as thou haste spoken. And I called the pryestes, and toke an othe of them, that they shuld do so. And I shoke my lappe, and sayde: God shake oute euerye man after the same maner from hys house and laboure, that maynteyneth not thys worde: euen thus be he shaken oute, and voyde. And all the congregacyon sayde: Amen, and praysed the Lorde. And the people dyd so.

And from the tyme forth that it was commytted vnto me to be a captayne in the lande of Juda, namely from the twentyeth yeare vnto the two and thyrtyeth yeare of kynge Artharzerxes (that is twelue yeare) I and my brethren lyued not of suche sustenaunce as was geuen to a captayne. For the olde captaynes that were before me, had bene chargeable vnto the people, and had take of them bread and wyne, and fourtye syckes of syluer: yea and their seruauntes had oppressed the people. But so dyd not I, and that because of the feare of God. I laboured also in the worke vpon the wall, and boughte no lande. And all my seruauntes came thyther together vnto the worke. Moreouer there were at my table an hundred and fyftye of the Jewes and rulers, whyche came vnto me, from among the heythen, that are about vs. And there was prepared me daylye an oxe, and syxe chosen sheepe, and byrdes, and euer once in ten dayes a greate store of wyne. Yet required not I the lyuynge of a captayne for the bondage was greuous vnto the people. * Thynke vpon me my God vnto the best, accordynge to all that I haue done for thys people.

* 5.Esdr.bi.d and.xiij.b

The.bi.Chapter.

¶ The buyldynge is yet agayne hyndred and lett.

A Nd when Sanabalat, Tobiah and Gesem the Arabian, and the other of our enemyes hearde that I had buylded the wall, and that there were no mo gappes therein) howbeit at the same time had I not hanged the doores vpon the gates) Sanabalat & Gesem sent vnto me, sayinge: come, and let vs mete together * in the * Alter, gr. Jn Ephari. Neuertheles they thoughte to do me euyll. Notwythstandynge I sente messengers vnto them, sayinge: I haue a greate busynes to do, I can not come doune. The worke shuld stande styll, yf I were negligent, and came doune to you. How be it they sente vnto me as good as iiij. times after the same maner. And I gaue them same answere. Then sent Sanabalat hys seruaunt vnto me the fyfth tyme, wyth an open letter in hys hande, wherein was wrytten: It is tolde the heythen, and Gesem hath sayd it, that thou and the Jewes thynke to rebell: for which cause thou buyldest the wall, & wylte be their kynge in these matters, and haste ordeyned the Prophetes to preache of the at Jerusalem, and to saye: he is kynge of Juda.

Now shall this come to the kynges eares: come now therfore, & let vs take oure counsell together. Neuertheles I sente vnto him sayinge: there is no such thyng done as thou sayest: thou haste fayned it oute of thyne owne herte. For they were all mynded to make vs afrayed and thoughte: they shall withdrawe their handes from the worke, that they shall not labourre. Howbeit I strengthed my hande the more. And I came vnto the house of Semaiah the sonne of Delaiah the sonne of Mehetabeel, and he had shut hym selfe within, & sayde: let vs come together into the house of God, euen vnto the myddes of the temple, & shut the doores of the temple: for they wyll come to slaye the, yea euen in the nyght wil they come to put the to death. But I sayde: shulde any suche man as I flye? Who is that, beyng as I am, that wyll go into the temple, to saue hys lyfe? I wyll not go in.

For I perceyued, that God had not sente hym: Yet spake he prophesye vpon me, neuertheles Tobiah & Sanabalat had hyred hym for money. Therfore toke he the money, that D thoughe feare I shulde so do, and synne: that they myght haue an euyl reporte of me, to blaspheme me. My God thynke thou vpon Tobiah and Sanabalat according vnto these their workes, and of the Prophet Noadiah and of the other Prophetes, that wolde haue put me in feare.

And the wall was fynyshed on the fyue & twentye daye of the moneth * Elul, in two & fyftye dayes. And when all oure enemyes hearde thereof, all the heythen that were about vs, were afrayed, and they: courage fayled them: for they perceyued, that thys worke came of God. And at the same tyme were there many of the chefe of Juda, whose letters went vnto Tobiah, and from Tobiah vnto the (for there were many in Juda that were sworne vnto hym: for he was the sonne in lawe of Sechaniah the sonne of Arah, and hys sonne Jehohanan had the doughter of Mosolam the sonne of Barachiah and they spake good of hym before me, and tolde hym my wordes, & Tobiah sente letters, to put me in feare.

* Elul, is cōpared to our Juli in parte of Auguste sayned there to, it was their fyrst mone in order.

The.bii.Chapter.

¶ Of the buylders vnder the worke appoynted. They that returned from the captyuyte are nombred.

Nowe

2 NOw when we had buylded the wall I hanged on the dores, and the porters syngers and Leuites were appointed. And Jeämaun ded my brother Hanani, & Hana niah the ruler of the palace at Jerusalem: for he was a faithfull man, and feared God more then ded many other: and I spake vnto them: let not the gates of Jerusalem be opened vntil the sonne be whote. And whyle they are yet standyng in the watche, the dores shal be shut and barred. And there were certayne watches of Jerusalem appointed to be watchmen euerye one in hys watche, and about his house. As for the cite, it was large of rowme, & great but the people were fewe therin, and the hou ses were not buylded.

7 And my God gaue me in my herte, that I gathered together the prynce pall me & the pro ple to nombre them, & I founde a regyster of the nombre of them, in ye whiche was wrytte out of the captyuite: and founde wrytten therein: These are the persones of the lande, that wente vp from the captyuite of the carynge awaye whome Nabuch donosor the kynge of Baby lon had broughte awaye, and came agayne to Jerusalem and Juda, euery one vnto his cite which came with Zorobabel: Jesua, Nehemi ah, Asariah, Raamiah, Nahamani, mardochee Beelsan, Mespharath, Begua, Nahum & Baa nah.

8 The nombre of the men of the peo ple of Israel. The chyldren of Pharos were two thousande, an hundred & two & fourtye: the chyldē of Saphatiah, thre hundred & two & fourtye: the chyldren of Arah, fyue hundred & two and fyftye: the childē of Pahath Moab amonge the chyldren of Jesua and Joab, two thousande, eyght hundred, & eyghten: the chyldren of Elā, a thousande, two hundred & fourty & fyftye: the chyldren of Zathua, eyght hundred & fyue & fourtye, the chyldren of Za chai seuen hundred & thre score: the children of Banui fyue hundred and eyght & fourtye: the chyl dren of Bebai, fyue hundred and eyght & twen tye: the children of Asgad, two thousande, eight hundred & two and twentye: the children of Adonicam, fyue hundred & seuen & thre score: the chyldren of Begoai, two thousande, & seuen & thre score: the chyldren of Adin, fyue hundred and fyue and fyftye: the children of Ater of Hezekiah, eyght and nyentye.

9 The chyldren of Hasom, thre hundred and eyghte & twentye: the chyldren of Bezai, thre hundred and foure & twentye: the chyldren of Hariph, an hundred and twelue: the chyldren of Gabaon, fyue & nyentye: the men of Beth lehem & Nethophah, an hundred and eyght & foure score: the men of Anathoth, an hundred & eyght and twenty: the men of Beth Asmoth two and fourtye: the men of Kiriath Jarim, Ca phirah & Beeroth, seuen hundred & thre and fourtye: the men of Ramah and Gaba, six hun dreth & one and twentye: the men of Michmas an hundred and two and twentye: the men of Bethel and Ai, an hundred and thre and twel tye: the men of Nebo, an hundred and two & fyftye: the chyldren of the other Elam, a thou sande, two hundred and foure & fyftye: the chyl dren of Harim, thre hundred and twenty: the chyldren of Jericho: thre hundred and fyue & fourtye: the chyldren of Lodhadid and Ono, seuen hundred and one and twentye: the chyldē of Senaah, thre thousande, nyne hundred and thyrtye.

10 The priestes. The chyldren of Jadaiah of the house of Jesua, nyne hundred and thre and seuentye: the chyldren of Emer, a thousande and two and fyftye: the chyldren of Pashur, a thousand, two hundred and fourty and foure: the chyldren of Harim, a thousande and seuen tene.

11 The Leuites. The chyldren of Jesua of Cadmiel amonge the chyldren of Hodiah, foure and seuenty. The syngers. The chyldē of Asaph an hundred and eyghte and fourtye. The porters: The chyldren of Selum, the chyldren of Ater, the chyldren of Thalmon, & chyldren of Accub, the chyldren of Hatita, the chyldren of Sobai, altogether an hundred & eyght and thyrtye.

12 The Nethynims. The chyldren of Siha, & chyldren of Hasupha, the chyldren of Tebaoth, the chyldren of Keros, the chyldren of Sia, the chyldren of Phadon, the chyldren of Lebanah, the chyldren of Hagaba, the chyldē of Salmai, the chyldren of Hanan, the childē of Gidel, the children of Gahar, the chyldren of Rama, the chyldren of Nazim, the chyldren of Nesiah, the chyldren of Gesem, the chyl dren of Vsa, the chyldren of Phaseah, the chyl dren of Besai, the chyldren of Meunim, the chyldren of Nephusasim, the chyldren of Ba chuc, the chyldren of Hacupha, the chyldren of Harhur, the chyldren of Bazlith, the chyldren of Mahida, the chyldren of Harsa, the childē of Bercos, the children of Sisera, the chyldren of Thamah, the chyldren of Nesiah, the chyldren of Hatipha.

13 The chyldren of Salomons seruauntes: The chyldren of Sotai, the chyldren of Sopherreth, the chyldren of Pherida, the chyldren of Jaala, the chyldren of Darcon, the children of Giddel, the chyldren of Saphatiah, the chil dren of Hattil, the chyldren of Pochereth of Zabaim, the chyldren of Amon. All the Nethi nims and the chyldren of Salomons seruaun tes, were thre hundred and two and nyentye.

14 And these wente vp also of Thel Mela, Thel Harsa, Cherub, Addon & Emer: but they coulde not shewe their fathers house nor their ofspryng, whether they were of Israel. The chyldren of Delaiah, the children of Tobiah, and the chyldren of Necoda, fyue hundred and two and fourtye. And of the priestes the childē of Habaiah: the chyldren of Haccos, the chyl dren of Berzilai, which toke one of the dough ters of Berzilai the Galeadite to wyfe, and was named after their name. These soughte the regyster of their generation, & when they founde

Some read the boke of Genealogie. 1. Esd. 5.

founde it not, they were put from the prieste-hode. And Hatherlatha sayde vnto them, that they shulde not eate of the moste holye, tyll there came vp a Priest with the lyghte and perfectaelle.

The whole congregacion as one man, was two and foure thousande, three hundred, and three score: beside their seruauntes and maydens, of whome there were seuen thousande, three hundred and seuen and thirtye. And they had two hundred and seuen and foure syngyng men and women, seuen hundred and syxe and thirtye horses, two hundred & syxe and foure Mules, foure hundred and syxe and thirtye Camels: syxe thousande, seuen hundred and twentye asses.

And certayne of the auncient fathers gaue vnto the worke. Hatherlatha gaue to the treasure a thousande drammes, fyfty basens, syxe hundred and thirtye Priestes garmentes. And some of the chefe fathers gaue vnto the treasure of the worke, twentye thousande drammes, two thousande and two hundred pounde of syluer. And the other people gaue twentye thousande drammes, and two thousande pounde of syluer, & seuen and three score priestes garmentes. And the priestes and Leuites, the Porters, the syngers, and the other of the people, and the Nethinims, and all Israel dwelt in their cytyes.

The.viii. Chapter.

Esdras gathered together the people & readeth to them the lawe. They kepe the feaste of tabernacles 8 bothes.

NOwe when the seuen moneth came nye, and the children of Israel were in their cytyes, all the people gathered themselues together as one man vpon the strete before the Watergate, and sayde vnto Esdras the scribe, that he shulde fetche the boke of the lawe of Moses, whiche the Lorde commaunded to Israell. And Esdras the Priest brought the lawe before the congregacion both of men and women, and of all that coulde vnderstande, vpon the fyrste daye of the seuenthe moneth, and red therein in the strete that is before the watergate (from the morninge vntyll the noone daye before men and women, and suche as coulde vnderstande it: and the eares of all the people were inclined vnto the boke of the lawe. And Esdras the scribe stode vpon an hye pulpyte of woode, whiche they had made for the preachyng, and beside hym stode Mathathiah, Sema, Anaiah, Vriah, Helkiah, and Maaseiah, on hys right hande: and on hys lefte hande stode Phadaiah, Misael, Melchiah, Hasum, Hasbadanah, Zacharye and Mosolam.

And Esdras opened the boke before all the people, for he stode above all the people. And whe he opened it, all the people stode vp. And Esdras praysed the Lorde the greate God. And all the people answered Amen, Amen, with their hãdes vp, & bowed them selues, & worshipped the Lorde with their faces to the grounde. And Iesus, Bani, Serabiah, Jamin, Acuba, Sebathai, Hodaiah, Maaseiah, Kelita, Azariah, Jozabed, Hanã, Phalaiah, and the Leuites, caused ỹ people to geue hede vnto the law, ỹ people stode in their place. And they red in the boke of the lawe of God distinctly & plainly, so the mẽ vnderstode the thinge that was red. And Nehemiah (whyche is Hatherlatha) & Esdras the priest and scribe, and the Leuites that caused the people to take hede, sayde vnto all the people: this daye is holy vnto the Lord youre God: be not ye sory therfore, & wepe not. For all the people wepte when they hearde the wordes of the lawe.

Therfore sayde he vnto them: go youre waye, and eate the fat, and drynke the swete, and sende parte vnto them also that haue not prepared them selues: for this daye is holye vnto our Lorde, be not ye sory therfore: for the ioye of the Lorde is youre strength. And the Leuites stilled all the people, and sayde: holde youre peace for the daye is holye, vexe not ye youre selues. And all the people wente their waye to eate and drynke, and to sende parte vnto other, and to make great myrth, because they had vnderstande the wordes that were declared vnto them.

And on the nexte daye were gathered together the chefe fathers amõge all the people and the priestes and Leuites, vnto Esdras the scribe, that he shulde teach them the wordes of the lawe. And they founde written in the lawe, how that the Lorde had commaunded by Moses that the children of Israel shulde dwell in bothes in the feaste of the seuenth moneth. And so they caused it be declared and proclaimed in all their cytyes, and at Jerusalem, sayinge: go vp vnto the mount and fetche Olyue braunches, Pynebraunches, Myrtebraunches, Palmebraunches, & braunches of thicke trees, to make bothes as it is wrytten.

And the people wente vp, and fet them, & made them bothes, euerye one vpon the rofe of hys house, and in their courtes, and in the courtes of the house of GOD, and in ỹ strete by the Watergate, and in the strete by youre Ephraim. And all the congregacion of them that were come agayne out of the captyuyte, made bothes, and dwelte therein: for sence the tyme of Iosua the sonne of Nun vnto thys daye, had not the children of Israell done so, and there was verye greate gladnesse. And euerye daye from the fyrste daye vnto the laste, red he in the boke of the lawe of God. And seuen dayes helde they the feaste, & on the eyghte daye of the gatheryng together, according vnto the maner.

The.ix. Chapter.

The people repent & confesse their synnes. Esdras rehearseth the benefytes of God, and the synnes of the people.

IN the foure & twentye daye of thys moneth came the children of Israell together with fastyng sack clothes, and earthe

Nr.i. vpon

vpon them, ꝑ separated the sede of Israell frō all the straunge chyldren, and stode ꝑ knowleged theyr synnes, and the wyckednesses of theyr fathers. ꝑ stode vp in theyr place, ꝑ red in the boke of the lawe of the Lord theyr God foure tymes on the day, and they knowleged ꝑ worshypped the Lorde theyr God foure tymes on the daye. And the Leuytes stode on hye, namely Jesua, Bani, Cadmiel, Sabaniah, Bani, Serebiah, Bani ꝑ Chanani, ꝑ cryed loude vnto the Lorde theyr God. And the Leuites, Jesua, Cadmiel Bani, Galabniah, Serebiah, Hodiah, Sebamah, Phathahiah, sayde: Stande vp, people the Lorde youre God for ever, ꝑ let thankes be geuen vnto the name of thy glorye, which excelleth all thankesgeuing ꝑ prayse. Lorde, thou alone hast made heauē, ꝑ the heauen of al heauens, with all theyr host the earth ꝑ all that is therein, the sea and all ꝑ is therein: thou geuest lyfe vnto all, ꝑ the host of heauen bowe them selues vnto the. Thou arte the Lorde God, thou hast chosen Abram, ꝑ broughtest hym out of * Ur in Chaldea, * ꝑ calledst hym Abraham, ꝑ foundest hys herte faythfull before the, * ꝑ madest a couenaunte with hym, to geue vnto hys sede the lande of the Cananites, Hethites, Amorites, Pherezites, Jebusites ꝑ Gergesites, and hast made good thy wordes: for thou arte ryghteous, * ꝑ hast considered the mysery of oure fathers in Egypte, ꝑ hearde theyr complaynte by the read sea, ꝑ shewed tokens and wonders vpon Pharao, ꝑ on all hys seruauntes, and on al ꝑ people of hys land: for thou knewest that they were presumptuous ꝑ cruell agaynst them, ꝑ so madest thou the a name as it is this daye. And the reed sea dyddest thou deuyde in sunder before them, so that they went thorowe ꝑ myddes of the sea drye shode: and theyr persecutors threwest thou into the depe as a stone, in the myghtye waters, and leddest them on the daye tyme in a cloudy pyller, and on the nyghte season in a pyller of fyre, to shew them lyghte in the waye that they went.

* Some read them.

* Thou camest doune also vpon mount Sinai, and spakest vnto them from heauen, and gauest them ryght iudgementes, true lawes good commaundementes and statutes, and declaredest vnto them thy holye Sabboth, ꝑ commaundedst them precepts, ordinaunces, and lawes, by Moses thy seruaunt: and * gauest them breade from heauen when they were hongrye, and * broughtest forthe water for them out of the rock when they were thyrstye: and promysedest them, that they shulde go in, and take possession of the lande, ouer whiche thou haddest lyfte vp thyne hande for to geue them.

But oure fathers were proude and hardenecked, so that they folowed not the commaundementes, and refused to hearc, and were not myndefull of the wonders that thou dyddest for them: but became obstynate ꝑ headye, in so muche that they turned backe to theyr bondage in theyr disobedience. But thou my God forgauest, and wast gracyous, mercyfull, patyente, and of greate goodnesse, and forsokest them not. * And though he they made a moulte calfe (and sayde: Thys is thy God, ꝑ broughte the oute of the lande of Egypte) ꝑ dyd greate blasphemyes, yet forsokest thou them not in the wyldernes, accordynge to thy great mercye. And the cloudye pyller departed not frō them on the daye tyme to leade them the waye neyther the pyller of fyre in the nyghte season, to shewe them lyghte in the waye that they wente.

And thou gauest them thy good spyrte to enfourme them, * ꝑ withheldest not thy Manna from theyr mouthe, * and gauest them water when they were thyrstye. Fourtye yeares longe madest thou prouysyon for them in the wyldernesse, so that they lacked nothynge: ꝑ theyr clothes waxed not olde, and theyr fete swelled not. And thou gauest them kyngedomes and nacyons, and partedest them accordynge to theyr coostes, so that they possessed * the lande of Sehon kynge of Hesebon, and the lande of Og the kynge of Basan. And theyr chyldren multyplyedst thou as the starres of heauen, and broughtest them into the lande whereof thou haddest spoken vnto their fathers, that they shulde go into it, and haue it in possessyon.

And the chyldren went in, and possessed ꝑ lande, * and thou subduedst before them the inhabyters of the lande, euen the Cananites, ꝑ gauest them into theyr hande, ꝑ theyr kynges and the people of the lande, that they myghte do with the what they wolde. And they wanne theyr stronge cytyes, ꝑ a fat a. lande, and tooke possessyon of houses that were ful of al maner goodes, welles digged oute, vynyardes, oyle gardens, and many frutefull trees: ꝑ they ate ꝑ were spylled, ꝑ became fat, and lyued in welthe thorowe thy great goodnesse. Neuerthelesse they were disobedient, ꝑ rebelled agaynst the, and caste thy lawe behynde their backes, and slewe thy Prophetes (which exhorted them to earnestlye, that they shulde conuerte vnto the) and dyd greate blasphemyes. Therfore gauest thou them ouer into the hande of theyr enemyes that vexed them.

And in the tyme of theyr trouble they cried vnto the, and thou hardest them from heauen and thorowe thy greate mercye thou gauest them .b. sauyours, which helped them oute of the hande of theyr enemyes. But when they came to reste, they turned backe agayne to do euyll before the: therefore lefteste thou them in the hande of theyr enemyes, so that they had the dominyon ouer them. So they conuerted, and cryed vnto the, and thou hardeste them from heauen, and many tymes hast thou delyuered them accordynge to thy greate mercye, and testyfyest vnto them, that they should turne agayne vnto thy lawe.

Notwythstandyng they were proude, and herkened not vnto thy commaundementes, but

a. This lat. ꝑ signifieth a frutefal grosid that is solideth & all good thynges as it is said of the bread of Angels. Psal. lxxvij.

b. Sauyours are here called the princes or captayns which saued theyr people out of theyr enemyes. Judic. iij. ꝑ ij.

Deut.xxxi.a. Rom.x.a Esai.xlv.b Ezech.xx.b

but spned in thy lawes* (whiche a mā shuld do, ꝙ lyue in thē) ꝙ turned the shoulder awaye ꝙ were styfnecked, and wolde not heare. And manye yeares dyddest thou forbeare them, ꝙ testifyedst vnto them thorowe thy spyrte, euē by the offyce of thy Prophetes, and yet wold they not heare. Therfore gauest thou them in to the hande of the nacyons in the landes. But for thy greate mercyes sake thou hast not vtterlye consumed them, nether forsaken them: for thou arte a gracyous and mercyfull God.

6.Esd.i.b. ꝙ viii.c Dani.ix.a

*Nowe oure God, thou great God, mighty and terrible, that thou kepest couenaunte and mercy, regarde not a lyte of the trauaile that hath happened vnto vs, and oure kynges rulers, preestes, prophetes, fathers and all thy people, sence the tyme of the kynges of Assur vnto thys daye. Thou arte rygh teous in all that thou hast brought vpon vs, for thou hast done ryght. As for vs, we haue bene vngodly, and oure kynges, rulers preestes and fathers haue not done after thy lawe, nor regarded thy commaundementes, ꝙ thy earnest exhortacyōs wherewith thou hast exhorted them, and haue not serued the in there kyngedome, and in thy greate goodes that thou gauest them, and in the large and plenteous lande whiche thou gauest them, and haue not conuerted from there wycked workes. Beholde, therfore are we in bondage thys daye: yea euen in the lande that thou gauest vnto oure fathers, to enioye the frutes and goodes thereof, beholde there are we bondemen. And greate is the increase of it vnto the kynges, whome thou hast set ouer vs because of oure synnes, and they haue dompnyon ouer oure bodyes and cattell, and we are in great trouble. And in all thys make we a sure couenaūt, and wryte it, and let oure rulers, Leuites, ꝙ preestes seale it.

The.x. Chapter.

A The names of them that sealed the couenaunte betwene God and the people.



Hese sealers were: Nehemiah the sonne of Hachaliah ꝙ Zedekiah, Saraiah, Azariah, Jeremye. Phashur, Amariah, Malchiah, Hatus, Sebanias, Malluch, Harim, Meremoth, Obadiah, Daniel Jenthon, Baruch, Mosolam, Abiah, Miamin, Maaziah, Belgai and Semeiah: these were preestes. The Leuites were: Jesua the sonne of Azaniah, Benui amonge the chyldren of Henadad ꝙ Cadmiel. And there brethren: Serebias, Godiah, Celita, Phalaiah, Hanan, Micha, Rohob, Hasabiah, Sachur, Serebiah, Sabanias, Godiah Uani and Banium. The heades of the people were Pharez, Pahath Moab, Elam, Zathua, Uani, Bani, Asgad, Bebai, Adonias, Begoai, Adin, Ater, Ezechias, Azur, Godiah, Hasum, Besai, Hariph, Anathoth, Nebai, Magphias, Mesolam, Hesir, Mesesabel, Zadoc, Jaddua, Phalatia, Hanan, Anaiah, Hosea, Hananiah, Hasub, Hasabna, Maasias, Ahia, Hanan, Anan, Malluch, Harim and Baanah.

And the other people, the preestes, Leuites, Porters, Syngers, Nethinims, and all they that had separated them selues from the people in the landes vnto the lawe of God, with there wyues sonnes and doughters, as many as couldе vnderstande it, and there Lordes that had rule of them, entered in for there vnthen.

B

*And they came to sweare, and to bynde them selues with an othe to walke in Gods lawe, whiche was geuen by Moses the seruaunte of God, that they wolde obserue and do accordynge vnto all the commaundementes, iudgementes, and statutes of the Lorde oure GOD: *and that we wolde not gyue oure doughters vnto the people in the lande, nether to take there doughters for oure sonnes. *And yf the people of the lande broughte ware on the Sabboth, and all maner of vytayles to sell, that we wolde not take it of them on the Sabboth and on the holye dayes. *And that we wolde let the seuenth yeare be free, and remynge all maner of charge.

Iosue xxiii.c ꝙ Par.xvi.a Deute.vij.a 6.Esd.xvi.a Leuit.xxv.a Deuter.xv.a

C

And we ordeyned a statute vpon oure selues, to geue yearlye the thyrde parte of a syckle to the mynystracyon in the house of oure God, namelye to the shewebreade, to the dayly meatoffrynge, to the dayly burntoffrynge of the Sabbothes, of the newe mones ꝙ feaste dayes, and to the thynges that were sanctyfyed, and to the synneoffrynges, to reconcyle Israel withall, and to all the busynes in ꝙ house of oure God.

D

And we caste the lot amonge the preestes, Leuites and the people, for offrynge of the woode to be broughte vnto the house of oure God from yeare to yeare, after the houses of oure fathers, that it myght be burnte at tymes appoynted, vpon the aultare of the Lord oure God, as it is wrytten in the lawe: and yearlye to bynge the fyrstlynges of oure lāde and the fyrstlynges of oure frutes of all trees yeare by yeare, vnto the house of the Lorde, ꝙ the fyrstlynges of oure sonnes, and of our cattell, as it is wrytten in the lawe and the fyrstlynges of oure oxen and of our sheepe, that we shulde bynge all thys to the house of oure God vnto the preestes that mynyster in the house of oure God: and that we shulde bynge the fyrstlynges of oure dowghe, and of oure heaueoffrynges, and the frutes of all maner trees, of wyne alle and of oyle, vnto the preestes to the chefles of the house of oure God. And the tythes of oure lande vnto the Leuites, that the Leuites myght haue the tythes in all the cytyes of oure mynystracyon.

And the preeste the sonne of Aaron shall be the Leuites haue alle of the tythes of the Leuites, so that the Leuites shall bynge vp the tythes of there tythes vnto the house of oure God to the chefle in the treasure house. For ꝙ chyldren of Israel ꝙ the chyldren of Leui shall

Neh. bynge

bringe vp the heauenlye vessels of the temple, wine and oyle vnto the cheftes. And ther shal be the vessels of the sanctuarye, & the priestes that ministre, and the porters and syngers, & we forsake not the house of oure God.

The.xi. Chapter.

¶ Who dwelled in Jerusalem after it was buylded and who in the cytyes of Juda.

A ND the rulers of the people dwelt at Jerusalem. But ye other people cast lottes therfor, to that amonge ten one parte wente to Jerusalem into the holy cite to dwell, and nyne partes in the cytyes. And the people thanked al the men that were wyllyng to dwell at Jerusalem.

These are the heades of the lande ye dwelte in Jerusalem and in the cities of Juda. And euery one dwelt in hys possession, & in their cytyes of Israel, the priestes, Leuites, the Nethinims, and the chyldren of Salomons seruantes. And at Jerusalem dwelte certayne of the chyldren of Juda and Beniamin.

Of the chyldren of Juda: Athaiah the sonne of Vsiah the sonne of Zacharye, the sonne of Amariah, the sonne of Saphatiah, the sonne of Mahalaleel, of the children of Phares. And Maasiah the sonne of Baruch, the sonne of Chol Hose, the sonne of Haloi, the sonne of Adaia, the sonne of Joiarib, the sonne of Zacharye the sonne of Siloni. And the children of Phares that dwelt at Jerusalem, were four C. and eight and thre score valeaunt men.

These are the children of Ben Jamin: Sallu the sonne of Mesallam, the sonne of Joed, the sonne of Phadaiah, the sonne of Colaiah the sonne of Maasiah, the sonne of Ithiel, the sonne of Jesaiah. And after hym Abai, Selai nyne hundreth and eyght and twentye. And Joel the sonne of Zechri had the ouersyght of them: and Juda the sonne of Senuah ouer the seconde parte of the cyte.

1.Par.9.b. Of the priestes there dwelte: Jedaiah the sonne of Joiarib, Jachin. Saraiah the sonne of Helkiah the sonne of Mosollam, the sonne of Sadoc, the sonne of Meraioth, the sonne of Ahitob, was ruler in the house of God: and his brethren that performed the worke in the house: of whom there were. viii. C. and. xxii. And Adaiah the sonne of Jeroham, the sonne of Phalalel, the sonne of Amzi, the sonne of Zacharye, the sonne of Phashur the sonne of Melchiah and hys brethren, chefe among the fathers: of whome there were two hundreth and two and fortye. And Amasai the sonne of Azarel the sonne of Ahasai the sonne of Mosolamoth, the sonne of Emer: and hys brethre were valeaunt men, of whom there were an hundreth & eyght & twentye. And their ouer seer was Zabdiel the sonne of Hagdolim.

C Of the Leuites: Semeiah the sonne of Hasub, the sonne of Azrikam, the sonne of Hasabiah the sonne of Boni, and Sabathai and Jozabad of the chefe of the Leuites, in the outwarde busynes of the house of GOD. And

Mathaniah the sonne of Micha, the sonne of Zabdi, the sonne of Asaph, whiche was the principall to begynne the thankesgyuyng vnto prayer. And Bakbukiah the seconde amõge hys brethren, and Abda the sonne of Sammua, the sonne of Galal, the sonne of Jdithum. All the Leuites in the holye cyte were two hundreth and foure and foure score. 1.Par.22

D And the porters Accub and Talmõ and their brethren that kepte the portes, were an hundreth and two and seuentye. As for the residue of Israel, the priestes and Leuites, they were in all the cytyes of Juda, euery one in hys inheritaunce.

And the Nethinims dwelt in Ophel: and Ziha and Gaspha belonged vnto the Nethinims. The ouerseer of the Leuites at Jerusalem, was Vsi the sonne of Bani, the sonne of Hasabiah, the sonne of Mathaniah, the sonne of Micha.

Of the chyldren of Asaph there were syngers aboute the busynes in the house of God: D for it was the kynges commaundemente concernyng them, that the syngers shulde deale kaythfullye euery daye as nede: dyrge was.

And Pathaiah the sonne of Meselabel of the chyldren of Zarah the sonne of Juda were the kynge in all matters concernyng the people and their busynes, throughoute all their regyons. And the children of Juda that were without in the tounes of their lande, dwelte some at Cariath Arbe, & in the byllages there of, and at Dibon, and in the byllages there of: and at Cabzeel, & in the byllages thereof: & at Jesua, Moladah, Bethphalet, Hazersuall, Berlabe and in their byllages: and at Siclag and Moconah, & in their byllages: And at Enremon, Zarah, Jerimuth, Zanoah, Odollam and in their byllages: At Lachys, and in the felde there of. At Azekah, and in the byllages thereof: and dwelt from Berlabe vnto the valleye of Hennom.

The children of Beniamin of Gaba, dwelt at Machmas, Aia, Bethel and in their byllages. And at Anathoth, Nob, Ananiah, Hazor, Ramah, Gethaim, Hadid Zeboim, Nabalath Lod, Ono & in the carpenters valleye. And certayne of the Leuites that had porcyons in Juda, dwelte in Ben Jamin.

The.xii. Chapter.

¶ The priestes & Leuites which came with Zorobabel to Jerusalem, are nombred, & the wall is dedicate.

T Hese are the priestes & Leuites that wente vp with Zorobabell the sonne of Salathiell & with Jesua: Saraiah, Jeremye, Esdras, Amariah, Melluth, Hatus Sechaniah, Rehum, Meremoth, Ado, Genthoi, Abiah, Miamin, Maadiah, Bilgah, Semaiah, Joiarib, Jadaiah, Sallu, Amok, Helkiah and Jadaiah. These were the heades amonge the priestes and their brethren in the tyme of Jesua. The Leuites were these: Jesua, Bennui, Cadmiel, Sarabiah, Juda and Mathaniah ouer the offyce of thanksgyuyng

helgrupng, they and their brethren: Bachbuiah and Uni and their brethren, were about them in the watches.

Jesua begat Joakim. Joakim begat Eliasib. Eliasib begat Joiada. Joiada begat Jonathan. Jonathan begat Jadua. And in the tyme of Joakim were these the chefe fathers amonge the prieſtes: vnder Saraiah Maraiah, vnder Jeremy Hananiah, vnder Esdras Mosolam, vnder Amariah Jehohanan, vnder Melico Jonathan, vnder Sebaniah Joseph, vnder Harim Edna, vnder Maraioth Helcai, vnder Adia Zachari, vnder Genthon Mosolam, vnder Abia Zechri, vnder Miniamin & Moadia Peltai, vnder Belgah Samua, vnder Semeiah Jehonathan, vnder Joiarib Mathnai, vnder Jadaiah Uſſi, vnder Sellai Kallai, vnder Amok Eber, vnder Helchiah Hasabiah, vnder Jadaiah Nathanael.

And in the tyme of Eliasib, Joiada, Johanan & Jadua were the chefe fathers amonge the Leuites, and the prieſtes written vnder ye rayne of Darius the Perſian. The chyldren of Leui the princypall fathers were written in the Cronycles, vntyll the tyme of Jonathā the sonne of Eliasib. And these were the chefe amonge the Leuites, Hasabiah, Serebiah and Jesua the sonne of Cadmiel, and their brethre ouer agaynſte them, to geue prayſe and thanks, according as Dauid the man of God had ordeyned it, one watche ouer agaynſt another. Mathania, Balbukiah, Obadiah, Mosolam, Talmon and Akub were porters in ye watche at the thresholdes of the gates. These were in the tyme of Joiakim the sonne of Jesuas sonne of Josedec, and in the tyme of Nehemiah the captayne and of the prieſte Esdras the scribe.

And in the dedycacyon of the wall at Jerusalem, were the Leuites sought oute of all their places, that they myghte be brought to Jerusalem, to kepe the dedycacyon and gladneſſe, with thankesgeuynges, with synging with Cymbales, Psalteries and harpes. And the chyldren of the syngers gathered themselues together from the playne countrey aboute Jerusalem, and from the villages of Nethophathi, and from the house of Galgal, and out of the feldes of Geba and Asmaueth: for the syngers had buylded them villages aboute Jerusalem. And the prieſtes and Leuites purgyed them selues, and clensed the people, the gates and the wall.

And I caused the princes of Juda to go vp vpon the wall, and appoynted two greate queres of thankesgeuynge, whiche went on the ryghte hande of the wall towarde ye Dūg gate, and after them went Osaiah, and half of the princes of Juda, & Azaria, Esdras, Mosolam Juda, Beniamin, Semeiah and Jeremy, and certayne of the prieſtes chyldre with trompetes, namely Zachary the sonne of Jonathā, the sonne of Semeiah, the sonne of Mathaniah, the sonne of Michaiah, the sonne of Zecur, the sonne of Asaph, and hys brethren, Semaiah, Asarael, Mesalai, Galalai, Maai Nathanael and Juda and Hanani, with the musicall instrumentes of Dauid the man of God.

And Esdras the Scribe before them, towarde the welgate, and they went vp ouer agaynſte them vpon the steppes of the cyte of Dauid at the gopnge vp of the wall to the house of Dauid, vnto the watergate Eastwarde.

The other quere of thankesgeuynge went ouer agaynſte them, and I after them, & the halfe parte of the people vpon the wall, towarde the Fornargate vpwarde, vntyll the brode wall, and to the gate of Ephraim, and to the oldegate, and to the Fyshgate, and to the tower of Hananeel, and to the tower of Meah, vntyll the sheepgate. And in the prysongate stode they styll, and so stode the two queres of thankesgeuynge of the house of God, and I and the halfe of the rulers with me, and the prieſtes, namelye Eliakim, Maasiah, Miniamin, Michaiah, Elioenai, Zacharye, Hananiah with trompettes, and Mathiah Semeiah, Eleasar, Uſſi, Jehohanan, Melchiah, Elam and Ezer. And the syngers sang loud & Jesrahiah was the ouerseer.

And the same daye were there greate sacrifices offered, and they reioyſed: for God had geuen them greate gladneſſe, so that both the wyues & chyldren were reioyſull, & the myrthe of Jerusalem was hearde farre of.

At the same tyme were there men appoynted ouer the treasure chestes (wherein were ye heaue offerynges, the fyrſte fruytes and the tythes) that they shulde gather them oute of the feldes aboute the cytyes, to destrybute them vnto the prieſtes and Leuites accordynge to ye lawe: for Juda was glad of the prieſtes, and Leuites, that they stode and waited vpon the office of their God, and the office of the purificacion. And the singers and porters stode after the commaundement of Dauid and of Salomon hys sonne: * for in the tyme of Dauid and Asaph, were the chefe syngers founde, and the songes of prayſe and thankesgeuynge vnto God. In the tyme of Zorobabel and Nehemiah, dyd all Israel geue portyons vnto the syngers and porters, euerye daye his portyon, and they gaue thynges halowed vnto the Leuites, and the Leuites gaue thynges that were sanctyfyed, vnto the chyldren of Aaron.

* 1. Paralip. 6.

The. xiij. Chapter.

¶ On the ryght syde of the leafe, & where they haue beards, they signifie from them all strangers &c.

On what tyme as the boke of Moyſes was read in the eares of the people there was found wrytten therein, * that the Ammonytes and Moabites shulde neuer come into the congregacyon of God, because they met not the chyldre of Israel with breade and water, * and hyred Balaam agaynſte them, that he shulde curse them: neuertheleſſe oure GOD turned the curse into a

Deu. xxiij. a

Num. xxiij. a

blessynge. Nowe when they hearde the lawe, they separated from Israell euerye one þ had myxte hym selfe therewith. And before this had the preste Eliasib delyuered the chelle of the house of oure God vnto hys kynsman Tobiah: for he had made hym a greate chelle, and there had they afore tyme layed the meatoffe-rynges, frankensence vessel, and the tythes of corne, wyne and oyle (according to the commaundement geuen to the Leuytes, syngers & porters) and the heaueoffrynges of the preistes.

But in all thys was not I at Jerusalem: for in the two and thyrtyeth yeare of Artharxerses kynge of Babilon, came I vnto þ kyng, and after certayne dayes obtayned I leaue of the kyng to come to Jerusalem. And I gat D knowledge of the euyll that Eliasib dyd vnto Tobiah, in that he had made hym a chest in þ courte of the house of God, and it greued me sore, and I cast forthe all the vessels of þ house of Tobiah out of the chest, and commaunded them to clense the chestes. And thyther broughte I agayn the vessels of the house of God, the meatoffrynge and the incense.

And I perceyued, that the portyons of the Leuytes were not geuen them, for the whiche cause the Leuytes & syngers were fled, euerye one to hys lande for to worche. Then reproued I the rulers, and sayde: why forsake we the house of God. But I gathered them together & set them in theyr place. Then broughte all Juda the thythes of corne, wyne and oyle vnto þ treasure. And I made treasurers ouer the treasure, euen Selemiah the preste, and Zadoc þ scribe, and of the Leuytes Phadaiah: vnder theyr hande Hanan the sonne of Zacur þ sonne of Mathaniah: for they were counted faythfull, and theyr office was to dystrybute vnto theyr brethren. *Thynche vpon me O my God herein, and wype not oute my mercye, that I haue shewed on the house of my God, and on the officers thereof.

At the same tyme sawe I some treadynge wynepressen on the Saboth, and bryngynge in clusters, and all sortes laden with wyne, grapes, figges, and bryngynge all maner of burthens vnto Jerusalem, vpon the Sabothday. And I rebuked them in earnest in the same daye that they solde the vytayles. There dwelt men of Tyre also therein, whiche brought fysshe & all maner of ware, and solde on the Sabboth vnto the children of Juda, and Jerusalē. Then reproued I the rulers in Juda, and sayde vnto them: what euyll thynge is thys that ye do, & breake the Sabothday? Dyd not our fathers euen thus, and oure GOD brought all thys plage vpon vs & vpon thys cytye? And ye make the wrathe more yet vpon Israel, in that ye breake the Saboth.

And it fortuned, that when* the posterne of Jerusalē made shadowe before the Sabothe, I commaunded to shut the gates, & charged, þ they shulde not be opened tyll after þ Sabothe & some of my seruauntes set I at the gates, þ here shulde no burthen be broughte in on the Sabothday. Then remayned the chapmen and marchauntes ouer all tymes ouer nyghte wythoute Jerusalem wyth all maner of ware. Then reproued I them sore, and sayd vnto them: why tarye ye all nyghte aboute the wall? If ye do it ones agayne, I will lay handes vpon you. From that tyme forthe came they no more on the Sabothe. And I sayde vnto the Leuytes whiche were clene, that they shulde come and kepe the gates, to halowe the Sabothday. Thynke vpon me (O my God concernynge this also, and spare me accordyng to thy greate mercy.

And at the same tyme sawe I Jewes, that maryed wyues of Asdod, Ammō & of Moab, and theyr children spake halfe in the speache of Asdod, and could not speake in the Jewes language, but by the tonge myghte a mā perceyue euerye people. And I reproued them, & cursed them, and smote certayne men of them, and pluckte them vp, and toke an othe of the by God: Ye shall not geue youre doughters vnto theyr sonnes, neyther shal ye take theyr doughters vnto youre sonnes, or for your selues. Dyd not Salomō þ kyng of Israel synne there in? & yet amōg many kynges was there no kynge lyke hym, and he was deare vnto hys God, and God made hym kynge ouer all Israel, and yet neuertheles outlandyshe wemen caused hym to synne? And shall we then obeye vnto you, to do all thys greate euyll, & to transgresse agaynst oure God, and marye straunge wyues?

And one of the children of Jehoiada the sonne of Eliasib the hye preest, had made a cōtracte wyth Sanaballat the Horonite: but I chased hym from me. O my God, thynke thou vpon them that are gylty of the preesthode, & haue defyled the couenaunte of the preesthode and of the Leuytes. Thus clensed I them frō all suche as were outlandyshe, and appointed the courses of the preestes and Leuytes, euerye one to hys office, and to offre the wood at tymes appoynted, & the fyrste fruytes. Thynke thou vpon me (O my God) for the beste.

The ende of the seconde boke of Eldras, otherwise called the boke of Nehemiah.

The

t Eliasib

Rab. Salom. the euenyng shadowe came on the postes, M. Abr. Ezra the shadowe touched the postes.

¶ The boke of Esther.

The first Chapter.

The kynge Ahasuerus, whiche is called Pertaxerxes maketh a royall feaste, wherunto the quene Vasthi will not come: for whiche cause she is deposed.

A

IN the tyme of Ahasuerus which raygned frō India vnto Ethiopia ouer an hundred & seuē and twentye landes, what tyme as he sate on hys seate royall in ỹ castell of Susan in the thyrde yeare of hys raygne, he made a feaste vnto all his princes and seruauntes, namely vnto the myghty men of Persia and Media, to the captaynes and rulers of hys countreys that he might shewe the noble riches of hys kyngdome, and the glorious worshippe of his greatnesse, many dayes longe, euen an hundreth and foure score dayes.

And when these dayes were expired, the kynge made a feaste vnto all the people that were in the castel of Susan, bothe vnto great and small, seuen dayes longe in the courte of B the garden by the kynges palace, were there hanged white, gred and yalowe clothes, fastened with cordes of lynnen and scarlet in siluer rynges, vpon pilers of Marble stone.

The benches were of goulde and siluer made vpon a pauement of grene, white, yalow, and black Marble. And the drynke was caried in vessels of goulde, & there was euer chaunge of vessell. And the kynges wine was moche accordynge to the power of the kynge. And no man was appoynted what he should drynke: for the kynge hath commaunded all ỹ officers of his house, that euery one should do as it liked him. And the quene Vasthi made a feaste also for the wemen in the palace of Ahasuerus. And on the seuenth daye when the kynge was merye of the wine, he commaunded Mehuman, Baztha, Harbona, Bagatha, C Abagatha, Zethar & Carcas, the seuen chamberlaynes (that dyd seruice in the presence of kyng Ahasuerus) to fetche ỹ quene Vasthi, with the crowne regal, that he might shewe the people and princes her fayrenesse: for she was bewtiful. But the quene Vasthi would not come at the kynges worde by his chamberlaynes. Then was the kinge very wroth, and his indignacion kindled in him.

And the kyng spake to the wyse men ỹ hath vnderstandyng in the ordynaunces of the lāde for the kynges matters must be handled before all suche as haue knowlege of the lawe and iudgement: and the nexte vnto hym were Carsena, Sethar, Admatha, Tharsis, Ha- D res, Marsena and Mamucan, the seuen princes of ỹ Persians, and Medes, which sawe the kynges face, and sat about in the kingedō. What lawe should be executed vpon the quene Vasthi, because she dyd not accordynge to ỹ worde of the kynge by his chamberlaynes. Then sayde Mamucan before the kynge and the princes: the quene Vasthi hath not onely done euyl agayll the kinge but also agaynst all the princes and all the people in all ỹ landes of kyng Ahasuerus, for this deed of the quene shal come abroad vnto all the wemen, so that they shall despise their husbandes before their eyes, and shall saye: the kyng Ahasuerus commaunded Vasthi the quene to come before him, but she would not. And so shall the princesses in Persia and Media saye likewyse vnto all the kynges princes, when they heare of this deede of the quene, thus shal there aryse despytefulnes and wrath ynough. Yf it please the kynge, let there go a commaundement frō him, and let it be written accordynge to the lawe of the Persians and Medians (and not to be transgressed) that Vasthi come no more before the kynge Ahasuerus, and let the kyng geue the kyngedome vnto another that is better then she.

And that this writtynge of the kyng which shalbe made, be publyshed throwe out all his empyre (whiche is greate) that all wyues maye honour their husbandes in honour, both amonge greate and small.

This pleased the kinge and the princes, and the kynge dyd accordynge to the worde of Mamucan. Then were there letters sent forthe in all the kynges landes, vnto euery lande, accordynge to the writtinge therof, & to euery people after their language, that euery man should be lord in his own house. And this caused he be spoken after the language of hys people.

The .ii. Chapter.

After the quene put awaye, certayne goodly young damosilles are sought out. Edyssa otherwyse called Esther, placed in the kynges, and in stede quene. Mardocheus vncurseth vnto the kyng vnder that would betraye him.



After these tymes whē the displeasure of kyng Ahasuerus was layed, he thought vpon A Vasthi, what she had done, and what was concluded ag̃ her.

Then sayd the kynges seruauntes: Let there be sought yong virgins faughter for the kyng, and let the kyng appoynte ouerseers in all the landes of hys empyre, that they maye gather together all fayre younge virgins vnto the castell of Susan to the wemens howsedyrge, vnder the hād of Hege the kynges chamberlayne, that keepeth the Wemen, and let hym geue them their apparell. And lohe whiche damosell pleaseth the kyng, let her be quene in Vasthis stede. This pleaseth the kyng, and he dyd so.

In the castel of Susan there was a Iewe, whose name was Mardocheus, the sonne of

Jair, the sonne of Semei, the sonne of Cis the sonne of Jemini, whyche was caryed awaye from Jerusalem, * when Jehoiakim the kinge
4.Reg.xxiiij.c of Juda was led awaye (whom Nabuchodonosor the kinge of Babilon caryed awaye, and he norysshed Hadasah (that is Esther) hys vncles doughter: for she had neither father nor mother, and she was a fayre and beutiful Damosel. And when her father and mother dyed, Mardocheus reteyned her as hys owne doughter.

Now when the kynges commaundement and commission was publyshed, and many
B Damoselles were broughte together vnto ỹ castell Susan, vnder the hande of Gagei, Esther was taken also vnto the kinges house vnder the hand of Gagei the keper of the wemen, and the damosel pleased him, & she found grace in hys syghte. And he caused her ornament to be geuen her, and her gyftes, & gaue her seuen notable gentyl wemen of the kynges house, and arayed bothe her and her gentyll wemen very richely in the house of ỹ wemen. But Esther shewed not her people nor her kynred: for Mardocheus had charged her that she shoulde no tell it. And Mardocheus walked euery daye before the courte of the wemens buyldynge, that he myghte knowe howe Esther dyd, and what shoulde become of her.

And when the appoynted tyme of euery damosell came that she shoulde come to the kynge Assuerus, after ỹ she had ben twelue monethes in the dechynge of the wemen (for their dechynge must haue so muche tyme, namely sixe monethes with Balme & Myrre, & syxe Monethes with good spices, so were the wemen beutyfyed) then wente one damosell vnto the kinge, and whatsoeuer she required, that must be geuen her to go with her out of the wemens buyldyng vnto the kinges palace. And when one come in the euenynge,
C that same went from hym on the morowe into the seconde house of wemen, vnder the hande of Saasgas the kynges chamberlain, whyche kepte the concubynes. And she must come vnto the kynge no more, excepte it pleased the kynge, and that he called her to be called by name.

Now when the tyme came of Esther the doughter of Abihail Mardocheus vncle (whō he had reteyned as hys owne doughter) that she shoulde come to the kyng, she desyred nothynge but what Gagei the kinges chamberlayne the keper of the wemen layde.

And Esther founde fauoure in the syghte of all them that loked vpon her. And Esther was taken vnto kynge Assuerus into the house royall, in the tenth moneth whyche is called Tebeth, in the seuenth yeare of hys raygne.

And the kinge loued Esther aboue all the wemen, and she founde grace and mercy in his syghte before all the virgins: and he sette the quenes crowne vpon her heade, and made her quene in stede of Vasthi. And the kinge made a great feaste vnto all hys princes and
D seruauntes (whyche feaste was because of Esther) and let the landes be in quyetnes, & gaue royall gyftes.

And when the virgins were gathered together the seconde tyme, Mardocheus sat in the kinges gate. And as yet had not Esther shewed her kynred & her people, according as Mardocheus had bidden her: for Esther dyd after the worde of Mardocheus, like as whē he was her tutoure. At the same tyme whyle Mardocheus sat in the kynges gate, two of the kinges chamberlaynes Bagathan and Thares whiche kepte the dore, were wroth, & sought to laye their handes on the kynge Assuerus: wherof Mardocheus gat knowelege, & tolde it vnto quene Esther, & Esther certyfyed the kinge therof in Mardocheus name. And when inquisicion was made, it was founde so. And they were bothe hanged on tre: and it was written in the Chronycles before the kinge.

The.iij. Chapter.

Aman the Agagite, after he was exalted, obtayned of the kyng that all the Jewes shoulde be put to death, because Mardocheus had not done hym lyke honour as other had.

After these actes dyd the kynge promote Haman ỹ
E sonne of Amadatha the Agagite, and set hym hye, & set hys seate aboue all the princes that were vnder hym. And all the kinges seruauntes that were in the gate, bowed their knees, & dyd reuerence vnto Haman: for the kinge had so commaunded. But Mardocheus bowed not the knee, and worshipped him not. Then the kynges seruauntes whyche were in the kynges gate, sayde vnto Mardocheus: why trāsgressest thou the kynges commaundement? And when they spake thus dayly vnto him, & he folowed them not, they tolde Haman, that they might se whether Mardocheus maners
F would endure: for he had tolde them, that he was a Jewe. And when Haman sawe, that Mardocheus bowed not the knee vnto hym, nor worshipped him, he was full of indignacyon and thought it to lyttell to laye handes onely on Mardocheus: for they had shewed hym the nacyon of Mardocheus, but he soughte to destroye all the Jewes the nacion of Mardocheus, that were in the whole empyre of Assuerus.

In the fyrste moneth (that is the moneth Nisan) in the twelueth yeare of kynge Assuerus they cast Phur (that is a lot) before Haman, on what day & what moneth this shoulde be done: & it went oute the twelueth moneth that is the moneth Adar. And Haman sayde vnto kyng Assuerus: There is a people scattered abroade & dispersed amonge all people
G in all the landes of thyne empire, & their lawe is contrary vnto all people, & they do not after the kynges lawes, neither is it the kinges pro-

fyt

set to suffre the after this maner. Yf it please the kinge let hym wryte, that they maye be destroyed, & so will I wepe downe ten thousande talentes of syluer, vnder the handes of the workmen, to be brought into the kinges chamber. Then toke the kinge his ryng frō his hande, & gaue it vnto Haman the sonne of Amadatha the Agagite the Jewes enemy. And the kynge sayde vnto Haman: Let the syluer be geuen the, and that people also, to do with all what pleaseth the.

Then were the kinges scribes called on the thirteenth daye of the fyrst moneth, and there was wrytten (accordyng as Haman cōmaunded) vnto the kinges princes and to the captiues euery where in the landes, and to the rulers of euery people in the countreyes on euery syde, accordynge to the wrytynge of euery nacyon, and after their language in the name of kynge Ahasuerus, and sealed with the kynges ryngs. And the writtinges were sent by posts into all the kinges landes, o rote out, to kyll, and to destroye all Jewes, both younge and olde, chyldren and women in one daye (namely vpon the thyrteenth daye of the twelueth moneth, which is the moneth Adar) & to spoyle theyr goodes.

Thys was the summe of the writtynge, that there shoulde be a commaundement geuen in all landes, to be publyshed vnto all people, that they shoulde be ready against ỳ same daye. And the posts went in all the hast according to the kinges cōmaundement. And in the castell of Sulan was the commaundement deuised. And the kynge and Haman sate and dranke. But the cyty of Sulan was disquyeted.

The.iiii. Chapter.

Mardocheus geueth the quene knowlege of the cruell decree of the kinge against the Jewes.



Then Mardocheus perceiued al that was done, he rente his clothes, and put on sacke clothe, & asshes, and went out into the middes of the cite & cried loud and lamentably, and came before the kinges gate: for there myght no man entre wythyn the kynges gate, that hath sacke clothe on. And in all landes and places, as farre as the kynges worde and commaundement extended there was greate lamentacyon among the Jewes, and many fasted, wepte, mourned, & laye in sacke clothes & in asshes. So Esthers Damosels & her chamberlaynes came & told it her. Then was the quene exceedingly astonyed. And she sent rayment, that Mardocheus shoulde put them on, and laye the sacke clothe from hym. But Mardocheus would not take them. Then called Esther Hathath one of the kinges chamberlaynes (whyche stode before her, and gaue hym a commaundement vnto Mardochens, that he myght knowe what it were, & wherfore he dyd so. So Hathath went forth to Mardocheus vnto the strete of the cite, whyche was before the kynges gate. And Mardocheus told hym of all that had happened vnto him, and of the summe of syluer that Haman had promysed to wepe downe in the kinges chamber because of the Jewes for to destroy the (and he gaue him the copy of the cōmaundement, that was deuised at Sulan to destroy them, that he might shewe it vnto Esther, and to speake to her, and charge her, that she shoulde go vnto the kynge and make her prayer and supplycacion vnto hym for her people.

And whē Hathath came in, & told Esther the wordes of Mardocheus, Esther spake vnto Hathath, and cōmaunded hym to saye vnto Mardocheus: all the kynges seruauntes, and the people in the landes of the king know that whosoeuer cōmeth within the courte vnto the king, whether it be man or woman, which is not called, the commaundement is that the same shall dye immediatly, excepte the kinge holde out the goulden scepter vnto him, ỳ he maye lyue. As for me, I haue not bene called to come vnto the kyng, now this thirty daies.

And when Mardocheus was certifyed of Estheres wordes Mardocheus bad saye again vnto Esther: thynke not to saue thyne owne lyfe, whyle thou arte in the kynges house before all Jewes: for yf thou holdest thy peace at this tyme, then shall the Jewes haue helpe and deliueraunce out of another place, and thou and thy fathers house shalbe destroyed. And who knoweth whether thou art come to ỳ kyngedome, for this tymes sake? Esther bad geue Mardocheus this answere: Go thou thy wayes then, and gather together all the Jewes that are founde at Sulan, and fast ye for me, that ye eat not & drinke not in thre dayes, wether day nor nyght. I & my Damosels wil fast lykewise, and so wil I go into the kynge contrary to the commaundement: yf I perish I perysshe. So Mardocheus wente his way, and dyd all that Esther had cōmaunded him.

The.v. Chapter.

Esther entreth into the kyng and bryngeth him and Haman to a feaste. Haman prepareth a gallowes for Mardocheus.



And on the thyrde daye put Esther on her royall apparell, & stode in the courte of the kynges palace within ouer against ỳ kynges house. And the kinge sat vpon his royal seate in the kynges palace ouer against the gate of the house. And when the kyng sawe Esther the quene standynge in the courte, she founde grace in his syghe. And the kynge helde out the goulden scepter in his hand towarde Esther. So Esther stept forth, and touched the toppe of ỳ scepter. Then sayde the kynge vnto her: What wylt thou quene Esther? and what requyrest thou? aske euen the halfe of the empyre, and it shalbe geuen the. Esther sayde: Yf it please the kynge, let the kyng and Haman come this day vnto the banchet that I haue prepared. The kyng sayde: cause Haman to make haste, that he may do as Esther hath sayde.

Then

a The Jewes were spoyled by Gebues, as Gebet the eldest sonne of Salesoune of Arphaxat, as it appeareth Gen. xi. and 1. Pa. Esther were they called Jewes of Jacob after Jewes

b of one of the sonnes of Jacob, that is to wete of Juda

Now when the kynge & Haman came to the bácket that Esther had prepared, & kynge sayd vnto Esther at ye bácket of wyne: Esther what is thy petycion? and it shalbe geuen the. And what requyrest thou? yee it be euen the halfe of the empyre, it shalbe done.

Then answered Esther & sayde: my petycion & desyre is, yf I haue founde grace in the syght of the kynge, & yf it please the kynge to geue me my petycion, and to fulfyll my request, then let the kynge & Haman come to ye banchet, that I shall prepare for them, and to morow will I do to morow as the kynge hath sayde.

Then went Haman forthe the same daye ioyfull and merry in his mynde. And whe he sawe Mardochens in the kynges gate, that he stode not vp and kneled before him, he was ful of indygnacyon at Mardochens. Neuertheles he refrayned him selfe, and when he came home, he sent, & called for his frendes and Zares his wyfe, & tolde the of the glory of his ryches, & the multitude of his children all together how the kyng had promoted him so greatly, and howe that he was take aboue the princes and seruauntes of the kynge. Haman said moreouer. Yee, and Esther the quene let no man come with the kyng vnto the banchet that she had prepared, except me, & to morowe also I bidden vnto her also with ye kyng. But in all this am I not satisfyed as longe as I se Mardechaus the Jewe sytteynge at ye kynges gate. Then sayde Zares his wyfe & all his frendes vnto him: Let them make a gallowes of fyfty cubytes hye, and to morow speake thou vnto the kyng that Mardochens may be hanged theron, yf thou commest merely with the kynge vnto the banchet. Haman was well content with all, and caused a gallowes to be prepared.

The.vi. Chapter.

The kynge rehearseth out of the Chronicles & fyndeth the processe of Mardochens, & that to the confusion of Haman, commaundeth Mardochaus to be had in honour.

THe same nyght could not ye kyng slepe, she commaunded to bring the Chronicles & storyes: which when they were read before the kynge, they happened vnto the place where it was written, howe Mardochens had tolde, that the kynges two chamberlaynes (which kepte the thresholdes) sought to laye handes on kynge Ahasuerus. And the kyng said: what worshippe & good haue we done to Mardochens therfore? Then said the kynges seruauntes that ministred vnto him: There is nothing done for him. And the kyng sayde: Who is in the courte? (for Haman was gone into the courte without before the kynges house, that he might speake vnto the kyng to hange Mardochens on the tre, that he had prepared for him.) And the kynges seruauntes sayd vnto him: beholde, Haman standeth in the courte. The kynge sayde: let him come in. And when Haman came in, the kyng sayd vnto him: what shalbe done vnto ye man, whō the kyng would fayne haue vnto worshyp?

But Haman thought in his herte: Whome should the kynge elles be glad to doynge vnto worshippe, but me? And Haman sayde vnto the kynge: Let the man vnto whome the kyng would be glad to do worshippe, be brought hyther, that he maye be arayed with the royall garmentes wherin the kynge vseth, to weare: and the horse that the kynge rydeth vpon, and that the croune royall maye be set vpon his heade. And let this rayment & horse be deliuered vnder the handes of one of the kynges princes, that he maye araye the man withall (whome the kynge would fayne honoure) and cause him vpon the horse thorow the streete of the cyte, & cause it to be proclamed before him: thus shall it be done to euery man, whom the kyng would fayne honoure.

The kynge sayde vnto Haman: make haste, and take as thou hast sayde, the rayment and the horse: & go euen to with Mardochens the Jewe that sytteth before the kynges gate, & let nothinge faple of all that thou hast spoken. Then tooke Haman the rayment and the horse, & arayed him, and brought him on horsebacke thorowe the streate of the cyte, and caused it to be proclamed before him: thus shall it be done vnto euery man whom the kyng is disposed to honoure. And Mardochens came again to the kynges gate, but Haman got him home in all the haste mourninge with bare heade, and told Zares his wyfe & all his frendes, euery thyng that had happened him. Then sayde his wise men & Zares his wyfe vnto him: yf it be of Mardochens of the sede of the Jewes, before whom thou hast begonne to fall, thou canst do nothynge vnto him, but shalt fall before him. Whyle they were yet talkynge with him, came the kynges chamberlaynes, and caused Haman to make haste to come vnto the banchet that Esther had prepared.

The.vii. Chapter.

The quene bewrayeth the wronge and Hamās ingratitude & prayeth for her selfe and her people. She accuseth Haman, and he is hanged on the gallowes, which he had prepared for Mardochens.

ANd when the kynge and Haman came to the banchet that quene Esther had prepared, the kyng sayde vnto Esther on the seconde day at the bácket of wyne: what is thy petycion quene Esther, that it may be geuen the. And what requyrest thou? Yea, alhe euē halfe of the empyre, it shalbe done. Esther the quene answered & sayde: yf I haue founde grace in thy syghte (O kynge) & yf it please the kynge, then graunte me my lyfe at my desire & my people for my peticions sake: for we are sold I & my people bothe to be destroyed, to be slayne & to perish: & would god we were solde to be bondmen & bondwemen, then would I holde my tonge, for so should not the enemye be so hye to the kynges harme. The kynge Ahasuerus spake and sayde vnto quene Esther: what is he that? Or where is he that darre presume in his mynde to do such a thynge after that maner? Esther sayde: the enemy

a Haman was although the enemy should not prohibite the kynges harme.

euerup and abhorlarpe is this wicked Haman.

As for Haman, he was exceadingly afrayed before the kynge & the quene. And the kyng arose from the banchet & from ỳ wine in his displeasure, and wente into the palace garden. And Haman stode vp, and besought quene Esther for his life: for he sawe ỳ there was a mischefe prepared for hym of the king all ready.

And when the kynge came agayne oute of the palace garden into the parler, where they had eaten, Haman had layed hym vpon the bed that Esther sat vpon. Then sayde the kynge: will he force the quene also besyde* me in the house? As sone as that worde wente out of the kynges mouthe, they* couered Hamans face. And Harbonah one of the chamberlaynes that stode before the kynge, sayde: Behold, there standeth a galowes in Hamãs house fyfty cubytes hye, which he had made for Mardocheus, that spake good for ỳ king. The kynge sayde: hange him theron. So they hanged Haman on the galowes that he had made for Mardocheus. Then was the kynges wrath pacyfyed.

* Or: in my presence.

* To couer his face, is, to shewe hym worthye of death.

The.viij. Chapter.

After the death of Haman to Mardocheus ys geuen, and then are there comfortable letters sent vnto the Jewes.

THe same daye dyd kynge Ahasuerus geue the house of Hamã the Jewes enemye, vnto quene Esther. And Mardocheus came before the kynge: for Esther told howe that he belõgeth vnto her. And the king put of his fynger ryng, which he had take frõ Haman, & gaue it vnto Mardocheus. And Esther set Mardocheus ouer the house of Haman. And Esther spake yet more before the king, & fell downe at his fete, & besought hym, that he would put away the wickednes of Haman the Agagite, and his deuice that he had ymagened agaynst the Jewes. And the king helde oute the goulden skepter vnto Esther. Then rose Esther and stode before the kinge, and sayde: yf it please the kynge, & yf I haue found grace in his syght, & yf I be commẽded for the kyng, and it be accepted in his syght then let it be written, that the letters of the deuyce of Haman the sonne of Hamadatha, the Agagite, may be called agayne: which letters he wrote, to destroy the Jewes in all the kinges landes. For how can I se the evil that shal happen vnto my people? and how can I lyue vpon the destruccion of my kinred.

Then sayde kinge Ahasuerus vnto quene Esther, & to Mardocheus the Jewe: Behold, I haue geuen Esther the house of Haman, & hym haue they hanged vpon a tre, because he layed hand vpon the Jewes. Wyrte ye nowe therfore for the Jewes, as it lyketh you in the kinges name, and seale it with the kynges ringe (for the writtinges that were writte in the kinges name, and sealed with the kinges ringe, durst no man dysanulle.) Then were the kinges scribes called at the same tyme in the thirde moneth, that is the moneth Siuan, on the thre and twentyeth daye.

And it was written, as Mardocheus commaunded vnto the Jewes and to the princes, to the debytes and captaynes in the landes from India vntil Ethiopia, namely an hundred & seuen & twenty landes, vnto euery one according to the writtyng therof, vnto euery people after their speche, and to the Jewes according to their writtynge and language.

And it was written in the king Ahasuerus name, and sealed with the kinges ringe. And dyd poste that rode vpon swyft pony mules sent he by the writtinges, wherin the king graũted ỳ Jewes (in what cities soeuer they were) to gather them selues together, & to stand for their lyfe, and for to rote out, to slaye, and to destroy all the power of the people & land that woulde trouble them, with children and wemen, & to spoyle their good vpon one day in all the landes of king Ahasuerus namely vpon the thyrteenth daye of the twelueth moneth whiche is the moneth Adar.

* To stande for: their lyfe is a maner of speaking lykewhat to the Hebrues, for: ỳ we saye, to defende their lyues, & thinke the selues frõ the cruel persecucyon of their enemies

The summe of the writting was, how there was a cõmaundement geuen in all landes to be publyshed vnto al the people, that the Jewes shoulde be ready against that day to auenge thẽ selues on their enemies: & the postes that rode vpõ the mules, made haste with al spede according to the kinges word: & the commaundement was deuysed in the castel of Sulan.

As for Mardocheus, he went out frõ the king in royal apparel of yelow & whyte, and with a great croune of gould, beynge araped wt a garment of linnen & purple, & the cyty of Sulan triumpled & was glad: but vnto the Jewes there was come light & gladnesse, & hope & worthyppe. And in all landes & cytyes, into what places soeuer the kinges worde & commaundement reached, there was ioy & myrth prosperite & good dayes among the Jewes, in so muche that many of the people in the lãd became of the Jewes beleue, for the feare of the Jewes came vpon them.

The.ix. Chapter.

At the commaundement of the king the Jewes put their aduersaries to deed. The sonnes of Haman are hanged. The Jewes kepe a feaste daye in remembraunce of their deliuerye come.

IN the twelueth moneth, that is the moneth Adar, vpon the thyrteenth day, which ỳ kinges word & commaundement had appoynted that it should be done, euen vpon the same day ỳ the enemies should haue destroyed the Jewes to haue oppressed the, it turned contrary wise, so that ỳ Jewes should subdue their enemies. Then gathered the Jewes together in their cytyes within all the landes of kinge Ahasuerus, to lay hand on such as would do the evil, & noman could withstand them: for the feare of them was come ouer all people. And all the rulers in the landes, & princes and Debytes, & officers of the kinge promoted the Jewes: for the feare of Mardocheus came vpon them. For Mardo-

cheus

chews was great in the kinges house, and the
P reporte of him was noysed in all landes, how
he encreased and grewe.

Thus the Jewes smote all their enemies
with a sore slaughter, & slewe & destroyed, &
dyd after their wyll vnto suche as were their
aduersaries. And at the castell of Susan slue
the Jewes & destroyed fyue hundreth men: &
slewe Pharsandatha, Delphon, Aphatha,
Phoratha, Adalia, Aridatha, Pharmastha,
Arisai, Aridai, Vaizatha, the ten sonnes of
Haman the sonne of Hamadatha the enemy
of the Jewes: but on hys goodes they layed
no handes. At the same tyme was the kynge
certified of the nõbre of those that were slaine
at the castel of Susan. And the kynge sayde
E vnto quene Esther: The Jewes haue slayne
& destroyed fyue hundreth men at the castell
of Susan, & the ten sonnes of Haman: What
shall they do in the other landes of the kinge?
What is thy peticion, that it maye be graun
ted? & what requirest thou more to be done?
Esther sayde: If it please the kynge, let hym
suffre the Jewes to morow also to do accor-
dynge vnto thys dayes commaundemente,
that they maye hange Hamans ten sonnes vp
on the tree. And the kyng charged to do so,
& the commaundement was deuysed at Su-
san, & Hamãs ten sonnes were hanged. And
the Jewes gathered them selues together at
Susan, vpon the fourteenth day of the moneth
Adar, & slue three hundreth men at Susan, but
on their goodes they layed no handes.

And for the other Jewes in the kinges la-
*Loke in the next chapter before. at the letter. D.
des, they came together, & *stode for their ly-
ues & gat rest from their enemies: and slewe
of their enemies fyue & seuentie thousand, how
be it, they laye no handes on their goodes.
D Thys was done on the thirteenth daye of the
moneth Adar, & on the fourteenth daye of the
same moneth rested they, whiche daye they
ordeyned to be a day of feastinge & gladnesse.
But the Jewes at Susan were come together
bothe on the thirteenth daye and on the four-
teenth, and on the fyfteenth daye they rested, &
the same daye ordeyned they to be a daye of
feastynge & gladnes. Therfore the Jewes y
dwelt in the vyllages and vnwalled townes
ordeyned the fourteenth daye of the moneth
Adar, to be a daye of feastinge and gladnes,
and one sent gyftes vnto another.

And Mardocheus wrote these actes, and
E sent these writinges vnto all the Jewes that
were in all the landes of Kynge Ahasuerus,
both nye & farre, that they shoulde yearly re-
serue & holde the fourteenth & fyfteenth day of
the moneth Adar, as the daies wherin the Je
wes came to rest frõ their enemies, & as a mo
neth wherin their payne was turned to ioye,
& their sorowe into prosperite: that they should
obserue the same as dayes of wealth & glad-
nes, and one to sende gyftes vnto another, &
to distribute vnto the poore.

And the Jewes receyued it that they had
begonne to do, and that Mardocheus wrote
vnto them: howe that Haman the sonne of Ha
madatha al the Jewes enemy, had deuysed to
destroy all the Jewes, & caused to cast Phur
(that is Lot) for to put them in feare, and to
bringe them to naught: and how Esther wẽt
and spake to the king, that thorow letters his
wycked deuice (which he imagined against
the Jewes) might be turned vpon his owne
heade, and howe he & hys sonnes were hãged
on the tree. For the whiche cause they called
this day Phurim after the name of Phur, ac- *That is lot
cordynge to all the wordes of this writtinge
and what they thẽ selues had seue, and what
had happened vnto them.

And the Jewes set it vp, and toke it vpon
them and their sede, & vpon al such as ioyned
them selues vnto them, that they wouldo not
misse to obserue these two dayes yearly, ac-
cordinge as they were written and appoin-
ted, how that these daies are not to be forgot-
tẽ, but to be kepte of childers children amõg
all kinredes, in all landes & cyties. They are C
the dayes of Phurim, whiche are not to be o-
uerslipte amonge the Jewes, and the memo-
rall of them oughte not to perysshe from
their sede.

And quene Esther the doughter of Abi-
hail & Mardocheus the Jewe wrote wyth al
auctorite, to confirme this seconde writtinge
of Phurim, and sent the letters vnto all the
Jewes in the hundreth & seuen and twentye
landes of the empyre of Ahasuerus, wyth
frendly and faythfull wordes, to confirme
these dayes of Phurim, in their tyme appoin
ted, accordinge as Mardocheus the Jew and
Esther the quene had ordeyned concernynge
them, lyke as they vpon their soule and vpon
their sede had confirmed the actes of the *fa- *Esth. 9.d.
stynges and of their complaynt. And Esther
commaunded to stablysshe the actes of thys
Phurim, and to wryte thẽ in a boke.

The .x. Chapter.

The glorye and nobleness of Ahasuerus, and autho
rite of Mardocheus.

A And the kynge Ahasuerus laied
tribute vpon the lande, & vpon
the Iles of the sea. As for al the
worke of his power and aucto
rite, and the great worshippe
of Mardocheus, whyche the kinge gaue him,
beholde it is wryten in the Chronicles of the
kinges of Medya and Persia. For Mardo-
cheus the Jewe was the seconde next vnto the
kinge Ahasuerus, and greate amonge the
Jewes, and accepted amonge the mul-
titude of hys brethren, as one that
seketh the welth of his people
and speaketh the beste
for all hys seade.

The ende of the boke of
Esther.

The

¶ The boke of Job.



The fyrst Chapter.

Job is plaged of God by the losse of hys goodes and chyldren.



21 ¶ In the lande of Hus there was a mā called Job: an innocent & vertuous mā, soche one as feared God, & eschued euell. This man had. vij. sonnes, & .iij. daughters. Hys substaunce was .vij. M. shepe: .iij. M. camels, .v. C. pouck of oxen, .v. C. she asses, & a very greate housholde: so that he was one of the moste principall men amonge all the of the east countre. And his sonnes went, and made banchettes: one daye in one house, another daye in another, and sent for their .iij. systers to eate and drinche with them. So when they had passed ouer the tyme of their banchettynge rounde aboute, Job sent for them, and clensed them agayne, and gat vp early, & offered for every one a burntoffrynge. ffor Job thought thus: peraduenture my sonnes haue done some offence, and haue bene vnthankfull to God in
22 their hertes. And thus dyd Job euery daye. Now vpon a tyme, when the a* seruauntes of God *b. came & stode before the Lord, Sathan came also amonge them. And the Lorde sayde vnto Sathan: ffrom whence commest thou? Sathan answered the Lorde, and sayde: I haue gone aboute the lande and walched thorow it.

Then sayde the Lorde vnto Sathan: hast thou not cōsydered my seruaunt Job, how þ he is an innocent & vertuous man: soch one as feareth God, & eschueth euell, & that there is none lyke hym in the lande? Sathan answered, & sayde vnto the Lord: Doeth Job feare God for nought? hast thou not preserued him, his house, and all hys substaunce on euery syde? hast thou not blessed the worckes of his handes? Is not his possession encreased in the lande? But laye thyne hande vpon him a lytle, touche ones all that he hath, and (I holde) he shall curse the to thy face. And the Lorde sayd vnto Sathan: lo all that he hath, be in thy power: only vpon hym selfe se that thou laye not thyne handes. Then went Sathan forth from the Lorde.

Now vpō a certayne daye whē his sonnes & daughters were eatynge, and drinckinge wyne in their eldeste brothers house, there came a messenger vnto Job, & sayde: Whyle the oxen were a plowynge, & the asses going in the pasture besyde them: the Sabees came in violently, and toke thē all awaye: ye they haue slayne thy seruaunts with the swearde and I only came my waye, to tell the.

And whyle he was yet speakynge, there came another, and sayde: The fyre of God is fallen from heauen, it hath consumed, and brent vp all thy shepe and seruauntes: and I only came my waye, to tell the. In þ meane season whyle he was yet speakynge there came another, and sayde: The Caldees made thre armies, & fell in vpon thy camels, which they haue caried awaye, yee and slayne thy seruaunts with the swearde: and I only am D gotten awaye, to tell the: Whyle he was speakynge, there came yet another, & sayde: Thy sonnes and daughters were eatyng & drynckynge wyne in their eldest brothers house, & sodenly there came a mighty greate wynde out of the South, and smote the .iiij. corners of the house, which fell vpon thy chyldren, so that they are dead: and I am gotten awaye alone, to tell the.

Then Job stode vp, and rente hys clothes shaued his heade, fell doune vpō the ground, worshipped, and sayde: Naked came I out of my mothers wombe, & naked shall I turne thether agayne. The Lorde gaue, and the Lord hath taken awaye * now blessed be the name of the Lorde. In all these thynges dyd Job not offende, * nor murmured folysshye agaynst God.

*The Greke and Origen adde hereunto, As it hath pleased the Lord so is it done.

*The Greke addeth with hys lyppes.

¶ The notes.

a* By the seruantes of God here, vnderstande, not onely angelles, by whom he ordereth the course & workes of the worlde: but also the godly & chosen, whom he continually careth and prouydeth for. Job. ij. a.

b* Came & stode before the Lord. Thynke not that God some tyme appeareth to the angelles, and sometyme not for the good angelles do all waye se þ face of God. Neither commeneth God ether with the angelles or with the deuell with bodely speache, but the holy ghoost in the scriptures speaketh many thynges vnto vs accordynge to oure fealynge and vseth a maner of speakynge semyliar to vs, sittynge appearynge speakynge enquerynge answerynge to God and to angelles, which thynge man onely vseth, to thentent that we thereby maye the easyar perceyue his meanynge. The comynge of the angelles here is no nother thynge then to geue accomptes of the offyce inioined them: which they geue, knowynge that God seyth

Ja.i. wyth

wyth what truſt they dyd it: and ſo geue lawes, and wayte for their reward. They came (ſayth Origen) honouryng, magnifyinge, prayſyng, geuynge thäcker. Of Sathan alſo wryteth he thus. He came, neither with goyng to, or commyng in, but he came in thought, councell, and moſt wycked deſpyte to accuſe the ryghtwyſe before God. His thought and deſpyte are take as a commynge. The deuyll then is counted to haue come into the ſyght of God, not that the moſt wycked came in deade in the ſyght of the good God, but becauſe his cruell and moſte wycked thought tho came into ỳ ſyght of God. And thus euē now a dayes alſo commeth the deuyll with them in to the ſyght of God, in that he dayly accuſeth, ſyndeth faute vexeth, perſecuteth and troubleth the godly.

The.ij. Chapter.

Job is plaged with foure byles, and afterwarde is mocked of his wyfe. His frendes viſyte hym, & haue compaſſion on hym.

A

IT happened alſo vpon a tyme, that when the ſeruauntes of God came & ſtode before the Lorde, Sathan came amonge them, and ſtode before hym. a* And the Lorde ſayde vnto Sathan: From whence commeſt thou? Sathan anſwered & ſayde: I haue gone aboute the lande, & walked thorow it.

Then ſayde the Lorde vnto Sathan: haſt thou not conſydered my ſeruaunt Job, how that he is an innocēt and vertuous man ſoch one as feareth God, and eſchueth euel, and that there is none lyke hym in the land? But thou mouedeſt me agaynſt hym, to punyſhe hym: yet is it in vayne, for he contynueth ſtill in his godlynesse. Sathan anſwered ỳ Lorde, and ſayde: Skynne for ſkynne? yee a man will geue all that euer he hath, for his lyfe. But laye thyne hande vpon him, touche hym ones vpon the bone and fleſhe, and (I holde) he ſhall curſe the to thy face. Then ſayde the Lorde vnto Sathan: lo, there haſt thou hym in thy power, but ſpare his lyfe.

So went Sathan forth from the Lorde, and ſmote Job with marueylous ſore byles, from the ſole of the fote vnto hys crowne: ſo that he ſat vpon the grounde in the aſhes, and ſcraped of the fylth of hys ſores wyth a potſherde.

Then ſayd his wyfe vnto him: Doeſt thou contynue in thy perfectnes? curſe God, and dye. But Job ſayde vnto her: Thou ſpeakeſt lyke a folyſh woman. Seynge we haue receyued proſperite at the hand of God, wherfore ſhuld we not be content with aduerſyte alſo? In all theſe thynges, dyd not Job ſynne with his lyppes.

L Now when Jobs frendes herde of all the trouble, that happened vnto hym, there came thre of them, euery one from hys owne place: namelye, Eliphas the Thamanite, Baldad the Suhite, and Zophar the Naamathite.

For they were agreed together to come, D to ſhewe theyr compaſſyon vpon him, and to comforte hym: So when they lyfte vp theyr eyes a farre of, they knewe hym not.

Then they cryed, and wepte: then euerye one of them rente hys clothes, and ſprynckled duſt vpon theyr heades in the ayre. They ſat them doune by hym alſo vpō the grounde vij. dayes and. vij. nightes. Neither was there eny of them that ſpake one worde vnto hym, for they ſawe that hys payne was verye greate.

¶ The notes.

a* God is here deſcribed aſkynge and demaundyng, not that he vnto whō all thinges are knowen ſhuld therby learne any thynge: but that the deceates and rēchoner of Sathā whiche alwayes ſpeth in wayte, might be vnto vs the better knowen, to them ent that we ſhulde walke the moare warely.

The.iij. Chapter.

The wordes of Job, wherin he declareth that thys perſent lyfe is miſerable, & that the death of the ryght teures is ioyouſe and fortunable.

A

AFter thys opened Job hys mouth, and, *a. curſed his day and ſayde: lolte be that daye, wherin I was borne: and the nyght, in ỳ which it was ſayde: there is a man chylde conceyued. The ſame daye be turned to darckneſſe, & not regarded of God from aboue, nether be ſhyned vpon with lyght: but be couered with darckneſſe, & the ſhadowe of death. Let the dymme cloude fall vpon it, & let it be lapped in with ſorow. Let the darck ſtorme ouercome that nyght, let it not be rechened amonge the dayes of ỳ yeare, nor counted in the monethes. Deſpyſed be that night, & diſcōmended: let .b* them B that curſe the daye, euē thoſe that be ready to rayſe vp mournynge geue it alſo theyr curſſe. Let the ſtarres be dymme thorow darckneſſe of it. Let it loke for lyght, but let it ſe none, nether the ryſyng vp of the fayre morynge, becauſe it ſhut not vp the wombe that bare me, nor hyd theſe ſorowes from myne eyes.

Alas, why dyed I not in the byrth? Why dyd not I perysh, as ſone as I came oute of my mothers wombe? Why ſet they me vpon their knees? Why gaue they me ſuch wyth their duglles? Then ſhulde I now haue ſpen ſtyll, I ſhulde haue ſlepte, & bene at reſt: like as ỳ kynges & lordes of ỳ erth, which buyld them ſelues ſpecyall places: As the princes C that haue greate ſubſtaunce of gould, & theyr houſes full of ſyluer. O that I vtterlye had no beynge, or were as a thynge borne out of tyme (that is put aſyde) ether as ponge chyldren, which neuer ſawe the light. There muſt ỳ wycked ceaſſe frō their tyraūny, there ſoch as are ouerlaboured be at reſt: there are thoſe let out free, whych haue bene in preſon, ſo that they heare nomore ỳ voyce of the oppreſſour: There are ſmall and greate: the bonde man, and he that is free from his maſter.

Wherfore

Wherfore is the lyght geuen to hym that is in miserye: and lyfe vnto them, that haue heuy hertes? Whyche longe for death, yf it come not: and searche for it more then for treasure which also would be exceding glad, ¶ re ioyce yf they found their graue. That should be ioye to ỹ man whose way is hyd, *which God hepeth backe from him. For my sighes come before I eate, and my roarynges fall oute lyke flowynge water. For the thynge that I feared, is come vpō me: and the thing that I was afraied of, is happened vnto me. Was I not happye? Had I not quyetnesse? Was I not in rest? And now commeth such misery vpon me.

*Vnderstande, to death, in ỹ he cā not obtayne to dye which thyng he so greatly desireth for.

¶ The notes.

a.* Curled hys dayes. Lyke as a man hauing an impostume (layeth Thalostome) yf he be cut of the Surgeon, haueynge not hing wherwyth he maye respire, duryng the tyme of hys cuttynge, holdeth backe the thynges that be aye hym, and is redy to byte them that stand by hym, and yet can do nothynge vnto them: euen so Job fearing the greuousnes of blaspheminge and curssyng, doeth wrong to vnlyuelye thynges, and speakynge after the maner of the common people, which impute their misery to the influence of the starres, and to the daye of theyr birth, curseth his daye, that is, reasoneth wyth cursseynge, howe bytter a lyfe he lyueth, and vnto howe great myserye he was borne (as we commenlye saye) in an vnhappye houre, euen as though nowe a dayes a man repentinge his synnes, should saye, Wo is me wretch. In an vnhappy houre was I borne, whyche wyth my deades haue denied my maker, wo worth it &c.

b.* They that curse the daye, are those that are wery of theyr lyfe, in so muche that they sal in deade to cursseyng.

The.iii.Chapter.

Job is reproued of impatience and rashnesse, & of the presumption of the other righteousnes.

1 THen answered Eliphas ỹ Themanite and said vnto him: yf we beginne to comm̄e with the peraduenture thou wilt be displa cosent, but who can withhold him selfe from speakinge? Behold, thou hast bene a teacher of manye, and hast comforted the wery handes.

2 Thy wordes haue set vp those that were fallen, thou haste refreshed the weake knees. But nowe that the plage is come vpon the thou shrinkest awaye: nowe that it hath touched thy self, thou arte sayne hatted. Is not this thy feare, thy stedfastnesse, thy pacience, and the perfectnesse of thy wayes? Consyder (I praye the) whoeuer perysshed beynge an innocent? Or, whē were the godly destroued? As I haue sene them that plowe vanity and sowe malicie reape the same. With the blast of God dyd they perysh, ¶ with the bath of his anger cōsumed they awaye. The a* roarynge of the lyon, the voyce of the lyonesse, and the teeth of the lyons whelpes are broke. The lyon perisheth, for lacke of praye ¶ the lyons whelpes are scattered abrode.

And vnto me was the worde hyde, and myne eare hathe receyued a lytell therof. In the phantasyes and thoughtes of the vysyōs of the nyght, whē slepe cometh on men: feare came vpō me and drede ỹ made my bones to shake. And when the wynd passed by before my presence it made the heares of my flesshe stande vp. He stode there and I knew not his face, an ymage there was before me ¶ there was styines, so that I heard thys voyce.

b.* Shall man be more iust then God? Or shall mā be purer thē this maker? c.* Behold there is no trust to his seruauntes, and in his aungelles hath he founde frowardnes. How moche more in them that dwell in houses of claye whose foundacion is but earth, which shalbe consumed by the moth. They shalbe smytten from ỹ morninge vnto the euenyng yee they shall perysh euerlastynglye, and no mā thynche theron. Is not their d.* dignitie taken awaye with them, they shall dye and not in wysdome.

¶ The notes.

a.* By the roarynge the voyce and the teethe, are vnderstande the blasphemyes and backbytynges that are vsed against the innocent, as it is sayde Prouerb.xxv.b. By the symilytude of the lyon he meaneth, that the wycked shall perysshe howe great or myghtye so euer they be.

b.* Shall mā be more iust? &c. Of this parti cyple wyll Elyphaces reason thus against Job. Yf God wolde destroye an innocent, it shulde folowe that man were more ryghteous and pure than God, but this is impossible, for the contrarye is shewed vnto me by reuelacyon.

c.* Behold they: is no trust. &c. He labowreth in confirmynge that whyche he had before propounded. The summe of ỹ reason is, Aungelles are not purer thē God, ergo not men.

d.* Dignitye, signifyeth here whatsoeuer they haue wherin they excell other, whether it be ryches or honour, power or cōnyng &c. For none of these shall redeame them from death.

The.v.Chapter.

The ende of a bad. The ryght mindes of God. The kynde chastenynge of, and deliuerynge from agayne.

1 CAlle me one (yf thou canst fynde eny) per lohe aboute the, vpon eny of the holye men. As for the foolyshe man, displeasure kylleth hym, and anger slayeth the ignorante. I haue sene my selfe, when the foolishe was depe rooted, that hys bewty was sodenly destroued, that his chyldren were without prosperite or healt: that

they were slayne in the dore, and no man to
deliuer them: that hys harueſt was eaten vp
of the hungrye: that the weapened man had
spoyled it, and that the thurſtye had dronche
vp his riches. Is it not ỹ earth that bringeth
forth trauayle, neither cōmeth sorow out of ỹ
grounde: but is man, that is borne vnto mys-
serye, lyke as the byrde for to ſle.

But now wyll I speake of the Lorde, and
B talke of God: which doeth thinges, that are
vnsearcheable, and maruayles without nom-
bre: Which geueth rayne vpō the earth, and
poureth water vpon all thinges: whiche set-
teth vp thē of lowe degre, and sendeth pro-
sperite, to those that are in heuinesse: Which
destroyeth the deuyces of the subtill, so that
they are not able to perfourme ỹ thinges that
they take in hande: whyche compaſſeth the
wyse in theyr owne craftynesse, and ouer-
throweth the councell of the wycked. In so
much ỹ they runne into darcknesse by daye
C and grope aboute them at the noone daye,
lyke as in the nyght.

And so he deliuereth the poore from the
swearde, from their mouth, and frō the hāde
of the cruell, that the poore maye haue hope,
and that the mouth of the oppreſſoure maye
be stopped.

Beholde, happye is the man, whom God
punisheth: therfore, dispyſe not thou ỹ cha-
stesynge of the Almyghty. For though he
make a wounde, he geueth a medicine againe:
though he smyte, hys hande maketh whole
agayne.

a.* He deliuereth the oute of syxe troubles
so that in ỹ seuenth there can no harme touch
the. In the middeſt of hongre he saueth the
from death: and when it is warre, from the
power of the swearde.

D He shal kepe the from the perlous tonge
that so when trouble cōmeth, thou shalt
not nede to feare. In destruccion & derth thou
shalt be merry, & shalt not be afrayed for the
beastes of the earth: But the castels in the
land shal be confederate with the, & the bea-
stes of the felde shall geue the peace.

Ye thou shalt knowe, that thy dwellinge
place shalbe in reste: thou shalt beholde thy
substaunce, & be nomore punished for synne
Thou shalt se also, that thy sede shall encrea-
se, and that thy posterye shalbe as the grasse
vpon ỹ earth. Thou shalt come to thy graue
in a parfyt age, lyke as the corne cheruen are
brought into the barne in due season. Lo, this
is ỹ matter, as we oure selues haue proued
by experience. Therfore now that thou hea-
rest it, take better hede to thy selfe.

¶ The notes.

a.* He deliuereth the &c. This sentence
purpoumded after the maner of a Prophecy,
sygnifyeth allone wyth that of Paul. i. Co-
rinth. x. c. God is faythful whych shall not
suffre you to be tempted aboue your strēgth,
but shall in the myddes of the temptacyon
make awaye to eſkape oute. Eliphas mea-
neth: He hath verelye wrapt the in many mi-
series, but when the seuenth cometh, and
when it shall seame to hym that the offence
is sufficyently pumyshed, and that thou
hast left thyne impacyence (for that lapeth
he to Job, though vnmustye) then wyll he
prosper the wyth so greate health, that thou
shalt after leade thy lyfe moſte fortuna-
telye.

¶ The. vi. Chapter.

Job answereth, that his payne is moste grouous, and his sorre, yet not withstondyng he offereth them.

Iob answered, and sayde: O
that my myserye were weyed, A
and my punishemente layed in
the balaunces: for then should
it be heuyer, then the sande of
the sea. Thus is the cause, that my wordes are
so sorowfull.

For. a.* the arowes of the almyghty are
in me, whose indignacyon hath dronche vp
my spyrite, and the terrible feares of GOD
fyghte agaynste me. Doeth the wylde aſſe
roare when he hath grasse? Or cryeth the
oxe, when he hath fodder ynough? That which
is vnsauery, shall it be eaten wythoute salte,
or is there any taſte in the whyte of an eggr?
The thynges that some tyme I myghte not
awaye wythall, are nowe my meate for very
sorowe. O that I myghte haue my desyre: O
that GOD would graunte me the thynge,
that I longe for. That he would begynne
and smyte me: that he would let hys hande B
go, and hewe me doune. Then shoulde I
haue some comfortesye I would despyse him
in my payne, that he shoulde not spare, for
I wyll not be agaynſt the wordes of the ho-
ly one.

What power haue I to endure? Or, what
is myne end, that my soule myghte be pacy-
ente? Is my ſtrength the strength of stones?
Or, is my flesthe made of brasse? Is it not so
that there is in me no helpe? and. b.* that my
substaunce is taken from me. He that is in
tribulacyon ought to be comforted of hys
neyghbour. &c.* but the feare of the Lord is
cleane awaye: Myne owne brethren passe-
uer by me as the water broke, that haltelye
runneth thoroow the ballepes. But they that
feare the hote frost, the snowe shall fall vpon
them.

When they: time commeth, they shalbe
destroyed and perisshe: and when they be set C
on fyre, they shalbe remoued oute of they:
place, for the pathes that they go in, are cro-
ked: they haste after vayne thinges, and shal
perysh. Consyder the pathes of Theman, &
the wayes of Saba, wherin they haue put
their truſt. Cōfoumded are they, that put my
confydence in them: For when they came to
optayne the thinges that they loked for, they
were brought to confusion.

Euen so are ye also come vnto me: but now D
that ye se my miserye, ye are afrayed. Dyd I
despyse you

delyre you, to come hether? Or, to gyue me eny of youre substaunce? To delyuer me frō the enemyes hande, or to saue me from the power of the myghtye? Teach me and I wil holde my tonge: and yf I do erre, shewe me wherin.

Wherfore blame ye then the wordes, that are wel and truely spoken? which of you can reproue them? Saynge only that ye are subtill to check mens sayinges, and can speake many wordes in the wynde. Ye fall vpon the fatherlesse, & go about to ouerthrowe youre owne frende. Wherfore loke not onely vpon me, but vpon youre selues: whether I lye, or no. Turne into youre owne selues, I praye you) be indifferent iudges, and consider mine vngodlynesse: whether there be eny vnrighteousnesse in my tonge, or vayne wordes in my mouth.

¶ The notes.

a. * The Arrowes of the almyghtye after some mennes opinion, are the sotrenesse of his iudgemente and hys wrath: after some other, they are the trouble, whyche the lawe moueth in the hertes of men, whyle they there by are styred to hate them selues, and so are healthfully kylled: as it is sayed Psal. xxxviij. a. Some agayne expounde them to be the crosse of myserye and wretchednes, wherin God had nowe wrapped hym. For the Sapnytes (saye they) receyue theyr crosse of the hand of God. The same wyl, that this sentence be a increasyng and amplifying of that, which hir aduersarye had fraterly laid against him. Eliphas in the beginnig of the fourth Chapter had sayde, that the plage was come vpon hym and had touched him. wyth thys (saye they) meaneth he nowe. Beholde it not onely toucheth me, but woundeth me wyth Arrowes, and those venowmed wyth beresunne, hapely wyth the gall of dragons, wyth whyche touchynge, both my blonde waxeth woode, and all my spyrite is supped vp. Moreouer God hath not onely throwen these dartes vpon me, but also hys dreadeful feares, that is, whatsoeuer he hath that is terrible, layeth he on me.

b. * That my substaunce is taken from me. The Chald. interpr. hath. Wysdome is departed from me, and that after Rab. Mol. the wysdome of disclosynge iudgynges and expinge of thynges. As though he shoulde saye, so sore is my greefe, sythe my helpe is taken from me, that I am not permytted to breathe so longe, tyll I maye call to remembraunce what is moste acceptable to God. Some rede. Is not all the strength of myne enforcement gone from me.

c. * But the feare of the Lorde &c. As though he sayde. But alas, nowe a dayes, there is no feare of the Lorde left: and therfore it is no marueil, yf charitie also which is ioyned to the feare of God, be not in vse.

The.viij.Chapter.

Iob thinketh that thys lyfe is but a warfare or bonde seruice.

IS not the lyfe of man vpon earth a verye batayll? Are not hys A
dayes lyke vnto dayes of an hyred seruaunte? For lyke as a bonde seruaunt desyreth the shadowe, and as an hyrelynge wouldes fayne haue an ende of hys worcke: Euen so haue I labored whole monethes longe (but in vayne) and maye a carefull nyght haue I tolde. When I layed me downe to slepe, I sayde: O when shall I ryse? Agayne, I longed sore for the nyght. Thus am I full of sorowe, tyll it be darcke. My flesche is clothed wyth wormes, spithynesse and dust: my skynne is wyderered, and crompled together: my dayes passe ouer more spedelye, then a weuer can weeue out his webbe: and are gone, or I am aware. O remembre, that my lyfe is but a wynde, and that myne eye shall nomore se the pleasures therof, ye & that none other mans eye shall se me eny more. For yf thou fastest thyne eyes vpon me, I come to naught lyke as a cloude is consumed & vanished away euen so he that goeth downe to hell, commeth nomore vp, ner turneth agayne into hys house, nether shall hys place knowe him eny more.

Therfore I wyll not spare my mouth, but C
will speake in the trouble of my spirite, in the bytternesse of my mynde wyll I talke. Am I a see or a whalfysh, that thou kepest me so in prison? When I thynke: my bed shall comforte me. I shall haue some refreshynge by talckinge by my self vpon my couche: Then troublest thou me with dreames, and makest me so afraied thorowe visions, that my soule wysheth rather to be strangled, and my bones to be dead.

I can se no remedy, I shall loue nomore! D
Spare me then, for my dayes are but vayne. What is man, that thou hast hym in eche re pute acyon, and settest somoch by hym? Thou takest diligent care for hym, & sodenly doest thou proue hym.

Why goest thou not from me, ner lettest me alone, so longe tyll I swalowe downe my spetle? I haue offended, what shall I do vnto the, O thou preseruer of me? Why hast thou made me to stande in thy way, and am so be vp a burden vnto my selfe? Why doest thou not forgeue me my synne? Wherfore takest thou not awaye my wyckednesse. Beholde, nowe must I slepe in the dust: & yf thou seekest me to morow in the morning, I shalbe gone.

The. viij. Chapter.

Iob is reproued and moued to haue delyuered too grose a sentence of vprightnesse.

THen answered Baldad the Sa- A
phyte, and sayde: How long wilt thou talke of suche thynges? howe longe shall thy mouth speake so proude wordes? Doth

God peruerte the thynge that is lawfull? Or
doth the Almyghtye destroye the thynge that
is ryght? When thy sonnes synned agaynst
hym, dyd not he punish them for theyr wyc-
kednesse? If thou wouldest now resorte vnto
God by tymes, & make thyne humble prayer
to the Almyghtye: yf thou wouldest lyue a
pure and a godly lyfe: thulde he not wake vp
vnto the immediatly, & geue the, the dewe of
of righteousnesse agayne? In so moch, that
where in soeuer thou haddest lyttle afore, thou
shuldest now haue greate aboundaunce. En-
quere of the that haue bene before the, learch
dylygently amonge thy forefathers: Name-
lye, that we are but of yester daye, and con-
syder not, that oure dayes vpon earth are
but a very shadowe. They shall shewe the,
they shall tell the, ye they wyll gladly con-
fesse the same.

Maye a ryshe be grene wythout moysture?
maye ye grasse growe wythout water? No:
but (or euer it be shot forth, and or euer it
be gathered) it withereth, before eny other
herbe. Euen so goeth it with all them, that
forget God: and euen thus also shall the ypo
crytes hope come to naught. His confydence
shalbe destroyed, for he trusteth in a sponders
webbe. He leaneth hym vpon hys house, but
he shal not stande: he holdeth hym fast by it,
yet shall he not endure. Oft tyme a thynge
doth flourysshe, and men thynke that it maye
abyde the Sonne shynynge: it shooteth forth
the braunches in hys garden, it taketh many
rotes, in so moche that it is ipse an house of
stones.

But yf it be taken out of hys place, euery
man denyeth it, saying: I knowe the not. Lo,
thus is it vp him, that triopseth in hys owne
doynges: and as for other, they growe oute
of the earth.

Beholde, God wyll not cast awaye a ver-
tuous man, nether wyl he helpe the vngodly.
Thy mouth shall be fyll with laughynge, and
thy lyppes wyth gladnesse. Thy that hate
the, shalbe confounded, and the dwellynges
of the vngodly shall come to naught.

The.ix. Chapter.

*Job declareth the dewtyes of God, & that mannes
ryghteousnesse is nothynge.*

Iob answered, & sayde: As for
that, I know it is so of a trueth,
that a man copared vnto God,
can not be iustified. If he wyll
argue with hym, he shall not be
able to answere hym vnto one among a thou
sande. He is wyse of hert, and myghtie in
strenght. Who euer prospered, & toke parte
against hym? a* He translateth the mountay
nes, or euer they be aware, & ouerthroweth
them in hys wrath. He remoueth the earth
oute of her place, that her pylers shake
with all. He commaundeth the Sonne, and it
ryseth not: he closeth vp the starres, as it
were vnder a syguet. He him selfe alone spre-
deth out the heauens, and goeth vpon the
waues of the see. He maketh the bayres of
heauen, the Orions, the.vii. starres and the
secrete places of the south. He doth greate
thynges, soch as are vnsearcheable, ye and
wonders without nombre.

If he came by me, I myght not loke vpō
hym: yf he went his waye, I shulde not per-
ceaue it. If he be hasty to take eny thynge a-
waye, who will make hym restore it agayne?
Who wyll saye vnto hym: what doest thou?
He is God, whose wrath no man maye with
stande: but the proudest of all muste stoupe
vnder hym. How shulde I the answere him?
or what wordes shulde I fynde out agaynst
hym? Yet though I be righteous, yet wyll I
not geue him one worde agayne, but mekely
submytte my self to my iudge. All be it that
I call vpon him, and he heare me, yet am I
not sure, that he hath herde my voce: he trou-
bleth me so with the tempest, and woundeth
me out of measure without a cause. He wyll
not let my spyrte be in rest, but fylleth me
with bytternesse.

If men wyll speake of strength, he is the
strongest of all: yf men wyll speake of ryght-
wysnes, who darre be my recorde. b* If I
will iustifye my self, my awne mouth shall
condemne me: yf I wyll put forth my selfe for
a perfecte man, he shall proue me a wycked
doer: for that I shulde be an innocēt, my cō-
scyence knoweth it not, ye I my selfe am
weery of my lyfe.

This one thyng wyll I saye: He destroyeth
both the ryghtuous & vngodly. And though
he slaye sodenly wyth the scourge, yet lau-
gheth he at the punyshment of the innocent.
As for the world, he geueth it ouer in to the
power of the wycked, soch as the rulers be,
wherof al landes are full. Is it not so? where
is there eny, but he is soch one?

My dayes haue bene more swyfte then a
runner: they are gone sodenly, and haue sene
no good thynge. They are passed awaye, as
the shippes that be good vnder saple, and as
the Aegle that hasteth to the praye. When I
am purposed to forget my complaynynges
to chaunge my countenaunce, & to comforte
my selfe, the am I afeaped of all my workes,
for I knowe, thou fauourest not an euell
doer. If I be then a wycked one, why haue I
laboured in vayne? Though I washed my
self with snowe water, & made myne handes
neuer so clene, yet shuldest thou dyppe me in
the myer, and myne awne clothes shulde de
spise me. For he that I must geue answere
vnto, and with whom I go to lawe, is not
a man as I am. Nether is there eny mayes-
man to reporue both the partes, or to laye
hys hande betwixte vs. Let him take hys
rod awaye frō me, ye let him make me no
more afeaped of hym, and then shall I an-
swere hym wythout eny feare. For as longe
as I am in suche fearfulnesse, I can make
no answere. And why? it greueth my soule to
lyue.

¶ The notes.

*a God translateth the mountaynes, not only these of the erth, but also the arrogant and proude tyrauntes, and the great traulmes of the worlde, which by a borowed speche are of ten times in the Scripture spoken of by mountaynes and hylles. So translated he Pharao. Exodi.xiiii.g. and kynge. Senacherib. Esaie.xxxvii.g.

b* Here is it good to se that Job presumeth not of hys awne rygh teousnes, but playnely confesseth hym selfe unrighteous and a synner before God, all thoughe before the world he had lyued blameles. God loketh on the herte thoughe men looke but onely on the outward appearaunce. His aduersaryes thought that he shulde neuer haue had soche a crosse layde on him, in lesse then he had also outwardly and openly lyued in wyckednesse. To ỳ answereth Job in dyuerse places that he therin was not culpable, and therfore accuseth as it were after the maner of men, the iudgement of God, concernynge soch as are outwardly ryghteous: and studiouse to lyue hertwoustly: namely soche as lyue wythout blame amonge men, and that bothe entende and do well to all men, and yet are wrapped in many myseries and wretchednes often tyme ouer cruell. And her inlyeth the chefe of the contrauersy betwyxt Job and hys aduersaryes, that Job defendeth hym selfe not to haue deserued hys punishmente by hys outwarde lyuynge: where as his aduersaryes armed onely with manly and stealthy wyth, thought God to be unryghteous, yf he wold so grieuously punishe hym that had not bene an outwarde synner agaynst hym. Job, his conscyence beynge hym witnesse, had lyued innocently and stronghely, and hurt no man, had alwayes feared God, and worshipped hym onely, his chyldren also had he nourred to the feare of God, ỳ coulde of no man be accused of wyckednes. Yet wytnesseth he iustly here (as all the godly do) that he was not vtterlye with oute synne, for other wyse had he bene a lyar. i. Johan. i. If we saye, we haue no synne, we deceaue oure selues, and trueth is not in vs. Wherfore in the places where he sayth that he hathe not deserued his punyshment, and that shulde seame to shew himblameles knowe, that he speaketh of his outwarde maner of lyuinge, not of the inwarde thoughtes and desyres of the herte, wherin he was vndoutted an offender.

The.x.Chapter.

Job in misery of his lyfe, complayneth vnto God. He desyreth to vnderstand why God so handleth him.

I Nwardtheles, mine wyll I put forth my wordes: I will speake out of the very bytternesse of my soule, and wyll saye unto God: O do not condemne me, but shewe me the cause, wherfore thou iudgest me on thys maner. Thynkest thou it well done, so oppresse me, to caste me of (beinge a worke of thy handes) and to mayntayne the councell of the ungodly? Hast thou fleshly eyes then, or doest thou loke as mā loketh? Are thy dayes as the dayes of man, and thy yeares as mans yeares? that thou makest soche inquisicio for my wyckednesse, and searchest out my synne: where as (notwithstandynge) thou knowest that I am no wycked person, and that there is no man able to delyuer me out of thyne hande. Thy handes haue made me, and fashoned me altogether roundabout: wilt thou then destroye my sodenlye? O remembre (I beseke the) how that thou madest me of the mould of the earth, and shalt bryng me to earth agayne.

Hast thou not milked me, as it were mylcke and turned my to crudden lyke chese? Thou hast couered me wyth synne and flesshe, and ioyned me together wyth bones & synewes. Thou hast graunted me life, & done me good and the diligent kepe that thou takeste vpon me, hath preserued my spirite.

Though thou hidest these thinges in thine hert, yet am I sure, that thou remembrest the all. Wherfore dyd best thou kepe me, when I synned, and haste not cleansed me from myne offence: yf I do wickedlye, wo is me therfore: yf I be righteous, yet darre I not lyfte vp my heade: so full am I of confusion, and se myne awne myserye.

Thou huntest me out (being in heynesse) as it were a Lyon, and troublest me oute of measure. Thou bringest fresh wytnesses against me, thy wrath increasest thou vpon me, berye many are the plagues that I am in. Wherfore hast thou brought me oute of my mothers wombe? O that I had perysshed, and that no eye had sene me. yf they had corped me to my graue, as sone as I was borne, then should be I be nowe, as though I had neuer bene.

Shall not my tyme lyke come sone to an ende? O holde thy hande, let me alone, that I maye take my self a lyttle afore I go thether, from whence I shall not turne agayne. Namely, to that lande of darcknesse & shadowe of deathe: yee into that darck cloudy lande & deadly shadow, where as is no order, but yet eyble feare as in the darcknesse.

The.xi.Chapter.

Sophar reproueth Job of his wordes, and exhorteth him to repentaunce.

THen answered Sophar the Naamathyte, and sayde: Shulde not he that maketh many wordes, be answered? Shulde he that babbleth much, be commended therfore? Shulde men geue vnto lyers fowly? Thou wylt laugh other men to scorne, and shal no body rebuke the agayne? Wylt thou saye vnto God: The thynges that I take in hande is perfecte, and I am clene in thy syght? O that God wolde speake, and open hys lyppes

agaynst the, that he myght shewe the (out of his secrete wysdome) howe many folde his Lawe is: the shuldest thou knowe, that God had forgotten the, because of thy synnes.

Wylt thou synde out God with thy seking? wilt thou attayne to the perfectnesse of
B the almyghtye? He is hyer then heauen, what wilt thou do? Deper then the hell, howe wylt thou then know him? Hys length exceadeth the length of the erth, & his bredth the bredth of the sea. Though he turne all thynges vp syde downe, close them in, or shutt them together who darre chech hym therfore?

For it is he that knoweth the vayne of men: he seeth their wickednesse also, shulde he not then consider it? A vayne body exalteth hym selfe, & the sonne of man is lyke a wyld
C asses foale. If thou haddest now a right herte, and spreddest vp thyne handes towarde hym: yf thou woldest put awaye the wickednesse which thou hast in hande, so that no vngodly nesse dwelt in thy house: Then myghtest thou lyft vp thy face without shame, then shuldest thou be sure and have no nede to feare.

Then shuldest thou forget thy mysery, and thynke nomore vpon it, then vpon the waters that runne by. Then shuld thy lyfe be as
D cleare as the noone daye, and synnge forth as the morninge. Then myghtest thou have comforth, in the hope that thou hast: & slepe quietly, whē thou art buryed. Then shuldest thou take thy reste, and no man to make the afrayed, ye many one shuld set moch by the. As for the eyes of the vngodly, they shalbe cōsumed, and not escape: their hope shalbe mysery and sorow of mynde.

The.xij. Chapter.

Job in shewynge hys power declareth the myght and power of God.

A SO Job answered, and sayde: Then (no doute) ye are the men alone, and wysdom shall perysh with you. But I have vnderstā
dynge as well as ye, and am no lesse then ye. Ye who knoweth not these thynges? Thus he that calleth vpon God, & whō God heareth, is mocked of hys neyghboure: the godlye and innocent man is laughed to scorne. Godlynesse is a light despysed in the herten of the ryche, and is set for the to stomble vpō. The houses of robbers are in wealth & prosperite, and they that maliciously medle agaynst God, dwell without care: ye God
B geueth all thinges rychely with hys hande.

Aske the catell, & they shall informe the: the fowles of the ayre, and they shall tell the: Speake to the earth, & it shall shewe the: Or to the fyshes of the sea, and they shall certifie the. What is he, but he knoweth that the
Sapien. xij. a Job. xxxiiij. hande of the Lorde made all these? In whose hande is the soule of euery lyuynge thinge, &
C the breth of all men. Haue not the eares pleasure in hearinge, & the mouth in tastinge the
Job. xxxij. d. thinge that it eateth? Amonge olde persones there is wysdome, & amonge the aged is vnderstandinge. Ye with God is wysdome and strength, it is he that hath councell and foreknowlege. If he breake downe a thinge, who can set it vp agayne? If he shut a thing, who
C Isaie. xxij. d Apocal. iij. d wyll open it? Beholde, yf he withholde the waters, they dry vp: yf he let them go, they de
C Esa. l. a. stroye the earth. With hym is strenght and wysdome: he knoweth bothe the disceyuer & hym that is disceyued.

He carpeth awaye the wyse men, as it were
A a spoyle, and bringeth the iudges out of their wyttes. He loseth the girdle of kynges, and girdeth their loynes with a bonde. He leadeth awaye the Preastes in to captyuyte, and tur-
D neth the myghtye vpsyde downe. He taketh
D. Pat. xlvij Ezech. xxiij. the verite from out of the mouth, & disapoynteth the aged of their wysdome. He poureth out contempt vpon Princes, and cōfoundeth them that have bene oppressed. Loke what lyeth hyd in darcknesse, he declareth it openly:
Luc. xij. a. and the very shadowe of death bringeth to lyght. He bothe increaseth the people, and destroyeth them: He maketh them to multiplye and diueth them awaye. He chaungeth the herte of the Princes and Kynges of the earth and disapointeth them: so that they go wandringe out of the waye, & grope in the darcke without lighte, staggeringe to and frolyke dronchen men.

The.xiij. Chapter.

Job reproueth hys frendes with their false Iapinges, and condemneth hypocrysye.

LO, all this have I sene with
A myne eye, hearde with myne eare, & vnderstandit. Loke what ye knowe, that same do I knowe also, nether am I inferior vnto you. Neuertheles I am purposed to talke with the almyghtie, & my desyre is to comen with God. As for you, ye are worckmaysters of lyes, and vnprofytable Phisicians all to gether. Woulde God ye kepte youre tonge, that ye myght be taken for wyse men. Therfore heare my wordes, & ponder the sentence of my lyppes. Wyll ye make answere for God with lyes, and maynteyne hym with dis-
B create? Wyl ye accepte the persone of God, and intreate for hym? Shall that helpe you, when he calleth you to rekoning. Thynke ye to begyle him, as a man is begyled? He shall punysh you, & reproue you, yf ye do secretly accepte any persone. Shall he not make you afrayed, when he sheweth hym selfe? Shall not his terrible feare fall vpon you? Youre remembraunce shalbe lyke vnto the dust, and youre pride shalbe turned to clave. Holde youre tonges now, and let me speake, for there is some thinge come into my mynde.
E *A Wherfore do I beare my flesh in my teeth, and myne soule in myne handes? Lo, there is nether comforte nor hope for me, yf he wyll slaye me. But yf I shewe and reproue myne owne wayes in his syght, he is euen the same that maketh me whole: and why? there maye no hypocrite come before hym. Heare my

wordes,

wordes, and ponder my sayinges with youre eares. *b Beholde, now haue I purpared my iudgement, and knowe that I shalbe founde ryghtwes. What is he, that wyll go to lawe with me? For yf I holde my tonge, I shall dye. Neuertheless graunte me two thinges, and then wyll I not hyde my selfe from the.

Withdrawe thyne hande from me, and let not thy fearfull dredde make me afrayed. And then sende for me to the lawe, that I maye answere for my selfe: or els, let me speake, and geue thou the answere. Howe greate are my offendes and synnes? Let me knowe my transgressions and offences.

*c Wherfore hydest thou thy face, and holdest me for thyne enemye? Wilt thou be so cruel and extreme vnto a flyenge leafe, and folowe vpon dare stubble? That thou sayest so warcely to my charge, and wilt veterlye vndo me, for the synnes of my youth? Thou hast put my fote in the stockes: thou lokest narowly vnto all my pathes, & marketh the steppes of my fete: were as I (notwithstandynge) must consume lyke as a foule carion, and as a cloth that is moth eten.

¶ The notes.

*a. Wherfore &c. These both are proverbially spoken, of them that offer their lyues to ieopardy, and spare not them selues. For: he spareth not him selfe that teareth his fleshe with his teeth: and agayne he that beareth his soule in his hande, carpeth it as a thynge redy to be solde, euen as thoughe he wolde streyght leaue it, and cast it of.

*b Beholde, &c. thys is his meanynge. The summe of my contencion was this, thus dyd I order and defende my cause agaynst youre trasons: that my hope is to be iustified. Armed with thys fayth, I come without feare vnto iudgement. He wyll not pronounce him vnryghtwes that so vnfaynedly hath trusted to his mercye. Hipocrites, they vper they are to iudgement the more the feare: I the vper I am to deth the more stronge is my hope.

*c Wherfore hydest thou my face. What the hydinge of his face meaneth loke Deut. xxxi.d.

The.xiiij.Chapter.

Job declareth the lyfe of a man, and prophesieth of the resurrection. Hope iudgeth the good, yet they obtayne not ener lyke ioy.

A MAn that is borne of a woman, hath but a shorte tyme to lyue, and is full of diuerse miseries. He commeth vp and falleth awaye lyke a flowre. He slyeth as it were a shadowe, and neuer continueth in one state. Thynkest thou it now well done to open thyne eyes vpon soche one, and to bringe me before the in iudgement? Who can make it cleane, that commeth of an vncleane thynge? No body. The dayes of man are shorte, the nombre of his monethes are knowne only vnto the. Thou hast appointed hym his bounder, he can not go beyond them. God trō him, that he maye rest a lytle vntyll hys daye come, whyche he loketh for, lyke as an hyrelynge doth.

If a tre be cut downe, there is some hope yet, that it wyll spronte and shute forth the braunches agayne: For though a rote be waxen olde and dred in the grounde, yet wyll the stocke gette the sent of water, yt wyll budde, and bringe forth bowes, lyke as whent it was fyrst planted. But as for man, when he is dred, perysshed and consumed awaye, what becommeth of hym? The flowdes when they be dryed vp, and the ryuers when they be emptie, are fylled agayne therwith the flowynge waters of the sea: but when man slepeth, he ryseth not agayne, tyll the heauen perish: he shall not wake vp nor ryse out of his slepe. O that thou woldest hyde me, and hyde me in the hell, vntyll thy wrath were stylled: and to appoynte me a tyme, wherin thou myghtest a* remembre me. Shall a dred man lyue agayne? All the dayes of thys my pilgrymage am I tokynge, when my chaungynge shall come. If thou woldest but call me, I shulde obeye the, only despyse not the worke of thyne owne handes.

For thou hast nombred all my goynges, yet be not thou to extreame vpon my synnes. Thou hast sealed vp myne offences, as it were in a bagge: but be mercyfull vnto my wyckednesse. The mountaynes fall awaye at the last, & rockes are remoued out of their place, the waters pearse thorow the very stones by lytle & lytle, the flouddes washe awaye the grauell & earth: Euen so destroyest thou the hope of man in lyke maner. Thou prenaylest agaynst hym, so that he passeth awaye: thou chaungest his estate, & puttest hym frō the. Whether his chyldrē come to worshippe or no, he can not tell: And yf they be men of lowe degre, he knoweth not. While he lyueth his flesh must haue trauayle: and whyle the soule is in hym, he must be in sorowe.

¶ The notes.

a* God remembreth a man when he helpeth hym. Jere.xb.c.

The.xb.Chapter.

Eliphas reproueth Job because he stryueth with hym selfe a parcyall in hys iudge. He beateth the earth that holdeth on the wycked, exhortynge Job to be one of that nombre.

THen answered Eliphas the Themanite, and sayde: a* Shulde a wyse man answere as the spyrite of the wynde, and fyll hys belye wyth the wynde of the easte? Thou reprouest with wordes, that are nothynge worthy: speakest thynges, whyche can do no good. As for shame, thou hast set it a syde, els wouldest thou not make so many wordes before God: but thy wyckednesse teacheth thy mouth, and so thou hast chosen the a craftie tonge. Thyne owne mouth condemneth the, and not I: ye thyne owne lyppes

thage

thape the an answere. Art thou the first man, that euer was borne? Or, wast thou made before the hilles? hast thou hearde the secrete
B councel of God, that all wysdome is to lyte for the? What knowest thou, that we knowe not? What vnderstandest thou, but we can the same? Wyth vs are olde and aged men, ye suche as haue lyued longer then thy fathers.

Thynkest thou it a small thynge of the consolacions of God? and are they wyth the a *.b. lyuinge worde. Why doeth thyne herte make the so proude? Why standeste thou so greatly in thyne owne conceate? Where vnto loke thyne eyes, that thy mynde is so puft vp against God? & letteste such wordes go out of thy mouth? What is man, that he shoulde be cleane? what hath he (whiche is borne of a woman) wherby he myght be knowne to be
C ryghtuous? Beholde there is no trust to hys sanctes: ye & verely. c.* heauēs are not cleane in hys syght. How much more then an abhominable and vyle man, which.d.* dryncketh wickednesse lyke water? I will tell the, heare me: I wyll shewe the a thynge, that I know, which wyse men haue tolde, & hath not bene hyd from their fathers: vnto whom only the lande was geuen, that no straunger shoulde come amonge them.

The vngodly despayreth all the dayes of his lyfe, & the nōber of a tyrauntes yeares is vnknowne. A fearfull sounde is euer in hys eares, and whē it is peace: yet feareth he de-
D struccion: He beleeueth neuer to be delyuered out of darcknesse, the swearde is alwaye before his eyes. When he goeth forth to get his lyuing, he thyncketh playnely, that the daye of darcknesse is at hande. Sorowe and carefulnesse make hym afrayed, and compasse hym roundeabout, lyke as it were a kynge with hys hoost redy to the battayl. For he hath stretched out hys hande agaynste God, and armed him selfe agaynst the Almyghtye. He rouneth proudly vpon him, and with a stiff
E necke fyghteth he agaynst him: where as he coureth his face wyth fatnesse, and maketh his body well lykynge. Therfore shall hys dwellynge be in desolate cyties, and in houses which no mā inhabiteth, but are become heapes of stones.

He shal not be ryche, neither shall hys substaunce contynue, nor encrease vpon earth. He shall neuer come oute of darcknesse, the flame shall dry vp hys braunches, wyth the blast of the mouth of God shall he be taken awaye. He wyll neither applye hym selfe to
F vayne lyuinge nor trueth, so sore is he deceiued wyth vanyte.

He shall perysh, afore his tyme be worne out, and his hand shal not be grene. He shall be plucked of as an vntymely grape from the vyne, and shal let his floure fal, as the olyue doeth. For the congregacyon of ypocrites is vnfruteful, and the fyre shall consume the houses of suche, as are gredy to receyue

gyftes. He conceyueth trauayle, he beareth myschefe, and hys bodye bryngeth forth deceate.

The notes.

a. * That is, Shoulde a wyse man speake vayne wordes, and shoulde he hym selfe be vayne and puft vp wyth vnprofitable & tryflinge doctrine. The eastwinde dryeth vp all thynges, and therfore by abeyr filled with it, is signified by a borowed speache, a stomake or hette, out of which proceadeth suche false doctryne as dryeth vp the mopstnes of the soule in tryfling out the trueth.

*.b. Some reade, Secrete. The whole sentēce doeth Rab. Mose thus expounde. God cā pet cōforth the agayne in thys lyfe, & regardeste thou so lyttel hys cōforthes & takest them for a lye? Other, thus: Seame the comforthes of men of grauity lyke Bildad and Sophar vnworthye, for the, and seme they to the lyes.

c.* Vnder the name of the heauens, vnderstandeth he the aungels.

d.* To dryncke wickednesse lyke water is, to be fylled wyth wyckednes: it is a maner of speaking of ye Hebrues, so to dryncke shamefulnes sygnifyed to be fylled therwyth, after as in the. xxxiij. a

The. xvi. Chapter.

Job repeting his mysorye, sayed that he sufferyth more then his wyckednesse hath deserued.

 OW answered, and sayde: I haue oft times heard such thin A
ges. Myserable geuers of com
forte are ye, al the sorte of you. Shall not thy vayne wordes come yet to an ende? Or, hast thou yet eny more to saye? I coulde speake, as ye do also. But wouldo God, that youre soule were in my soules stede: then shoulde I heape vp wordes against you, and shake my heade at you. I shoulde cōforte you wyth my mouth, and releasse youre payne wyth the talkyng of my lyppes. But what shal I do? For all my wordes, my sorow wyl not ceasse: and though B
I holde my tonge, yet wyll it not departe fro me. And now that I am full of paine, and al that I haue destroyed (whereof my wyckednes beare wytnesse) there standeth vp a dyssembler to make me answere wyth lyes to my face. He is angrye at me, he hateth me, & gnasheth vpon me with hys teth. Myne enemy shooteth vpon me with his eyes.

They haue. a.* opened their mouthes wyde vpon me, and smitten me vpon ye cheke despytefully, they haue ealed themselues thorow mine aduersite. God hath geuē me ouer C
to the vngodly, & deliuered me into the hādes of the wycked. I was somtyme in wealth, but sodenlye hath broughte me to nought. He hath taken me by the neck, he hath rente me, and set me, as it were a marck for hym to shute at. He hath cōpased me roundeabout with his darres, he hath wounded my lopnes, and not spared. My bowels hath he poured

vpon

vpon the grounde. He hath geuen me one wounde vpon another, and is fallen vpō me lyke a giaunte. I haue sowed a sack cloth vpon my skynne, and dye with my strength in the dust.

My face is swollen with wepping, & myne
D eyes are wayen dymme. Howbeit there is no wyckednesse in my handes, and my prayer is cleane. b* O earth, couer not my bloud, and let my crienge synde no rowme. For lo, my witnesse is in heauen, & he that knoweth me, is aboue in the heyght. My frendes laugh me to scorne, but myne eye poureth out teares vnto God. Though a body myght pleate with God, as one man doth with another, yeth the nombre of my yeares are come, and I must go the waye, from whēce I shall not turne agayne.

¶ The notes.

a* To open theyr mouthes, signifyeth to threatten with moste extreame and cruel punishment, and to reproue with shameful and spytefull wordes, as in the Psal. xxii. c.

b* O erth couer not my bloude, that is, as Rabi Abraham expoundeth it: hyde not my bloude so but that it be auenged, let not the auengement therof be vnknowen, but vpon vnto all mens eyes: as was the auengement of Dathan and Abiram, whom the earth swalowed Numer. xvi. c. ye maye also expounde it thus, Hyde not my bloude, but let it testifye and witnes myne innocencye, as dyd the bloude of Abell, of whom we reade that his bloud cryed from the earth. Gene. in the. iiii. b.

The.xvii.Chapter.

Job sayeth that he continuely stryue, and yet both pray, ready styrre hym.

A My breth sayleth, my dayes are shortened. I am harde at deathes dore. I haue deceyued no man, yet must myne eye continue in heynesse. O deliuer me, and set me by the: who shall them be able to thruste my handes together? Thou halte withholden their hertes frō vnderstandyng, therfore shall they not be set vp on hye. He
B prompteth hys frendes parte of hys good, but his owne chyldren spende it. He hath made me as it were a byworde of the comon people. I am hys gestynge stocke amonge the. My countenaunce is heup for very anger & the membres of my body are become lyke a shadowe. Vertuous men therfore shall wel consyder this, & the innocent shall take parte
C agaynst the ypocrite.

The ryghteous wyll kepe his waye, & he that hath cleane handes, wyll euer be stroger & stronger. As for you, turne you, & get you hence, for I can not se one wyse man amōge you. My dayes are past, my thoughtes are vanyshed awaye, whych haue vexed myne herte, chaungynge the nyght in to daye, and
D & light into darkenes. Though I tarye neuer so moch, yet the graue is my house, & I must make my bed in the darcke. I call corrupcyō my father, and the wormes call I my mother and my syster. What helpeth then my longe tarpenge? Or, who wyll fulfyll the thynge, that I loke for? All that I haue, shall go downe in to the pyt, and lye with me in the duste.

The.xviii.Chapter.

Baldad reproueth the payens of the vnhappyfull and wycked.

A Then answered Baldad the Suhite, and sayde: when wyll* ye make an ende of your wordes? Marcke well, and consyder, we wyll speake also. Wherfore are we counted as beastes, and reputed so vyle in youre syght? Why destroyest thou thy selfe with anger? Shall the earth be forsaken, or the stones removed oute of their place because of the? Shall not the lyght of the
B vngodly be put oute? yee the flame of his fyre shall not burne. The lyght shalbe darcke in hys dwellynge, and hys candle shalbe put out with hym. His presumptuous goinges shall be kepte in, and his owne councell shal cast hym downe. For his fete shalbe taken in the nett, and he shall walke in the snare. His sote shalbe holden in the gilder, and the theuysh shall catch him. The snare is layed for him in the grounde, and a pitfall in the waye.

Fearfulnesse shall make hym afrayed on
C euery syde, that he shall not knowe, where to get out. Honger shalbe his substaunce, and misfortune shall hange vpon hym. He shall eate the strenght of his skynne, a* the fyrste borne of death shall eate hys membres. All his comforte & hope shalbe rooted out of his dwellynge, very fearfulnesse shall brynge hym to the kynge. b* Other men shall dwell in his house (which now is none of his) and brymstone shalbe scatered vpon his habitacion. Hys rotes shalbe dryed vp beneth, and
D aboue shall his harueste be cutt downe. Hys remembraunce shall perish from the earth, & hys name shall not be praysed in the streetes: he shalbe dryuen from the lyght into darcknesse, and be cast cleane out of the world. He shall neither haue chyldren nor kynsfolckes amonge his people, no, nether any posterite in his countreyponge & olde shalbe astonished at his death. Soche are now the dwellynges of the wycked, and this the place of hym that knoweth not God.

¶ The notes.

a* That is, an horryble and sodayne death. So me reade the prince of deeth.

b* Or, she shal dwell: that is to saye his wyfe with oute him.

The.xix.Chapter.

Job reporteth hys miseries and greuous payens. He prophesyeth of the generall resurrection.

Job



Ob answered, and sayde: howe
A longe wil ye vexe my mynde, &
trouble me with wordes? Lo,
ten tymes have ye repraued me:
are ye not ashamed, for to laugh
me to to scorne: yf I go wronge, I go wronge
to my selfe. But yf ye will enhaunce your sel
nes against me, & accuse me to be a wicked
person, because of the shame that is come
vpon me: knowe then, that it is God,
which hath handled me so violently & hath
compased me about with his scourges. Be-
holde, though I crye, yet violence is done vn
to me, I can not be herde: Though I com-
plaine, there is none to geue sentēce with me.
B He had hedged vp my path, I can not get
awaye, he hath set darcheneſſe in my gate. He
hath spoyled my of myne honoure, and take
the .a.* crowne awaye frō my head. He hath
destroyed me on euery syde, & I am vndone:
My hope hath he taken awaye frō me, as it
were a tre plucte vp by the rote. His wrath
is kyndled against me, he taketh me, as
though I were his enemy.

His men of warre came together, whyche
made their waye ouer me, and besieged my
dwellinge rō about. He hath put my
C brethren farre awaye from me, and suche as
were of myne acquaintaunce, are become
straungers vnto me. My owne kynsfolkes
have forsaken me, and my frendes have put
me out of remembraunce. The seruauntes &
maydens of myne owne house take me for a
straunger, and I am be come as an alcaunt
in their syght.

When I call vpon my seruaunt, he geueth
me no answere: no though I praye him with
my mouth. Myne owne wyfe may not abide
my breth, I am lothsome to speake sayre vnto
the children of myne owne body. Ye the ve-
ry delerte fooles despyse me, and when I am
gone from them, they speake euell vpon me.
All suche as were my most familiers, abhorre
me: and they whom I loued best, are turned
against me. My bone hangeth to my skynne,
D & my flesh is awaye, only there is left me the
skynne about my teth. Have pyte vpon me,
have pyte vpon me (O ye my frendes) for
the hande of the Lorde hath touched me. Why
do ye persecute me .b.* as God, and .c.* are
not satisfied of my flesshe?

O that my wordes were written, O that
they were put in a boke: wolde God they
were grauen with an yron penne in leade or
in stone. For I am sure, þ my redemer liueth
& that I shal ryse out of the earth in þ latter
day: that I shal be clothed agayne with thys
skynne, & se God in my flesshe. Ye I my selfe
shal beholde him, not with other but with
these same eyes. My reynes are consumed
within me, when ye saye: Why do not we
persecute him: we haue founde an occasion
against him. But beware of the swearde, for
the swearde wyll be auenged of wickednesse,
and be sure, that there is a iudgement.

¶ The notes.

a.* Rabi Abraham vnderstandeth by the
crowne, the dignitye that cometh to the ry-
che by the meanes of theyr ryches: for all
men have the ryche in honoure: although
some vnderstande therby hys chyldren, as
in the Prouerb. The crowne of olde men are
theyr chyldrens chyldren. Other some, vn-
derstande the dignitye that came vnto hym
of hys wysdome & cunninge. So Jobs mea-
ninge is, that of a worshipful and ryche mā,
he is become poore and despysed.

b.* The Hebrues reade as they do, meaninge
the cruell whiche are not satisfyed with hys
flesshe: soche wolde he not that his frendes
shulde counterfet.

c.* Are not satisfyed of my flesshe. To eate &
be satisfyed of a mannes flesshe, is a borow-
ed speache taken both in the good and euel
parte. In the good parte it sygnifyeth to loue
to iudge frendlye, and then at the length to
fall to playfynge. In the euell parte, it is
cruelly and beastlye to misuse, and (as ye
were) to treate with spitefull and hapnouse
wordes.

The xx. Chapter.

Sophar ryseth, and the vnfayethfull, the tyrannous, and the wicked shal vtterly perysh.

Then answered Sophar þ Naa A
mathite, and sayde. For þ same
cause do my thoughtes compel
me to answere. And why? my
mynde is tolled here and there.
I have sufficiently herde thy chechinge and
reproue, therfore am I purposed to make
answere after myne vnderstandinge. Know-
est thou not this, namely: that from the be-
gynninge (euer sence the creacion of man
vpon earth) the reuelacion of the vngodlye hath
bene shorte, and that the ioye of ypocrites cō-
tinued but þ twynckling of an eye? Though B
he be magnifyed vp to the heauen, so that his
heade reacheth vnto the cloudes: yet he peri-
sheth at the laste dyche dounge: In so moche
that they which have sene hym, saye: Where
is he? He vanysheth as a dreame, so that he
can no more be founde, & passeth awaye as a
vysyon in the nyght. So that the eye whiche
sawe him before, getteth nowe no syght of
hym, and his place knoweth hym no more.
His chyldren go a begynge, theyr handes
bringe them to sorowe and heuynesse.

Frō his youth his bones are full of vyce,
which shall lye downe with hym in þ earth.
When wyckednesse is swete in his mouth,
he hydeth it vnder his tunge. That he emon-
geth, that wyll he not forsake, but kepeth it C
close in his throte. The meate that he eateth,
shalbe turned to the poyson of serpentes,
with in his body. The ryches that he deuou-
reth, shall he perbreake agayne, for God
shal draw the out of his belly. a* he shal suche
þ serpentes head, & þ adders tonge shal slaye
hym: so that he shall nomore se the ryuers &
brookes of honye & butter: But laboure shall
be, and

he, and yet haue nothinge to eate. Greate trauayle shall he make for ryches, but he shall not enioye them. And why? he hath oppressed the poore, and not holpen them: houses hath he spoyled, and not builded them. Ons belye could neuer be fylled, therfore shall he perish
D in his couetousnesse. He deuoured so greedyly that he lefte nothinge behynde, therfore lyes goodes shall not prosperr. Thoughe he had plentyousnesse of euery thynge, yet was he poore, and therfore he is but a wretche on earth.

Ffor though the wicked haue neuer so much to spill his belye, yet God shall send his wrath vpon hym, and cause hys battaill to rayne ouer hym: so that yf he flie the yron weapens, he shall be shott with the stele bowe. The arrow shal be taken forth, and go out at hys backe, and a glistering swearde thorow the gall of him, feare shall come vpon him. b. There shal no darckenes be able to hyde him. And vnkendled fyre shall consume him, and lohe what remayneth in his house, it shalbe destroyed. The heauen shal declare his wickednesse, and the earth shall take parte against hym. The substaunce that he hath in hys house, shalbe taken awap and perysshe, in the daye of the Lordes wrath. This is the porcion that the wycked shall haue of God, and the heritage that he may looke for of the Lorde.

The notes.

a. He shall sucke the serpentes heade, that is, he shalbe subiect to all cursednesse and suffer all maner sorowes. It is suche a maner of speache as is before in the.xv.d. of drinking wickednesse.

b. That is, he can not hyde hym from perrilles.

The.xxij. Chapter.

A Job reproued the prosperyte of the wycked, & alsoo beforeseeth their sodayne ryppe and destruccion.

A Job answered, and sayde. O heare my wordes, and amende youre selues. Suffer me a lytle that I may speake also, and the laughe my wordes to scorne, yf ye wyll. Is it with a man, that I make this disputacyon? Wherfy yf it were so, shoulde not my spyrite be then in sore trouble? Marck me well, be abashed, and laye youre handes vpon youre mouth. Ffor when I ponder thys matter, I am afeared, & my flesche is smytte with feare. Wherfore do wicked men lyue in health and prosperite, come to their olde age, and increase in ryches? Their children children loue in their syght, and their generacion before their eyen. Their houses are safe from all feare, for the rod of God doth not smyte them. Their bullocke gendreth, and that not oute of tyme: their cowe calueth, and is not barrayne full.

They sende forth their children by flockes, and their sonnes lead the daunce. They beare
B with them tabrettes and harpes, & haue instrumentes of musycke at their pleasure. They spend their dayes in wealthynesse: but sodenlye they go downe to hell. They say vnto God: Departe from hence for we knowledge of thy wayes. What maner of seruice is the Almighty, that we shoulde serue him? What profyte shoulde we haue, to submytte ourr selues vnto him? Lo there is verelye no goodnesse in the, therfore will not I haue to do with the counsell of the vngodly. How oft shall the candle of the wicked be put oute? howe oft commeth their destruccion vpon them? O what sorowe shal god sende the for their part in his wrath? Yea, they shalbe euen as chaffe before the wynde, and as dust that the storme carryed awaye.

And though God saue their children from further sorowe, yet wyll he so rewarde the selues, that they shall knowe it. Their owne destruccion and misery shall they se with their eyen, and dyncke of the fearfull wrath of the Almighty. Ffor what careth he, what be come of his housholde after his death: whose numbers passe awaye swyfter then an arowe. In as murche then as God hath the hyest power of all, who can teache hym any knowledge? One dyeth now, when he is myghtye & at his best, riche, & in prosperite: euen when his *bowels are at the fattest, & his bones ful of mary. An other dyeth in sorowe and heuynesse, and neuer had good dayes. Nowe lye they bothe a lyke in the earthe, and the wormes couer them. But I knowe what ye thinche, yea and what ye ymagin against me vnrighteousnesse. For ye saye where is the Princes palace? where is the dwellinge of the vngodly? Aske any man that goeth by the waye, and (yf ye wyll not regarde their tokens and beades) he shal tell you, that the wicked is kept vnto the daye of destruccion, and that the vngodly shalbe brought forthe in the daye of wrath. Who dare reproue him for his wayes to hys face? who rewardeth him for the wickednesse that he doth? Yet shall he be brought to his graue, and watche amonge the heape of the deade. Then shall he be sayne to be buryed amonge the stones by the brooke syde. All men shall folowe him, and there are innumerable gone before him. O howe vayne is the comforte that ye geue me? Are not youre answeres cleane contrary to right and truthe.

*After the Greke. Some read pappes.

The.xxiij. Chapter.

Eliphas the Themanite gaue answere and sayde: May a man be compared vnto God in wysdome, though he seme to hym selfe, lyke to be lyke him? What
A pleasure hath God in that thou art righteous? Or what doth it profyte hym, that thy wayes are perfecte? Is he afeared to reproue the, & to stryke forth to the into iudgement? Closeth not this for that great wickednesse, & for thine vngracious deades which are innumerable? for
thou

and robbed the naked of their clothing. To
D suche as were wery, hast thou geuen no wa-
ter to dincke, thou hast withdrawe bread frō
the hungry. Shoulde suche one thē as liueth vi
olence, wrong and oppression (doing all thing
of partialite, and hauinge respecte of persow-
nes) dwel in the lande? Thou hast sent wyd-
owes awaye empty and oppressed the poore
fatherlesse.

Therfore art thou compased aboute wyth
snares on euery side, and sodenly vexed with
feare. Shouldest thou then se no darcknesse?
Should not the water floude runne ouer the?
Now because god is hyer then the heaues,
& because thou sepst that the starres are so hye
wilt thou therfore saye: Tush, how shoulde
God know? Doth his dominion reach beyōd
the cloudes? Tush, the cloudes couer him, that
he may not se, for he dwelleth in heauē. Well
thou wilt kepe the olde waye, that all wicked
E men haue gone: bothe olde and young, whose
foundacion is a runninge water, whiche lay
vnto God: go from vs, and after this maner:
Tush, what will the Almyghty do vnto vs?
where as he (notwithstandinge) fylleth their
houses wyth all good. Wherfore meruayle
of the vngodly be farre from me. For with my
shall the godly, and with gladnesse shall the
innocent se, that their enemie shall be hewen
doune, and their posterite consumed wyth
fyre.

Therfore reconcile the vnto God, and be
rōtent, so shall all thinges prosperre wyth the
& ryghtwell. Receyue the lawe at his mouth, &
F lay vp his wordes in thine hert. For yf thou
wilt turne to the Almighty, thou shalt stande
fast, & al vnrighteousnesse shalbe farre from
thy dwellinge: He shall geue the an harueste,
whiche in plenty & aboundance shall exceade
the dust of the earth, and the gould of Ophir
lyke riuer stones. Yea, the almighty his own
self shalbe thine harueste, and the heape of thy
money. Then shalt thou haue thy delyte
in the Almighty, & lift vp thy face vnto God.
Then shalt thou make thy prayer vnto him,
and he shal heare the, and thou shalt kepe thy
promises. Then loke what thou takest in hād
he shall make it to prosperre with the, and the
light shall shyne in thy wayes. For who so
humbleth him self, him shall he set vp: and
who so loketh meke, shalbe healed. Yf thou
be innocent, he shall saue the: and thorow the
vnpurenesse of thyne handes shalt thou be
deliuered.

The xxij. Chapter.

Job answereth that he both knoweth & feeleth the
power and sharpenes of the stripe, & sayeth that he hath
deserued no soch punishment.

IOb answered, & sayd: My saynge is yet this day in bitternes
& my hande heauy among my
G mourninges. O that I might fynde
him, and fynde him. O that I
myght come before his seat, to pleat my cause
before him, & to fill my mouth wyth argumētes.
That I might know, what answer he would
geue me: & that I might vnderstand, what he
woulde saye vnto me. Wyll he pleate against
me with his greate power & strength, or will
he leaue him selfe vtterly vpon me? Oh no,
let him not do so with me. But let him geue
me lyke power to go to the lawe, then am I
sure to winne my matter. For though I go
before, I fynde him not. Yf I come behynde, H
I can get no knowledge of him: Yf I go on
the left side to ponder his workes, I can not at-
teine vnto them. Agayn, yf I go on the right
syde, he hydeth him self, that I can not se him.
But as for my way, he knoweth it: & tryeth
me as the goulde in the fyre.

Neuertheles my fete kepe his path, his
wayes haue I holden, and not gone out of it.
I haue not forsaken the commaundements of I
his lippes, but loke what he charged me wyth
his mouth, that haue I shut vp in my herte.
It is he him selfe alone, who wyll turne him
backe. He doth as him lusteth, and bringeth
to passe what he will. He rewardeth me into K
my bosome, and many other thinges mo doth
he, as he maye by his power. This is the
cause, that I shrincke at his presence, so that
when I consyder him, I am afrayed of him.
For is so muche as he is God, he maketh my
herte soft: and seynge that he is Almighty,
he putteth me in feare. Thus can not I get out
of darcknesse, the cloude hath so couered my
face.

The xxiij. Chapter.

Job declareth the wyckednes of men & sheweth
what vnrest belongeth to the vngodly.

WHy peradueture then that there
is no tyme hyd frō the almigh
ty, how happeneth it, that they A
whyche know him, will not
regarde his dayes? For some
men there be, that remoue o-
ther mens landemarches, that robbe them of
their catell, and kepe the same for their owne:
that driue away the asse of the fatherlesse, that
take the widdowes oxe for a pledge: that
thrust the poore out of the waie, and oppresse
the simple of the worlde together. Beholde,
the wilde asses in the deserte go by tymes, as
their maner is, to spoile: Yea, the very wyl-
dernesse mynistreth fode for their children.
They reape the corne fele & in not their owne B
and gather the grapes out of hys vineyard,
whome they haue oppressed by violence.
They are the cause that so many men are na-
ked and bare, hauinge no clothes to couer the
and kepe them from coulde: So that when
the showers in the mountaynes haue rayned
vpon them, and they be all wet, they haue
none other succoure, but to kepe them among
the rockes.

They spoile the sucking fatherlesse childe
and put the dore in pawne. Ye so muche that
they let them go naked without clothinge,
and yet the hungry beare the sheues. The
poore are fayne to labour in their ople mylles, C
yea and to treade in their wyne presses,
& yet to suffer thyrst. The whole cyty cryeth
vnto

vnto the Lorde with lyghynge, the soules of the slayne make their complaynte. But God destroieth them not for al this, where as they (notwithstandinge) are rebellious and disobedient enemies: whiche seke not his lyghte and wayes, nor turne agayne into hys pathe.
C Tymely in the mornynge do they aryse, to murther the simple and poore, & in the nyght they go a stealynge.

The eye of the vngodly is lyke the adoulterer, that wayteth for the darcknesse, & sayeth thus in hym selfe: Tush, there shall no mā se me, & so he dilygently hyde his face. In the nyghte season they searche the houses, and hyde them selues in the day tyme, but wyll not knowe the light. For as sone as the daye breaketh, the shadow of death commeth vpon them, & they go in horrible darcknesse. The vngodly is very swyft. O that his portion also vpon earth were swyfter then the runninge water, D whiche sulleeth not the shipman to beholde the fayre & pleasaunt vineardes. O that they (for the wickednesse whiche they haue done) were drawen to the hel, sooner then snow melteth at the heate. O that all compassion vpon them were forgotten: that their dayntyes were wormes, that they were cleane put oute of remembraunce, & vtterly hewen downe lyke an vnfruteful tree. For they mantayne the barren, and make them that they can not beare, and vnto wyddowes they do no good. They pluche downe the myghtye with their power, and when they themselues are gotten vp, they are neuer without feare, as longe as they lyue. And though they myght be safe, yet they wyll not trempne it, for their eyes loke vpō their own wayes. They are exalted for a lytle, but shortly are they gone, brought to extreme powerte, and take oute of the wayes & vtterly plucte of, as the eares of corne. Is it not so? Who wyll the reproue me as a lyar, & lay my wordes are nothyng worth.

The.xxv. Chapter.

Baldad proueth that mankynde is cleane & vnpure before God.

Then answered Baldad the Suhite, & said: Power & feare is vp him alone, that maketh peace, sitting in his highnes whole me of warre are innumerable, & whose light ariseth ouer all. But how may a mā compared vnto God, be iustified? Or, how cā he be cleane that is borne of a woman? Beholde, the mone shyneth nothynge in comparison to him, and the starres are vncleane in his sight. Howe muche more then man, that is but corruption: & the sonne of man, whyche is but a worme?

The.xxvi. Chapter.

Job declareth that man cannot helpe God, and prayseth his power.

Then answered Job, and said: O how helpest thou the weake: what cōfoute geuest thou vnto hym that hath no strength? Where in the counsell that thou shouldest geue him, which hath no wysedome? Wilt thou so shewe thine excellent ryghteousnes? Before whom hast thou spoken those wordes? Who made the breth to come out of the mouth? The goastes & worthies that are slayne, and lye vnder the waue with their companions: yea & all they which dwell beneth in the hell are not hid from him, and the very destruccion of hell can not be kepte oute of his sighte. He stretched oute the north ouer the empte, & hangeth the earth vpon nothynge. He bindeth the water in hys cloudes, that they fall not downe together. He holdeth back his stoul, that it can not be sene, and spreadeth his cloudes before it.

He hath compaseth the waters vnto certayne bounders, vntill the day and nyght come to an ende. The very pillers of heauen tremble & quake at his reproue. He stilleth the sea with his power, and throwe hys wisdom hath he set fourthe the world. With his spirite hath he garnished the heauens, & with his hand hath he wounded the rebellious serpent. This is nowe a shorte summe of his doynges. But who is able sufficiently to rehearse his workes? Who can perceyue and vnderstand the thonder of his power?

The notes.

4. Heauen and earth haue properly no pillers nor anye thing to leapue to, but should forbeapue and beare the vp, as it appeareth of the earth aboue in this chapter: but Job taketh his similitude of our earthly buyldinges, because his hearers should so the sooner vnderstande him.

The.xxvij. Chapter.

Job protesteth his integrity, & the part of the vnbeleuers shall perish.

Also Job proceaded & with fayth in his communicacion, saying: As truly as God liueth, which hath take away my power frō me) and the almighty, that hath vexed my mynd. My lippes shall talke of no vanite, and my tonge shall speake no deceyte whyle my breth is in me, and as longe as the spirite (that God hath geuen me) is in my nostrels.

God forbidde, that I should graunt your cause to be ryght. As for me, vntil mine ende come, will I neuer go frō mine innocencye. My ryghteous dealinge kepe I fast, whyche I will not forsake: my hert shall not reproue my of my dayes. 4. Therfore myne enemye shalbe founde as the vngodly, and he that taketh parte against me, as the vnrighteous. What hope hath the hypocrite, though he haue greate good, and though God geue him ryches after his hertes desire? Doeth God heare him the sooner, when he crieth vnto him in his necessite? Hath he suche pleasure and delyte in the Almighty, that he darre alwaye call vpō God? I wyll teache you in the name of God: and the thinge that I haue of the Almighty will I not kepe from you. Beholde, ye all

in youre owne conceite, as though ye knewe all thinges. Wherfore then do ye go about with suche vaine wordes, saying: This is the portion that the wicked shall have of God, and the heretage that Tirauntes shall receyue of the almighty. Yf he get many children, they shall perishe with the swearde, and hys posterite, shal have scarcenesse of bread. Loke whom he leaueth behynd him, they shall dye & be buried, and no man shall haue pite of hys widdowes. Though he haue as muche money as the dust of the earthe, and rayment as redy as the clay, he maye wel prepare it: but the godly shall put it vpon him, & the innocent shall deale oute the money. His house shall endure as the moth, and as a bothe that the watcheman maketh. When the riche man dyeth, he caried nothing with him: he is gone in the twinckelynge of an eye. Destruccion taketh holde vpon him as a water floud, and the tempest stealeth hym awaie in the nyghte season. A vehemente wynde caried him hence and departeth: a stonne plucketh hym oute of his place. It fullyeth in vpon hym, and spareth him not, he maye not escape from the power therof. Then clappe men their handes at him, yea and peall of him, whan they loke vpon his place.

The notes.

a. Understande, myne sprete. He meaneth that he will not suffre that his conscience be lauty and that he will not haue an euyll conscience for myne spendyng o this life time, in which he had lyued moste innocently.

The.xxviii. Chapter.

Job sheweth that the wysdome of God is vnsearchable.

THere are places where syluer is molten, and were golde is tried: where yron is digged out of the ground, & stones resolued to metall. The darkenes shal ones come to an ende, he can seke out the grounde of all thynges: the stones, the darcke, & the horrible shadowe. With the ryuer of water parteth he a sunder the straunge people, that kno weth no good neyghbourheade: suche as are rude, vnmanerly and bepusshouns. He bringeth foode out of the earthe, & that whiche is vnder consumeth he with fyre. There is fonde a place, whose stones are cleane Saphire, & where the clottes of earthe are golde. There is a way also that the byrdes knowe not, that no vultures eye hath sene: wherin the proude & hye minded walke not, and where no lyon commeth. There putteth he his hande vpon stony rockes, and ouerthroweth the mountaynes. Riuers flowe out of the rockes, and loke what is pleasaut, his eye seeth it. Out of droppes bringeth he greate floudes together & the thinge that is hyd bringeth he to lighte. Howe commeth a man then by wysedome? Where is the place that men fynde vnderstandinge? Verely no man can tell howe worthy a thynge she is, neither is she founde in y land of the liuinge. The depe sayeth: she is not in me. The sea sayeth: she is not with me. She can not be gotten for the most fine gould, neither may the price of her be bought with any money. No wedges of goulde of Ophir, no precious Onix stones, no Saphire maye be compared vnto her. No, neyther goulde, nor Christal, neyther swete odoures, nor golden plate. There is nothinge so worthy, or so excellent, as ones to be named vnto her: for perfecte wisedome goeth farre beyonde them al. The Topas that commeth out of Inde, may in no wise be lykened vnto her: yea no maner of apparel howe pleasaunt and fayre soeuer it be.

From whence then commeth wysedome? & where is the place of vnderstandinge? She is hyd from the eyes of all men, yea & from the foules of the ayre. Destruccion and death saye: we haue hearde tell of her with oure eares. But God seyth her waie, and knoweth her place. For he beholdeth the endes of the world & loketh vpon al that is vnder heauen. Whē he weyed the windes, & measured the waters when he set the rayne in order, and gaue the mighty floudes a lawe: Then dyd he se her, then declared he her, prepared her, and knew her. And vnto man he sayde: Beholde, to feare the Lorde, is wisedom, and to forsake euil, is vnderstandinge.

The.xxix. Chapter.

Job complayneth of the prosperite of this tyme past forthy reproueynge hys frendes of vnkyndes, because they sayde, that Job suffered aduersyte to hys destruccion.

MOreouer Job proceaded and wet forth in his communicacion, saying: O that I were as I was in the monethes by past, & in the daies when God preserued me: when his light shyned vpon my head: when I went after the same lyght and shininge euen thorowe the darcknesse. As it stode with me, whē I was welthy and had ynoughe: when God prospered my house: when the almighty was w me: whē my household folckes stode about me: whē my wayes rāne ouer w butter and when the stony rockes gaue me ryuers of oyle: when I went thorow the cytye vnto the gate, and when they set me a chaire in the streete: when the younge men (as soone as they sawe me) hid them selues, and when the aged arose, and stode vp vnto me: when the Princes lefte of their talkinge, & layed their hande to their mouthe: when the mighty kepte styll their voice, and when their tonges cleaued to the rofe of their mouthes. When al they that heard me, called me happie: & when all they that sawe me, wyshed me good. For I delyuered the poore when he cried, and the fatherlesse that wanted helpe. He that should haue bene lost, gaue me a good worde, and the widdowes herte praysed me. And why? I put vpon me righteousnes, whyche couered me as a garment, and equyte was my

crowne

stroune. I was an eye vnto the blinde, and a fote to the lame. I was a father vnto ỹ poore and whom I knew not their cause, I sought it oute diligently. I brake the chaftes of the vnrighteous, and plucte the spoyle oute of their tethe.

Therfore I thought bereby, that I should haue dyed in my nest: ỹ that my daies should haue bene as many as the sounde of the sea. For my rote was spred oute by the water side and the dew lay vpon my coune. My honour encreased more and more, and my bowe was euer the stronger in my hande. Vnto me me gaue care, me they regarded, and with silence they tarped for my counsel. If I had spoken they woulde haue it none other wayes, my wordes were so well taken amonge them. They waited for me, as the earth doeth for the raine: and gaped vpon me, as ỹ ground doeth to receyue the.b. latter showre. When I laughed, they knew well it was not earnest: and this testimony of my countenaunce pleased them nothinge at all. When I agreed vnto their wayes, I was the chefe, and sat as a kynge amonge hys seruauntes: Or as one that comforteth suche as be in heaynesse.

The notes.

a. This righteousnes is no nother thynge, thā to lyue iustly amongst men, hurtynge no man and gruynge vnto euery man that whyche belongeth vnto him. Gen.xxx.c. ỹ Psal.xv.a.

b. By the latter showre is vnderstande holesome doctrine, whyche causeth iustice ỹ iudgement to sprynge.

The.xxx.Chapter.

The great vnkyndenes of men and mercie of God, that Job knoweth.

BVt now they that are myne inferiours and younger then I, haue me in derision: yea euen they, whose fathers I would haue thought scorne to haue set with the dogges of my cattell. The power and strength of their handes might do me no good, and as for their age, it is spent and past away: without any profit. For very misery ỹ hōger, they wet about in the wildernesse lyke wretches and beggers, plucking vp herbes from amonge the bushes, and the Iunipers rote was their meat. And when they were driuen forth, men cried after them, as it had bene after a thefe.

b Their dwellynge was beside foule brookes, yea in the caues and holes of the earth. Vpō the dape heth went they about tryinge, and in the bushe hilles they gathered them together. They were the chyldre of fooles and vnlearned, which are vtterly awop frō the world. Now am I their songe and am become their prouerbe stocke: they abhorre me, they fle far from me, and spare not spit in my face. For the Lorde hath opened his quyuer, he had hyt me, and put a bridle in my mouthe. Vpon my ryght hād they rose together against me, they haue hurte my fete, made a wage to destrope me, and my path haue they cleane marred. It was so easy for them to do me harme, that they neded no man to helpe thē. They fell vpon me, as it had bene the breakinge in of waters, and came in by heapes to destroy me. Fearfulnesse is turned against me.

My honoure vanysheth awaye more swyftly then wynde, ỹ my prosperite departeth hence lyke as it were a cloude. Therfore is my minde poured full of heauynesse, ỹ the dayes of trouble haue taken holde vpō me. My bones are pearced thorow in the nyghte season, ỹ my sinewes take no rest. Wyth all their power haue they chaunged my garment ỹ gyrded me therwith, as it were wt a cote. I am euen as it were clave, ỹ am become like asshes and dust. When I crye vnto the, thou doest not heare me: ỹ though I stande before the, yet thou regardest me not. Thou art become mine enemy, ỹ with thy violent hande thou takest part against me. In tymes past thou didest set vp me on hie, as it were aboue the wynde, but now hast thou geuen me a ouerthrow. Sure I am, that thou wilt dispatche me vnto death: where as a lodgynge is prepared for all men lyuinge. Now vse not men to do violence vnto thē, that are destroyed all readye but where hurte is done, there vse they to helpe. Dyd I not wepe in ỹ tyme of trouble? Had not my soule compassion vpon the poore? Yet neuertheles where as I looked for good, euyl happened vnto me: and where as I wayted for lyghte, there came darkenesse. My bowels seeth within me, and take no reste, for the dayes of my trouble are come vpon me. Mekely ỹ lowly came I in yea and without any displeasure: I stode vp in the congregacion, and cōmuned with thē. But now I am a companion of dragons, ỹ a felowe of Estriches. My skynne vpon me is turned to blacke, and my bones are burnt with heate, my harpe is turned to sorow and my pype to wepynge.

The.xxxi. Chapter.

Job reciteth the innocencye of his liuynge, and numbreth vp his vertues.

I Made a couenaunt with mine eyes, that I would not loke vpon a damosell. For how great a portion shal I haue of God frō aboue? ỹ what enheritaūce from the almyghty on hye? Is not the vngodly ỹ he that worketh hym selfe to the company of wycked doers shall not destruccō ỹ misery come vpon him? Worth not he se my wayes, and tell all my goynges. If I haue cleaued vnto vanite or if my fete haue runne to disceyte: let me be weyed in an euē balaūce that God may se my innocencye. If so be that I haue with drawne my fote out of the right waye, or my herte hath followed myne eye lyght, or I haue stayned or defyled my handes. O then it is reason that I sowe, and another eate, yea ỹ my generacion ỹ posterite be

kleane rooted oute. Yf my hert hath lusted after my neyghbours wyfe, or yf I have layd wayte at his doore. O then let my wyfe be another mans harlot, and let other lye by her. For this is a wicked dwelle and synne, that is worthy to be punished, yea a fyre that burnyp shoulde consume, and rote oute all my substaunce. Dyd I ever thinke scorne to do right vnto my servaunte and maydens, whe they had any matter against me. But seynge that God will syt in iudgement what shall I do? And for so muche as he will vndes vpset me, what answere shall I geve hym? Or that fashioned me in my mothers wõb, made he not him also? were we not bothe shapen alyke in oure mothers bodyes? When the poore desyreth any thinge at me, have I denyed it? Have I caused the wyddowe stande wayting for me in vayne? Have I eaten my porcyon alone, that the fatherlesse hath had no parte wyth me? for mercy grewe vp with me from my youth, and compassion from my mothers wombe. Saw I ever any man perysh thorow nakednesse and want of clothinge? Or any poore man for lack of rayment, whose lyues thanched me not, because he was warmed wt the wolle of my shepe?

Dyd I ever lyfte vp my hande to hurte the fatherlesse? yea in the gate where I sawe my selfe to be sure to optayne: then let myne arme fall from my shoulder, and myne arme holes be brake from the ioyntes. For I have ever feared the vengeaunce & punishement of God, & knew very wel, that I was no able to beare his burthen. Have I put my truste in golde? Or have I sayde to the fyneste gould of all: thou art my confidence? Have I reioyced because my substaunce was great, and because my hande gat so muche? Dyd I ever greatly regard the rysynge of the sunne? or had I the goyng downe of the moone in greate reputacyon? Hath my hert medled priuyly wt any disceyte? Or dyd I ever kisse mine owne hande? that were a wicked dwelle worthy to be punished, for then I should have denyed the God that is above. Have I ever reioyced at the hurte of myne enemy? Or when I ever glad, that any harme happened vnto hym? Oh no. I never suffred my mouth to do such a synne, as to wysshe hym evyll. Yet they of mine owne housholde saye: who shall let vs to have oure belly full of hys fleshe? I have not suffred a straunger to lye without, but opened my doores vnto him. Have I ever done any wicked dede where thorow I shamed my selfe before men: or any abhomination, that I was fayne to hyde it? For yf I had feared any greate multitude of people, or yf I had bene dysprysed of the symple, O then shoulde I have bene afrayed. Thus have I quyetly kept my life, and not gone oute at the doore. O that I had one where vnto I myght appeale! Lo, this is my desire. Let ỳ almyghty geve me answere: and let hym that is my contrary parte, sue me with a lybell. Then shal I take it vpon my shoulder, & as a garlande about my heade. I have tolde the nõbre of my goynges & delyuered them vnto hym as to a Prynce. But yf case be that my .c. lande crye against me, or that the forowes therof make any complaynte: yf I have eaten the fruites therof vnpaied for, yea yf I have greued any of ỳ plowmen: then let thystles growe in steade of my wheate, and thornes for my barlye.

The notes.

a. To make a couenaunt with his eyen, is, to mortifye the concupiscence of the hert, that cõmeth by the meanes of the eye: whyche is to plucke out the eye, as is sayde Matth. v. c.

b. To regarde the rysinge of the sunne and the goynge downe of the moone is, to be glorious in prosperite, and to vse the thinges of this worlde to pleasure. Jerem. xvi. c. For on them that be in prosperite is the sunne counted to shyne, and the moone to go downe pureyously and pleasauntly, & on the contrary parte, to them that be in tribulacion, are bothe the sunne and the moone counted cloudy, and darkesome.

c. The lande cryeth agaynste him, when the housbande men defrauded of their wages crye therfore agaynste him, so the hyre of the workemen cryeth. Jacob. v. a. And the forowes make lamentacion, when they that plowe the grounde and make the forowes, are deputed of their duetye.

Here ende the wordes of Job.

The xxxii Chapter.

Eliu after the other had synyshed their communycacyon, reproueth vnkyndenesse. Age maketh not a man wyse, but the spyryte of God.

SO these thre men would stryue no more wyth Job, because he helde him selfe a ryghteous mã. ¶ But. a. Eliu the sonne of Barachell the Bussite of the kinred of Ram, was very sore displeased at Job, that he called him selfe iust before God. And wyth Jobs thre frindes he was angry also, because they had founde no reasonable answere to overcome him. Now tarped Eliu till they had ended their communycacion with Job, for why they were elder then he. So when Eliu the sonne of Barachel the Bussite sawe, that these thre men were not able to make Job answere, he was myscontent: so that he gaue answere hym selfe, and sayde: Consyderinge, that I am younge, & ye be men of age, I was afraid, & durst not shewe forth my minde, for I thought thus within my selfe. It becommeth olde men to speake, and the aged to teache wisedom. Every man (no doute) hath a mind but it is the inspiracion of the Almyghty that geueth vnderstandynge. All men are not wise neyther bothe every aged man vnderstande the thinge that is lawfull. Therfore wyll I speake also (in so farre as I may be heard) & wyll shewe vpon myne oppynõ. For when I had wayted till ye made an ende of your talking & hearde youre wysedome: what argumẽtes

pe made in poure communycacyon: yea whē I had dylygentlye pondred what pe sayde, I I founde not one of you that made any good argumente agaynst Job, or that directly could make answere vnto hys wordes: lest ye shuld prayse youre selues, to haue founde oute wysdome: because it is God that hath caste hym oute, and no mā. Neuertheles, seyng he hath D not spoken vnto me, therfore wyll not I answere hym as ye haue done (for they were so abashed, that they coude not make answere, nor speake one worde) but in so muche as ye wyll not speake, standynge styll lyke dommē men, and makynge no answere: I haue a good hope for my parte to shappe hym an answere, and to shewe hym my meanyng. For I am full of wordes, and the spirite that is in me, compelleth me.

Beholde, I am as the newe wyne, whyche hath no brute, and bursteth the newe bottels in sunder. Therfore wyl I speake, that I may haue a brute: I wyl open my lyppes, & make answere. I wyll regarde no maner of person, no man wyll I spare. For yf I wolde go about to please men, I knowe not, how sone my maker wolde take me awaye.

The notes.

a.S. Hyerome in hys treatyse of ỹ tradicions of the Hebrues vpon Genesis sayth, that thys Elyu was that Balaam, of whome is spoken Numer.xxiij.

The.xxxiij. Chapter.

Elyu sheweth wherein Job offended. What God maye vse not styrue, and curyously searche ouer hys workes.

Herfore heare my wordes (O A Job) and herken vnto me all, ỹ I wyll saye: Beholde, I wyl open my mouthe, and my tonge shall speake out of my chawes. My herte shall order my wordes aryghte, & my lyppes shall talke of pure wysdome. The spirite of God hath made me, & the breth of ỹ almyghtye hath geuen me my lyfe. If thou canste, then geue me answere: prepare thy selfe to stande before me face to face. Beholde, before God am I euen as thou, for I am fashioned, and made euen of the same moulde. Therfore, thou nedest not be afrayed of me, neyther nedest thou to feare, that my auctoryte shalbe to heauye for the. Now haste B thou spoken in myne eares, and I haue heard the noyse of thy wordes: I am clene without any faute, I am innocente, & there is no wyckednesse in me. But lo, he hath ymagined a quarell agaynste me, and taketh me for hys enemye, he hath put my fote in the stockes, & loketh narowlye vnto all my pathes. Beholde, vnto these vnreasonable wordes of thyne wil I make answere.

Shulde God be reproued of man? Why dost thou then stryue agaynst hym, because he geueth the no accomptes of all hys doynges? For when God doth ones commaunde a thynge, there shulde no man be curyous, to searche whether it be ryghte. In dreames and vysyons of the nyght season (when slombring commeth vpon men, that they fall a slepe in theyr beddes) he rouseth them in the eares, C he informeth them, and sheweth them playnelye, that it is he, which withdraweth man from vnpitie, delyuereth hym from pryde, kepeth hys soule from destruccyon, and his life from the swarde. He chastneth hym with sycknesse, and buyngeth hym to hys bedde: he layeth sore punyshment vpon hys bones, so ỹ hys lyfe maye awaye with no bread, & hys soule abhorreth to eate anye dayntye meate. In so muche ỹt hys body is cleane cōsumed awaye, and hys bones apeare no more. Hys soule drawēth on to destruccyon, & hys lyfe to death. Nowe yf there be a* messenger (one *That is, an amonge a thousande) sent for to speake vnto instructor in man, and to shewe hym the ryght waye: then the Lorde is mercyfull vnto hym, & sayeth: He shalbe delyuered, that he fall not downe to D destruccyon, for I am fullye reconcyled. Then hys fleshe (which hath bene in myserye and trouble) shalbe as it was in hys youth. For yf he submytte hym self vnto God he is graycious, and sheweth hym his countenaunce ioyfully, and rewarde man for hys ryghteousnes. Suche a respecte hath he vnto men. Therfore let a man confesse (and saye) I offended, but he hath chastened and reformed me: I dyd vnryghteously, neuertheles he hath not recompensed me therafter. Yea he hath delyuered my soule from destruccyon, and my lyfe, that it seeth the lyght. Lo, thus woorcketh God alwaye with man, that he kepeth hys soule from perdycyon, and lyghteth hym enioye the lyght of the lyuyng. Marke well (O Job) and heare me: holde thy tyl, vntyll I haue spoke. But yf thou hast any thyng to saye, then answere me, and speake, for thy answere pleaseth me. If thou hast nothyng, then heare me, and holde thy tonge, so shall I teache the wysdome.

The.xxxiiij. Chapter.

Elyu proueth the iustyce of God, which suffreth the wycked, and preuenteth all.

Elyu proceadynge forth in his cōmunycacyon, sayde: Heare my wordes (O ye wyse men) herken vnto me, ye that haue vnderstandynge. For lyke as the mouthe tasteth the meates, so the eare proueth and discerneth the wordes. As for the iudgement, let vs take it oute among oure selues, that we may knowe what is ryghte. And why? Job hath sayde: I am ryghteous, but GOD doth me wronge. I muste nedes be a lyar, though my cause be ryghte, and vprightly I am payned Lyke before where as I make no fout: where is there such in the.xxvj. one as Job, that dyaucheth vp scornefulnes lyke water: which goeth in the compayny of wycked doers, & walketh with vngodly men? For he sayeth: Though a man be good, yet is he naughte before God. Therfore herken vnto me, ye that haue vnderstandynge.

Farre be it from God, that he shulde wrō-

le with wyckednesse: and farre be it frō the almyghtye, that he shuld medle with unrighteous dealynge: but he rewardeth the workes of man, and causeth ewerye man to fynde accordynge to hys wayes. For sure it is, that God condemneth no man wrongfullye, and the iudgemente of the Almyghtye is not unrighteous. Who ruleth the earth in hys stead? Or, whome hath he set to governe the whole worlde? To whome hath he geuen hys herte, for to drawe hys spirite and breth vnto hym? All flesh shall come together vnto naught, & all men shall turne agayne vnto earthe. If thou nowe haue understandynge, heare what I say, and herken to the voyce of my wordes.

Maye he be made whole, that loueth no ryghte? If thou wert a verye innocente man, shuldest thou then be punyshed? For he is euen the same, that knoweth the rebellyous hyndes, and sayth to Princes: Ungodly men are ye. He hath none respecte vnto the persones of the lordlye, and regardeth not the ryche more then pore. For they be al hys worke of hys handes. In the twynckelynge of an eye shal they be slayne: and at midnight, whē the people and the tyraunte rage, then shall they perysshe, and be taken awaye without handes. And why? hys eyes loke vpon the wayes of man, and he seith all hys goynges. There is no darckenes, nor thicke shadow, that can hyde the wycked doers from hym. For no man shalbe suffered to go into iudgemente with God.

Many one, yea innumerable doth he punyshe, and setteth other in theyr steades. For he knoweth theyr cupll and darcke workes, therfore shall they be destroyed. They that were in the stede of beares, dealte lyke ungodly men. Therfore turned they backe traytorously and vnfaythfully from hym, & wolde not receyue hys wayes. In so muche that they haue caused the voyce of the poore to come vnto hym, and nowe he heareth the complaynte of suche as are in necessite. If he delyuer and graunte pardō, who wil iudge or condemne? But yf he hyde awaye hys countenaunce, who wyll turne it aboute agayne, whether it be to the people or to anye man? For the wyckednesse and synne of the people, he maketh an vproure to rayse ouer them. For so muche then as I haue begonne to talke of GOD, I wyll not hynder the. If I haue gone a mysse, enfourme me: yf I haue done wronge, I wyl leaue of. Wylte thou not geue a reasonable answere? Art thou afrayed of anye thynge, seynge thou beganneste fyrste to speake, & not I? For in the men of understandyng & wysdome, that haue heard me, myght saye: What causte thou speake? As for Job he hath neither spoken to the purpose nor wiselye. O father, let Job be well tryed, because he hath turned hym self to the wycked: yea above hys synnes he hath blasphemed. whiche offence he hath done ryd before vs, in that he sturyeth against God with his wordes.

The. xxxv. Chapter.

A further rebuke of Elihu, proouing that God is not to be iudged by man.

Elihu spake moreouer, and sayde: Thynkest thou it ryght that thou sayest: I am ryghteous before GOD? Seynge, thou sayest so, howe dorst thou knowe it? What thynge haste thou more excellente then I, that I am a synner? Therfore wyll I geue answere vnto the and thy frendes: loke vnto the heauen, and beholde it: consyder the cloudes, how they are hyer then thou. If thou synnest, what dorst thou vnto hym? If thyne offences be manye, howe getteste thou his fauoure? yf thou be ryghteous what geuest thou hym? Or what receyueth he of thy handes? Of such an ungodly persone as thou, and of the sone of man that is ryghteous as thou pretendeste to be: there is a great crye & complaynt made by them that are oppressed with violence, yea euerye man complayneth vpon the cruell arme of tyrannes. For suche one neuer sayeth: Where is God that made me? & that styrreth vpon vs, & we myght praise him in the nyghte: Whiche geueth vs more vnderstandyng then he doth the beastes of the earthe, and teacheth vs more then the foules of heauen.

If anye suche complaynt, no man geueth answere, and that because of the wyckednesse of proude tyraunte. But yf a man call vpon God, doth not he heare him? Doth not the almyghtye accepte hys crye? When thou spekest then, shulde not he pardon the, yf thou open thy selfe before hym, and put thy truste in hym? Then sheth he no violence in his wrath neither hath the pleasure in curyous & depe inquisicions. Therfore hath Job opened hys mouthe but in vayne, and folyshlye hathe he made so many wordes.

The. xxxvi. Chapter.

Elihu declareth wherefore God punysheth and correcteth.

Elihu proceaded forth in his talking & sayde: Hold the styll a lytle, & I shal shewe the, what I haue yet to speake on Godes behalfe. I wil open vnto the yet more of myne vnderstandynge, and proue my maker ryghteous. True are my wordes, & no lyer is he that knowledge where with al I argue against the, is perfect. Behold, God casteth not away the myghtye, for he hym selfe is myghtye in power and wysdome.

As for the ungodly, he preserueth the not, but helpeth the poore to their ryght. He turneth not his eyes awaye frō the ryghteous, he setteth vp kynges in theyr trone, and confyrmeth them, so that they alwaye sit there in. But yf they be layed in prison & cheynes, or bounde with the bondes of powerte: then sheweth he the theyr workes & deedes & the synnes where with they haue vsed cruell violence.

a. He with punyshynge and nurturynge of them, rouseth them in the eares, warneth the to leaue of from their wyckednesse, and to amende. If they nowe will take hede, and be obedyente, they shall weare oute their dayes in prosperite, and their yeares in pleasure & lope. But yf they wyl not obeye, they shal go thorowe the swearde, and perysh or euer they be aware. As for suche as be lapued, dissemblers and ypocrytes, they heape vp wrath for them selues: for they call not vpō hym, though they be hys prysoners. Thus their soule perysheth in folishnesse, and their lyfe with the condemned. The poore delyuereth he oute of hys straytnesse, and comforteth suche as be in necessite and trouble. Euen so shall he kepe the (yf thou wylte be contente (from the bottomlesse pytte that is beneth: and yf thou wilt holde the quyete, he shall fyll thy table with plentyousnesse.

L Neuertheles thou hast condemned the iudgemente of the ungodly, yea euen suche a iudgement and sentence shalt thou suffre. For then shall not thy cause be fyled with cruelte, nor parcyall with mayne gyftes. Hath God ordeyned then, that the glorious lyfe of the, & all suche myghtye men shuld not be put downe? Prolonge not thou the tyme, tyl there come a nyght for the, to se other people in thy stead. But beware that thou turne not a syde to wyckednesse and synne, whiche hyther to thou hast chosen more then mesenesse. Behold God is of a myghtye hye power: Where is there suche a gyde and lawe geuer as he? Who wyll reproue hym of his wayes? who will saye vnto him: thou hast done wronges?

P Consyder how greate and excellent his workes be, whom all men laue and prayse: yee wonder at hym, and yet they se hym but a farre of. Beholde, so great is God, that he passeth oure knowledge, wether are we able to come to the experience of hys yeares. He turneth the water to small droppes, he bryngeth hys clouddes to gether for to rayne, so that they poure downe and droppe vpon men. He can spreade out the clouddes (a couerynge of hys tabernacle) and cause hys lyght to shyne vpon them: and to couer the botome of the sea. Vp these thinges gouerneth he hys people, and geueth them aboundaunce of meate. In the turnynge of a hande he hydeth the lyght, & at hys cōmaundement it commeth agayne. The tydinge vp therof sheweth he to his frendes and to the cattell.

¶ The notes.

a. With punyshyng & nurturynge to remynde them in the eares, is to bringe them to the knowledge of their synnes, and to cause the to be perswaded in them selues that they be punyshed for them.

The.xxxvij. Chapter.

¶ The greatnesse and wyldome of God to be wondred at.

AT this, my herte is afrayed, & A
moued out of hys place. Heare then the sounde of hys voyce, & the noyse that goeth out of hys mouth. He gouerneth euery thig vnder the heauen, & his lyght reacheth vnto the ende of the worlde. A roreynge voyce followeth hym: for hys glorious maiestye geueth suche a thonder clappe, that (though a mā heare it) yet may he not perceiue it afterward. It geueth an horyble sounde, when God ordeyneth oute hys voyce: great thynges doth he, whiche we can not comprehende. When he commaundeth the snow, it falleth vpon the earth: As sone as he geueth the tyme a charge, commendyng the showers haste their strength, & B fall downe. He sendeth feare vpon euery man that they myght knowe their owne workes. The beastes creepe into their dennes, and take their reste. Oute of the south commeth the tempest, and colde out of the north.

At the.a. breth of God, the frost commeth, & the waters are shed abroad. The clouddes do their labourre in gruyng mystines, the clouddes poure downe their rayne. He dyspersyth also on euery syde, according as it pleaseth hym to deale oute hys workes, that they maye do, whatsoeuer he commaundeth them thorowe the whole worlde: whether it be to punysh any lande, or to do good vnto them, that serue him.

Herken vnto this (O Job) stande styll, and C
consider the wonderous workes of God. Art thou of counsell with God, when he doth these thinges? When he causeth the lyghte to come forthe of his clouddes? Arte thou of hys counsell when he spardeth oute the clouddes? Hast thou the perfect knowledge of his wonders? and howe thy clothes are warme, when the lande is styll thorowe the Southe wynd? Hast thou helped him to spreade oute the heauen, which is to loke vpō, as it were cast of cleare metall? Teache me what we shall saye vnto hym, for we are dumme because of darckenes. Shall it be tolde hym what I saye? Shulde a D
man speake, or shuld he kepe it backe? For euery man seeth not the lyghte, & he keepeth cleare in the clouddes, which he cleuseth when he maketh the wynde to blowe. Golde is brought oute of the North, but the prayse & honoure of Gods feare commeth from God hym self. It is not we that can fynde oute the almyghty for in power, equyte, and righteousnesse, he is hyer then can be expressed. Seyng then euery body feareth him, why shuld not all wise men also stande in feare of hym.

The notes.

a. The breth of God here sygnifyeth a stryng and vehemente wynde, as in the Southe wynde.

The.xxxviij. Chapter.

¶ The wonders and meruailes that the Lorde hath done from the begynnynge.

Then

Then spake the Lorde vnto Job out of the storme, and sayd: what is he that hideth hymselfe with folysh wordes? Gyrde vp thy loynes lyke a man, for I will aske thee, & thou geue me a perfecte answere. Where wast thou, when I layde the foundacyons of the earth? Tell playnly yf thou hast vnderstandyng. Who hath measured it, knowest thou? Or, who hath spreade the lyne vpon it? Whereupon stande the pylers of it? Or who layed ỳ corner stone? Where wast thou, a. when the morning starres praysed me together, & all the chyldren of God reioysed triumphantly? Who shut the sea with doores, when it broke forth as a chylde out of his mothers wombe? When I made the cloudes to be a couerynge for it, & wadled it wyth the darcke: when I gaue it my commaundement, makynge doores & barres for it, sayng: Hytherto shalt thou come, but no farther, & here shalte thou lay doune thy proude & hye wawes. Hast thou geuen the mornyng his charge, as long as thou hast bene) and shewed the daye sprynge his place, ỳ it might take holde of the corners of the earthe, & that the vngodlye myght be shaken out? Turne to them a weapons haste thou turned lyke claye & set them vp agayne as the chaungynge of a garment. Yea thou hast spoyled the vngodly of their lyght, & broke the arme of the proude. Canst thou ener into the grounde of the sea: or haste thou walked in the lowe corners of ỳ depe? Haue the gates of death ben opened vnto the, or haste thou sene the doore of euerlastig treasure? Hast thou also perceaued, how broode the earth is? Tell yf thou haste knowledge of all, then shewe me where lyght dwelleth, & where darckenes is: that thou mayest bringe ỳm vnto their quarters, yf thou canste tell the waye to their houses.

Knowest thou (when thou wast borne) how olde thou shuldest be? Wentest thou ener in to the threasuries of the snowe, or haste thou sene the secrete places of the hayle, whiche I haue prepared against the tyme of trouble, against the tyme of battell and warre? By what waye is the lyght parted, and the heate deale out vpon the earth? Who deuydeth ỳ aboundaunce of waters into ryuers, or who maketh a waye for the storme wether, that it watereth & moysteneth the dry and baren grounde, to make the grasse growe in places where no body dwelleth, and in the wylderne where no man remayneth? Who is the father of rayne? Or who hath begotten the droppes of drue? Owte of whose wombe came the yce? Who hath gyrded the volumes of ỳ ayre, that the waters are as harde as stones, and ỳ couered about the depe. Haste thou brought the bondes of Arcturus together? Or art thou able to breake the circle of heauen? Canst thou bringe forth the mornynge starre or the reuolyng starre at conuenyente tyme, & conuoye them home agayne? Knowest thou the course of heauen, that thou mayest set vp the ordynaunce therof vpon the earth? Wouldest thou lyfte vp thy voyce to the cloudes, ỳ they maye powre doune a greate rayne vpon the? Canste thou thonder also that they maye go their waye, & be obedient vnto the, saying: Lo here are we. Who geueth sure wysdome or vnderstandyng? who numbreth the cloudes in wysdome? who stylleth the vehement waters of heauē? who turneth ỳ clottes to dust, & them to be clottes agayne? Huntest thou the praye from the hon, or fedest thou hys welpes lying in their denes, & lurkyng in their couches? who prouydeth meate for ỳ raurn, when his younge ones crye vnto God, and fle about for wante of meate?

The notes.

a. He saith not that heauen was made before ỳ earthe, but when hys godlye wysdome made them, he saith, he had a dwellyng place & that he made no earthly mansyō: for then was he prayed of the angels, which here are called ỳ chyldren of God. He meaneth also that there was no man by at the edifyenge, when he made the starres and created the intellectuall & spyrytuall natures.

The.xxxix. Chapter.

God teacheth vnto Job, shewyng vnto hym by the exemples of hys workes, that hys ryghteousnes is no barcharde.

Knowest thou the tyme when ỳ wylde goates bringe forthe their younge among the stony rockes? Or layest thou wayte when the hyndes vse to fawne? Knowest thou the monethes after their conception, that thou knowest the tyme of their bearynge? or when they bye doune, when they caste their younge ones, & when they are delyuered of their trauayle and payne? How their younge ones growe vp & waxe greate thorowe good fedynge: who letteth the wylde asse go free, or who looseth the bondes of the wilde? Vnto whom I haue geue the wylderne to be their house, & the barrayne lande to be their dwellynge place. That they maye geue no force for the multytude of people in the cyttye, neither regard the crying of the driuer, but seke their pasture about the mountaynes, and folow ỳ grene grasse. Wyll the vnicorne be so tame as to bide the stroke, or to abyde by thy crybbe? Canste thou bynde the vnicorne about him in the furrowes, to make him plowe after the in the valleys? Wayest thou trust him (because he is strong) or commyte thy labour vnto hym? Wayest thou beleue him, that he wyll bringe home the corne, or to carry any thyng vnto the barne? The Estrych (whose fethers are softer then the wynges of the sparowe hauke) when he hath layed hys egges vpon ỳ grounde he bideth them in the dust, & forgetteth them: so that they myght be troden with fete, or bee ben with some wylde beaste. So harde is he vnto hys yong ones, as though they were

not

not hys, & laboureth in hayne without anye feare. And that because God hath taken wysdome from hym, & hath not geuen hym vnder standynge. When hys tyme is, he lyfteth vp on hye, & scorneth neyther fo[r] horse nor man.

Haste thou geuen the horse his strength, or learned him to bowe downe his necke & feare? that he letteth him selfe be dryuen louthe lyke a grashopper, where as the stoute neyghynge of his maketh, is fearfull: he breaketh the ground with the hoffes of hys fete cheartfullye in hys strength, & runneth to mete the harnesse men.

D He laycth a syde all feare, hys stomach is not abated, neyther starteth he a backe for anye swerde. Though he the quyuers rattle vpō him though the speare & shyld glystre: yet ruſheth he in fearcelye, and beateth vpon the ground, he feareth not the noyse of the trompettes, but as sone as he heareth the thawmes blow, thushe (sayth he) for he smelleth the battell a farre of, the noyse, the Captaynes and ſ thou tyuge.

Commeth it thorow thy wisdome, that the Goshauke slyeth towarde the South? Dothe the Aegle mounte vp, and make his nest on hye at the commaundement? He abydeth in ſ stonye rockes, and vpon the hye tappes of harde mountaynes, where no man can come. From thence maye he beholde his praye, and hys eyes sparcle about with hys eyes. His younge ones are fed with bloude, & where any deade bodye lyeth, there is he immediatly.

Moreouer, God spake vnto Job & sayde: Can he that stryueth with the almightye, be at reste? Shulde not he whiche disputeth with God, geue hym an answere? Job answered the Lorde, & sayde: Beholde, I am to vyle a personne, to answere the, therfore will I a. laye my hand vpon my mouth. Once or twise haue I spoken, but I will saye no more.

The notes.

a. To put his hand vpon his mouth, is to hold hys peace, & to be styll & astonyed at the sodayne anger of God. Psalme. lxij. b.

The.xl.Chapter.

Job humbleth himself vnto God, the discripcyon of an Elephant. Leuiathan.

1 Job answereth a

Then spake the Lorde vnto Job out of the storme, & sayde: Gyrd vp thy loynes lyke a man, & tell me the thynges that I will aske the. Wilt thou disanulle my iudgemente? Or wilt thou condempne me, that thou thy selfe mayest be made righteous? Ye thynke * a. arme then lyke the arme of God? Maketh thy voyce such a sounde as hys doeth? Then arme thy selfe with thyne owne power, hye, decke the in thy holy araye, poure out the indignacyon of thy wrath: se that thou caste downe all the proude, loke well, that thou make all suche as be stubborne to obeye: treade all the vngodlye vnder thy fete, caste them downe into the myre, and couer their faces in darcknesse. Then will I confesse also, ſ thyne owne ryghte hande hath saued the.

Behold, b. Behemoth (whom I made with the) which eateth hay as an oxe. Beholde strength he is in his loynes, & what power he hathe in the muscle of hys bodye. He sturdeth out hys tayle like a Cedre tre, all hys vaynes are knit. His thynnes are lyke pypes of brasse, hys rygge bones are lyke staues of yron. Ye euen when God made hym, he ordered the wylde C vnrule for hym, that the mountaynes shuld geue hym gresse, where all the beastes of the fylde take their pastyme. He lyeth amonge the reedes in the shaddes, the frumes hyde him with their shadowe, & the wyllowes of the broke couer hym rounde about. Lo, without any labour myght he drynke out of the whole flood & suppe of Jordane without anye traple.

Who darre laye handes vpon him openlye, & vndertake to catche hym? Or, who darre put a hooke thorowe hys nose, & laye a snare for hym.

Darrest thou drawe out. c. Leuyathan wt an angle, or bynde hys tonge with a snare? Canste thou put a ryngge in the nose of hym, or bore hys chaftes thorow wt a nayle. Will he D make many layre wordes wyth the (thynckest thou) or flatter the? Will he make a couenaunte with the? Or art thou able for to compel him to do the contynuall seruyce? Wylt thou take thy pastyme wyth hym as with a byrd, or geue him vnto thy maydens, that thy companyons maye bewe hym in peces, to be parted amonge the marchaunt men? Canste thou stycke nett with his skynne, or fylle pannyers with hys heade? Darrest thou laye handes vpon hi? It is better for the to consyder what harme might happē the there thorow & not to touche hym. For when thou thinkest to haue holde vpon hym, he shall beggyle the: Euery man also that seyth hym, shal go backe. And why? there darre none be so bolde as to rayse hym vp.

The notes.

a. Arme for power, strength or myght: as in Psalm. lxxxix.

b. The Hebrues vnderstande by Behemoth the greatest beast in the earth that is an Elephant. Other vnderstand thereby any earthly beaste that is great but vnto an Elephant do al the properties here vrged wyll agree wherfore it seemeth most agreable to the truth, that by the worde be signified an Elephant.

c. Leuyathan as diuerse learned men exposite signifyeth the greatest fyshe that liueth in ſ sea, which is a whalle.

The.xli.Chapter.

Of the same Leuyathan whereof is mencyoned in the Chapter afore.

Who is able to stande before me? Or, who hath geuen me anye thynge afore hande, that I am bounde to rewarde hym again? All thynges vnder heauen are myne. I meane hym not, whether he therof or speake fayre. Who lyfteth hym vp, & stryppeth hym out of hys clothes, or who taketh him by

the

the dyt of hys bupde? Who openeth the dore of hys face? for he hath horyble teth rounde about. Hys body is couered with scales as it were with shyldes, locke to, kepte, & welcom pacte together. One is so ioyned to another, y no ayre can come in: Yea one hangeth so vpon another, & sticketh so together, that they can not be sundered. His neesynge is lyke a lyghte-yng fyre, & his eyen lyke the morning sprynge. Out of hys mouthe go torches & fyre balles out of hys nostrels there goeth a smoke, lyke an oute of an hote sethynge pot. His berth maketh the coles burne, the flamme goeth out of hys mouth. In his necke remayneth strength & before hys face sorow is turned to gladnes. The membres of his body are ioyned so strait one to another, and cleue so fast together, that he can not be moued.

His hert is as harde as a stone, & as faste as the stythe that the hammer man smyteth vpon. When he goeth, the myghtiest of all are afrayed, & the waues swap. If he drawe out the swearde, there maye neyther speare nor burst plate, abyde hym. He setteth as much by a strawe as by yron, and as much by a rotte stocke as by metall. He starteth not away for hym that bendeth the bowe: & as for stynge stones, he setteth as moche for stubble as for them. He counteth the hammer no better then a strawe, he laugheth hym to scorne that shaketh the speare. He treadeth the golde in the myre lyke the sharpe potsherdes. He maketh the depe to seethe and boyle lyke a pot, & sheweth the sea together lyke an ointment. The waye is lyght after hym, the depe is hys walkynge place. Vpon earth is there no power lyke vnto hys, for he is so made that he feareth not. If a man will consyder all hys thinges, thys same is a kynge ouer all the chyldren of pryde.

The xlij. Chapter.

The repentaunce of Job. He prayeth for his frendes & his goodes are restored double vnto him.

Then Job answered the Lorde, and sayd: I know that thou hast power ouer all thynges, & that there is no thought hyd vnto the. For who can hyde his owne counsell fro the, but it shalbe knowne? Therfore haue I spoken vnwyselye, seynge these thynges are so hye, & passe myne vnderstandynge. Oh heare thou vnto me also, & let me speake: now I wyll aske the, & haue geuen dylygence vnto the, & notwithstandynge I se the with myne eyen. Wherfore I geue myne owne selfe the blame, and take repentaunce in the dust and asshes.

Now when the Lord had spoken these wordes vnto Job, he sayde vnto Elyphas the Themanite: I am displeased with the & thy two frendes, for ye haue not spoken the thynge that is right before me, lyke as my seruaunte Job hath done. Therfore take vnto you seuen bullocks and seuen rammes, and go to my seruaunte Job: offre vp also for your selues a burntoffrynge: & let my seruaunte Job praye for you. Hym will I accepte, & not deale with you after youre folyshnesse: in that ye haue not spoken the thynge whiche is right, like as my seruaunt Job hath done.

So Elyphas the Themanite, Baldad the Suhyte & Sophar the Naamathite went their waye, and dyd accordynge as the Lorde commaunded them. The Lorde also accepted the persone of Job, and the Lorde turned hym vnto Job, when he prayed for his frendes. Yea the Lorde gaue Job twyse as muche as he had afore.

And then came there vnto him all hys brethren, all hys sisters, with all them that had bene of hys acquayntaunce afore, & ate bread with hym in his house, wondrynge at hym, & comfortynge hym ouer all the trouble, that the Lorde had brought vpon hym. Euery man gaue hym a shepe and a Jewell of golde.

And the Lorde made Job richer then he was before: for he had xiiij. M. shepe. vi. M. camels. a. M. yoocke of oxen, & a. M. asshes. He had seuen sonnes & iij. doughters. The fyrste called Dayerthe sweete Dowtre: the thyrde all pleasauntes. In all the lande were none found so fayre as the doughters of Job, & their father gaue them enheritaunce amonge their brethren. After this lyued Job. xl. yeres, so that he sawe his children, & his children children vnto the fourthe generacyon. And so he dyed, beynge olde & of a perfecte age.

FINIS.





¶ The thyrd part of the Bible contayning these Bokes.

The Psalter.
The Prouerbes.
Ecclesiastes
Canticà Canticorum.

¶ The Prophetes.

Esaye.	Jonas.
Jeremy.	Mycheas,
Ezechiel	Naum.
Danyel	Abacuc.
Oseas,	Sophony.
Joel.	Aggeus.
Amos.	Zachary.
Abdy.	Malachy.

¶ In thyreare of oure Lord. M.D.xlv.







Dauid. Unah.

¶ The Fyrste Psalme.

¶ Thos that forsake the counsayls and tradi tions of the wicked, and wholy geue thē selues to knowe the lawe of God, and to worke it in their liuyng: doth this Psalme pronoūce blessed, both here and in the woyld to come: and the contrary parte, in both the worldes, miserable and wretched.



Blessed is the mā, ꝑ goeth not in the counsayll of the vngodly: that abydeth not in a. ꝑ waye of sinners b. and sitteth not in the seate of ꝑ scornefull.

But delyteth in the lawe of the Lord, and exercyseth hym self in hys lawe, bothe daye and nyght.

And he a man is lyke a tree planted by the waterspyde, that bringeth forthe hys fruite in due season.

His leaues shall not fall af, & lyke what soeuer he doth, it shall prosper.

As for the vngodly, it is not so with them but they are lyke the dust, wych the wynde scatereth awaye from the grounde.

Therfore ꝑ vngodly shall not be able .c. to stande in the iudgement, nether the synners in the congregacyon of the ryghteous.

For the Lorde alloweth the waye of the righteous, but the waye of the vngodly shal perysshe.

¶ The notes.

a. The maners and ordinaunces of sinners wher in they walke as it were in a waye are called the waye of sinners. And in the scriptures, it is commune too take this waye for whatsoeuer we do or go aboute be it good or euell. As in the laste verse of this psalme. The waye of sinners.

b. He sitteth in the seate of the scornfull, that conspireth with them and becometh felowe of their mischief, as in the psalm. xxvi. b. To sit in the seat of ꝑ scornefull.

c. He standeth in iudgemente, that wynneth the procesle, and hath sentence pronounceth on his side, as he that leseth the procesle and hath sentence pronounced agaynst right and trueth, robbeth iudgemēt. As in Esai. v. a. So then this text meaneth no more here, but that the wicked so terrible a sentence geuen vpon theym, that they shall not be able to abyde when the Lord shal come to the general iudgement. It meaneth not that the wicked shal not appeare in iudgement. To stande in iudgement.

The.ii. Pſalme.

¶ They ꝓ know not God are moued againſt the kingdome of Chriſt with wonderful rage: but in vayne yet ruineth their rage thorow the whole world. The only way to health is to commit thy ſelfe to Chriſt.

A
1 *Why do the heathē grudge why? do the people imagine vayne thinges?

The kynges of the earth ſtande vp, and the rulers are come to gether, againſte the Lorde and againſte hys anoynted.

2 *Let vs breake their bondes aſunder, and caſt away their yocke from vs.

B
3 *Neuertheleſſe he that dwelleth in heauen, ſhall laughe them to ſcorne: yea euen the Lorde hym ſelfe ſhall haue them in derꝓſion.

Then ſhal he .a. ſpeake vnto them in hys wrath, and vexe them in hys ſore diſpleaſure.

‡Yet haue I ſette my kyng vpon my holy
‡Ieh. hyll of ſion.
a The kynge ſpeaketh. As for me, I will preache the law, whereof the Lord hath ſayde vnto me: Thou arte my ſonne, this day haue I begotten the.

Deſire of me, and I ſhall geue the heathen for thyne enherytaunce, yea the vttermoſt partes of the worlde for thy poſſeſſion.

Thou ſhalt rule them with a.b. rodde of yron, and breake them in peces lyke an earthen veſſell.

C
‡ We wyſe now therfore, O ye kynges,
‡ The Prophet. be warned, ye that are iudges of the earthe.

Serue the Lorde with feare, and reioyce before hym with reuerence.

c. Kyſſe the ſonne, leſt the Lorde be angrye and ſo ye periſh from the ryghte way.

For his wrath ſhalbe kindled ſhortly. Bleſſed are all they that put their truſt in hym.

¶ The Notes.

a To breake in ſunder. a. God ſpeaketh to men in his wrath, when he ordeineth and determineth to deſtroy them as Jeremye .xviii.a.

b. This Iron rod is a ſure and vnbeatable dominion, as it is ſayed Pſalme, lxxxix.c. and .xvii.b.

b Iron rod

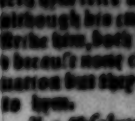
c To kyſſe the ſonne. c. This is after the hebrue and it is a figuratiue ſpeach, in which by the figure is vnderſtand that which is ſignified therebye. For by the kiſſe of the kynges hande euen now adaies in many regions, ſo ꝑ ſubiectes teſtifye that they will be in the faith and power of the king. He calleth hym ſonne because he before brought in the father ſaying. Thou art my ſonne. The Greke readeth, receiue inſtruction or be learned, meaninge thereby, that they ſhould ſubmit them ſelues vnto the king Chriſte, and receiue his inſtruccion and chaſtenynge.

¶ The.iii. Pſalme.

¶ Dauid ſpeaking vnto the Lorde, wondereth both at the number and confidence of his enemyes, which came againſte hym, and counſayled hym ſelfe with gentle ſaſtye vnto the help although his enemyes, were at hande ready to ſtrike him, both becauſe no miſchefe ſhall come hym ꝑ because none ſhall be partakers of hys ſalvacion but they that beleue in hym and truſte to hym.

A.a. Pſalme of Dauid when he fledde from the face of Abſalom.

¶ The ſtory of this ſtande in the ſecond of the Kynges from the .xv. Chapter vnto the .xx.



Why are they ſo many, O Lord
A that trouble me? a great multytude are they that ryſe againſt me.

Yea many one ther be that ſay of my ſoule there is no helpe for hym in God. b. Selah.

But thou, O Lord, arte my defender, my worſhippe, and the lifter vp of my head.

I call vpon the Lord with my voyce, and he heareth me out of hys holy hyll. Selah.

I layed me downe and ſlepte, but I roſe vp againe, for the Lorde ſuſtayned me.

I am not afrayed for thouſandes of the
B people, that compaſſe me rounde about.

Vp Lorde, and helpe me O my God for thou ſmiteſt all mine enemyes vpō ꝑ cheke bones, and .c. breakeſt the teeth of the vngodly.

Helpe belongeth vnto the Lorde, therfore let thy bleſſynge be vpon thy people.

¶ The Notes.

a Pſalme. a. In the Hebrue tong a pſalme is called Miſ rom that is a ſong, or as ſome wyll, the ſound of an harpe.

Selah. b. This word after Rabi kimchi was a ſigne or token of lyftynge vp the voice, and alſo a mouſſion and aduertiſement to enforce the the thought and mynde earneſtly to geue hede to the meaninge of the verſſe whereunto it is added. Some will that it ſignify perpetually or euerye.

To breake the teeth of the vngodly. c. The teeth of the vngodly are broken, when their blaſphemie is brought to naught, as teeth of the vngodly. Pſalme. lvii. b.

¶ The.iiii. Pſalme.

¶ Dauid prayſeth the benumbednes and the ſtrength of God towarde hym in the conſpiracy of Abſalom. He recounteth the malice of the heades & rulers of Iſrael ꝑ conſpyred againſte hym, & calleth them againe to amendment: & after ſhewed of the aboundaunce of goodes, peace and ſafetye enioyed agayne vnto hym by the benefite of the Lord.

A To the Chaunter in .b. Neginoth, a Pſalme of Dauid.



Gyue me when I call, O God of
A my righteouſnes: thou that comforteſt me in my troubles haue mercy vpon me, herke vnto my prayer.

O ye ſonnes of men, how long will ye blaſpheme myne honour? why haue ye ſuche pleaſure in vanitye, and ſeke after lyes? Selah.

Beware that the Lorde deuideth marueilouſly with hym ſelfe one that is godly: when I call vpon the Lorde, he heareth me.

B.ii. Be

a. Or rather. We angrye, *but synne not: comen with your owne herte vpon your beddes, and and synne not remember youre selues. Selah.

B Offer thy sacrifice of righteousnes, and put your trust in the Lord.

There be many that saye: who will do vs any good? Lord. c. lift vp vpon vs the lyghte of thy countenaunce.

Thou reioycest myne herte, thoughe their encrease be great both in corne & wyne.

Therfore will I laye me downe in peace, and take my rest: for thou Lorde only settest me in a sure dwellynge.

¶ The Notes.

To the chaunter. a. The which is here trãslated, to the chãter: is in Hebrue Lamnazeah. Which word after Ezra and Dauid Kimhi (expositoures in hebrue) signifieth to the chiefe of the syngars, whom we commonly cal in englishe, the father of the quyre or chaunter. This interpretation also, doth with the moste number and the best lerned of the latmistes, best alowe, and therfore haue I folowed the same the whole Psalter thorowe expressynge it by this word chaunter. Notwythstanding diuers authours do diuersly enterprete it. Some saye that it signifieth, to the victour or ouercõmar, some to the victorye, whiche maye thus agre together, if thou take a psalme to be a stirring vp and exhortacion to put our truste in God, be yng sure to obtayne the victorye. And where some enterprete, vnto ỹ ende vnderstãd euen the same, For therfore do we put our trust in God, that we may come to the end of the victorye. Some translate the title thus. A vehemente and often made exhortacion in instrumentes of musiche, a psalme to Dauid, that is, as they them selues expounde it. A psalme reuelate vnto Dauid. For Dauid is in Hebrue the datiue case and not the genitiue.

Neginoth .b. b. This word signifieth ỹ tune or note of ỹ instrumẽts. Wher after ỹ Psalmes before whiche it is put ỹred were longe. For the Psalmes were song at certen instrumentes but so that the swete tune and instrumente, prepared the mynde more perfectly to receyue the worde of the holy ghoste.

To lift vp the lyghte. &c. c. God lyfteth vppe the lyghte of his countenaunce vpon vs, when by manifest benefites shewed vnto vs, he declareth hym selfe to fauour vs.

The .b. Psalme.

¶ A prayer of him that is oppressed of wicked enemyes, whom when he knoweth that they cannot but be hated of God, he taketh hert that after he is deliuered from al ieopardye, he shal geue thankes to God his fauour ỹ the reuenger of the holy. Therfore beseecheth he the Lorde to lead and conderth him that he be not trapped with their ieyles: & further to ouer throwe the and to cheare and encourage the godly.

a.* To the Chaunter by .b.* Mehiloh, a Psalme of Dauid.



A Geue my woordes (O Lorde) consyder my callynge*.

O marke the voice of my petition my kynge and my God, for vnto the wyll I make my prayer.

Heare my voyce. c. by tymes (O Lorde) for early in the morning wyll I get me vnto the, yea and that with diligence.

For thou art not the God that hath pleasure in wicked dueller, ther may no vngodly person dwel with the.

Suche as be cruell maye not stande in thy syght, thou art an enemye vnto all wycked doers.

Thou destroiest the lyers: the Lord abhorreth the bloude thurstye and disceatful.

But as for me, I wyll come into thy house euen vpon the multytude of thy mercy: and B in thy feare wyll I worshippe towarde thy holy temple.

Lede me (O Lord) in thy righteousnesse, because of myne enemyes, & make thy waye playne before me.

For there is no faithfulnesse in their mouthes: they dissemble in their hertes: their throt is an open sepulcher: with their tonges thy discraue.

Punysh them (O God) that they may pe- C ryth in their owne ymaginacions: cast them out because of the multytude of their vngodlynesse, for they rebell agaynste the.

Agayne, let all them that put their truste in the, reioyse: yea let them euer be gruynge of thankes, because thou defendest the: that they whyche loue thy name, be ioyfull in the.

For thou Lord geuest thy blessynge vnto the righteous: and with thy fauorable kyndnes thou defendest him, as with a shylde.

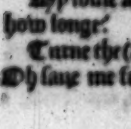
¶ The Notes.

a. Loke in the title of the Psalme next before. To the Chaunter.
b. Nehiloth, signifyeth by interpretation, Heretages. Or as some wyll, a certen instrumente of musiche. Nehiloth
c. He saieth by tymes and early in the morning because that tyme is conuenient to praye and to heare the worde of God in. At whych tyme also they accustomably came together, bothe to the tabernacle and vnto the temple of God. By tymes.

The .vi. Psalme.

¶ This Psalme contayneth a feruente prayer of one that is oppressed with greef, and that greatly abhorreth death, feareng lest the glorye of God should be any thynge darckened therwith, and that also gloryeth of the health exhibited agayne vnto hym.

a. To the chaunter .b. by Neginoth vpon c. Sheminith, a Psalme of Dauid.



O Lorde. d. rebuke me not in A
thyne anger: Oh chasten me not in thy hrup displeasure.

Haue mercye vpon me (O Lorde) for I am weake: O Lorde heale me for all. e. my bones are vexed.

My soule also is in great trouble, but lord how longe?

Turne the (O Lord) and deliuer my soule Oh saue me for thy mercyes sake.

For

a. Or rather vnderstand thou my mut-

For.f. in death no man remembreth the: Oh who wyll geue the thankes in the hell?

I am werp of grouping euery nyght wasth I my bedde, and water my couche wyth my teares.

My countenance is chaunged for werpe inwarde greefe. I consume awaye I haue so many enemyes.

Awaye fro me all ye wicked doers, for the Lorde hath heard the voyce of my weeping

The Lord hath heard myne humble peticyon, the Lorde hath receaued my prayer.

All myne enemies shalbe confunded and sore vexed: yea they shalbe turned backe and put to shame, and that ryght soone.

¶ The Notes.

a. b. Loke in the title of the fourth Psalme. for them both.

Sheminith. c. This word signifyeth an eight or an instrumente of musiche, that hath eight stringes.

To rebuke in anger. d. God rebuketh vs in anger, when he sendeth great & sharpe plages vpō vs, euen as though he were moued wyth greate and vnreasonable indignacion. Some expounde anger an heuie displeasure, or (as the commune trāslacion readeth furye) to signifye the dreadfull iudgement of God, which no man auoydeth, but he that here seketh for mercie. And where God doeth alwaies iudge with tranquillyty and peasablenes, and hath neither anger nor furie in hym: yet can not the scripture shewe vnto vs, whan God shal appeare vnto them that shall fele his iudgment, vnlesse it speake of God after oure maner, as though it spake of a man. As in the.ii. Psalme. c. Loke after in the.xxxviii. Psalme. a. & c. Loke for this in Psal.xxxviii. c.

My bone are vexed.

To be in death and hel. f. They be in death and hell, that dispayre & blaspheme God, as it is sayd. Psalm.cxv.

¶ The.vii. Psalme.

¶ The desyre to be saued from the greate and grieuous persecucyon of Dauid. He mentioneth his owne innocencye. He prayeth that he may obtayne the kyngdome promysed hym, to the intent that the people myght be gathered to God and the wyckednes of the wycked expelled. Then sayth he that the wycked shal perysh wyth their owne sworde, and endeth the Psalme with the prayse of God.

a* Sigaion of Dauid, whych he sang for the wordes of Chus the sonne of Jemini.



LOrd my god, in the do I trust: saue me from al them that persecute me, and delyuer me.

Lest. b. he deuoureth my soule lyke a lion and teare it in peces whyle ther is none to helpe.

O Lorde my God, if I haue done anye suche thyng, if there be any vnrighteousnes in my handes:

If I haue rewarded euyll vnto them that dealt frendly wyth me, or hurt the that wyth out any cause are myne enemies.

c. Then let myne enemye persecute my soule, and take moye let hym treade my life downe in the earth, and laye myne honour in the dust. d. Selah.

Stande vp (O Lorde in thy wrath, lyft vp thy selfe ouer the furyous indygnacyon of myne enemyes: aryse vp (for me) in the vengeaunce that thou hast promysed.

That the congregacyō of the people maye come about the, for their sakes therfore lyfte vp thy selfe agayne.

The Lord is iudge ouer the people: auenge me then (O Lord) accordynge to my ryghteousnes and innocency.

Oh let the wickednes of the vngodly come to an ende: but maynteyne thou iust, thou righteous God. that. e. tryest the very hertes and the reynes.

My helpe commeth of God, which preserueth them that are true of herte.

God is a ryghteous iudge, and God is ouer threatnynge,

If men wyll not turne, he hath whette his f. swearde: he hath bent his bowe and made it readye.

He hath prepared hym the weapens of death, & ordened his arrowes vobe destroyed.

Beholde, he trayleth wyth mischefe, he hath conceaued vnhappinesse, and broughte forth a lye.

He hath grauen & digged vp a pyt, but he shall fall hym selfe into the pitte that he hath made.

g. For hys vnhappinesse shall come vpō hys owne head, and hys wyckednes shal fal vpon hys owne pate.

As for me, I wyll geue thankes vnto the Lorde for hys ryghteousnes sake, and wyll prayse the name of the Lorde the most hyest.

¶ The Notes

a. As some wyll, thys worde signifieth an exercise that is a prayeful & hearty tentacyō of Dauid. Other enterprete it an ignorance because he knew not the faute that was layed vnto him. Some say that it was one of the instrumentes wherevse all the Psalmes were songe before which it was set. Some thynke that it is a certen kinde of melodie were ouer that whyche is here called Chus, in the place of the kynges aboue rehersed, is called Semei. Sigaion

b. This enemie is Chus. And after ỹ Hebrues Chus Saul is vnderstande therby.

c. By these.iii. that is to saye, perseruation, taking vnge and treadynge downe in the earth: is meante vtter destruction As in Esaie. viii. a. The significacion of.iii.

d. Loke in the .iii. Psalme. a. Selah

e. It is sayed that God tryeth the hertes and raines, because the thoughtes, delectations, desyres and pleasures of mā are opē in hys sighte. i. Regum. xvi. b. Paralip. xvi. a. To trie the hertes.

f. Loke in Esay. xxvii. a. Swerde.

g. That is, the euell that he doeth vnto other, shal fal vpō him selfe. Ecclesiasticus. xxvii. b. Vnhappines.

¶ The.viii. Psalme.

¶ He prayseth and greatly wondereth at the inestimable benefite and liberalitie of God maker of all thynges towarde mankynde, whiche euery where with an vnspeakeable glorie sheweth hys euerlastyng power and strength.

¶ To the chaunter. b. vpon Githith, a Psalme of Dauid.

a O Lord our gouernour: how wonderfull is. c. thy name in all the worlde: howe excellente is thy glory aboue the heauens?

Out of the mouth of ỳ very babes and sucklynges thou haste ordeyned prayse, because of thyne enemyes, that thou mightest destroye the enemye & the auenger.

For I consider thy heauēs, euen ỳ worke of thy fingers: the moone & the starres which thou haste made.

b Oh what is mā, that thou. d. art so myndfull of hym? either the soune of mā that thou visitest hym?

After thou haddest for a season made him lower then the aungels, thou. e. crounedest him with honour and glory.

Thou haste set him aboue the workes of thy handes: and thou hast put all thynges in subiection vnder his feete.

All shepe and oxē, yea, and the beastes of the felde.

The foules of the ayre, the fish of the sea, and whatsoeuer walketh thorow the wayes of the sea.

O Lorde our gouernoure, how wonderfull is thy name in all the worlde?

¶ The notes.

To the chaunter. a. Loke in the title of the. iii. Psalm.

Githith. b. After some Githith signifieth as much as for the wyne prisses. After some, concerning the Gethithes. After other, it is an instrument of musicke.

The name of God. c. What is signified by the name of the Lorde haue Psalm. xlviii. c

How God is myndefull of men. d. It is sayde that God is myndfull of man, when by hys greate benefites shewed vnto man, it appeareth that God careth and prouideth for hym.

To croune man. e. God crowneth mā with honour & glorie, when he made hym kyng ouer all his creatures at hys first creation. Of the whiche glorie Christe (beynge man) was made partener, after his resurrection (and so shall we at ours) Math. xxviii. d. For of Christ doeth the Epistle vnto the Hebrues expounde thys verse. Hebrues. ii.

¶ The. ix. Psalme.

¶ He giueth thankes for a great victory obteined, and for the fall of a great enemye, (lyke as Goliath or some other prince of the Philistymes. He praiseth ỳ righteousnes of God, which alwaye auengeth hys. He prayeth God to pull vnder the wicked.

a. To the chaunter vpon. b. Almuth Laben, a Psalme of Dauid.

I Will geue thankes vnto the (O Lord) with my whole hert A
I will speake of all thy merueilous workes.

I will be glad, and reioyse in ỳ, yea, my songes wil I make of thy name O thou moost hyest.

Because thou haste driuē myne enemyes abacke, they were discomfited, and perished at thy presence.

For thou haste maynteyned my right and my cause: thou sittest in the throne that arte the true iudge.

Thou rebukest the Heythen, & destroyest the vngodly, thou puttest out their name for euer and euer.

The enemyes swearedes are come too an ende, thou haste ouerthrowen their cytyes, their memorial is perished with them.

But the Lorde endureth for euer, he hath B
prepared his seate vnto iudgement.

He gouerneth the worlde with righteousnes, and ministreth true iudgement vnto the people.

The Lorde is a defence for the poore, a defence in the tyme of trouble.

Therfore they that know thy name, putte their trust in the: for thou (Lorde) neuer forsakest them that seke the.

O prayse the Lorde, whiche dwelleth in Syon, shewe the people of hys doynges.

And why? d. he maketh inquisicion for A
their bloude, and remembreth theym: he forgetteth not th. e. complaynte of the poore.

Haue mercy vpon me (O Lord) consider the trouble that I am in amonge myne enemyes, thou that liftest me vp from the. f. gates of death.

That I maye shewe all thy prayses with- C
in the. g. portes of the daughter of Sion, and reioyse in thy saueinge health.

As for the Heathē, they are sunckē doune in the pytte that they made: in the same nette which they spred out priuely, is their owne feete taken.

Thus the Lord is knowē to execute true iudgemente, when the vngodly is trapped in the workes of hys owne handes.

Selah.

The wicked must be turned into hell, & D
all the Heythen that forget God.

But the poore shall not all waye be oute of remembraunce, the patyent abydynge of suche as be in trouble shall not perysshe for euer.

Vp Lorde, let no man haue the vpperhād let the Heythen be condemned before the.

O Lorde set a schoolemaster ouer thē, that the Heathen maye knowe theim selues to be but men. h. Selah.

¶ The Notes.

a. Loke

To the chaſ-ter.

a. Loke the title of the.iii. Pſalme.

Aiiuth.

b. As ſome men thynke Aiiuth, ſaben ſignifyeth a certen inſtrumente of muſicke. Some ſay, that Aiiuth ſignifyeth, of the death, which ſame vnderſtãd by ſaben Goliath or ſome other Philiſtines. Some trade the title thus. And often made, that vehemẽt exhortation of a ſecrete and ſolpthe ſonne. They vnderſtand thereby, the righteouſe, who by ſapeth in the ſonne of God, and the ſame is to the world ſolpth, becauſe he is contpnuallye in deathe and ſecretes, for hys lyfe is hyd in Chriſt tyl the hyd thynges be ſhewed againe in the iudgment of God. Then ſhall they perceyue that the death of this world is glori. Felix readeth the title thus vnto the victour ouercome of the death of a fole. Which you may wel vnderſtãd of the death of ſolpth Antichriſt, and of the fal of his kingdome. How be it this title ſhould ſeme more conuenyent for the next pſalme which after the Hebrues, is a diſtinct pſalme from thys, where as the latiniſtes make thys and the next both one

Ziria.

c. Here do cityes ſignifie, the defences, ſuccour, armour, wyſe doctrine, lapned rightwonſnes, and all that the worlde truſteth in agaynſt the Lord: as i Eſai.xxiiij.b.

He maketh inquiſition.

d. As ſome wyll. He requireth theyr blond or ſlaughter, that is, he leaueth not innocent blond vnauenged nor forgetteth the crie of the afflicted, as Geniſ.xxiii.b

The cõplaint of the poore.

e. The complaynt of the poore, is the feruente deſyre and burning affection, wherewith theie crye vnto the lord, and be herd. By the poore is vnderſtand in the ſcripture, the afflicted, who fele their nede and temtacion, and do ſorow and lament that the truth is ouer trode puttynge no truſt in any thyng that is in this world. Yea theſe be they that be deſpiſed and forſaken of the world, and cleaue vnto the lorde God onlye, aſſured that at his hande they ſhal fynd helpe, though the world be neuer ſo extreme agaynſt them. As in the next Pſalme.

The gates of death.

f. The gates of death, are the iudgmentes to death, the counſelles of the wycked, the congregations of Satan, the doctrines of falſenes, and what ſo euer leadeth to death.

Gates of Sion.

g. The gates of Sion, are the companies of the good and faithfull, where in are recited the truth of god, and all that leadeth to lyfe. As pſalme.lxxxvii.a.

Selah

h. Of this lohe in the.iij. Pſalme.a.

¶ The.x. Pſalme.

¶ A prayer agaynſt frowarde, malitious, and wycked men, which both wyth wyles and violence oppreſſe all that are poore and helpeleſſe: wherein alſo their intolerable pryde and vngodlynes, with their ſubtyle and deſyre to hurt other are deſcribed.

¶ Ther is no Title in the Hebrew.

WHy arte thou gone ſo far of, O Lord: wylt thou hyde thy ſelfe a in tyme of trouble?

While the vngodlye hath b ouer hand, the poore muſt ſuffer perſecu vpon.

O that they were taken in the ymagynacion which they go aboute.

For the vngodly maketh boſt of his owne hertes deſyre, the couetous bleſſeth him ſelfe and blaſphemeth the Lorde.

The vngodlye is ſo proude and full of indignacion, that he careth not nether is God b before hys eyes.

Hys wayes are alwaye fylthye, thy iudgmentes are farre out of his ſight, he deſpyeth all his enemyes.

For he ſayth in hys herte: Tushe, I ſhall neuer be caſt downe, ther ſhal no harme happen vnto me.

His mouth is ful of curſyng, fraude & deſceate vnder hys tonge is .a. trauaple and ſorowe,

He ſytteth lurchynge in the gardens, that he may pryuelye murther the innocente, hys eyes are ſet vpon the poore. c

He lyeth wayteynge ſecretlye, as it were a lyon in hys denne.

He lurketh that he maye rauyſhe the poore, yea, to rauyſhe the poore, when he hath gotte him into hys net.

Then ſtoupeth he, then oppreſſeth he and caſteth downe the poore with his authoritye.

For he ſayeth in hys herte: Tushe, God hath forgotten, he hath turned awaye hys b. face, ſo that he wyll neuer ſe it.

Aryſe Lorde God, lyfte vp thyne hande and forget not the poore.

Wherfore ſhould the wycked blaſpheme God and ſaye in his herte: nay, he careth not for it:

Thou thou ſeyſt, for thou conſydereſt the myſery and ſorowe.

The poore geueth him ſelfe ouer into thy hande, and cõmitteth hym vnto the, for thou d art the helper of the frendleſſe.

Breake thou the arme of the vngodly and malycyous, ſearch out the wickednes which he hath done, that he maye perysh.

The Lord is kynge for euer, the Heathen ſhal perish out of his land.

Lord, thou heareſt the .c. deſyrous longing of the poore: thyne hert is ſure, that thine eare herkeneth therto.

Helpe the fatherleſſe and poore vnto their ryght, that the vngodlye be no more exalted vpon earth.

¶ The Notes.

a. In the ſcripture, trauell and ſorowe are taken for wickednes & malice, as in the Pſalme cxl.c.

b. In the ſcripture, the face of God, doth often tymes ſignifye, the fauoure, grace or beneuolence of God. As in the pſalme.lxxx.b.c.xcv

¶ The.xi. Pſalme.

¶ He reasoneth his wrong with the that trust him both of all the dominion of Israel, so that he founde no place to abyde in. He prayseth his confidence to Godwarde, and the iudgements of God both toward the good and euill.

a. To the chaunter, of Dauid.

1 IN the Lord put I my trust: how will ye then saye too my soule: that she shoulde flie as a birde vpon your hyll?

For lo, b. the vngodly haue bent their bowe, and made ready their arrowes in the quyuer, that they maye priuely shute at them, which are true of hert.

The verye foundacion haue they caste downe, what can the righteous then do with all?

But the Lorde is in his holy temple, the Lordes seate is in heauen: He considereth it with his eyes, his eye lydes beholde the chyldren of men.

The Lorde seith bothe the righteous and vngodly, but who so delyteth in wickednes, him his soule abhorreth.

Vpon the vngodly he shall rayne snares, fyre, brymstone, storme and tempest: this rewarde shall they haue to drynke.

For the Lord is righteous, and he loueth righteousnes: his countenaunce beholdeth the thinge that is iust.

☞ The Notes.

a Loke the title of the fourth Psalme.

To the chaun. ter. b. This is a borowed speache, by which is signified that the wicked enemies of Dauid were moost prest and redy to destroye him. For this Psalm, as some suppose, was made when he fled from Saull and hyd him selfe in diuers and sundry places, as ye reade. i. Regum from the. xxi chapter, to the. xxvii. where his persecucion was so greate, that at the length he was fayne to flie out of the coaste of Israel vnto the Philistines. After lyke maner do our Saules persecute the christen. Psalm. xxxvii. b

The vngodly haue bent their bowe.

How god beholdeth men. c. Loke in the. xxxiii. Psalm. c

¶ The. xii. Psalme.

¶ He complayneth that rightousnes is fayne out euery where decayed, and that wyly & spitefull flatterers rule all, and prayeth the Lord to haue compassion on the afflict, which they cruelly vexe: and also to helpe them accordinge to his woorde, which only can not deceyue, and to deliuer his, from the filthy compayne of the wicked.

¶ a. To the chaunter vpon. b. Sheminith, a Psalme of Dauid.

2 HElpe Lord, for there is not one saincte more: they fewe faythfull are there amonge the chyldren of men.

Euery man telleth lyes too his neyghbour, they do but flatter with their lyppes and dissemble in their herte.

O that the Lorde woulde rote out all diseatfull lyppes, and the tonge that speaketh proude thynges.

Which saye: oure tonge shoulde preuayle we are they that ought too speake, who is Lord ouer vs?

Now for the troubles sake of the oppressed, and because of the cõplainte of the poore 3 I will vp (sayeth the Lord) I will helpe the, & set them at rest.

The woordes of the Lord are pure woordes euen as the syluer, which from earth is tryed and purified. c. vii. tymes in the fyre.

Kepe. d. them therfore (O Lorde) and preserue vs from this generacion for euer.

And why? when vanite & vdeines getteth the ouerhande among the chyldren of men, all are full of the vngodly.

☞ The notes.

To the chaunter. a. Loke the title of the. iiii. Psalm.
Sheminith. b. Loke the title of the. vi. Psalm.
Seuen tymes. c. That is often tymes.
kepe them. d. After Rimbi, this is spoken of certen men. But after Abraham Ezra, it is spoken of godes woordes.

¶ The. xiii. Psalme.

Dauid beyng in a ieopardouse case & in great peryl doth earnestly with petitulnes desire Godes helpe, to thintent that his enemies should not reioyce at his death, but he rather might reioyce of his health obtayned, and worthely magnifye and prayse his preseruer God.

a. To the chaunter, a Psalme of Dauid.

1 HOw longe wilt thou forget me O Lorde? for euer? howe longe wilt thou hyde thy face fro me? Oh. b. how long shal I seke counsayl in my soule? how lõge shall I be so vexed in myne hert? howe longe shall myne enemye triumphe ouer me?

Consider, & heare me, O Lorde my God: c. lighten myne eyes, d. that I sleape not in death.

Lest myne enemye saye: I haue preuayled agaynst him: for if I be cast downe, they 3 that trouble me will reioyce at it.

But my trust is in thy mercy, & my herte is ioyfull in thy sauynge health.

I will singe of the Lorde, that dealeth so louingly with me.

(Yea. I wil prayse the name of the Lorde the moost hyest.)

☞ The Notes.

a. Loke in the title of the. iiii. Psalm.
b. We are sayed to seke counsayl in our soules: when we take deliberation.
c. God lighteth oure eyes, when he maketh vs circumspect and diligente, that we neyther set lyght to do that whyche ought to be done: neyther foolishely attempt that whyche ought too be eschewed, and so come vnwisely into the handes of oure enemies and be oppressed

To the chaunter. To seke counsayl. To lighten the eyes.

oppreſſed of the. And therfore do ſome trad, hepe me awake, for that which is here, lighten myne eyes.

To ſlepe in death. b. It is ſayde that we ſlepe in death, whē we dye, or be ſlayne of our enemies, wherfore it foloweth leſte myne enemy ſaye. I haue preuayled. &c.

¶ The. xliii. Pſalme.

¶ He bewayleth that all places are ful of wickednes and open ſynners, & deſcribeth their moſte corrupt, filthy and vyolent condition: and further, he prophecyeth vengeaunce to them, and conſolacion to the innocents, whome they oppreſſe & deuour.

a. To the chaunter, of Dauid.

A THe folyſhe bodyes ſaye in their hertes: tuſhe, there is no God.

They are corrupt, & become abhominable in their doynges, there is not one y doth good.

The Lorde loked doune from heauē vpō the chyldren of men, to ſe if there were any that wolde vnderſtande and ſeke after God.

But. b. they are all gone out of the waye, they are altogether become vnprofitable: there is none that doeth good, no not one.

B How can they haue vnderſtandinge, that worke miſchefe, eatynge vp my people, as it were bread, & call not vpon the Lorde?

Therfore ſhall they be brought in greate feare, for God ſtandeth by the. c. generacio of the righteous.

As for you. d. ye haue made a mocke at the counſail of the poore, becauſe he putteth his truſt in the Lorde.

Oh that the ſauyoge healthe were geuen vnto Iſrael out of Sion.

Oh that the Lord wolde deliuer his people out of captiuitie,

Then ſhoulde. e. Jacob reioyſe, & Iſrael ſhould be right glad.

☞ The notes.

To the chaliti. a. Loke in the title of the. xiii. Pſalme.

Out of the waye. b. We go out of the waye, when we departe from the waye of God and ſtrie aparte his lawe, falling to our owne inuentions, counſayles and prouiſions. As Pſalm. liij. a. Ro. iij. b

The generacion of y righ teous. c. This generacion, is the nombre of them, that by fayth are made the ſonnes of God, iuſtified by the righteouſnes of Chriſt. Pſal. xxij. a

To make at y counſayl of y poor. d. They mocke the counſayl of the poore, that take them for fooles that putte their whole truſt in God, inſaſmuche by beleuynge that for his ſonnes ſake he wil be their defence, ſuccour and aide.

Jacob. e. By Jacob, or Iſrael, is vnderſtād y whole ſtocke progenie and offering of Jacob or Iſrael. As in the Pſalm. xx. a

¶ The. xv. Pſalme.

¶ This Pſalme deſcribeth what manner of perſones the very citizens of heauen and members of the church of God muſt haue.

¶ A Pſalme of Dauid.

DAuid, who ſhal dwel in thy tabernacle: who ſhall reſte vpon thy holy hyll? A

Euen he that leadeth an vncorrupt life: that doth the thing which is right, and that. a. ſpeaketh y truth from his hert.

He that vſeth no diſceat in his tongue: he that doth no euell to his neyghbour, & ſclaudreth not his neyghbours.

He that ſetteth not by the vngodly, but maketh muche of them that feare the Lorde: he that ſweareth vnto his neyghbour, & diſ- B poyſeth hym not.

He that geueth not his money vpō vſury, and taketh no rewarde againſte the innocent.

Who ſo doth theſe thinges, ſhall neuer be remoued.

☞ The notes. To ſpeake

a. He ſpeaketh the trueth from his hert, that the trueth ſo meaneth good fayth, and entendeth to do that the hert, he promiſeth, not fayneyng in worde an other thynge then he thynketh in hert. As in the. xij Pſalm. a

¶ The. xvi. Pſalme.

¶ He deſyreth God to be his defender. He proteſteth that he is geuen to the ſeruice of the Sayntes, and that he abhorreth Idolatrye. He learneth to haue the perfect and continuall loye of the ſyght of God.

a. Michtam of Dauid.

PReſerue me (O God) for in the A do I truſt.

I haue ſaide vnto the Lorde thou art my God, my goodes are nothing vnto the.

All my delytes is vpō the. b. ſayntes that are in the earth, and vpon ſuche ſyke.

But they that runne after another, ſhall haue greate trouble.

Their drinchoffrynges of blonde will not I offer, neither make mencion of their name in my mouth.

The Lorde him ſelfe is my good and my B porcion, thou mayntayneſt myne enherytaunce.

The lot is falle vnto me in a faire groſly, yea, I haue a goodly herytage.

I will thanke the Lorde for geuynge me warnynge: my reynes alſo haue chaſtened me in the night ſeaſon.

Afore hand ſawe I God alwayes before me, for he. c. is on my right hande, that I ſhould not be moued.

Therfore dyd my hert reioyce, & my tōge was glad, my fleſh alſo ſhal reſt in hope.

For why? d. thou ſhalt not leaue my ſoule in hell, neither ſhalt thou ſuffre thy Sainct to ſe corrupcion.

Thou haſt ſhewed me the wayes of lyfe: thou ſhalte make me full of ioye with thy countenaunce.

At thy right hande there is pleaſure and ioye for euermore.

¶ The

☞ The notes.

Michtam. a. That is nobilitie, or honour of chiualrie, or an instrument of musicke.

Sayncles. b. Here and in many other places, the scripture calleth the faythful sainctes, as in Psal. xvii. A. and the Apostle in many of his epistles.

To haue god on our right hande. c. God is on our righthand, whe he helpeth, apdeth, and succorreth vs, and is preste and redy therto. Psalm. cxx. d

Thou shalte not leaue my soule. &c. d. God leaueth not our soules in hell, when he suffereth them not to die, neither forsaketh vs nor taketh his assistent grace from vs. And that which foloweth (neither shalt thou suffer thy sayncte to se corruption) signifieth. Thou shalt not suffer my bodye to abyde in the graue, and so to corrupt. So doeth Peter expounde this place of Christe. Act. ii. Paull Act. xiii.

¶ The. xvii. Psalme.

☞ A vehement and feruent prayer of Dauid that he might be deliuered fro the persecutios of Saul. he innocently prayseth his owne innocency, as he dyd in the. vii. Psalme. He craueth for helpe, declareth the proude condicions and dayne inuentions of his persecuters, and confesseth that his felicitie consisteth in the knowledge of God.

¶ A prayer of Dauid.

HEare the right (O Lord) consider my cõplaynte: herken vnto my prayer, that goeth not oute of a fayned mouth.

Let my sentence come forth from thy presence: and lohe vpon the thinge that is equall.

Thou hast proued & visited myne herte in the night season: thou hast tryed me in the. A. fyre: & hast founde no wickednes in me: for I vtterly purpose that my mouthe shoulde not offende.

B Because of the woordes of thy lippes, I haue kepte me from the workes of men, in the waye of the murtherer.

Oh ordre thou my goinges in thy pathes: that my fete steppes slippe not.

For vnto the. I. b. crie: heare me O God: enclyne thine eares to me: & herken vnto my woordes.

Shewe thy marueylous louing kindnesse, C thou that sauest the whiche put their trust in the, from suche as resist thy right hande.

Kepe me as the apple of an eye, defende me vnder the. c. shadow of thy wynges.

From the vngodly that trouble me, fro myne enemyes which cõpasse my soule rounde about.

Which mastreyne their owne welthinesse with oppression, and their mouthe speaketh proude thynges.

They lye wayting in our waye on euery side, turnyng their eyes doune to the grounde.

Like as a Lyon that is gredy of his praye, D and as it were a Lyons whelpe lurkynge in syns denne.

Vp Lord, disapoynte hym and cast him doune: deliuer my soule with thy swerde fro the vngodly.

From the men of thy hande (O Lord) fro the men of the worlde, which haue their porcion in this lyfe: whose bellyes thou fillest with thy treasure.

They haue chyldren at their desyre, and leaue the rest of of their substaunce for their babes.

But as for me, I wil beholde thy presence in righteousnes: and when thy glory appeareth, I shall be satisfied.

☞ The Notes.

a. The fyre that tryeth all the faythful, is the fyre. affliction sent of God, as in the Psalm. lxvi. c. and. i. Peter. iii. c

To crye b. This crye is not the wayling in the quyer, but the instant and effectuoule prayer, when the whole hert goeth with all. As Ps. xviii. a

Shadow of wynges. c. Here doth the shadow of the wynges signifie, that protectiõ and vnspeakable goodnes of God, by which onely we stande in safty. It is a borowed speache of the nature of an Hen, who nourisheth, feadeth and defendeth her chyckens vnder her wynges, yea, fighteth for them and despiseth her owne lyfe to saue them. Christe borroweth a like speach. Math. xxiii. d.

¶ The. xviii. Psalme.

¶ First he declareth the great & feruent confidence which he had in God, and then the cause wherwith he was ouerladen: after that the power of God and goodwil toward he hym: Then shewyth he his owne delyueraunce, his innocency and the iudgement of God towarde all me. And after these, the great victory obtayned of his most mighty enemyes, and that the coastes of his kyngdome were meruelously enlarged, and his power confirmed for euer: at the last he endeth the Psalme with prayses, and with a prophesy of Christ.

¶ A. To the chaunter of Dauid, seruaunt of the Lorde, whiche spake vnto the Lorde the woordes of this songe, on the daye in which the Lorde deliuered hym from the hande of all his enemyes, and from the hãde of Saul, and sayde.

I Will loue the (O Lorde) my A strength.

The Lorde is my succour, my refuge, my sauoure: my God, my helper in whome I trust: my buckler, b. the horne of my, healthy, and my protection.

I will prayse the Lorde, and call vppon hym, so shall I be safe fro myne enemyes.

c. The sorowes of deathe compassed me, and the bookes of vngodlynes made me afrayed.

The paynes of hell came aboute me, the snares of death take holde vpon me.

Yet in my trouble I called vpõ the Lorde, and complayned vnto my God.

So

So he hearde my voyce out of hys holye temple, and my complaynte came before hym pe euen into hys eares.

B Then the earth trembled and quaked, the verye foundacyones of the hylles shoke and were remoued, because he was wroth.

There wente a smoke oute of hys nostrels and a consuming fyre out of his mouth so that .b. coales were kyndled at it.

He bowed the heauens & .c. came downe, and it was darke vnder his fete.

He rode vpon the .f. Cherubyns & dyd flee: he came flyenge wyth the wynges of the wynde.

He made darcknesse his pauylion rounde aboute hym, wyth darcke water and thycke cloudes to couer him.

At the brightnes of his presence the cloudes remoued, wyth hayle stones and coales of fyre.

The Lord also thondred out of the heauen and the heygth gaue his thonder wyth haile stones and coales of fyre.

He sente oute hys arrowes and scattered them, he cast foorth lyghtenynges, and destroyed them.

The springes of waters were sene, and the foundacyons of the rounde worlde were discouered at thy chydynge (O Lorde) at the blastynge and brieth of thy displeasures.

C He sente downe from the heygth to fetch me, and toke me out of .g. greate waters.

He delyuered me fro my stronge enemies & fro my foes whych were to myghtye for me

They preuented me in the time of my trouble, but the Lorde was my defence.

He brought me forthe also into lyberte: and delyuered me, because he had a fauoure vnto me.

The Lorde shall rewarde me after my righteous dealynge, and accordynge to the clennesse of my handes shall he recompense me.

For I haue kepte the wayes of the Lorde: and haue not behaued my selfe wickedly agaynst my God.

I haue an eye vnto all hys lawes, and caste not oute hys commaundementes fro me.

D Vncorrupte wyll I be before him, and will eschue myne owne wyckednes.

Therfore shall the Lorde rewarde me after my ryghteous dealynge, and accordinge vnto the clennesse of my handes in his eye sighte. i.

With the holye thou shalte be holye, and wyth the innocente thou shalte be innocente.

With the cleane thou shalt be cleane, and with the frowarde thou shalte be frowarde.

For thou shalte saue the poore oppressed, and bynge doune the hye lokes of the proude.

Thou lyghtest my candell, O Lorde my God: thou maketh my darcknesse to be light: For in the I can dyscomforte an hoste of men: yea in my God I can leape ouer E the walle.

The waye of God is a perfecte waye: the wordes of the Lorde are tryed in the fyrnace to a shylde of defence, for all them that trust in hym.

For who is God, but the Lord? Or who hath any strength, but our God?

It is God that gyrded me wyth strength, and made my way vncorrupt.

He hathe made my fete lyke hertes fete, and set me vpon hye.

He teacheth myne handes to fyght, & maketh myne armes to breake euen a bowe of steele.

Thou haste geuen me the defence of thy healthe, thy ryghte hande vpholdeth me, and thy louynge correctyon maketh me greate.

Thou hast made .h. roume ynough vnder me for to go, that my fote steppes shuld not slyde.

I wyll folowe vpon myne enemyes, and take them: I wyll not turne tyll they be dys- F comforted.

I wyll smyte them, they shall not be able to stand, but fal vnder my fete.

Thou hast gyrded me with strength vnto the battel, thou hast throwen them al downe vnder me that rose vp agaynst me.

Thou hast made myne enemyes to turne their backes vpon me, thou haste destroyed them: that hated me.

They cryed, but there was none to helpe them: yea euen vnto the Lorde, but he heard them not.

I wyll beate them as smalle as the duste clape in the wynde, I wyll cast them out as the clap in the streetes.

Thou shalt delyuer me from the stryuynges of ỳ people, thou shalt make me ỳ .i. head of the Heathen.

A people whom I haue not knowne shal serue me.

As soone as they heare of me, they shall obey me, but the straung chyldren dyssemble wyth me.

The straunge chyldren are waxen olde, G and go halynge out of their pathes.

The Lorde lyueth: and blessed be, my helper, praysed be the God of my healthe.

Euen the God which seeth that I be auenged, and subdueth the people vnto me.

It is he that delyuereth me frō my cruell enemyes: thou shalt lyfte me vp from them that ryse against me, thou shalt rid me from the wycked man.

For this cause I wyll geue thankes vnto the (O Lorde) among the gentiles, and synge prayses vnto thy name.

Greate prosperitye geueth he vnto hys kynge: and sheweth louynge kyndnesse vnto Dauid hys anoynted, yea & vnto his sede for euermore.

¶ The

☞ The notes.

To the chaſter. a. Loke the title of the fourth Pſalme.

The horne. b. He calleth God ꝑ horne of his health, becauſe by hym he had ſubdued his enemies & obtayned health. It is a borowed ſpeache of horned beaſtes, who with theyr homes defende theym ſelfes and dryue awaye theym that fyghte agaynſte them as. Pſal.xviii.a.

Sorowes of of death. c. By ꝑ ſorowes of death & bandes of vngodlines (by which is meante the obſtinate multitude of the wicked vngodlye) the paynes of hell, and the ſnares of death are ſignifyed the ieoperdouſe and terrible feares, whyche by the wyckednes of his enemies happened vnto him, and brought him very often, euen to deathes dore, ſo that by the iudgemente of the fleſhe, he thought hym ſelfe vtterly caſte awaye.

Coles. d. After the vſe of the ſcripture, coles ſignify the sneapinges, the anger or the indignacion of God. Pſalme. cxx.a.

Came downe. e. Of this you haue Genef. xi. a.

Cherubin. f. This is an Hebrue woorde, and ſignifieth in Engliſh, ſwyfte birdes. And by all the thinges here rehearſed, is deſcribed the power, might, and maieſtie of almighty God, whyche he declareth in tempeſtes, of whych the whole. xxix. Pſalm entreateth, & in Job. xxxvii. are like thinges mentioned, to the ſetting out of of his power. Oftentymes we reade, that God when he would more openly and more expreſſely declare hys power vnto men, cauſeth thunder, lightnyng and earthequakes. &c. As in Exod xix. when the lawe was geuen, and. i. kynges the. xii. when the people deſired a kynge. Matth. xxvii. when Chriſt was on the croſſe. Act. ii. whē the holy Ghoſt came vpon the Apoſtles. Act. iii. whē they prayed. Wyth ſuche lyke wonders do ſome ſuppoſe that God dyd at one tyme or other ſhewe hys benewolence to Dauid, and confirmed hys promiſe wyth ſhakyng of the earth, ſendynge thunder, lightnynge, hayle, cloudes, ſtormes, and other terrible tokens, wherwith he holpe Dauid, and ouerthrewe hys enemies. Neyther letteth it that the ſcripture mencioneth not therof in any place: for it maketh no mention of the tempeſt that Eſai prophecied to come in the deliuerance of Jeruſalem from the Aſſirians, yet who wil denie but that it was in very dede ſo done?

Great waters. g. By the waters are ſignified great, mighty and bahaunt enemies. & frō whom he ſayeth he was deliuered by the hande of God.

Roume. h. By this roume is ſignified aboundaunce or proſperitie of all thynges. Pſalm. cxix. d

Head. i. This head is the ruler or gouernour.

Straunge children. k. Straunge children are thoſe that ought to be of the houſholde of God, and that alſo acknowe theym ſelfes therof, but be in dede worldly, and walke not in the pathes of hys commaundementes, as they haue promyſed to do, wherof is ſpoken. Eſai. i. a.

☞ The. xix. Pſalme.

The deſcribeth the power of God, wonderfully declared by the workmanſhip of the heauēs He ſheweth & excellētnes of the lawe of God de ſyreth to be lawed frō ſyn, & wiſheth that what ſoeuer he ether thincketh in hert or ſpeaketh wt mouth, may be good & acceptable to God.

a* To the chaſter, a Pſalm of Dauid. B

THe very heauens declare the glory of God, and the very firmament ſheweth his handy worcke.

One daye telleth another, and one nyght certifyeth another.

There is neyther ſpeach nor lāguage, but their voices are hard amōg them.* * Or rather there is no voyce among them.

Their ſounde is gone oute into all landes, and their wordes into the endes of the worlde. C

In them hathe he ſette a tabernacle for the Sunne, whych commeth forthe as a bryde-grome out of his chamber, and reioyſeth as a giaunt to runne his courſe. D

It goeth forth frō the one ende of the heauen, and runneth aboute vnto the ſame ende agayne, and there maye no man hyde hym ſelfe from the heate therof.

b* The lawe of the Lorde is a perfecte lawe it quickeneth the ſoule. E

The teſtimonye of the Lorde is true, and geueth wiſdome euen vnto babes.

The ſtatutes of the Lord are ryght, and reioyſe the hert: the commaundemēt of the lord is pure, and geueth lyght vnto the eyes.

The feare of the Lorde is cleane, and endureth for euer: the iudgementes of the Lord are true and righteous altogether.

More pleaſaunt are they then golde, yea then much fyne golde: ſweeter then honye and the honye combe.

Thyſe thy ſeruaunt kepeth, & for keepynge of them there is great reward.

Who can tell, how oft he offendeth? Oh cleanſe thou me frō my ſecrete faultes. F

Kepe thy ſeruaſit alſo from preſumptuous ſynnes, leſt they get the dominion ouer me: ſo ſhall I be vndefyled and innocent frō the greate offence.

Yea the wordes of my mouth and the meditacion of my herte ſhalbe acceptable vnto the, O Lorde, my helper and my redemer.

☞ The notes.

To the chaſter. a. Loke in the title of the. iiii. Pſalm.

The lawe of the Lord. b. This lawe is an introduction to lyue well, commaundyng that which muſte be done, & forbiddyng the contrary. This law muſte make hert fauour, & deſire to do it, and exercile hym ſelfe therein, as it is ſayd. Pſal. i. a.

¶ The. xx. Pſalme.

¶ A prayer wherin the people deſyreth helth to kyng Dauid, goyng to a difficultie and ieoperdous battel, & alſo a thankeſgeuyng of helth and victory geuen from aboue.

a* To the chaunter, a Pſalme of Dauid. H

THe Lorde heare the in the tyme of trouble, ꝑ b* name of the, c* God of Jacob defend the.

Send the helpe frō the Sanctuary, and ſtrength thy oute of Syon.

Sion.

Remembre all thy offerynges, and accept thy burnt ſacrifice, b. Selah.

Graunte the thy hertes deſyre, and fulfill all thy mynde.

We wyll reioyſe in thy health, & triumphe in the name of the Lorde our God: the Lord performe all thy peticion.

Now knowe I, that the Lord helpeth hys anoynted, and will heare hym from his holy heauen: myghtye is the helpe of hys ryghte hande.

Some put their truſt in charettes, & some in horſes: but we will remembre the name of the Lorde oure God.

They are brought doune and fallen, but we are ryſen and ſtande vp right.

Saue, Lorde, and helpe vs, O kyng, whē we call vpon the.

¶ The Notes.

To the chaunter. a. Loke the title of the. iii. Pſalme.

b. By this name of God is his maieſtie.

The name of God. c. By the God of Jacob or Iſrael is vnderſtande the God of the whole ſtocke, progenie & of ſpringe of Jacob or Iſrael, and further, of all the people of the Lord, as in Pſal. xliii. a. The cauſe why, is, that Jacob, which as ye reade Geneſ. xxxii. b. was after called Iſrael: was father vnto the. xii. Patriarches of whom the. xii. tribes and the whole people of Iſrael deſcended.

The God of Jacob.

b. Loke in the. iii. Pſalm. a

Selah.

¶ The. xxi. Pſalme.

¶ A thankeſgeuyng whych the people dyd ſyng for the victory and other benefytes that Dauid aboundantly receyued.

¶ a. To the chaunter, a Pſalme of Dauid.

21 LOrde, how ioyfull is the kyng in thy ſtrength? O how exceadyng glad is he of thy ſauynge healthe?

Thou haſte geuen him hys hertes deſyre, and haſt not put him from the requeſt of hys lippes. b. Selah.

For thou haſt preuented him with liberal c. bleſſinges, and ſet a croune of golde vpon hys head.

He aſked lyfe of the, and thou gaueſt him a longe lyfe, euen for euer and euer.

His honour is great in thy ſauing health, glory and great worſhip ſhalt thou laye vpō hym.

For thou ſhalt geue hym euerlaſtinge felicitie, and make hym glad with the ioye of thy countenaunce.

And why? becauſe the kynge putteth hys truſt in the Lord, and in the mercy of ſ moſt hyeſt he ſhall not miſcary.

Let all thyne enemyes fele thy. d. hande: let thy right hande fynde out all them that hate the.

Thou ſhalt make them like a fyry ouen in 9 tyme of thy wrath: the Lorde ſhall deſtroye them in hys diſpleaſure, and the fyre ſhal conſume them.

Their frute ſhalte thou rote oute of the earth, and their ſede from amonge the chyldren of men.

For they intended miſchief againſt the, & ymagined ſuche deuyces, as they were not able to performe.

Therfore ſhalte thou put the to flyght, & with thy ſtrynges thou ſhalte make redy thyne arrowes againſt the faces of them.

Be thou exalted, Lorde in thyne owne ſtrength, ſo wyll we ſynge and prayſe thy power.

¶ The Notes.

a. Loke the title of the. iii. Pſalm. To the chaunter.

b. Loke the. iv. Pſalm. a Selah.

c. Here are bleſſinges take for honoures. As in Geneſi. xii. I will bleſſe them that bleſſe the. &c. Bleſſinges

d. This is an vſuall thynge in the ſcripture, to take the hand of God for the vengeaunce he taketh on ſinners Job. xix. a Pſalm. v. c. & xxxix. c Gods hāde.

¶ The. xxii. Pſalme.

¶ Dauid declareth very euydently in this Pſalme that he was a figure of Chriſt. For he declareth Chriſtes deſtruction and ſmall eſtimacion, and then the exaltacion and dylatacion of hys kyngdome, euen to the coaſtes of the earth and ende of the world, and all vnder the figure and ſhadow of hym ſelfe.

¶ a. To the chaunter vppon. b. Aieleth. c. of the dawnyng, a Pſalme of Dauid.

MY God, my God: why haſte 1
thou forſaken me? the wordes of my complaynte are farre fro my health.

O my God, I. d. crye in the daye tyme, but thou heareſt not: and in the night ſeaſon alſo I take no reſt.

Yet dwelleſt thou in the ſanctuarye, O thou worſhyppe of Iſrael.

Oure fathers hoped in the, they truſted in the, and thou dyddeſt deliuer them.

They called vpon the, & were holpen: they put their truſt in the, & were not confounded. *Or: rather anſwereſt not.

But as for me, I am a worme & no man: a very ſcorne of men and the outcaſte of the people.

All they that ſe me, laugh me to ſcorne: they ſhute out their lippes, & ſhake their heades. 8

He truſted in God, let hym deliuer hym: let him helpe hym, if he will haue hym.

But thou art he that toke me out of my mothers wombe: thou waſte my hope, when I hanged yet vpon my mothers breſtes.

I haue bene left vnto the euer ſence I was borne, thou art my God, euen fro my mothers wombe.

O go not fro me then, for trouble is harde at hande, and here is none to helpe me. 8

e. Great bulles are come about me, fatte oxen cloſe me in on euery ſyde.

They. f. gape vpon me with their mouthes, as it were a rampynge and roarynge lyon.

I am poured out lyke water, all my bones are out of ioynt: my herte in the mdd est of my body is euen lyke melting ware.

D My strength is dryed vp lyke a potsherde, my tunge cleaueth to my gomes, & thou hast brought me into the dust of death.

g. For dogges are come about me, the counsail of ỹ wicked hath layed seage agaynst me.

They pearsed my handes and my fete, I might haue told all my bones: as for them, they stode staryng and lokyng vpon me.

They haue parted my garmentes among them, and cast lottes vpon my vesture.

But be not thou farre fro me, O Lorde: thou art my succoure, haste the to helpe me.

E Deliuer my soule from the swearde, my darlyng frō the power of the dogge.

Saue me from the lyons mouth, & heare me from amonge the hornes of the .h. Unicornes.

So wyll I declare thy name vnto my bre thren, in the middest of the congregacio wyl I prayse the.

O prayse the Lord ye that feare him: Magnify hym all ye sede of Jacob, and let al the sede of Israel feare hym.

ff For he hath not despised nor abhorred the myserable estate of the poore: he hath not hid hys face fro me, but when I called vnto him he herde me.

I wyll prayse the in the i. great congrega cion, and performe my vowes in the sighte of all them that feare the.

The poore shall eate & be satisfied: they ỹ seke after the Lord shal prayse hym: your hert shall lyue for euer.

All the endes of the worlde shall remēbre them selues, and be turned vnto the Lorde: & all the generacions of the Heythen shal wor shippe before hym.

G For the kyngdom is the Lordes, & he shal be the gouernour of the Heythen.

All such as be .k. fat vpon earth, shall eate also and worshippe. l. All they that lye in the dust, and lyue so hardly, shall fall downe be fore hym.

The seede shall serue hym, and preache of the Lord for euer.

They shall come, and declare hys ryghteousnes: vnto a people that shall be borne, whome the Lorde hath made.

¶ The Notes.

To the chaū ter. a. Loke the title of the .iii. Psalm.

Dueleth. b. This signifieth a certayn instrumente of musiche, or as some will a certayn kynde of melody, dyuers authors do diuersly expound it.

Of the dawnynge. c. This Psalm was made of our sauiour Christe, because it was not conuenient to de scribe hym without a mistical worde, he calleth hym the dawnyng, or (as some will) the morning starre.

To crye. d. What is signified in the scripture by cryinge, is declared in the .xv. Psalm. a.

Great bulles e. Under the name of great bulles & fat oxen are vnderstande the heades, rulars & myghtye of power, whiche are fattened wyth the ryches of this worlde. As in Amos. iiij. a

f. This is expounded in Job. xvi. b To gape.

g. By dogges, is vnderstāde the tyranny and Dogges. cruelty of the Jewes towarde Christ. There are at all tymes some, whiche Jewishly and hainously persecute the membres of Christe, that is the faythful.

h. By these Unicornes, vnderstand the com- Unicornes. mon people of the Jewes, who cruelly & furiously put thē selfs in preasse against Christ crying, Crucifie him crucifie him. mat. xxvij.

i. This congregacion, is the whole cōpanie & The great multitude of them that feare God, as wel of gregacion. Jewes as of the gētiles thorow out ỹ whole worlde, of they beleue to receyue the promises of God for Christes sake onely, as it is sayde in Joel ỹ. ij. g. And the tyme shal come that whosoeuer call. &c.

k. Loke in the Psalm. lxxviij. d Fat.

l. Some vnderstand this of the dead, other of All that lye the dust. the ryche, who for their misery are lyke vnto the dead and can not prolong their lyfe.

¶ The. xxiij. Psalme.

¶ He describeth the wonderful surety & greate grace of a faythful & sure confidence in God.

¶ A Psalme of Dauid.

THe Lord is my shepherde, I shal A want nothynge.

He feedeth me in a grene pa sture, and ledeth me to a fresshe a. water.

He quickeneth my soule, and bryngeth me forth in the waye of righteousnes for his names sake.

Though I should walke now in ỹ valley of ỹ. b. shadow of death, yet I feare not euel B for thou arte with me: thy staffe & thy shepe hoke comforte me.

Thou preparest a. c. table before me a gaynste myne enemyes: thou anoyntest my head with oyle, and fyllest my cuppe ful.

Oh let thy louing kyndnes and mercy fo lowe me all the dayes of my life, that I may dwell in the house of the Lorde for euer.

¶ The Notes.

a. This feeth water, is the healthful woorde Freshwater. of God, whereof is spoken Esaie. lv. a

b. Here is shadow take for darkenes and af- Shadow. fliction, as it is sayde Esaie. li. c.

c. Loke the Psalm. lxxviij. c Table.

¶ The. xxiiij. Psalme.

¶ When the Lord had shewed vnto Dauid ỹ the threshing floor of Ornā ỹ Jebusite, which was in the hyll Syon, was the place where he wolde haue a style buylded for him. Dauid ma nyfyed with the singular goodnes of God to ward the Israelites amōgst whome he had cho sen him a dwelling place, describeth to whō the place of God doth verely belong, & which is the very nacion of God, & amongest whō he dwelleth to dwel. Then he exhorteth them to the buyldyng of the temple.

¶ A Psalme of Dauid.

THe earth is the Lordes, & all ỹ therin A is: the compase of the worlde, & al that dwell therein.

For

For he hath founded it vpon the seas, and buylded it vpon the floudes.

Who shall go vp into the hyll of ỹ Lorde? Or who shal remayne in his holy place?

Euen he that hath innocent handes and a cleane hert: which. a. lifteth not vp his minde vnto vanite, and sweareth not to deceaue.

He shal receaue the blessing frō the Lord, and mercy from God his sauioure.

This is the generation of them that seke hym, of them that seke thy. b. face, O Jacob. Selah.

Open your gates (O ye princes) lette the euerlastynge dores be opened, that the kyng. of glory may come in.

Who is this kyng of glory? It is ỹ Lorde strong and myghtie, euen the Lorde myghty in batell.

Open your gates (O ye princes) set the euerlastynge dores be opened, that the kyng of glory may come in.

Who is this king of glory? It is the Lord of Hoostes, he is the kynge of glorye. c. Selah.

¶ The Notes.

a. He lifteth not vp his mynd to vanite, that is, setteth not his hert vpon vayne thinges, glorieth not him self nor esteemeth or setteth vp hym selfe as thoughe he were somwhat, but taketh him self for nothyng. Gala. vi. a

b. That is the fauour of thy God.

c. Loke in the. xxiiii. Psalm. a

Lift vp the vnto vanite. Sur. Selah.

¶ The. xxv. Psalme.

¶ A prayer of Dauid oppressed both with syn and yͤ enemyes. He prayeth the Lord to deliuer him frō hys synnes to shew him his waies and to rid him from the furye of hys enemyes. In the ende he prayeth for al the people.

Of Dauid.

A Vnto the (O Lorde) I lyft vp my soule. My God, I trust in the: Oh lette me not be confoūded, leste myne enemyes triumphe ouer me.

For all they that hope in the shall not be ashamed: but suche as be scornefull despysers without a cause they shall be put to cōfucyon.

Shewe me thy. a. wayes, O Lord, ỹ teach me thy pathes.

Lede me in thy trueth and learne me, for thou art the God of my healthe, and in the is my hope al the day long.

Call to remembrance, O Lorde, thy tender mercyes and thy louynge kyndenesses, B which haue bene euer of olde.

Oh remēbre not the synnes and offences of my youth, but accordynge vnto thy mercye thynke vpon me, O Lord, for thy goodnesse.

O how frendly & righteous is the Lord, therfore will he teach synners in the way.

He ledeth the symple a right, & suche as be .b. meke them learneth he his wayes.

C All the wayes of the Lord are verye mercy and faythfulnes, vnto suche as kepe hys

testament and couenaūte.

For thy names sake, O Lorde, be mercyfull vnto my synne, for it is greate.

Whatsoeuer he be that feareth the Lorde he shall shewe hym the waye that he hathe chosen.

His soule shall dwell at ease, and his sede shal possesse the lande.

The secrete of the Lorde is amonge them that feare him, and he sheweth them his couenaunt.

Myne eyes are euer lokynge vnto the Lorde, for he shall plucke my fete oute of the net.

Turne the vnto me and haue mercy vpon me, for I am desolate and in misery.

The sorowes of my herte, are greate, O bringe me out of my troubles. D

Loke vpon myne aduersity and misery, & forgeue me all my synnes.

Consyder how myne enemyes are many, and beare a malicious hate against me.

O kepe my soule, and deliuer me: let me not be cōfounded, for I haue put my trust in the.

Let innocency and rightuous dealynge waite vpon me, for my hope is in the.

Deliuer Israell, O God oute of all his trouble.

¶ The Notes.

a. The wayes of the lorde, are his commaundementes and he that walketh not in these wayes cannot please God. Neither can any man walke therin except he be faithful, and geue ouer him selfe to be led by the goodnes of God. Before in the. xviii. Psalm. c. the same is called the waye of life. Wayes.

c. loke after in the Psalm. xxxiii. a. To meke.

c. A testament is properly the last wyll of him Testamente. that dyeth, which may not be chaunged or altered: wherfore the testamēt of Christ, is the promise and the worde wherby we be elected and chosen and the children of God thorowe him as he saith Hebrues the. ix. 8.

¶ The. xxvi. Psalme.

¶ He declareth the exaumple of the good, what entiertaynment he gaue to innocency: and how worthy he estemed the company of the euil, then prayeth he to escape the dampnacion that is by deth the wycked. Seth he trusteth beleue, and declareth northynge make them to set oute the glory of God.

Of Dauid.

B Ye thou my iudge, O Lord, for I walke innocently: my trust is in the Lorde therfore shal I not fal. A

Examen me, O Lorde, and proue me: trye out my. a. raines and my hert

For my louynge kyndnesse is before myne eyes, and I walke in thy truth.

b. I syt not amonge vayne persones, & haue no felowshippe with the deceatfull. B

I hate the congregacyon of the wycked, and I will not syt amonge the vngodlye.

I wash my handes with innocency, O Lorde, and so go I to thyne alter.

That I may shewe the voice of thy prayse

and tell of all thy wonderous workes.

Lorde, I loue the habitacion of thy house, and the place where thy honoure dwelleth.

L O destroy not my soule with the sinners nor my life with the bloudthirsty.

In whose .c. handes is wickednesse, and their right hande is full of gyftes.

But as for me, I will walke innocently: O deliuer me, and be mercyfull vnto me.

My .d. fote standeth right: I will prayse the (O Lorde) in the congregations.

¶ The Notes.

Hert & reines. a. By the herte and reynes, he will signifye the declinations and affeccions of the flesshe which let him to folow God. As aboue in the xvi. Psalme. b.

To set amõge vaine persons b. He sitteth amonge vaine persons, that consenteth with the vnbeleuing, and is a companion of their vnbeleuynge. As aboue in the first Psalm. a. of the fearfull.

Handes. c. of thys Lohe in the .lxxvii Psalme. a.

Fote. d. In the scriptures, fote is taken for affeccion desyre or will of the herte. As after in the .xxxvii. Psalme. b. O let not the fote of pride ouertake me.

The .xxvii. Psalme.

¶ This Psalme made Dauid vpõ some great ieopardus perill, agaynste whyche he hertened himselfe not a lytle, with callyng to remembrãce the promes of God: and therby perfuaded him self that he shuld haue victorye, and after lyue peaceably in the trade of godly lyuyng.

Of Dauid.

A THe Lorde is my lyghte and my healthe: whome then shoulde I feare: the Lorde is the strength of my life, for whom then shuld I be afraied?

Therfore when the wycked, euen myne enemies and my foes, came vpon me, to eate vp my flesh, stombled and fell.

B Though he an hoost of men were layed agaynst me, yet shall not my herte be afraied: and though there rose vp warre agaynst me, yet will I put my trust in him.

One thynge haue I desyred of the Lorde, which I will require: namelye, that I maye dwell in the house of the Lorde all the dayes of my lyfe, to beholde the fayre beutye of the Lorde, and to visit his temple.

For in the tyme of trouble he hath hydde me in his tabernacle, yea in the secrete place of his dwellynge hath he kept and set me vp vpon a. a. rocke of stone.

And now hath he. b. lifted vp my head aboue myne enemyes, that compassed me rounde aboute.

Therfore will I offer in his dwellynge. C the oblacyon of thanckesgeuynge: I will singe and speake prayses vnto the Lorde.

Herken vnto my voyce, O Lorde, when I crye vnto the: haue mercye vpon me and heare me.

My herte speketh vnto the, my face seketh the, yea Lorde, thy face will I seke.

O .c. hyde not thou thy face fro me, caste not in thy seruaunt of displeasure.

Thou art my succour, leaue me not, nether forsake me. O God my sauioure.

For my father and my mother haue forsaken me, but the Lorde hath taken me vp. D

Shewe me thy waye O Lord and lede me in the right path, because of myne enemyes.

Delyuer me not into the wyles of myne aduersaryes, for there are false wytnesses risen vp against me, and they ymagyne myschefe.

Neuertheles I beleue verely to se the goodnesse of the Lorde in the .d. lande of the lyuynge.

O .e. tarye thou the Lordes leysure, be strõg let thyne herte be of good comfort, and waite thou still for the Lorde.

¶ The Notes

A. In scripture the rock is taken for strength and stablenes, figuratively spoken of Christ who is the sure and true foundacyon of the church. Psalm. xl. a. Rocke,

b. That is vanquished myne enemies. Lyfte.

c. God hideth his face frõ vs, whe he sheweth not him selfe to care for vs, nether to help vs, succoure vs or leade fauourably with vs. How God hydeth his face.

d. This is expounded in the .cxlii. Psalm. Lande of the lyuynge.

e. He tarieth the Lordes leysure that appointeth not God a tyme to helpe hym: but paciently abideth beyng assured † God will helpe him at suche tyme as he hath appointed. As in the .xxxvii. Psalm. f. &c. To tarye the Lordes pleasure.

¶ The .xxviii. Psalme.

¶ He prayeth the Lord, not to forsake hym in his great necessitye. He desyreth that he beyng innocent, be not auenged with the wycked: and wisheth that euē they also may not haue suche iudgmentes as they haue deserued: The ende he thanckes to God for the victorye, and prayeth for the people.

¶ Of Dauid.

A VNto the wil I .a. crye, O my strõg defence: thinke no scorne of me, lest if thou make the as though thoughe thou herdest not, I be come lyke them, that go downe in to the .b. ppt.

Heare the voyce of my humble peticyon, when I cry vnto the, and hold vp my handes towarde thy holy temple.

O pluche me not awaye amonge the vngodly and wicheddoers, which speake frendly to their neyghboure, but ymagin mischefe in their hertes. B

Rewarde them accordynge to their dedes and wyckednesse of their owne inuencyons.

Recompence them after the workes of their handes, paye them that they haue deserued.

¶ For they regarde not the workes of the Lorde, nor the operacyon of his handes: ther fore shall he breake them down, and not bild the vp.

Praysed be the Lorde, for he hath herd the voyce of myne humble petycyon. C

The Lord is my strength and my shylde: my hert hoped in hym, and I am helped: ther fore

foule my hett daunſeth for ioy, and I wil ſing praiſes vnto hym.

The Lord is the ſtrength of his people, he is the defender and Sauioure of his anoynted.

O helpe thy people, geue thy bleſſing vn to thyne enheritaunce: fede them, and ſet the vp for euer.

☞ The notes.

Lyfe. a. Lohe in Exod. xiii. d. and. i. Regum. iii. b.

Ppl. b. This ppt ſignifieth the perſon or graue in the earthe, as in the, lxxxviii. Pſalme. a.

¶ The. xxix. Pſalme.

The prayſeth God by the power that he ſhew eth in thounder and other tempeſtes, and reioy eth of hys goodnes toward ỹ people of Iſrael

¶ A Pſalme of Dauid.

A AScribe vnto the Lorde, O ye mighty, aſcribe vnto the Lord worſhip and ſtrength.

Geue the Lord the honour of his name bow your ſelues to the holynageſty of the Lord,

It is the Lorde that commaunded the wa ters: It is the glorious God that maketh the thonder: it is the Lorde that ruleth the ſea.

B The. a. voyce of the Lorde is mighty in o peracyon, the voice of the Lorde is a glorious voyce.

The voyce of the Lorde breaketh the Ce dre trees: yea the Lorde breaketh the Cedres of Libanus.

He maketh them to ſkyppe lyke a calfe: Libanus and Sirion lyke a younge vnicorne

C The voyce of the Lorde deuydeth the flames of fyre: the voice of the Lorde. b. shaketh the wyldernelle, yea the Lorde ſhaketh the wildernelle of Cades.

The voyce of the Lorde mouyth the hyn des and diſcouereth the thicke buſhes: in hys temple ſhall euerye man ſpeake of hys ho noure.

The Lord ſitteth the water floud, and the Lord remaineth a king for euer.

The Lorde ſhall geue power vnto hys people, the Lord ſhall geue his people he bleſſyng of peace.

¶ The Notes.

The voice of the Lorde. a. This voice, is the wyll of the lorde which worketh al thynges euē at a word, neither is ther any thynge that can reſiſt hys wyll.

To ſhake the wildernelle. b. The lorde ſhaketh the wyldernes, when he maketh the hydioule and terrible beaſtes of the wildernelle to quake

☞ The. xxx. Pſalme.

The geueth thankes for the obtaynynge of health. He greatly prayſeth the goodnes of god which ſendeth not aduerſytye vnto hys people but for the beſt, & proteſteth, that he delyteth not the lengthenyng of hys lyfe for any other cauſe then to reſtore and ſet forth the thynges that make for the glorye of God and profyte of the fayntes.

☞ A Pſalme and ſonge of the dedication of the houſe, a. of Dauid.

I Wyll magnifye the, O Lord, A for thou haſt ſet me vp, and not ſuffred my foes to triumphe ouer me.

O Lord my God, I. b. cried vnto the, and thou haſt healed me.

Thou Lord haſt brought my ſoule out of c. hell: thou haſt kepte my lyfe, where as they go downe to the pyt.

Synge prayſes vnto the Lord (O ye ſain tes of hys) geue thankes vnto hym for a re membraunce of hys holynelle.

For his wrath endureth but the twincling B of an eie, and his pleaſure is in lyfe: heuynelle may well endure for a nyght, but ioye com meth in the morning.

As for me, when I was in proſperytye, I ſayd: Tuſh I ſhal neuer fall more.

And why? thou Lord of thy goodnelle ha deſt made my hyll ſo ſtronge.

But as ſoone as thou turnedeſt thy face fro me, I was brought in feare. C

Then cryed I vnto the, O Lorde, yea vn to the Lord made I my prayer.

What profyte is ther in my blonde, if I go downe to corruptiō?

Shal the duſt geue thankes vnto the? Or ſhal it declare thy faythfulnelle?

Heare, O Lorde, and haue mercye vpon D me: Lord be thou my helper.

And ſo thou haſt turned my heuynelle in to ioye: thou haſte put of my. d. ſacke cloth, & gyrded me with gladnelle.

That myne honoure myght ſynge praiſes vnto the without ceaſyng: O Lord my God, I wil geue thankes vnto the for euer.

The Notes.

a. vnderſtand of God.

The houſe. b. Woke Exod ỹ. xiii. d. and. i. Regum. viii. b.

To crye. c. Here is it manifeſt, that hell is taken for the eſtate of the deade, aſwell of the good as of the euell. As it is ſayd Geneſis. xxxvii. g.

Hell. d. He putteth of ſackcloth, that putteth away ſadnes from his herte, for it was the maner of the Jewes to were ſackloth when they were ſtriken in ſadnes by ange mpfortune, or when they bewayled theyr wyckednelle. as ye ſe in Hellher and manye other places

To put of ſackloth.

☞ The. xxxi. Pſalme.

☞ He ſheweth wherewyth he ſtrengthened hys hope, what he deſyred for, what he com playned of, in what caſe he was, and how he was ayded, when he and hys were be ſette rounde about in the wilderneſs of Moab and ſought a meane to eſcape. He prayſeth the greate goodnes of God, towarde all ſuche as feare hym: And moueth men to the feare and loue of God, why? he cannot forſake them that leane vnto hym

a. To the chaunter a Pſalme of Dauid.

IN thee O lord, is my truſt: let me A neuer be put to confuſyon, but delyuer me in thy. b. righteouſnelle.

Bow downe thyne eare to me, make haſte to delyuer me: be thou my ſtrong rocke and a houſe of defence, that thou mayeſt ſaue me.

For thou arte my stronge holde and my
L castel: Ode thou my gide and lede me for thy
names sake.

Drawe me out of the nette that they haue
layed prpuelye for me, for thou arte my
strength

Into thy handes I commende my spirite:
thou hast delyuered me O Lorde thou God
of truth.

I hate them that holde of vanites, and my
trust is in the Lord.

I wil be glad and reioyse in thy mercy for
thou hast considered my trouble, thou hast
knowne my soule in aduersitye.

Thou hast not delyuered me ouer into the
handes of the enemye, but hast set my fete in
a large rowme.

Haue mercy vpon me, O Lorde, for I am
L in trouble myne eye consumed for verye he-
uynesse, yea my soule and my body.

My life is waxen olde with heuines, and
my yeares with mourning.

My strength faileth me because of mine
aduersitie, and my bones are corrupt.

I am become a verye reproche amonge all
myne enemyes, my neyghbours and they of
myne owne aquaintaunce are afraied of me
they that se me in the streate, conuerte them
selues fro me.

I am cleane forgotten and oute of mynde
as a dead man: I am become lyke a broken
vessell.

D For I haue harde the blasphemye of the
multytude: euerye man abhorreth me: they
haue gathered a councell together agaynste
me, and are purposed to take awaye my
lyfe.

But my hope is in the Lord, and I say thou
art my God.

My tyme is in thy hande: deliuer me frō
the hād of myne enemyes, and from them y per
secute me.

Shewe thy seruaunte the lyghte of
thy countenaunce, helpe me for thy mercyes
sake.

L Let me not be confounded, O Lorde,
for I calle vpon the: lette the vngodlye ra-
ther be put to confusyon, and brought vnto
the hell.

Let the lieng lippes be put to silēce which
cruelly, disdainefully, and despitefully speake
agaynst the righteous.

O howe greate and manyfolde is thy
good, wherche thou hast hyd for them that
feare the.

O what thinges doingest thou to passe for
them, that put their truste in the, euen before
the sonnes of men.

Them hydest them priuely by thyne owne
F presence from the proude men, thou kepeste
them secretly in thy tabernacle, from y strife
of tonges.

Thanked be to the Lorde, for he hath shew-
ed me maruelous greate kyndenesse in a
strong cyte.

For whē the suddaine feare cam vpon me
I said: I am cast out of thy sighte.

Neuertheless, thou herdest myne humble G
prayer, when I. c. cried vnto the.

O loue the Lorde (all ye lyns sayncters) for
the Lorde preserueth the faythfull, and plen-
teously rewardeth he the proud doer.

Be strong therfore and take a good herte
vnto you, all ye y put your trust in the Lord.

¶ The Notes.

a. Loke the tytle of the. iiii. Psalm. Of the chā-
ter.

b. In the psalmes, the righteousnes of God The righ-
in his goodnes mercie and kindnes, wherby ousnes of
he redemeth vs from the bondage of Satan God.
and liberally geueth vs his kyngdome. As
Psalme. xxxv. b. and. xl. b. and. c.

c. Loke Prou. xiiii. b. and. i. Regum. iii. b. To crye.

¶ The. xxxii. Psalme.

¶ She weth that all aduersityes come of sin
that he therfore is happye that hath his sinnes
forgeuen: And further, that both forgeuenes of
sinnes and the protection and defence of God
are obtayned by earneste acknowledgynge of
our offences, and feruent prayer.

a. An instruccyon of Dauid.

Blessed are they, whose vnrygh-
teousnes is forgeuē, and whose A
sinnes are couered.

* Blessed is the man, vnto whō * Roma. iiii. a
the Lord imputeth no synne, in
whose spirite ther is no gyle.

For while I helde my tonge my bones cō
sumed awaye thorowe my daylye complay-
nynges.

And because thy hand was so heuy vpon
me both daye and nyght, my moysture was
lyke the drouth in Sommer. b. Selah.

Therfore I confessed my sinne vnto the, B
and hyd not myne vnrygh teousnes.

I sayde: I wyll knowledge myne offence
and accuse my selfe vnto the Lorde, and so y forgaueste me y wickednesse of my synne. Selah.

For hys shall euerye sayncte make hys
prayer vnto the in due season, therfore shall
not the great. c. water floudes come nie hym.

Thou art my defence in the trouble that
is come aboute me, O compasse thou me
about also with the ioy of deliuerance. Selah.

I wyl enforme the, and shewe the the waie C
wherin thou shalt go. d. I wyll fasten myne
eyes vpon the.

Be not ye now like horses and mules, which
haue no vnderstandyng.

Whose mouthes thou must hold with bit
and bridle, if they wil not obey the.

Great plages shal the vngodly haue, but
who so putteth hys trust in the Lorde, mercy
shall compasse him on euery syde.

Be glad, O ye righteous, and reioyse in
the Lord, be ioyful al ye y are. e. true of herte.

¶ The Notes.

a. Or intelligence. An inclosed
b. Loke thyrd psalm. a. Selah.
c. Of these water floudes ye haue in the. xiii. Were fete
Psalm. c. and of the floude. Genes. vi. c. To fasten the
d. God talketh his eyes vpō us, whē by his pouision eyes.

prouision he seeth vnto vs, helpeth and succurreth vs.

Fruit of hert a. Of this loke the Psalm. lviij. b

¶ The. xxxiij. Psalme.

¶ He exhorteth and moueth men diligently to prayse God: And sheweth that all thynges are full of hys goodnes.

1 REioyse in the Lord, O ye righteous, for it becommeth well ỹ iust to be thankefull.

2 Prayse the Lord with harpe: singe psalmes vnto him with the lute and instrument of ten stringes.

3 Singe hym a newe songe, yea, sing lustely vnto hym, and with a good courage.

4 For the woorde of the Lorde is true, ỹ all hys workes are faythfull.

5 He loueth mercy and iudgmẽt, the earth is full of the goodnesse of the Lorde.

6 By the woorde of the Lorde were the heauens made, and all the hoostes of them by the breth of hys mouth.

7 He gathereth the waters together as it were in a bottell, and layeth vp the depe in secret.

8 Let all the earth feare the Lorde, and lette all them that dwell in the worlde, stande in awe of hym.

9 For loke what he sayeth, it is done: and loke what he commaundeth, it standeth fast.

10 The Lorde bringeth the counsayl of the Heythen to naught, and turneth the deuyces of the people.

11 But the counsayll of the Lorde endureth, and the thoughtes of his herte from generacion to generacion.

12 Blessed are the people that holde ỹ Lorde for their God, ỹ blessed are the folke whome he hath chosen to be hys heritage.

13 The Lorde loketh doune from heauen, ỹ beholdeth all the children of men: from hys a. stronge seate he considereth all them that dwell in the worlde.

14 He onely hath fashioned all the hertes of them, and knoweth all their workes.

15 A kynge is not holpen by hys owne great hoost, neyther is a giaunte saued thorow the myght of hys owne strength.

16 A horse is but a vayne thyng to saue a man, it is not the power of hys strengthe that can helpure hym. Beholde, the eye of the Lorde loketh vnto them that feare hym, ỹ put their trust in hys mercy.

17 That he maye helpure their soules frome death, ỹ to fede them in the deare tyme.

18 Lett oure soule patiently abyde the, Lord, for he is oure helpe and shylde.

19 So shall oure hert reioyse in him, because we haue hoped in hys holy name.

20 Let thy mercefull kyndnesse, O Lorde, be vpon vs, lyke as we put oure trust in the.

¶ The Note.

Strong seate. a. Heauen is called a stronge seat, habitacle or dwelling place of God, because it is perpetuall and perisheth not, but dureth euer.

¶ The. xxxiiij. Psalme.

¶ Dauid prayseth the Lord, because he gaue him to vnderstande that he chosen in time of aduersitie, exhorteth all men to endeuour them selues to godlynes and godlynes, because suche as are indued therewith, are ryddē forth of all perels and abundantly rewarded with all goodnes.

* Of Dauid, when he chaūged hys wyt vnto other mens iudgemẽt, and was made before Abimelech: wherfore he droue hym awaye, and he departed. *1. Reg. xxi. b

1 I Will alwaye geue thankes vnto the LORD, hys prayse shall euer be in my mouth.

2 My soule shall make her boast in the Lorde: the a. lowly shall heare therof, ỹ be glad.

3 O prayse the Lord with me, and let vs magnifye hys name together.

4 I sought the Lorde, and he herde me, yea he deliuered me out of all my feare.

5 They that haue an eye vnto hym, shalbe lightened, ỹ ther faces shal not be ashamed.

6 This poore man cryed vnto the Lorde, ỹ he hearde hym, yea, and deliuered hym out of all hys troubles.

7 The Aungel of the Lorde pytcheth hys tente rounde aboute hym that feare hym, ỹ deliuereth them.

8 O taste and se how frendly the Lorde is, blessed is the man that trusteth in hym.

9 O feare the Lord, ye that be hys sayntes: for they that feare hym, lacke nothyng.

10 The. b. ryche shall want and suffer hunger, but they which seke the Lord, shal want no maner of thyng, that is good.

11 Come hyther, O ye children, herke vnto me, I wil teache you the feare of the Lorde.

12 Who so lusteth to lyue, and wolde sayne c. se good dayes.

13 Let him refrayne his tonge from euell, ỹ hys lyppes that they speake no gyle.

14 Let him eschue euell, and do good: Lette him seke peace and ensue it.

15 For the. b. eyes of the Lorde are ouer the righteous, and his eares are open vnto their prayers.

16 But the. a. face of the Lorde beholdeth the that do euell, to destroye the remembraunce of them out of the earth.

17 When the righteous crye, the Lorde heareth them, ỹ deliuereth them out of all their troubles.

18 The Lorde is nye vnto them that are contrite in hert, and will helpe suche as be of an humble spirite.

19 Great are the troubles of the righteous, but the Lorde deliuereth them out of all.

20 He keepeth all their bones, so that not one of them is broken.

21 But mischefe shall slaye the wicked, ỹ they that hate the righteous shalbe guilty.

22 The Lorde deliuereth the soules of hys seruauntes, and all they that put their trust in hym, shall not offende.

¶ The note.

Humble and meke. a. Suche as haue determined with thē selfes to beare the crosse, and are euell entreated of the worlde because they are not of the worlde (as in Jhon. xv.) are they, that are called humble and meke. These are displeased wyth theyr owne cuels, and thyrst righteousnes, & do in renouncyng them selfes, commit thē selfes into the hande of God, as before in the xxv. b.

Vpche. b. By the vpche are vnderstand the cruel raueners, murars, and suche as lyue of the swete and labour of other men. As Psalm. xv. c.

To se good dayes. c. He seeth good dayes, that sitteth in peace & liueth quietly in tranquillitie, and leadeth a peasable lyfe. i. Pet. iii. d

The eyes of the Lorde. d. The Lordes eyes do commonlye signifie hys fauour. As Psalm. xi. b

Face of the Lorde. e. Loke after in the. li. Psalm. b

¶ The. xxxv. Psalme.

He desyreth the Lord to fight for hym against Saul and hys adherentes, and to deliuer hym forth of theyr handes.

To Dauid.

A Stryue thou with thē, O lord, that stryue with me, fight thou against them that fight against me.

Laye hande vpon the shylde and speare, and a. stande vp to helpe me.

Drawe out thy swearde, and stoppe the waye against them that persecute me, saye vnto my soule: I am thy helpe.

Let them be confounded & put to shame, that seke after my soule: let them be turned back and brought to confusion, that ymagin mischiefe for me.

Let them be as the dust before the winde, and the aungel of the Lord scatering them.

Let their waye be darcke and slippery, & the aungell of the Lorde to persecute them.

For they haue priuely layed their nette to destrope me without a cause, yea, & made a pytte for my soule, which I neuer deserued.

D Let a sodein destruccion come vpon hym vnwares, & the nette that he had layed priuely, catche hym selfe, that he maye fall into hys owne mischief.

But let my soule be ioyfull in the Lorde, and reioyce in hys helpe.

All my bones shall saye: Lorde who is lyke vnto the? which deliuerest the poore frō those that are to strōg for him, yea, the poore and the nedy from hys robbers.

False witnesses are risen vp, and laye to my charge thinges that I know not.

E They rewarde me euell for good, too the great discomforte of my soule.

Neuertheles, when they were syche, I put on a sacke cloth: I humbled my soule with b. fastyng, and my prayer turned into myne owne bosome.

I behaued my selfe as though it had bene my frende or my brother, I went heuely, as one that mourneth for hys mother.

But in myne aduersitie they reioyce, & gather them together. Yea, the very lame come together against me vnwares, makyng mowes at me, and ceasse not.

With the gredy and scornefull hypocrites they gnasshed vpon me with their teeth.

Lorde, wham wilt thou loke vpon thys?

O restore my soule from the wycked rumoure of them, my dearlynge frō the lyōs.

So will I geue the thanckes in the great congregacion, and prayse the among mucke people.

O let them not triumphe ouer me, that are myne enemyes for naught: O let thē not wynke with their eyes, that hate me without a cause.

And why? their comening is not for peace but they ymagyn false wordes against the outcastes of the lande.

D They gape vpō me with their mouthes, saying: there, there: we se it with our eyes.

Thou hast seist, O lorde: holde not thy tonge then, go not farre fro me, O lorde.

Awake lorde, and stande vp: auenge thou my cause, my God, and my lorde,

Judge me, O lorde my God, accordynge to thy righteousnesse, that they triumphe not ouer me.

O let them not saye in their hertes: there there, so wolde we haue it: O let them not saye: we haue ouercome hym.

Let them be put to confusiō & shame; that reioyce at my trouble: let them be clothed with bske and dishonoure, that boost thē selfes against me.

Let them also be glad and reioyce, that fauoure my righteous dealynge: yea, let them saye alwaye: blessed be the lord, whiche hath pleasure in the prosperitie of hys seruaunt.

And as for my tonge, it shalbe talkyng of thy righteousnes and of thy prayse, all thy day longe.

¶ The Notes.

a. What the standynge vp or the arisinge of God signifieth, loke in the Psalm. lxviii. a To stand vp.

b. By this fastyng is ment in the scripture to vnderstande all maner of chastenynge the bodye, and mortification of the flesh. Num. xxx. c. iii. Reg. xxi. c. Tobi. xii. c. Judith. viii. c. Fastyng.

¶ The. xxxvi. Psalme.

¶ The prayseth the goodnes of God exceedingly in that he shutteth not vp hys mercy frō the vngodly, when they haue greuously offended him. She sheweth also, that the chosen receyue hys goodnes before other, and prayeth hym more largely to distribute hys benefites vnto them & knowe hym and to deliuer hym from the violence of the wicked: whose fall & ruyne he also prophesyeth.

‡* To the chaunter, of Dauid the seruaunt of the Lorde.

M Y hert sheweth me the wickednesse of the vngodly, that there is no feare of God before hys eyes.

For he dissembleth before his face,

face,ſo longe tyll hys abhominable ſinne be founde out.

The woordes of hys mouth are vnrighteouſnes and diſceatt,he will not be learned to do good.

He ymagineth miſchief vpon his.a.bedde he wil come in no good wape, nor refuſe the thyng that is euel.

Thy mercy,O Lorde, reacheth vnto the heauen,and thy faythfulneſſe vnto the cloudes.

Thy righteouſneſſe ſtandeth lyke ♁ ſtrõg mountaynes, and thy iudgemente lyke the great depe.

Thou Lord preſerueſt both men and beaſtes.

How precious is thy mercy,O God,that the chyldren of men maye put their truſt vnder the ſhadowe of thy wynges?

They ſhalbe ſatisfied with the plenteouſneſſe of thy houſe,and thou ſhalte geue them dzynke of the ryuer of thy pleaſures.

For by the is the.b.wel of lyfe,and in thy lyght,ſhall we ſe lyght.

O ſpreade forth thy louing kyndneſſe vnto them that knowe the,and thy righteouſneſſe vnto them that are true of hert.

O let not the.c.fote of pride ouertake me, O let not the hande of the vngodly caſte me doune.

As for wycked doers, they fall, they are caſt doune,and are not able to ſtande.

¶ The Notes.

Hedde. a.After the ſcripture, hedde ſignifieth the ſecretes of the hert.As in the.xiij.Pſalm.b.and Eccleſi.x.d.

Welles.&c. b.By welles,floudes.ryuers, and ſpringes, are vnderſtande, the helpes, conſolations, & confortes of God,and the fertilitie and fruitfulnes of the holy Ghoſte.Eſai.xii.a.

fote of pride c.By the fote of pride and hand of vngodlines, he ſignifieth the violence, oppreſſio and tyranny of the euel.Prodi.xxi.g.

¶ The.xxxvii.Pſalme.

¶ Leſt the proſperitie of the euell ſhould greue the good, he ſayth,that vnto ſuche as feare god and lyue righteouſly,all thynges ſhall happen well,and that they ſhall in very dede be happy where as the vngodly although they ſeeme to floryſh for a tyme, ſhal at the laſte be rooted and vtterly cleane out of the waye.

A Pſalme of Dauid.

FRet not thy ſelfe at the vngodly be not thou enuious againſt the euel doers.

For they ſhall ſoone be cutte doune lyke the graſſe, & be wythered euen as the greene herbe.

a.Put thou thy truſt in the Lorde, and be doyng good:ſo ſhalt thou dwell in the lande, & verely it ſhall fede the.

Delyte thou in the Lorde, & he ſhall geue the thy hertes deſire.

Committe thy waye vnto the Lorde,ſette thy hope in hym, and he ſhall bryng it too paſſe.

He ſhal make thy righteouſneſſe as cleare as the light, & thy iuſt dealynge as the noone daye.

Holde the ſtyl in the Lord, and abyde paciently vpon hym:but greue not thy ſelfe at one that hath proſperytie, and ſpueth in abhominacion.

Leaue of from wrath, let go diſpleaſure, let not thy gelouſy moue the alſo to do euell.

For wycked doers ſhalbe rooted oute, but they that pacientlye abyde the Lord, ſhall enherete the lande.

Suffre yet a litle whyple, and the vngodly ſhalbe cleane gone:thou ſhalt loke after hys place,and he ſhalbe awaye.

But the.b.meke ſpirited.c.ſhall poſſeſſe ♁ earth,and haue pleaſure in muche reſt.

The vngodly layeth wayte for the iuſt, & gnaſheth vpon him with his tethe.

But the Lord laugheth him to ſcorne, for he ſeyth that his daye is commyng.

The vngodly.d.drawe oute the ſwerde & bende their bowe, to caſte doune the ſimple and poore,and to ſlaye ſuche as go the right waye.

Neuertheles,their ſwerde ſhal go thorow their owne hert, and their bowe ſhalbe brokẽ.

A ſmall thinge that the righteous hath, is better then great ryches of the vngodly.

For the.e.armes of the vngodly ſhalbe broken,but the Lorde vpholdeth the righteous.

The Lord knoweth the dayes of ♁ godly and their inheritaunce endureth for euer.

They ſhall not be confounded in the perilous tyme,and in the daies of derth they ſhal haue ynough.

As for the vngodly,they ſhall peryſh:and when the enemyes of the Lorde are in their floures,they ſhall conſume,yea, euen as the ſmoke ſhall they conſume awaye.

The vngodly* borowyth and payeth not agayne, but the righteous is mercyfull and ſyberall.

* Some trade thus, The vngodly lendeth vpon vſury & not for naught

Such as be bleſſed of hym, ſhall poſſeſſe ♁ lande:and they whome he curſeth, ſhalbe rooted out.

The Lorde ordreth a good mans goynge, and hath pleaſure in hys waye.

Though he fall,he ſhall not be hurte, for the Lorde vpholdeth him with his hande.

I haue bene yonge,and now am olde: yet ſawe I neuer the righteous forſaken, nor hys ſede to ſeke their breed.

The righteous is euer mercifull, and lendeth gentlye,therfore ſhal his ſede be bleſſed.

Fle from euell, and do the thynge that is good,ſo ſhalt thou dwell for euer.

For the Lorde loueth the thynge that is ryght,he forſaketh not hys ſainctes,but they ſhalbe preſerued for euermore:as for the ſede of the vngodly,it ſhalbe rooted out.

Yea,the righteous ſhal poſſeſſe the lande, and dwell therin for euer.

The

The mouth of the righteous is exercised in wysdome, and hys tonge talketh of iudgement.

ff The lawe of his God is in his hert, therfore shall not his fotesteppes slyde.

The vngodly seyth the righteous, & goeth about to slape hym.

But the Lorde will not leaue him in hys handes, nor condempne him when he is iudged.

Hope thou in the Lord, & kepe his wape, & he shal so promote the, that thou shalt haue the lande by enheritaunce, and se, when the vngodly shall perishe.

I my selfe haue sene the vngodly in great power, & flourishinge lyke a grene baye tree: but whe I wet by, lo, he was gone: I sought hym, but he coulde no where be founde.

Kepe innocency, and take hede vnto the thynge that is ryghte, for that shall bringe a man peace at the last.

As for the transgressours, they shall perysthe together, and the vngodly shall be rotted out at the laste.

The helpe of the righteous commeth of the Lorde, he is their strength in the tyme of trouble.

The Lorde shall stande by them, and saue them: he shall deliuer them frō the vngodly and helpe them, because they put their truste in hym.

¶ The Notes.

Put thy trust etc. a. This is the true honour & seruice of God. As it is sayd Rom. 12. g

Weke spirite b. This is expounded before in the .xxxiii. Psalm. a

Possesse. c. Not that they shalbe lordes of the earthe, but shall continue longer then they that despise vengeaunce, and shall haue the fruition of good thynges, as muche as shall suffice them.

Drawe out their swerde. d. These are borowed speaches, by which is signified, that the wicked are prest and redy to destroye the Godly, as before in the .xi. Psalm. a

Arme of the vngodly. e. That is the power of the vngodly. As Psalm. xiiii. a

¶ The .xxxviii. Psalm.

¶ Dauid taken with a feruēt disease, desireth to be ryddē therof, although hys synnes haue deserued too be chastened. He complayneth wonderfully of the insufferable violence of his sickenes, of the fayntnes of hys frendes which forsoke him, and of the cruelnes of his enemies: Then requyreth he the helpe of God, vnto whome he wholy committeth hym selfe.

¶ A. To the chaunter, to bringe too remembraunce. b

a PUt me not too rebuke (Oh Lorde) in thyne anger: Oh chasten me not in thy heuy displeasure.

For thyne arrowes stycke fast in me, and thy hande presseth me sore.

There is no whole parte in my body, because of thy displeasure: there is no reste in my bones, by reason of my synnes.

For my wyckednesses are gone ouer my head, and are like a sore burthen, to heuy for me to beare.

My woundes styncke and are corrupte, b thorow my foolysshnesse.

I am brought into so greate trouble and myserye, that I go mournynge all the daye longe.

For my loynes are cleane dryed vp, and there is no whole parte in my body.

I am feble & sore smytten, I roare for the very disquietnes of my hert.

Lorde, thou knowest all my desire, & my grōnynge is not hyd from the.

My hert panteth, my strengthe hath fayled me, and the lighte of myne eyes is gone fro me.

My louers and frendes stande lokynge c vpon my trouble, and my kynsmen are gone afarre of.

They that sought after my lyfe, and to do me euell, spake of lyes & ymagined deceate all the daye longe.

As for me, I was lyke a deaf man & herde not: and as one that were domme, not openynge hys mouth.

I am become as a man that heareth not: and that can make no resistaunce wyth hys mouth.

For in the, O Lorde, is my truste, thou shalt heare me, O Lorde my God.

My desire is, that myne enemyes triumphe not ouer me: for if my foote slyppe, they triomphe greatly agaynst me. d

I am redy to suffre trouble, and my heuinesse is euer in my sight.

For I confesse my wyckednesse, and my synne greueth me.

But myne enemyes lyue, & are mightye: and they that hate me wythoute a cause, are many in number.

They y rewarde me euell for good, speake euell of me, because I folowe the thyng that good is.

Forsake me not (O Lord my God) O go not farre fro me.

Haste the to helpe me, O Lorde my succoure.

¶ The notes.

a. Lyke the title of the .iii. Psalm. To the chaū

b. Vnderstande the benefite of God into the ter. herers of the people, because he had deliuered hym from so paynfull disease, and restored hym to hys health. Howbeit some thinke that this whole Psalm entreateth of the sikenes of the soule, that is, of the synnes wherin Dauid was exercised. And thei vnderstād the title thus: To bring to remembraunce, & to know our corruption and frayltnes, taken awaye by Christ, to as many as repente and beleue. Kemchuim.

c. Some suppose that this Psalm, & the .vi. & the .xxx. and .xxxij: do describe some greate & feruent sickenes wherwith Dauid was Put me not.

sore

ſore troubled and vexed. And that he in thys, and the other aboue rehersed pſalmes, complaineth vpon the greuoule paynes which he ſuffered by the meanes of that ſpeches Which paynes (ſaye they) he heare calleth a chaſtenynge in anger and heauy diſpleaſure. The arowes and hand, that is the plage of God. Loke before in the.vi. Pſalm.a.

The.xxxix. Pſalme.

He theweth that although he were vexed with the greuoule paynes of his ſickneſs, yet he kept him ſelfe ſo wyth in hys boundes, that he let no vnſeemly wordes eſcape him in the time of hi complaynynge thekely where the wicked hearde him.

a. To the chaunter for.b. Idithun, a Pſalme
A of Dauid.

I ſayde: I wyll kepe my wayes that I offende not in my tonge And ſo I ſhutte my mouthe whyle the vngodly layed wait for me.

I helde my tonge, I was domme, I kept ſilence, yea euen from good wordes, but it was payne and greefe to me.

My hert was hote within me, and whyle I was thus muſyng, the fyre kindled: ſo that I ſpake wyth my tong.

Lorde, let me knowe myne ende, and the numbre of my dayes: that I may be certified
B what I want.

Behold, thou haſt made my dayes a ſpan longe, and my lyfe as it were nothynge before the.

O how vayne are all men liuing'.c. Selah Yea euery mā walketh as it were a ſhadow, and diſquieth him ſelfe in vayne: he heapeth vp ryches, and can not tell to whome he gathereth them.

And now Lorde wherin ſhall I comforte me? my hope is in the.

Deliuer me from all myne offences, and make me not a ſcorne vnto the fohith.

I kepe ſilence, and open not my mouthe,
C for thou haſt done it.

Turne thy plages awaye fro me, for I am conſumed thorow the ſtrēgth of thy.a. hande.

When thou puniſheſt man for ſinne, thou chaſteneſt him: ſo that his beutye conſumeth awaye, lyke as it were a moth. O how vayne are al men! Selah.

Heare my prayer O Lorde, and conſyder my callynge: ſhewe not thy ſelfe as though thou ſaweſt not my teares. For I am a ſtraunger and pilgrymme wyth the, as all my forefathers were.

Oh ſpare me a lyte that I may refreſhe my ſelfe, before I goo hence, and be no more ſeene.

The Notes

To the Chaunter. a. Loke the title of the.xiii. Pſalm.

Idithun. b. Idithun is the name of a chaunter. i. Paralip. xvi. d. 4. xxv. a. Wherby appeareth that Dauid made this Pſalm, and it was wont to be ſong of that kind of ſyngers, ouer whō Idithun had rule. Some thinke it to be a certen tune after whoſe the Pſalme was ſonge.

c. Loke the.xiii. Pſalm.a.

d. Of this is ſpoken before in the.xxi. Pſalm

The.xl. Pſalme.

The reioyſeth that he is ryſen frō of his great miſeryes by the helpe of God, and wondereth at his vnſpeakable goodnes toward them that feare him: and ſaye it ſhalbe ſeruyce not by ſacrifices, but requyreth the whole mā, he ſheweth hym ſelfe ready vnto his will and prayſe his rygh teouſnes and goodnes cōtinually: The ſheweth he the greeuoulnes of the temperye wherein he was, and the cauſe thereof, which was hys ſynnes. At the laſte he beſeecheth God to ouerthrowe his enemies, and to gladden the hertes of the good.

a. To the chaunter, a Pſalme of Dauid.
A

I Waited pacyently for the Lord, which enclined hym ſelfe vnto me: and herd my callynge.

He brought me out of the horryble pitte, out of the myre and claye: he ſet my fete vpon the rocke, and ordred my goinges.

He hath put a newe ſonge in my mouthe, euen a thancke ſgeuynge vnto oure God.

Many men ſeing this ſhal feare the Lord, and put their truſt in hym.

Bleſſed is the man that ſetteth his hope in the Lorde, and turneth not vnto the proud, and to ſuch as go about with lyes.

O Lorde my God, greate are thy wōderous workes which thou haſte done: and in thy thoughtes toward vs there is none
B be likened vnto the.

I wold declare them, and ſpeake of them: but they are ſo many, that they can not be tolde.

Sacrifyce and offeryng thou wouldeſte not haue. b. but a body haſte thou ordeyned me: burnt offerynges and ſacrifyce for ſynne thou haſt not alowed.

Then ſayde I: Lo I come. In the begynnynge of the boke is it written of me, that I ſhoulde fulfyl thy wyll O my God, and that am I content to do: yea thy lawe is wythin my hert.

I will preach of thy rygh teouſneſſe in the great congregacyon: Lo I wyll not refraine my lippes, O Lorde, and that thou knoweſt.

I do not hyde thy rygh teouſnes in my hert, my talkinge is of thy truth and ſauing health: I hyde not thy louyng mercy and faythfulneſſe backe from the greate congregacyon.

Turne not thou thy mercy fro me O Lord
C but let thy louynge kyndneſſe and truth alwaye preſerue me.

For vnnumerable troubles are come about me: my ſynnes haue taken ſuche holde vpon me that I am not able to looke vp: yea they are mo in number then the heares of my head and my hert hath layed me.

O Lorde, let it be thy pleaſure to deliuer me make haſt (Lord) to help me.

Let them be aſhamed and confounded, that ſeke after my ſoule, to deſtroye it: let them fall backwarde, and be put to confuſion, that wiſh me euell.

cry

Let them soone be broughte to shame, that crye ouer me, there there.

But let all those that seke the, be ioyfull and glad in the: let al such as delyte in thye saluing health, say alwayes: Lord be praised.

As for me, I am poore and in miserye, but the Lord careth for me.

Thou art my helper and redemer, make no long tarying, O my God.

¶ The Notes.

To the Chanter. a. Loke the title of the. iii. Psalm.

But a body hast thou. &c. Some trade thus. But myne eares hast thou opened. Understand to heare roundlye and to obeye.

Soule. c. Soule for lyfe, as in Matth. vi. x. xvi. and Luke. ix.

¶ The. xli. Psalme.

¶ In this Psalm also speaketh he of a dysease wherin wyle he was holden, his enemies were greatly reioyced, hoping that he should be made aware dyth the violence of hys disease. And in which also his frendes had forsaken hym, but God helpe him which alwayes wold preserue hym: And therfore in the beginning, he pronoūceth hym happy: which pertaineth to counsel of God concerninge hym.

a. To the chaunter, a Psalme of Dauid.

BLessed is he, that considereth the. b. poore: the Lord shal deliuer him in the tyme of trouble.

The Lord shal preserue him & kepe him alme: he shall make him to prosperе vpō earth, and shall not delyuer him vnto the wyl of his enemyes.

The Lord shal refreth him, when he lyeth sicke vpon his bed, yea thou makest hys bed in al his sicknesse.

I sayd: Lord be mercifull vnto me, heale my soule, for I haue synned against the.

Myne enemyes speake euel vpō me: whē shal he die, and his name perishe.

Though he came in to se, yet meaned he falsede in his hert, heaping vnclenesse vpon hym selfe.

All they that hate me, runne together against me, and imagyn euell against me.

They haue geuen a wycked sentence vpon me: when he lyeth, he shall ryse vp no more.

Yea euen myne owne familyer frende, whom I trusted, whiche dyd eate my breade hath lyfte vp his hele against me.

But be thou mercyful vnto me (O Lord) raise thou me vp, and I shall reward them

By this I know thou fauourest me, that myne enemy shal not triumphe ouer me.

Thou hast vpholden me because of my innocency, and set me before thy face for ever.

O blessed be the Lorde God of Israel, frō hence forth and for euermore. Amen. Amen.

The Notes.

To the chaunter. a. Loke the title of the. xlv. Psalm.

Poore b. In the scripture, poor signifieth not onely him that hath no money or goodes of this world but also hym that hath a sorowfull hert, and him in whom ther is no high mynd, but only meknes and loweliness.

The second treatise.

¶ The. xlii. Psalme.

¶ He wepeth how sorowfull he was, because he was let from the holy assemble and feaste of God by the conspiracye of his sonne Absolon and how he was disquieted with the voyces of the wycked, whyche blaspheмed the helpe of Godlynes wherunto he was geuen, for a vaine and vnprofitable thynge.

a. To the chaunter, a monicion of the sonnes of Corah.



LIke as the hert desyreth the water brookes, so longeth my soule after the, O God. ¶

My soule is a thyrste for God, yea euen for the lyuynge God: when shall I come, and behold the face of God?

My teares are my meate daye and nyghte whyle it is sayde vnto me: where is now thy God?

Now when I thinche ther vpon, I poure out my hert by my selfe: for I would faine go hence wyth the multytude and passe ouer vō them vnto the house of God, in the voyce of prayse and thanksgeuynge, amonge suche as kepe holy daye. ¶

Why art thou so full of heuynes, (O my soule) and why arte thou so vnquyet wythin me?

O put thy trust in God, for I wyl yet geue him thankes, for the helpe of his countenāce

My God, my soule is vexed wythin me: therfore I remembre the lande of Jordaine, and the litle hyl of Hermonim.

One depe calleth another wyth the voyce of thy whistles, al thy wawes and water flouds are gone ouer me. ¶

The Lorde hath promysed hys louynge kyndnesse daylye, therfore will I prayse him in the night season, and make my prayer vnto the God of my lyfe.

I will say vnto God my stonye rock: why hast thou forgotten me? why go I thus heuye, whyle the enemye oppresseth me?

Whyle my bones are broken, whyle mine enemyes cast me in the teeth, daylye saynge vnto me: where is now thy God? ¶

Why art thou so heuy (O my soule) & why art thou so disquieted within me?

O put thy trust in God, for I will yet thāke hym for the helpe of hys countenaunce, and because he is my God.

¶ The. xliii. Psalme.

¶ He desyreth to be deliuered frō the oppressyon with Absolon, & he may worthely prayse God in hys holy temple.



AVe sentence vpon me (O God) and defende my cause a- * Some vn- gainst the vnholy people: Oh deliuer me from the dysceatefull, and wycked man.

For thou (O God) art my strength: why hast thou shut me from the? Why go I thus heuely, whyle the enemye oppresseth me?

Oh sende out thy light and thy truth, that they maye leade me and bringe me vnto thy holy hyll, and to thy dwelling.

That

D That I maye go into the aulter of God, euē vnto the God whyche is my ioye & pleasure, and vpon the harpe to geue thankes vn to the, O God, my God.

Why art thou so heuy (O my soule) and why art thou so disquieted within me?

O put thy trust in God, for I will yet geue hym thankes for the helpe of his countenaunce, and because he is my God.

¶ The .xliii. Psalme.

¶ The complayneth that Israell suffereth so grieuous persecutiō for the honour of God and holy liuinges sake, and that yet God is not pyed with them in miracles doyng, as he in times past was: And prayeth him to put forth his power, and delyuer hys from the iniuryes of the wycked.

A

¶ A. To the chaunter an instruccyon of the sonnes of Corah.

WE haue herde with our eares (O God) our fathers haue told vs, what thou hast don in their tyme of olde

Howe thou hast dryuen out the Heythen with thy hand, and planted them in: how thou hast destroyed the nacions and cast them out.

For they gat not the lande in possessyon thorowe their owne swearde, neyther was it their owne .c. arme that helped them.

But thy ryght hande, thyne arme and the lyght of thy countenaunce, because thou haddest a fauoure vnto them.

Thou arte the kynge and my God, thou sendest helpe vnto Jacob.

Thorow the, will we ouerthrow our enemyes: and in thy name will we treade them vnder, that ryse vp agaynst vs.

B For I will not trust in my bowe, it is not my sweard that shall helpe me.

But it is thou that sauest vs from our enemyes: and puttest them to confusyon that hate vs.

We will alway make our boast of God, and prayse thy name for euer. d. Selah.

But now thou forsakest vs, and puttest vs to confusyon, and goest not forth with our hostes.

Thou makest vs to turne our backes vpon our enemyes, so that they which hate vs

C spoyle our goodes.

Thou lettest vs be eaten vp lyke shepe, & scatterest vs among the Heathen.

Thou sellest thy people for naught, and takest no money for them.

Thou makest vs to be rebuked of our neyghbours, to be laughed to scorne & had in derision, of them that are rounde about vs.

Thou hast made vs a bery by word amōg the Heathen, and that the people shake their heades at vs.

My confusion is daily before me, and the shame of my face couereth me.

For the voyce of the sclaunderer and blas

phemer, for the enemye and auenger.

All this is come vpō vs, and yet haue we not forgotten the, ner behaued our selues vnfaythfully in thy couenaunt.

Oure herte is not turned backe, neyther our stepe gone out of thy way.

For thou hast .e. smitten vs in the place of dragones, and couered vs with the shadow of death.

If we had forgotten the name of our God and holden vp oure handes to any straunge God.

Should not God serche it out? for he knoweth the very secretes of the herte.

But for thy sake we are killed all the daye longe, and are counted as shepe apoynted to be slayne.

Vp Lorde, why slepest thou? wake, and cast vs not of for euer.

Wherfore .f. hydest thou thy face? wylte thou clene forget oure myserye and oppressiō?

For oure soule is brought low euen vnto the dust, and our belye cleueth vnto the grounde.

Arise O Lorde, helpe vs and delyuer vs for thy mercy sake.

¶ The Notes.

To the chaūter.

Them.

Arme.

Selah.

To smite in the place of dragons.

a. Loke the title of the .iii. Psalme.

b. That is our fathers.

c. The arme is generally taken for any thing wherevnto we leane & truste, as here for strēthe and worldly power. And in the .x. Psalme

d. It foloweth. But thy right hand &c. that is thy strength, thyne helpe thyne ayde. &c.

d. Loke the .viii. psalm.

e. God smyteth vs in the place of dragons, when he condemneth vs to the place of dragons. That is to be in captiuitye & bondage to our enemies, beynge heathen who for crueltes may be called dragons. The same calleth he the shadow of death for it semeth the deathy more to be feared. To be put in al thraldo to the arbitriment and pleasure of the vngodlyte to heare the name of God continually blaspheamed all Godlynes despysed, and all maner of iniuries and wronges done to the fauourers therof. Therfore saith he. Thou hast couered vs with the shadowe of death, that is with the very darkenes of death. Psa. xlv. c.

f. God is sayd to hyde his face, when he suffereth the good to be persecuted of the euil, as it is sayde of his anshynge psalm. lxxviii. g.

¶ The .xlv. Psalme.

¶ The somme of Christ maryd Salomon for his beawty, eloquence, strength, power, and victorie: both of hym and of his wife and also for the mightye of their kyngdome. In these do they also figure Christ, and the power and mightye of his kyngdome.

a. To the chaunter, upon. b. Salomon, an instruccion of the chyldren of Corah, a songe of loue.

MY herte is endytinge of a good matter, I ſpeake of that, which I haue made of the kynge: My tonge is the penne of a ready writer.

Thou arte the fayreſt amonge the chyldꝛē of men, full of grace are thy lyppes, therfore God bleſſeth the for euer.

Gyrde the with thy ſwerde vpō thy thyghe (O thou mightye) with worſhippe and renowme.

Good luche haue thou with thyne houre, ryde on with the trueth, meknesse & righteouſnes: and thy righthand ſhall teach the wōderfull thynges.

Thy c. arrowes are ſharpe, & people ſhal be ſubdued vnto the, euen in the myddeſt amonge the kynges enemyes.

Thy ſeate (O God) endureth for euer: the ſcepter of thy kyngdome is a right ſcepter.

Thou haſt loued righteouſneſſe, & hated iniquite: wherfore God (which is thy God) hath anoynted the with the oyle of gladnes aboue thy felowes.

All thy garmentes are lyke myrre, Aloes & Caſſia, when thou cōmeſt out of thine pure ꝛe palaces in thy beutifull glory.

Kynges daughters go in thy goodly araye and vpon thy right hande ſtādeth the quene in a veſture of the moſt fyne golde.

Herken (O daughter) conſider, & enclyne thyne eare: forget thyne owne people, & thy fathers houſe.

So ſhall the kynge haue pleaſure in thy beutye, for he is thy Lorde, & thou ſhalte worſhyp hym.

The daughters of Tyre ſhalbe there with gyftes, the ryche amonge the people ſhall make their ſupplycacion before the.

The kynges daughter is all glorious with in, her clothyng is of wrought golde.

She ſhalbe brought vnto the kyng in rayment of nedle worke, & maydēs after her: ſuch as be next her ſhalbe brought vnto the.

With ioye and gladneſſe ſhall they be brought, & go into the kynges palace.

In ſtede of thy fathers thou haſt gotten. d. chyldren, whome thou ſhalt make princes in all landes.

I wyll remembre thy name from one generacion to another: therfore ſhall the people geue thankes vnto the, worlde without ende.

☞ The Notes.

To the chaūter. a. Lobe the title of the. iii. Pſalm.

Solapion. b. This is a certayn inſtrument of muſicke.

Arrowes of God. c. Goddes arrowes maye ſignifie the wordes wherewith the conſcience is pricked, thowwe the feare of the iuſte iudgement of God. Job. vi. a

Chylder d. By theſe childer, are figured the Apoſtles who ſome tyme are called princes or iudges Pſal. i. Math. ix.

¶ The. xlvi. Pſalme.

¶ The ſuerty wherein the godly be in all maner of ieopardyes, by the helpe of God.

a. To the chaunter, a ſonge of the children of Corah vpon b. Alamith.

OVre trouble & aduerſitye, we haue founde, that God is oure refuge, oure ſtrength and helpe. A

Therfore wyll we not feare though the earth fell, and though the hylles were carped into the myddeſt of the ſea.

Though the waters of the ſea raged and were neuer ſo troublous, and though the moūtaynes ſhoke at the tempeſt of the ſame. Selah.

For there is a ſtoude, which with hys rywers reioyſeth the cytye of God, the holy dwellyng of the moſt hyeſt.

God is in the middeſt of her, therfore ſhal ſhe not be remoued: for God helpeth her, & that right early.

The Heythen are madde, the kingdomes make much a do: but when he ſheweth hys voyce, the earth melteth awaye. B

The Lord of hoſtes is with vs, the God of Jacob is oure defence. c. Selah.

O come hither, and beholde the wooꝛkes of the LORD, what deſtruccions he hathe brought vpon the earth.

He hath made warres to ceaſe in all the worlde: he hathe broken the bowe, he hathe knapped the ſpeare in ſonder, and burnte the charettes in the fyre.

Be ſtyll then and confeſſe that I am God I will be exalted amonge the Heythen, and I will be exalted vpon earth.

The Lord of hoſtes is with vs, the. d. God of Jacob is oure defence. Selah.

☞ The Notes.

a. Lobe the title of the. iii. Pſalm. To the chaūter.

b. Lobe the title of the. ix. Pſalm. Alamith.

c. Lobe the. iii. Pſalm. Selah

d. Of this you haue in the. xx. Pſalm. a. Selah The God.

¶ The. xlvii. Pſalme.

¶ Of the excellent glory of God declared thorow the whole worlde. Of the conuerſion of kynges and people vnto God.

To the chaunter, a Pſalme of the chyldꝛē of Corah.

CLappe youre handes together (all ye people) O ſynge vnto God with the voyce of thanke ſ geuynge. A

For the Lord the moſt hyeſt is to be feared, and he is the great kyng vpō all the earth.

He ſhal ſubdue the people vnder vs, and the Heythen vnder oure fete.

He choſeth vs for an herytage, the beutye of Jacob whome he loued. b. Selah.

God is gone vp with a merye noyſe, & the Lord with the ſounde of the trompet. B

O ſynge prayſes, ſynge prayſes vnto God O ſynge prayſes, ſynge prayſes vnto oure kynge.

For God is kyng of all the earth, O ſyng prayſes

praples vnto hym with vnderſtandynge.

God is kyng ouer the Heythen, God ſitteth in hys holy ſeate.

The princes of the people are gathered together vnto the God of Abrahã: for God is farre hyer exalted, then the mighty lordes of the earth.

¶ The Notes.

a. Loke the title of the.iii. Pſalm.

To the chaũter. b. Loke the third Pſalm.a

Selah. c. Some reade. The protectours or defendours of the earth belonge to God. Numa. xiii.a.

For God is. ¶ The.xlviii. Pſalme.

¶ The great glorie and felicitie of the Church and congregacion, in that they haue God euer preſent with them, to be their defender: deſcribed vnder the figure of Hieruſalem.

¶ A ſonge of a Pſalme of the chyldren of Corah.

A GReate is the Lorde & hyerly too be prayſed, in the cytye of oure God, euen vpon hys holy hyll.

The.a. hyll of Syon is lyke a fayre plante, wherof all the lande retoyſeth: vpon the north ſide lyeth the cytye of the great kyng.

God is well knowen in her palaces, that he is the defence of the ſame.

For lo, kynges are gathered, and gone by together.

B They marueled, ſo ſe ſuche thynges: they were allonied, and ſodenly call doune.

Feare came there vpon them, and ſorow as vpon a woman in her trauayle.

Thou ſhalt breake the ſhippes of the ſea, thorow the Eaſt wynde.

Lyke as we haue herde, ſo ſe we in the cytye of the Lord of hoſtes, in the cite of oure God. God vpholdeth the ſame for euer.

b. Selah.

We wayte for thy louynge kyndneſſe (O God) in the middeſt of thy temple.

C O God, according vnto thy.c. name, ſo is thy praiſe vnto the worldes ende: thy right hande is full of righteouſnes.

Oh let the mount Syon reioyſe, and the daughters of Juda be glad becauſe of iudgmentes.

Walke about Syon, go rounde about her and tell her towres.

Marke well her walles, ſette vp her houſes, that it may be tolde the that come after.

For this God is our God for euer & euer, and he ſhall alwaye be oure gyde.

¶ The Notes.

The hill of Syon. a. By the hyll of Syon is vnderſtãd the church As in the.ii. Pſalm.b. and.lxxviii.g.

Selah. b. Loke the third Pſalm.a

The name of God. c. By the name of God is ſignified his maieſtie, power, wiſdome, & goodnes, as aboue in the.viii. Pſalm.a.xvi.b. & xxxiii.a. beneth in the.liii.b. & lxiii.a. lxiii.b

b. That is, & which thou doeſt is righteouſe.

c. Loke in the Pſalm. lxxii.b.

¶ The.xlix. Pſalme.

¶ The miſery and madnes of them that ſet by ryches, which receyue their ſolace in this worlde, and ſhall after continually remayne in hell: where as the vertuous ſhall haue euerlaſtyng ioye.

a. To the chaunter, a Pſalme of the chyldren of Corah.

HEare thys, all ye people: ponder it well, all ye that dwel vpõ the earth. A

Bothe ye lowe, & ryche & poore, one with another.

My mouth ſhall ſpeake of wyſdome, and my hert ſhall muſe of vnderſtandynge.

I will enclyne myne eare to the parable, and ſhewe my darke ſpeach vpon the harpe.

Wherfore ſhould I feare the euel dayes, when the wickednes of my heles cõpaſſeth me rounde aboute? B

They that put their truſt in their good, & boaſt them ſelues in the multitude of their ryches.

No mã may deliuer his brother, nor make agrement vnto hym for God.

For it coſteth more to redeme their ſoules ſo that he muſt let that alone for euer.

Yea, though he liue longe, and ſe not the graue.

For it ſhalbe ſene, that ſuch wyſe mẽ ſhal dye and perych together, as wel as the ignorant and folyſh, and leue their goodes for other.

Loke what is in their houſes, it contynueth ſtill: their dwellyng places endure from one generacõ to another, and are called after their owne names vpon the earth.

Neuertheleſſe man abydeth not in ſuche honour, but is compared vnto the braſte beaſtes, and becommeth lyke vnto them. C

This waye of theirs is very folyſhneſſe, and yet their poſteritie prayſe it with their mouth. b. Selah.

They lye in the hell like ſheepe, death ſhall gnawe vpon theim, and the righteous ſhall haue dominacion of theim in the morninge by tymes: their ſtrength ſhall conſume, and hell ſhalbe their dwellynge.

But God ſhall deliuer my ſoule frõ the.c. power of hell, whẽ he receyueth me. Selah. D

Be not thou afrayed, when one is made ryche, & the glory of hys houſe increaſed.

* For he ſhall carry nothynge away with hym when he dyeth, neither ſhall his pompe folowe hym. * Job.xxvii.a

Whyle he lyueth, he is counted an happy man: and ſo long as he is in proſperitie, men ſpeake good of hym.

But whẽ he ſhalbe folowed his fathers generacion, he ſhall neuer ſe light any more.

When a mã is in honour and hath no vnderſtandinge, he is compared vnto the braſte beaſtes, and becommeth lyke vnto them.

¶ The Notes.

a. Loke the title of the.xiii. Pſalm.

b. Loke the.xi. Pſalm.

Power of hell.

c. That is from perdicion and eternall damnacion.

¶ The .l. Pſalme.

¶ He prophecieth y God wyll call all nacions of the earth vnto him, by the Goſpell: And that he will requyre the confeſſion & prayſyng of his name & not ſacrifyces: And how greatly he will abhorre the, which boaſt them ſelfe to be religious and holy, and are in dede nothing leſſe.

¶ A Pſalme of Aſaph.

1 THe Lord euen the mighty God hath ſpoken, & called the world from the riſyng vp of the ſunne vnto the gopnge doune of the ſame.

Out of Sion apeareth the glorious bewty of God.

Oure God ſhal come, and not kepe ſilẽce there goeth before him a cõſuming fyre, and a mighty tempeſt round about him.

He ſhall call the heauens from aboue, and the earth, that he may iudge his people.

Gather my ſayntes together vnto me, thoſe that ſet more by the cournant then by any offering.

And the heauens ſhal declare his righteouſnes, for God is iudge him ſelfe. a. Selah

2 Heare, O my people let me ſpeake, let me teſtify among you, O Iſraell: I am God, euen thy God.

I repoue the not because of thy ſacrifice thy burntoffrynges are allwaye before me.

I will take no bullockes out of thy houſe, nor gotes out of thy foldes.

For all the beaſtes of the felde are myne, and thouſandes of cattell vppon the hylles.

I know al the foules vpon the mountaynes, and the wylde beaſtes of the felde are in my ſight.

If I be hongry, I wyll not tell the: for the whole worlde is myne, & all that therein is.

Thynkeſt thou, that I will eate the fleſhe of oxen, or drynke the bloude of goates?

Offre vnto God prayſe and thankeſgeuynge, and pape thy vowes. b. vnto the moſt hyeſt.

And call vpon me in the tyme of trouble, ſo wyll I heare the, that thou ſhalte thanke me.

But vnto the vngodly ſayeth God: Why doeſt thou preach my lawes, and takeſt my couenaunt in thy mouth?

Where as thou hateſt to be reformed, and caſteſt my woordes behynde the?

If thou ſeeſt a thefe, thou runneſt with him, and art partaker with the aduouterers.

Thou letteſt thy mouthe ſpeake wickednelle, and thy tonge payneth diſceate.

Thou ſitteſt & ſpeakeſt againſte thy brother, yea, & ſclaunderſt thyne owne mothers ſonne.

These thou doeſt, whyle I holde my tonge and thynkeſt me to be euen ſuche one as thy ſelf: but I wyll repoue the, and ſet my ſelfe againſt the.

O conſider this, ye that forget God: leſt I plucke you awaye, and there be none too deliuer you.

Who ſo offereth me thanke and prayſe, he honoureth me: & this is the way, wherby I wyll ſhewe hym the ſaufuge healthe of God.

¶ The Notes.

a. Loke the .iii. Pſalm. a.

b. That is as much to ſaye, as triſle not with God but performe that thou vowelt vnto him. Yet foloweth it not by this that we may continue in the purpoſe of a wicked vowe (for God abhorreth both the making & performaunce of ſuch vowes) but this is rather to be gathered of it, that oure vowes tende wholy to godes glory, and then we muſt in no wyſe be ſlacke in the performaunce. Selah. Pape thy vowes, &c.

¶ The .li. Pſalme.

¶ A prayer of Dauid wherein he earneſtly acknowledgeth his ſynnes, he deſyreth the holy Ghoſte, and prayeth for the church, which is the true Jeruſalem.

a. To the chaſiter, a Pſalme of Dauid, whẽ the prophet Nathan came vnto hym, after he. b. was gone into Bethſabe.

1 HAue mercy vpon me (O God) after thy goodnes, & according vnto thy great mercyes, do awaye myne offences.

Waſh me well fro my wickednelle, and cleanſe me fro my ſynne.

For I knowledge my faultes, & my ſynne is euer before me.

Againſt the only, againſt the haue I ſinned, & done euel in thy ſight: that thou mighteſt be iuſtified in thy ſayinges, and ſhouldeſt ouercome when thou art iudged.

2 Beholde, I was borne in wickednelle, & in ſynne hath my mother conceyued me.

3 But lo, thou haſt a pleaſure in the trueth, and haſt ſhewed me ſecrete wiſdome.

4 O purge me with. c. Iſope, and I ſhall be cleane: waſh thou me, and I ſhalbe whyter then ſnowe. 5 Oh let me heare of ioye & gladnelle, that the bones which thou haſt broken, may reioyſe.

6 Turne thy face frõ my ſynnes, & put oute all my mildedes.

7 Make me a cleane hert, O God, & renue a right ſpirte within me.

8 Caſt me not awaye from thy preſence, & take not thy holy ſpirte from me.

9 O geue me the comforte of thy helpe againe, and ſtablith me with thy ſpirte.

10 Then ſhall I teache thy wayes vnto the wicked, & ſinners may be cõuerted vnto the.

11 Deliuer me frõ bloude guiltineſſe, O God, thou that art the God of my health, that my tonge may prayſe thy righteouſnelle.

12 Open my lyppes, O LORD, that my mouth may ſhewe thy prayſe.

13 For if thou haddeſt pleaſure in ſacrifice, I wolde geue it the: but thou delyteſt not in burntofferinges.

The

B The sacrifice of God is a troubled spirit
a broken and a contrite hert, O God, shalt
thou not despise.

O be fauourable graciously vnto Sion,
that the walles of Jerusalem maye be buyl-
ded,

ffor when shalt thou be pleased with the
.d. sacrifice of righteousnes, with the burnt
offeringes and oblations: then shall they laye
bullockes vpon thine alter.

☞ The Notes

To the chaun ter. a. Loke the title of the.iii. Psalm.

Had gone in to Bethsabe b. That is, had companied with hir. ffor so
lyed the Jewes to speake of the natural com-
paninge of man and woman together.

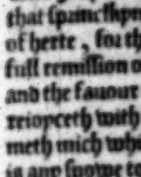
Slope. c. In the solemne sacrifice for synne (wherof
is spoken Numeri. xix.a) and in the cleansynge
of ye leaper, wherof is spoken Leuit. xiiii. ther
was Jsope annexed and and ioyned to. Vp
that sprinckling was signified right pureness
of herte, for that prayeth he here, that is, for
full remission of hys synne, which once had,
and the fauour of God obtayned: the mynde
reioyceth with vnspeakeable ioye, and beco-
meth mich whiter to the eie of the soule, then
is any snowe to the eie of the body. Some vn-
derstand by that Jsope, the passion of Christ
by which onely we, are purified frō our syn.

Sacrifice of righteousnes d. Thys sacrifice is the mortifynge of the
flesh, and mekenge of the hart, the praising
of God, and knowledgynge oure selues synners. As psalme.xxxi.b.

The.lii. Psalme.

☞ He decypheth ye froward mynd and intent
of Doeg, and after that, his banishment, & the
ioyefulnes that the righteous had therof.

A. To the chaunter, an instruccion of Dauid
when Doeg the Edomite came to Saul, and
shewed hym, sayinge: Dauid is come to the
A house of Ahimelech.



Why boastest thou thy self, thou
Tyraunt, that thou canste do
mischefe:

Whet as the goodnesse of
God endureth yet daily.

Thy tonge imagineth wickednesse, and
with lyes it cutteth like a sharpe rasoure.

Thou louest vngratiousnesse more then
good, to talke of lyes more then righteous-
nesse. Selah.

Thou louest to speake al wordes that may
do hurte. O thou false tonge.

Therfore shall God cleane destroye the,
smyte the in peces, pluke the out of thy dwel-
lynge, and rote the out of the lande of the liu-
B ynge. Selah.

The righteous shall se this, and feare, and
laugh him to scorne,

Lo, this is the man, that toke not God for
his strength but trusted vnto the multitude of
his riches, & was myghty in his wickednes.

As for me, I am lyke a grene olyue tree in
the house of God: my trust is in the tender
mercy of God for euer and euer.

I will alwaye geue thankes vnto the, for
that thou hast done: & wel hope in thy name,
for thy sayntes lyke it wel.

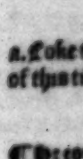
☞ The Notes.

To the chaun ter. a. Loke the tytle of the.iiii. Psalm. The story
of this title is in the.ii. Regum. ii.b.

☞ The.liii. Psalme.

C The complaineth that al places are ful of the
wicked, & vngodly as before in the.xiiii. Psalm A

a. To the chaunter vpon.b. Mahalath, an in
struccion of Dauid.



The folysh bodyes saye in their
hertes: Tush, there is no God.
Corrupte are they & become
abhominable in their wicked-
nesse: there is not one, that doth
good.

God loked downe from heauen vpon the
chyldren of men, to se if there were any that B
would vnderstand, or c. seke after God.

But they are all .d. gone out of the waye
they are al become vnprofitable: ther is none
that doth good, no not one.

How can they haue vnderstandynge, that
are the workers of wickednes, eatynge vp
my people as it were bread, and c. call not
vpon God?

They are afrayed, where no feare is: for
God breaketh the bones of them that besege
the: thou puttest them to confusion, for God
despiseth them.

Oh that the sauynge health were geuen
vnto Jsrael out of Sion: Oh that the Lorde
wolde deliuer his people out of captiuity.

Then shoulde Jacob reioyce, and Jsrael
should be right glad.

☞ The Notes.

a. Loke the title of the.xiii. Psalm. To the chaun-
b. Thys is a certen songe or instrumente of ter.
musicke signifyenge disease, or heritage. Mahalath.
c. He seketh after God, that seketh not hys To seke after
owne in any thynge that he doeth, but seketh God.
that all his doynges may tende to the glorye
of god, and to the profite of his neighbours,
and that hemay in hys vocacion serue al men.
And thys is the special poynt of godlines, a-
gaynste which no man stryue more stykyng,
then the blynd therthe and discreatful wyche
thinke they seke God, and do in dede seke the
selues.

God out. &c. c. Of this ye haue Esai. lxiii. c. Call not. &c.

The.liii. Psalme.

C The sheweth howe he destroyd kynge of the
Lorde, and was hymselfe, when he was brought
into greate Jeopardye, by the ouersight of the Zi-
phites: and howe God toke vengeaunce of hys
enemyes.

a. To the chaunter in Neginoth, an instruc-
cion of Dauid, when the Zephytes came
and sayed vnto Saul: Dauid is hydde amon
gest vs,

LL.iii. Helpe

A Helpe me (O God) b. for thy names sake, and deliuer me in thy strength.

Heare my prayer (O God) & consider ꝑ wordes of my mouth.

For straungers are risen vp against me, and the mighty (which haue not God before their eyes) seeke after my soule. c. Selah.

But lo, God is my helper: it is he that vpholdeth my soule. R

He shall reward euel vnto myne enemies and in thy truth shalt thou destroy them.

A free will offeryng will I geue the, and prayse thy. d. name O Lorde, because it is so comfortable.

For thou hast deliuered me out of all my trouble, so that myne eye seith his desire vpō myne enemyes.

¶ The Notes.

To the chaster. a. Loke the title of the. iii. Psalm. The storye of this title, is in the. i. Regum. xxiii. d

For thy name &c. b. These wordes of the Hebrues, for thy names sake, in thy name, for thy name, or by thy name: signifie as much to vs, as, in, for, or by thy maiestie, glorie, goodnes, magnificence, power and wisdome. &c. As in the. xxv. psalm. c

c. This is expounded in the. iii. Psalm. a

Selah. d. Loke the. xliii. Psalm. c

Name, &c.

¶ The. lv. Psalm.

¶ She complayneth that he was brought into a great feare, through most wicked & cruell men, whome he toke for his chief frendes.

¶ a. To the chaunter in Neginoth, an instruccion of Dauid.

A Eare my prayer, O God, and hyde not thy selfe fro my petycion.

Take hede vnto me & heare me, how pitifully I mourne and complayne.

The enemye cryeth so, and the vngodly commeth on so fast: for they are mynded too do me some mischief, so maliciously are they set against me.

My hert is heuy within me, and the feare of death is fallen vpon me.

B Fearfulnesse and trembling are come vpon me, and an horrible drede hathe ouerwhelmed me.

And I sayde: O that I had wynges lyke a doue, that I might flie somwhere, and be at rest.

Lo, then wolde I get me awaye farre of, and remayne in the wildernesse. b. Selah.

I wolde make haste to escape, from the stormy wynde and tempest.

Destroye their tonges (O Lorde) and deuyde them, for I se vnrighteousnes & stryfe in the cytye.

Thys goeth daye and nyght about the walles, mischief and vyce are in the middest of it.

C Wickednesse is therin, discreate and gyle go not out of her stretes.

If it were myne enemye that reuyled me, I could beare it: or if one that ought me euel wyll dyd threaten me, I wolde hyde my selfe from hym.

But it is thou my companyon, my gyde & myne owne familier frende.

We had swete and secrete cōmunicacion together in the house of God.

Let death come hastely vppon them, and let them goo doune quycke into hell, for wickednes is amonge them in their dwellynges.

As for me, I will call vnto God, and the Lord shall helpe me.

In the euenynge, mornyng and at noone daye will I mourne and complayne: and he shall heare my voyce.

It is he that deliuereth my soule in peace, from them that laye wayte for me: for they are many against me.

Yea, euen God that endureth for euer, D shall heare me, and bring the doune. Selah.

For they will not turne: and why? they feare not God.

Yea, they laye handes vpon such as be at peace with hym, & so they breake hys couenaunt.

Their mouthes are softer then butter, & yet haue they battayll in their mynde: their wordes are smoother then oyle, and yet be they very swerdes.

O cast thy burthen, or care, vpō the Lord he shall norysh the, and not leaue the righteous in vnquietnesse.

But as for them, thou (O God) shalt cast doune into the pytte of destruccion.

The bloudthurstye & disceatfull shall not lyue out half their dayes. Neuertheles my trust is in the.

¶ The notes.

a. Loke the title of the. iii. Psalm. To the chaster.

b. Loke the. iii. Psalm. a. Selah.

¶ The. lvi. Psalme.

¶ She sheweth how he called on the helpe of ꝑ Lorde, when he was in iopardy before Achis kyng of Gethe: and how he accused the wyles & violence of Saul and his adherentes, whiche had brought him into that perill.

¶ a. To the chaster vpon. b. the dōme stock doue: whiche styeth farre of, c Michtam of Dauid, when the Philistynes toke hym in Geth.

B Emercifull vnto me (O God) R for men will treade me doune: they are daily fightynge and troublynge me.

Myne enemyes treade me daily vnder their fete, for they be many that proudly fighte against me.

Neuertheles, when I am afrayed, I put my trust in the.

I will comforte my selfe in Gods worde, yea, I will hope in God, & not feare: What can. d. flesh then do vnto me?

They bere me daily in my wordes: all ꝑ they imagyne, is to do me euell.

They

of Dauid

They holde altogether, & kepe themselues close they marche my steppes, howthey may catch my soule.

But in vayne, for it shall escape them: and why? thou (O God) in thy displeasure shalt cast doune suche people.

Thou tellest my steppynges, thou puttest my teares in thy bottel, and numbrest them.

When soeuer I call vpon the, myne enemyes are put to flight: wherby I knowe that thou art my God.

In Goddes worde will I reioyse, in the Lordes worde will I comforte me.

Yea, in God do I trust, and am not afraied what can man than do vnto me?

Vnto the (O god) wil I paye my vowes, vnto the will I geue thankes and prayse.

For thou hast deliuered my soule from death, and my fete frome fallynge, that I may walke before God in the lyght of the liuyng.

The Notes.

a. Loke the title of the .iii. Psalm.

b. Abraham Esra thynketh that the doumbe stockdoue was the begynnynge of a song, after whose tune the Psalme was song. Vimhi and other, suppose that Dauid called hym selfe doumbe stockdoue whych he was far, because he committed hym selfe wholye vnto God, and geuynge none answere to hys aduersaryes: fled far from his owne nation vnto the Philistines which were not only straungers, but also enemies. The storie hereof is read. Regum. xxi.

c. Loke before in the title of the .xvi. Psalme

d. Ofte tymes in the scriptures, flesshe doeth signify as much as man, Rom. iii. c. For by the dedes of the lawe, shall no flesh be iustified, that is no man, and like wise here.

The .lvii. Psalme.

Dauid sheweth how he committed hym selfe to the Lord and escaped al ieopardy, whē he was in the caue and hys souldyars with hym, & with what affection he gaue thankes vnto the Lord therfore: with a description of the malyce and hate of his enemyes toward him.

To the Chaunter. b. destroy not. c. Michtam of Dauid, when he fledde from Saull into the caue.

BE mercyfull vnto me, O God, be mercyfull vnto me, for my soule trusteth in the: and vnder the shadow of thy wynges shal be my refuge, vntyll wyckednes be ouer past.

I call vnto God the moste hyest, euen the God that shal helpe me vp agayne.

He shal send from heauen, and saue me frō the vprore of him that would swalowe my vp. d. Selah.

This shall God sende, for his mercye and faythfulnes sake.

I lye wyth my soule among the cruel hūe euen among the chyldre of me, whose teeth are speares and arrowes, and their tonge a sherpe sweard.

Set vp thy selfe, O God, aboue the heauens, and thy glory aboue al the earthe.

They haue layed a net for my fete, and pressed doune my soule: they haue dygged a pytte before me, and are fallen into it them selues. Selah.

My hert is redy, O God, my hert is redy to synge and geue prayse.

Awake, O my glorye, awake lute and harpe, I my selfe wil awake ryght early.

I wil geue thankes vnto the, O Lorde, amonge the people, I wyll synge prayses vnto the among the Heithen.

For the greatnes of thy mercye reacheth vnto the heauens, and thy faythfulnes vnto the cloudes.

Set vp thy selfe, O God, aboue the heauens, and thy glory aboue al the earth.

To the chaunter. Destroie not

The Notes.

a. Loke the title of thy .iii. Psalme. Michtam.

b. Or thou shalt not destroy or make awaye. Selath.

(as some wil). By this he signifyeth, after the Terth.

mynd of Vimhi that he twise wythstode and Glorye.

stirred his souldiers, who moued him to destroy and hil Saul. Ex thynketh it to be a certayne tune and maner of syngyng.

c. Of this, loke the title of the .xvi. Psalm.

d. Loke the .iii. psalm. a.

e. Of this is saied Prouerbes. xxx. b.

f. Here glorie signifyeth the songe or Psalme wherby he prayseth God. And after some, the soule of him that prayseth.

The .lviii. Psalme.

An inuectyue against the flatterers and abbettors of Saule, with whose punishment he prophecyeth that the ryghteous Dauid, wonderfully reioyced.

To the chaunter. b. Destroye not. c. Michtam of Dauid.

O ye mynedes be vpon right I speake in dede, then iudge the thyng that is ryght, O ye sonnes of men,

But ye imagyn mischefe in youre hertes and youre handes deale with wickednes.

The vngodly are frowarde, euen frō their mothers wombe: as soone as they be borne, they go a strap and speake lyes.

They are as furyous as the serpent, euen lyke the deaf Adder that stoppeth her eares.

That she shoulde not heare the voyce of the charmer, charme he neuer so wisely.

O breake their teeth (O god) in their mouthes, smite the chast beares of the lions whelpes in sonder, O Lord.

That they maye fall awaye, lyke water that runneth a pace: and that whē they shote their arrowes, they maye be brokē.

Let them consume awaye lyke a snaile, and lyke the vntymely fruite of a woman, and let them not se the sunne.

Or euer your thorns be sharpe, she wrath shall take them awaye quicke, like a stormy wynde.

The ryghteous shal reioyse when he seith the vengeaunce, and shall washe hys fete in the blood of the vngodly.

So that men shall saye, verelye there is a

rewarde for the righteous: doutles, there is a God that iudgeth the earth.

¶ The Notes.

To the chaun-ter. Destroy not Michtam Jeb pourmpu-des. &c.

a. Loke the title of the .lvi. Psalm
b. Of this in the title of the Psalm before
c. The signification of this, ye haue in the title of the .xvi. Psalm
d. Or, is the iustice in dede dombe, that ye ought to pronounce? and the righteous thinges that ye ought to iudge? O ye sonnes of men! Or ye that holde the counsayl, pronounce ye in dede, that which is righteous? Ye sonnes of men, iudge ye after the thynges that be right?

Breake them e. That is bringe to nought the blasphemye of them that call me seducer. Psalm. .v. b

¶ The .lix. Psalme.

He desyreth helpe against his enemyes. He doubteth his innocency. He declareth the maners of his enemies, and prophesieth their iudgement.

a. To the chaunter. b. destroye not. c. Michtam of Dauid, when Saull sende to watche the house, to thintent to kyll hym.

1 DElyuer me fro myne enemyes (O my God) and defende me from them that rise vp against me.

2 O deliuer me from the wycked doers, and saue me from the bloudthurstye men.

3 For lo, they lye wayting for my soule: the mighty men are gathered together against me, without any offence or faulte of me, O Lorde.

4 They runne, & prepare them selues, without my faute: Awake, come thou helpe me, and beholde.

5 Stande vp O Lord God of hostes, thou God of Israel. d. to visit all Heythen: be not mercifull vnto them that offende of malicious wyckednesse. Selah.

6 Let them go to and fro, and runne aboute the cytye, houlynge lyke dogges.

7 Beholde, they speake (against me) with their mouth, swerdes are vnder their lippes: for who regardeth them?

8 But thou (O Lorde) shalte haue them in derision, thou shalte laugh all Heythen too scorne.

9 My strength do I ascribe vnto the, for thou (O God) art my defender.

10 God sheweth me his goodnes plentously, God letteth me se my desyre vppon myne enemyes.

11 Slaye them not, lest my people forget it: but scatre them abroade with thy power, & put them downe, O Lord my defence.

12 For the synne of their mouth, for the wordes of their lippes, & because of their pryde, let them be taken: and why? their preachynge is of cursing and lyes.

13 Consume them in thy wrath, consume the, that they maye perishe, and knowe that it is God, whyche ruleth in Jacob and in all the worlde. e. Selah.

14 Let them go to and fro, and runne aboute the cytye, houlyng lyke dogges.

15 Let them runne here and there for meate, and grudge when they haue not ynough.

16 As for me, I will synge of thy power, and prayse thy mercy by tymes in the morninge: for thou art my defence & refuge in the tyme of my trouble.

17 Vnto the (O my strengthe) wyll I synge, for thou (O God) art my defence, & my mercifull God.

¶ The Notes.

a. Loke the title of the .lvi. Psalm.
b. Of this in the .lvii. Psalm.
c. The signification hereof, is shewed before in the .xvi. Psalm. The story of this title shal ye fynde in the fyrste of the kynges, the .xxi. Chapter.
d. One of the kyndes of goddes visitation, is his plageyng and chastenyng. As in the Psalm. lxxxix. c
e. Loke the Psalm. iii. a

To the chaunter. Destroy not. Michtam Selah. To visite

¶ The .lx. Psalme.

He sheweth how God being displeased, had in tymes past geuen the people of Israell into the handes of their enemyes, but did yet mercifully helpe them against: he sheweth also the power and dominion of the Israelytes, vnto whome now are subdued the Moabytes, and the Philistynes: and hopeth by the power of God to haue the victory of the Amonytes.

a. To the chaunter, vpon the rose of wytnesse. b. Michtam of Dauid, for to teache when he fought against. c. Syria of Mesopotamia, & Syria of Zoba: and when Joab turned backe, and slue .xii. thousande domptes in the valley of Salt.

1 GOD, thou that hast cast vs out and scatered vs abroade, thou that hast bene so sore displeased at vs, comforte vs agayne.

2 Thou that hast remoued the lande & deuided it, heale the sores therof, for it shaketh.

3 Thou hast shewed thy people heuy thinges, thou hast geuen vs a. d. drynke of wyne, that we slombre with all.

4 Yet hast thou geuen a token for suche as feare the, that they maye caste it vp in the trueth. c. Selah.

5 That thy beloued myghte be delyuered, healpe them wyth thy ryghthande, and heare me.

6 God hath spoke in his Sanctuary (which thing reioyseth me) I wyll deuyde Sichem, and meate out the valley of Lucboth.

7 Galaad is myne, Manasses is myne, Ephraim is the strength of myne head, Juda is my Captayne.

8 Moab is my washpotte, ouer Edom will I stretche oute my shoue, Philystea shalbe glad of me.

9 Who will leade me into the strong cytie? Who will bryng me into Edom?

10 Shalt not thou do it O God, thou that hast

haſt caſt out thou God, that wenteſte not out with our hoſtes.

O be thou our helpe in trouble, for vayne is the helpe of man.

Thorow God we ſhal do great actes, for it is he that ſhall treade downe oure enemies

¶ The Notes.

To the chaun. Michtam

a. Loke the title of the .iii. Pſalm,

Syria.

b. What is ment by thys worde ſhall ſpred in the title of the .xvi. Pſalm.

Punche.

c. That is part of Syria, that is called Meſopotamia, and that whyche is called Zoba.

Selah

d. This drynche ſignifyeth, the anger of the lord, or the ſufferance of ſome plage, or ye cup of anger. As Apocal. xviii. b.

e. Loke. iii, Pſalm. a.

¶ The .lxi. Pſalme.

¶ The prophet to be delyuered from perell, and ſtraight wayes, wyth aſſurance of thankeſgeuynge boaſteth that his deſyre is heard. He maketh hym ſelfe a figure of Chriſt, enioyeng of hys kyngdome, which laſteth euer.

a. To ye chaunter vpō. h. Neginoth, of Dauid

A

HEare my crying (O god) geue hede vnto my prayer.

c. From the endes of ye earth will I call vnto the, when my herte is in trouble: Oh lette me be vpon an hye roche.

For thou art my hope, a ſtrong towre for me agaynſt the enemye.

I wyll dwell in thy tabernacle for euer, that I maye be ſafe vnder the couerynge of

B

thy wynges. Selah.

For thou, O Lord, haſt harde my deſyre, thou haſt geuen an heritage vnto thoſe that feare thy name.

Thou ſhalte graunte the kynge a longe lyfe, that his yeares may endure thorow out all generacyons.

That he maye dwel before God for euer: Oh let thy louynge mercy and faythfulnes preſerue hym.

So wyll I al away ſyng prayſes vnto thy name, ye I may daply perfourme my vowes.

The Notes.

To the chaunter. a.b. Loke the title of the .iii. Pſalm for them bothe.

To cry from the endes of the earth. c. He cryeth from the endes of the earth, that beyng in a farre contrye, hampſhed or otherwiſe holdefaſt in his contrye: ſygnifyeth to aſſemble and prayer, wyth ſeruente deſyre to come out of tribulation and aduerſitie wherin he is oppreſſed in thoſe far cōtreyes, and to be brought agayne to his naturall contrye, or other place wher he deſyreth to be. Reade the .xx. of the kynges the .viii. Chapiter. It maye all ſo be ſpiritually vnderſtand, of hym that feruentely deſyreth to be deſolued out of this bodie and to be wyth Chriſt Dauidus (as appeareth in the .viii. of the .iii. kinges) was driuen in the vttermoſt coaſtes of all Iſrael, both whē Saule & Abſolon perſecuted hym. And therfore he ſayth. How far ſo euer I be outlawed yet wyl I cal vpon the Lord, and truſt ſurely to obtayne my reſt.

¶ The .lxii. Pſalme.

¶ The prophet to truſt in God only, and not to put nether to any of their ſtrengthes or aſſiſtes: And deſcribeth their frowardnes & vanitye, wt the vengeance that abydeth it from aboue.

a. To the chaunter, for Iduthun a Pſalme of Dauid.

MY ſoule wayteth onely vpon God, for of hym commeth my helpe. B

He only is my ſtrength, my ſaluation, my defence, ſo that I ſhal not greatly fall.

How longe wyll ye imagyn myſchiefe agaynſte euerye man? ye ſhalbe ſlayne all the ſorte of you: yea as a totteryng wall ſhall ye be, and lyke a broken hedge.

Their deuyce is only how to put hym out, their delite is in lyes: they geue good wordes wyth their mouth, but curſe wyth the herte. C

Selah.

Neuertheleſſe, my ſoule abideth only vpō God, for he is my God.

He only is my ſtrength my ſaluacion, and my defence: ſo that I ſhall not fal.

In God is my helth, my glory, my might, and in God is my truſt.

O put your truſt in him alway ye people, poure oute your hertes before hym, for God is our hope. d. Selah.

As for men, they are but vayne, men are deſceatfull: vpon the weyghers they are all together lyghter than vanitye it ſelfe.

O truſt not in wronge and robbery, geue not youre ſelues vnto vanitye: if riches encreaſe, ſet not your herte vpon them.

God ſpake once a worde, twyſe haue I hearde the ſame: that power belongeth vnto God

That thou Lorde arte mercyfull, and that thou rewardeſte euerye man accordynge to his workes.

¶ The notes.

To the chaunter. a. Loke the title of the .iii. pſalm.

Iduthun. b. Of this is ſayd in ye title of the .xxxix. pſalm

To ſal. c. He falleth or is removed, after the maner of ſpeaking in the ſcripture, ye is confounded, troubled, and hath a quaking and trembling conſcience. Before in the .xv. and .xx. Pſalm. b.

Selah. b. Loke the .iii. Pſalm. a.

The .lxiii. Pſalme.

¶ The ſtewerd bowe he geue hys mynde to the contemplacion of ye goodnes and power of God and was therwith wonderfully delyted, whē he was abſent from the holy ſeate in the wildernes of Iudea, through the perſecucion of Saul: as how he ſaw by the ſpirite, both his exiſtence & the deſtruccion of his enemies: wherein he alſo figureth Chriſt vnder the perſon of hym ſelfe.

a. A Pſalme of Dauid, when he was in the wildernes of Iudea.

A

GOd, thou art my God early wyll I ſeke the.

My ſoule thyrſteth for the, my fleſh longeth after the in a barren and dry lande wher no

water

water is.

Thus do I loke for the in thy Sanctuary, that I myght behalde thy power and glorye,

For thy louynge kyndnesse is better then lyfe, my lyppes shall prayse the.

B As longe as I lyue wyll I magnyfye the and lyft vp my handes in thy name.

My soule is satisfied euen as it were with marye and fatnesse, when my mouth prayseth the with ioyful lyps.

In my bedde wyll I remember the, and when I wake my talkynge shalbe of the.

C For thou hast bene my helper, and vnder the shadow of thy wynges wyll I reioyce.

My soule hangeth vpon the, thy ryghte hande vpholdeth me.

They seke after my soule, but in vayne, for they shall go vnder the earth.

b. They shall fall into the swerd, and be a porcyon for foxes.

But the kynge shall reioyce in God: all they that swere by him, shalbe commended for the mouth of lyers shalbe stopped.

☞ The Notes.

Wylderues. a. He meaneth the wildernes of Ziph, which fell to the lot of Juda.

Then. &c. b. He meaneth Saule and his hoste.

The. lxiiii. Psalme.

To prayer against betrayers, whose desyre is vpon be destroyed, and prophesyeth their ouerthrowe.

a. To the chaunter a Psalme of Dauid.

A Here my voice, O God, in my complaynte, preserue my lyfe from feare of the enemye.

Hide me from the gatherynge together of the frowarde, from the heape of wycked doers.

Which whet their tonges lyke a swerd, and shote with their venemous wordes like as with arowes.

That they maye preuely hurt the innocet sodenly to hyt him without any feare.

B They haue deuysed myschefe, and cõmuned amonge them selues, how they may laye snares: yea (saye they) who shall se them?

They ymagyn wyckednes, and kepe it secrete amonge them selues, euerye man in the depe of his herte.

But God shal sodenly shote with an arow that they shalbe wounded.

Yea their owne tonges shall make them fall, in somuch that who so seyth them, shall laugh them to scorne.

And all men that se it shal saye: this hath God done, for they shall perceyue that it is his worcke.

The righteous shal reioyce in the Lorde, and put his trust in him: and all they that are b. true of herte, shalbe glad therof.

☞ The Notes

To the chaunter. a. Loke the tytle of the. iii. psalm.

True of herte. b. Such are true of herte, as neyther for the prosperity of the vnfaythful, nor the powerte of the godly are seduced: but alwaies iudging wel of God, are pleased with that he doeth

contented onely with his promise contened in his worde. psalm. lxxiii. a.

The. lxv. Psalme.

☞ He sheweth that God which principally and properly ruleth in Sion (by which is ment the congregation of the faithful) ought to be knowen and worshipped of all men: because he geueth aboundaunce (both of thinges pertaynyng to this life, and of heauenly thynges) also A

a. To the chaunter, a Psalme and song of Dauid.

THou, O God art praised in Syon, and vnto the is the vow performed.

Thou heerest the prayer, therfore commeth all flesh vnto the.

Our mysdedes preuaile agaynst vs, Oh be thou mercyfull vnto our synnes.

Blessed is the man whom thou choosest and receauest vnto the, that he may dwell in thy courtes: he shalbe satisfied with the pleasures of thy house, euen of thy holy temple. B

Heare vs, according vnto thy wonderfull righteousnesse, O God our saluation: thou that art the hope of all the endes of the earth, and of the broade sea.

Which in his strength setteth fast the mountaynes, and is girded about with power.

Which stilleth the raginge of the sea, the roaringe of his waues, and the woodnes of the people.

They that dwell in the vttermoste partes are afrayed at thy tokens, thou makest both C the mornyng and euenyng starres to prayse the.

Thou visitest the earth, thou waterest it, and makest it very plenteous.

The riuer of god is ful of waters, thou prepairest mans hyre corne, and thus thou prouidest for the earth.

Thou waterest her forowes, thou breakest the harde clottes therof, thou makest it softe with the droppes of rayne, and blessest the increase of it.

Thou crownest the yeare with thy goodnesse and thy fatte fosteppes droppe fatnesse.

The dwellinges of the wildernes are fat also, that they droppe with all: and the lytle hylles are pleasaunt on euery syde.

The foldes are full of shepe, the valleyes stande so thicke with corne that they laughe and synge. To the chaunter. Rabby.

☞ The Notes.

a. Loke the tytle of the. iii. Psalm.

b. Rabbi Kim, vnderstandeth this of the clouds, Ra Ezra rennyng waters.

The. lxvi. Psalme.

☞ Thanckesgeuyng for the deliuerance of the people of Israell, wherin the Prophete moueth all men to the prayseyng of the Lorde.

a. To the chaunter, a Psalme of Dauid.

BE ioyfull in God, all ye landes, A synge prayses vnto the honoure of his name, make his prayse to be glorious.

Say

Sape vnto God: O howe wonderfull are thy workes: thorowe the greatnesse of thy power shall thine enemyes be confounded.

O that all the worlde woulde worshippe the, synge of the, and prayse thy name. Selah

O come hyther and beholde the workes of God, which is so wōderful in his doinges amonge the chyldren of men.

He turned the sea into drye lande, so that they wente thorow the water on fote: therefore wyll we triople in him.

He ruleth wyth hys power for euer, hys eyes beholde the people: the renagates shall not be able to exalte them selues. b. Selah.

O magnifye oure God, ye people, make the voyce of his prayse to be harde.

Whych holdeth oure soule in life, and suffreth not our fete to slyppe.

For thou, O God, hast proued vs, thou hast tryed vs lyke as syluer is tryed.

Thou hast brought vs into captyuity, & layed trouble vpon oure lomes.

Thou haste suffred men to ryde ouer oure heades, we went thorow fyre and water, but thou hast brought vs out, and refreshed vs.

Therfore wyll I go into thy house wyth burntoffrynges, to paye the my vowes, which I promysed wyth my lippes, and spake wyth my mouth, when I was in trouble.

I wyll offer vnto the fat brentsacrifyces wyth the smoke of rammes, I wyl offer bullockes and goates. Selah.

O come hyther and herke, all ye that feare God, I wyll tell you, what he hath done for my soule.

I called vnto hym wyth my mouthe, and gaue hym prayses wyth my tounge.

If I enclyne vnto wyckednesse wyth my herte, the Lorde wyll not heare me.

Therfore God hath herde me, and consydred the voyce of my prayer.

Praysed be God, which hath not cast out my prayer, nor turned his mercy fro me.

¶ The Notes.

To the chaunter. a. Loke the title of the. iii. psalm.

Selah. Loke the .iii. Psalme. a.

¶ The. lxvii. Psalme.

The wyseth the fauour of god to the prouls of Israell, to entreate that thereby the knowlege and prayse of his godly goodnes maye be spred thorowe the hole worlde.

To the chaunter, in. b. Neginoth, a Psalm and songe.

God be mercyfull vnto vs, blesse vs, and shewe the lyght of hys countenaunce vpō vs. c. Selah

That we maye knowe thy waye vpon earth, thy sauynge helth among al heathen.

Let the people prayse the, O God, yea let all people prayse the.

O let the people triople and be glad, that thou iudgest the folke ryghteously, and gouernest the nacions vpon earth.

Let the people prayse the, O God, let al people prayse the.

God, euen oure owne God, geue vs hys blessynge, that the earth maye brynge forth her encrease.

God blesse vs, and let all the endes of the world feare hym.

¶ The Notes.

a. b Loke the title of the. iii. psalme. To the chaunter. Selah.

c. Loke the. iii. Psalm. a.

¶ The. lxviii. Psalme.

¶ He shewth the great goodnes and wonderfull power which the Lord exercysed towarde his people and the holy cyte Ierusalem, in geuing ꝑ the victory (as some expounde) of ꝑ Cananites, the Edomytes, and the Ammonytes: ꝑ ringe openly vnto them the kyngdome of Christ, vnto whome he sawe by the spirite that the whole world should obey: wherfore he exhorteth al men to geue prayse vnto the Lorde.

a. To the chaunter, a Psalm and song. of Dauid.

Let. b. God aryse, so shall hys enemyes be scattered, and they that hate hym, shall flee before hym.

Lyke as the smoke vanysheth, so shalt thou dryue them away: and lyke as waxe melteth at the fyre so shal the vngod perysh at the presence of God.

But the ryghteous shalbe glad and triopce before God, they shalbe merye and ioyfull.

Oh synge vnto God, synge prayses vnto his name: magnifye hym that rydeth aboute the heauens, whose name is ꝑ Lord, & triopce before hym.

He is a father of the fatherlesse, he is a defender of widdowes: euen God in his holy habytacyon.

He is the God that maketh men to be of one mynde in a house, and bryngeth the prysoners out of captyuity in due tyme: but let the renagates compayne in scarcenesse.

O God, when thou wentest forth before the people, when thou wentest thorowe the wyldernesse. Selah.

The earth shoke, and the heauens dropped at the presence of God in Sinai, at the presence of God, whych is the God of Israell.

Thou O God sendest a. c. gracyous raine vpon thyne enherytaunce, and refreshest it when it is dry.

That thy beestes may dwell therin, which thou of thy goodnesse hast prepared for the poore.

The Lorde shall geue the worde, wyth great hostes of euangelystes.

Kynges wyth their armyes shall flee, and they of the housholde shall deuyde the spoyle.

If so be that ye lye amonge the pales, the doues fethers shalbe couered wyth syluer, & her wynges of the colour of golde.

When the Almyghty strewth kynges vpon ꝑ earth, it shalbe cleare rounde in ꝑ darkenes.

The hyll of Basan is Gods hyll, the hil of Basan is a plenteous hyll.

Why hoppe ye so, ye. d. greate hylles?

It pleaseth God to dwell vpon thyne hyll, yea the Lorde wyll abide in it for euer.

The

The charettes of God are many. M. ty-
D mes thousande, the Lorde is among them in the holy Sinai.

Thou art gone vp an hye, thou hast ledde captiuitie captiue, and receyued gyftes for men: Yea, euen for thyne enemyes, that they might dwell with the Lord God.

Praysed be the Lord daylye, euen the God whiche helpeth vs, & poureth hys benefites vpon vs. c. Selah.

The God that is our sauiour, euen God the Lord by whome we escape death.

E The God that smyteth the enemies vpon the heades and vpon the heary scalpes: such as go on styll in their wickednes.

The Lorde hath sayde: some wil I bryng agayne from Basan, some wyll I bryng agayne from the depe of the sea.

That thy fete may be dypped in the blood of thyne enemyes, and that thy dogges may licke it vp.

It is well sene, O God, howe thou goest, howe thou my God and kynge goest in the Sanctuary.

The singers go before, and then the mynstrels amonge the maydens with the tymbarls.

F O geue thankes vnto God the Lorde in the congregacion, for the welles of Israel.

There lytle Beniamin, the princes of Iuda, the princes of Zabulon, & the princes of Nephthaly beare rule amonge them.

Thy God hath commytted strength vnto the, stablyshe the thynge, O God, that thou hast wrought in vs.

For thy temples sake at Hierusalem shall kynges bryng presentes vnto the.

G Repreue the beastes amonge the reedes, the heape of bulles with the calues: those y dispise for money.

Oh scatre y people that delite in battaile.

The princes shall come out of Egipt, the Morians land shall stretch out her handes vnto God.

Synge vnto God, O ye kyngedomes of the earth: O syng prayses vnto the Lorde.

*Psal. lxvi.a *Selah.

Which sitteth in the heauens ouer all fro the beginninge: Lo, he shall sende out hys voyce, yea, and that a mighty voyce.

Ascribe ye the power vnto God, his glory is in Israel, and his might in the cloudes. God is wonderfull in hys Sanctuary, he is the God of Israel, he will geue strength and power vnto hys people. Blessed be God.

The Notes.

To the chaun-ter. a. Loke the title of the .xii. Psalm.

Let god arise. b. God ariseth, whē he sheweth that he hath a will to helpe & to saue. Psalm. xii. b. xxxv. a xliii. b. &c.

Gracious raine. c. By this gracious raine, is signified, the worde and Gospel, which is the lawe of the spirite and of lyfe. Psalm. cxlvii. b

Great hilles. Selah. d. That is mighty kynges.
e. Loke the .xi. Psalm. a

Psal. lxix.

The. lxix. Psalme.

¶ I complayne of the great aduersities of Dauid, bearyng the figure of Christ, & of the sainctes & Christe, hys membres. And after, a prayer for deliuerance there from: Then a ioyfull reioysing for helpe geuen, with a prophecye of the encrease of the church ioyned therunto.

¶ a. To the chaunter vpon. b. Solamin of Dauid.

HElpe me, O god, for the .c. wa- A
ters are come in, euen vnto my soule.

I stycke fast in y depe mire where no ground is: I am come into depe waters, and the floudes wyll drowne me.

I am weery of crying, my throte is dry, my sight fayleth me, for waytinge so longe, vpon my God.

They that hate me without a cause, are mo then the heeres of my head: they that are myne enemyes & wolde destroye me giltlesse are mighty: I am fayne to pay the thinges that I neuer toke.

God thou knowest my simplenesse, and B
my faultes are not hyd from the.

Let not the that trust in the, O Lord God of hoostes, be ashamed for my cause: let not those that seke the, be confounded thorowe me, O God of Israel.

And why? for thy sake do I suffre reproofe, shame couereth my face.

I am become a straunger vnto my bre-thren, and an alyen vnto my mothers chyl-dren.

For the .d. zele of thyne house hath eue- C
ten me, and the rebukes of the that rebuked the, is fallen vpon me.

I wepte and chastened my selfe with fa- C
stynge, and that was turned to my reproofe.

I put on a sacke cloth, and therefore they iested vpon me.

They that sate in the gate, spake agaynste me, & the dronkardes made songes vpō me.

But Lorde I made my prayer vnto the in an acceptable tyme.

Heare me, O God, with thy great mercy and sure helpe.

Take me out of the myre, that I sinke not D
Oh let me be deliuered from them that hate me, and out of the depe waters.

Lest the water floud drowne me, that the depe swalowe me not vp, and that the pyte shut not her mouth vpon me.

Heare me, O Lord, for thy louyng kyud-nesse is comfortable: turne the vnto me accor-ding vnto thy great mercy.

Hyde not thy face from thy seruaunt, for I am in trouble: O haste the to helpe me.

Drawe nye vnto my soule, & saue it: Oh E
deliuer me because of myne enemyes.

Thou knowest my reproofe, my shame & my dishonoure: myne aduersaries are all in thy sight.

The rebuke breaketh my herte, and ma-keth me heuy: I loke for some to haue pyte

vpon

vpon me, but there is no man: and for ſomete
comforte me, but I fynde none.

They gaue me gall to eate, & when I was
thurſtye, they gaue me vinegar to drynche.

Let their .e. table be made a ſnare to take
them ſelues with all: an occaſion to fall and
a reward vnto them.

Let their eyes be blinded, that they ſe not:
and euer bow downe their backes.

Power out thyne indignacion vpon the,
and let thy wrathfull diſpleaſure take holde
of them.

Let their habytacion be voyd, and no mā
to dwel in their tentes.

For they perſecute hym whom thou haſt
smytten, and deſpyse thy woundes they haue
geuen him mo.

f. Let them fall from one wyckednesse to
another, and not come into thy righteouſ-
nesse.

Let them be wyped out of the boke of the
lyuynge, and not be wrytten amonge the
righteous.

As for me, I am poore and in heuines, let
thy helpe defend me O God.

That I may praiſe the name of God, with
a ſonge and magnifye it with thanckeſge-
uynge.

Thys ſhall pleaſe the Lord better then a
bullocke, that hath homes and hoofes.

O conſyder this and be glad (ye that be in
aduerſytye) ſeke after God, and youre ſoule
ſhall lyue.

For the Lorde heareth the poore, and deſ-
pyſeth not hys priſoners.

Let heauen and earth praiſe him, the ſea &
all that moueth ther in.

For God will ſaue Sion, and buyld the
cityes of Juda, that men may dwel ther, and
haue them in poſſeſſion.

The ſede of his ſeruauntes ſhall inherette
it, and they that loue hys name ſhall dwell
therein.

The Notes.

To the chaſ-ter. a. Loke the tytle of the.iii. Pſalm.

Hoſanim. b. Loke the title of the.xlv. Pſalm.

Waters. c. Here waters are thegreſes and pangres of death.

Zeale. d. Of thys Zeale or Jelouſy, ye haue in Exod
xx. and Deutronomy. iiij. d. iii. Regum. xix. b.

In their ble. e. That is let their opinion and doctryne be
the cauſe of their ruyne and deſtruccion, as
it is come to the Jewes Roma. xi. b. The He-
bru paraphraſt ſayeth let ſuch a Dinner be ſet
before the, wherin they may be ſo bound, that
they cā not eſcape. The ſcripture is a ſnare to
the vngodly, wherwith they be trapped, al-
though they be neuer ſo wel learned. For on
ly the ſpirituall perceiueth the meanyng ther
of. On the other ſyde, into the Godly, though
they haue neuer ſo little learnyng, or none at
all it is the ryuer of the water of life. John
vii. f.

lyuynge. f. Let them be wyped out of the lyuynge, in
as much as, let them be wyped out of the nū-
ber of them whom thou haſt choſen to lyfe.
Thys boke of the lyuynge, is none other
thyng, then the euerlaſtyng election and pre-
deſtinacion of God, vpō the whych vndoub
tedly ſolowyth vocacion, and iuſtificacion.
Dan. pel. xii. a. Philip. iiii. a. and Apoca. iii. a.

¶ The. lxx. Pſalme.

¶ He deſyreth helpe, and the auengement of his
enemyes, that ſ ſayntes may reioyce of his aid.

a. The chaunter, of Dauid to bryng to re-
membraunce.

HAſte the, O God, to deliuer me, and to helpe me, O Lord. B

Let them be ſhamed and cō-
foūded that ſeke after my ſoule *pſalm. xl.
*let them be turned backward
and put to confuſyon, that wyſh my evyl.

Let them ſone be brought to ſhame, that
crye ouer me, there there.

But let all thoſe that ſeke the, be ioyfull &
glad in the: and let al ſuche as delyte in thy
ſauyng health, ſaye alwaye: the Lorde be
praiſed.

As for me, I am poore and in miſery, haſt
the God for to helpe me.

Thou art my helpe, my redemer and my
God: Oh make no long tarying.

¶ The Notes.

a. Loke the title of the.iii. pſalm.

The. lxxi. Pſalme.

¶ He ſheweth how he was eſtemed of ſ lord,
which as he had pyſtemed himſelfe he was a
child, ſo he wouldē not forſake him in hys age,
when he deſyred helpe againſt ſhē as it is ſup-
poſed) that conſpired with Abſalom: and how
he gaue prayſe and thankes to him.

IN the, O Lord, is my truſt, let me neuer be put to confuſyon, B
but rydde me, and delyuer me
thorow thy righteouſneſſe: en
clyne thyne eare vnto me, and
helpe me.

Be thou my ſtrōg hold (wher vnto I may
all wayes flye) thou that haſt promiſed to helpe
me: for thou art my houſe of defence and my
caſtell.

Deliuer me, O my God, out of the hand
of the vngodly, oute of the hande of the vn-
righteous and cruell man.

For thou, O Lord God, art the thing that
I long for, ſ art my hope euen fro my youth.

I haue leaned vpon the euer ſence I was
borne, thou art he that toke me out of my mo
thers wombe therfore is my prayſe all waye
of the.

I am become a wonder vnto the multy-
tude, but my ſure truſt is in the. B

Oh let my mouth be filled with thy praiſe
and honour all the day long.

Caſt me not away in myne old age forſake
me not when my ſtrength faileth me.

For myne enemyes ſpeake againſt me &
they that laye waite for my ſoule, take their
counſell together, ſayinge: God hath forſake
hym, perſecute hym, take hym, for there is
none to helpe hym.

Go not farre fro me, O God: my God, haſte the to helpe me.

Let them be confounded and perysh, that are agaynſte my ſoule: let them be couered with ſhame and dishonoure, that ſeke to do me euell.

C As for me, I wil paciently abyde alwaye, and will euer encreaſe thy prayſe.

My mouth ſhall ſpeake of thy righteouſneſſe and ſauyng health .a. all the day longe, for I knowe no ende therof.

Let me go in (O Lorde God) and I wyll make mencion of thy power and righteouſneſſe onely.

Thou, O God, haſte learned me fro my youth vp vntyll now, therfore wyll I tell of thy wonderous workes.

Forſake me not, O GOD, in myne elde age, when I am gray headed: vntyll I haue ſhewed thyne arme vnto chyldren chyldren, and thy power to all them that are yet for to come.

Thy righteouſnes, O God, is very hye, thou that doeſt great thinges: O God, who is lyke vnto the?

D O what great troubles and aduerſityes haſt thou ſhewed me? and yet dydeſt thou turne and refreſhe me: yea, & broughteſt me from the depe of the earth agayn.

Thou haſt brought me to great honoure, and comforted me on euery ſyde.

Therfore wil I prayſe the and thy faythfulneſſe, O God, playing vpon ỹ lute, vnto the will I ſinge vpon the harpe, O thou .b. holy one of Iſraell.

My lippes wolde fayne ſinge prayſes vnto the: and ſo wolde my ſoule, whom thou haſt deliuered.

My tongue talketh of thy righteouſneſſe all the daye longe, for they are confounded and brought vnto ſhame, that ſoughte to do me euell.

¶ The Notes.

All the daye. a. This is oftentymes taken for continually and without ceaſinge. As in the Prouerbes xxi.d. and Eſay.li.d

Holy one of Iſrael. b. The holy one of Iſrael, ſignifieth Chriſte Pſalme.lxxxix.c

¶ The.lxxii. Pſalme.

¶ He prayeth that the kingdome of God may come thorow Chriſt, & prophecieth of the noblenes, righteouſnes, plentifulnes, and durablenes of this kingdome: but al vnder the ſhadow of the kingdome of Salomon.

Of Salomon.



Geue the king thy iudgemēt, O God, and thy righteouſneſſe vnto the kynges ſonne.

That he maye gouerne thy people accordynge vnto ryght and defende thy poore.

That the .a. mountaynes maye bringe peace, and the litle hylles righteouſneſſe vnto the people.

He ſhall kepe the ſymple folke by theyr ryght, defende the chyldren of the poore, & punyſh the wronge doer.

Thou ſhalt be feared as longe as ỹ ſunne and moone endureth, from one generacion to another.

He ſhall come doune lyke the rayne into a fleece of wolle, & like the droppes that water the earth.

In hys tyme ſhall righteouſneſſe florysh, yea, and aboundaunce of peace, ſo longe as the moone endureth. B

Hys dominion ſhalbe from the one ſea to the other, & from the flood vnto the worldes ende.

They that dwell in the wyldernes ſhall knele before him, & his enemyes ſhal .b. licke the duſt.

The kynges of the ſea & of the Iles ſhall bringe preſentes, the kynges of Arabye and Saba ſhall offre gyftes.

All kynges ſhall worſhyppe hym, and all Heathen ſhall do hym ſeruice.

For he ſhall deliuer the poore when he C
cryeth, and the neadye that hath no helpe.

He ſhalbe fauorable to ỹ ſimple & poore, he ſhall preſerue the ſoules of ſuche as be in aduerſitie.

He ſhall deliuer their ſoules from extorcion and wrong, and dere ſhall their bloud be in hys ſight.

c. He ſhall lyue, and vnto hym ſhalbe geuen of the golde of Arabia: Prayer ſhalbe made euer vnto hym, and daylye ſhall he be prayſed.

There ſhalbe an heape of corne in ỹ earth hye vpon the hilles, his frute ſhal ſhake like Libanus, and ſhalbe grene in the cytye, lyke graſſe vpon the earth.

Hys name ſhal endure for euer, his name D
ſhall remayne vnder the ſunne amonge the poſteritie, which ſhalbe bleſſed thorow him and all the Heathen ſhall prayſe hym.

Bleſſed be the Lorde God, euen the God of Iſraell, whiche onely doeth wonderous thynges.

And bleſſed be the name of his maieſty for euer, and al landes be fulfilled with his glory. Amen, Amen.

¶ Here ende the prayers of Dauid the ſonne of Jeſſe.

The thyrde treatyſe.

¶ The Notes.

Mountaynes. a. By the mountaynes, are vnderſtand the great men & rulers, that receiue the worde of peace. And by the litle hylles, their ſubiectes Pſalm.cxiii.a. cxlix.b. Luke.iii.b

Lyke ỹ duſt. b. That is, ſhalbe humbled euē to the lyeng of the grounde. Eſa.xlix.g

He ſhal lyue. c. That is to wytte, the kynge (after Rabbi Sal.) But after ſome other, the poore.

¶ The.lxxiii. Pſalme.

¶ He ſheweth vnto the conſolacion of the godly, which are greued & offended with the proſperite of ỹ wicked, how vngracious an ende it ſhal haue. And again how fortunate & happy an ende the miſery wherewith the godly here be exerciſed, ſhalbe rewarded with.

¶ A Psalme of Asaph.

A How louyng is God vnto Israel, to suche as are of a cleane herte?

Neuertheleße my fete were almoste gone, my treadynges had well nye sloppte.

And why? I was grieued at the wicked, to se the vngodly in suche prosperitie.

For they are in no parell of deathe, but stande fast lyke a palace.

They come in no mysfortune lyke other folke, neither are they plaged like other me.

And this is ꝑ cause that they be so puft vp in pryde, and ouerwhelmed with crueltie & vnrighteousneße.

Their eyes swell for fatneße, they do euē what they lyst.

B Corrupte are they, and speake blasphemyes maliciously, proude and presumptuous are their wordes.

They stretche forth their mouthe vnto the heauen, and their tongue goeth thorow the worlde.

Therfore fall the people vnto them, and therout suche they no small auauntage.

Tush (saye they) howe shoulde God perceiue it? is there knowlege in the most hyest?

Lo, these are the vngodly, these prosperē in the worlde, these haue ryches in possessiō.

Shoulde I then clense my herte in vayne (thought I) and .a. washe my handes in innocency?

Wherefore shoulde I be then punyshed daily, & be chastened euery morninge?

C Yea I had almoost also sayd euē as they: but lo, then shoulde I haue condemned the generacion of thy chyldren.

Then thought I, to vnderstande this, but it was to harde for me.

Vntyll I went into the Sanctuary of God, and considred the ende of these men.

Namely, how thou hast set them in a slipperye place, that thou mayst cast them doune headlinges and destrope them.

O how sodenly do they consume, perysh, and come to a fearful ende?

Yea, euē like as a dreame when one awaketh, so makest thou their .b. ymage to vanysh out of the cytye.

D Thus my herte was greued, and it went euen thorow my reynes.

So folysh was I and ignorante, and as it were a beast before the.

Neuertheleße I am al waye by the, thou holdest me by my right hande.

Thou leadest me with thy counsayll, and afterwarde receyuest me vnto glory.

O what is there prepared for me in heauen? there is nothinge vpon earthe, that I desyre in comparyson of the.

My fleshe & my herte fayleth, but God is the strength of my herte, and my portion for euer.

For lo, they that forsake the shall perysh: thou destropest all them that .c. cōmitte fornicacion agaynst the.

But it is good for me, to holde me fast by God, to put my trust in the Lorde God, and to speake of all thy workes.

¶ The Notes.

a. He washeth his handes in innocency, that sheweth his life to be pure & without reproffe As it is sayed Psalm. xxvi. b

To wash the handes in innocency.

b. That is estimacion and glorie.

Image.

c. He that putteth any parte of his full trust and hope in any other then in God one lyttel, committeth fornication agaynst God. For the matter standeth betweue God & theim that professe hys name, as it doeth betweue a man and hys wyfe.

To commit fornicacion agaynst God.

¶ The. lxxiii. Psalme.

¶ The complaynoth of the destruccion of the ympi, and of the blasphemye of the wicked people agaynst God and hys holy thinges. And after he hath mentioned the power of God in the principal thinges of this worlde, to the strengthenynge and confirmynge of hope, he prayeth that the fayeries and godly persones may be auenged, and the heathē brought vnder with worthy punyshment.

¶ An instruccion of Asaph.

O God, wherfore doest thou cast vs so cleane away? why is thy a. wrath so hoote agaynste the sheepe of thy pasture?

A

O thynke vpon thy congregacion, whome thou hast purchased frō the beginnynge: the stafe of thyne enheritaunce, whome thou hast redemed, euen this hyll of Sion wherein thou dwellest.

Treade vpon them with thy fete, and cast them doune to the groūde, for the enemye hath destroyed altogether in the Sanctuary.

Thyne aduersaries roare in thy houses, & set vp their banners for tokens.

B

Men may se the axes glyster about, lyke as those that hewe in the wood.

They cut doune all the sprynge worke of the Sanctuary with hylles and axes.

They haue set fyre vpon the Sanctuary, they haue defyled the dwellyng place of thy name, euen vnto the groūde.

Yea, they say in their hertes: let vs spoyle them altogether, thus haue they burnt vp all the houses of God in the lande.

We se oure tokens no more, there is not one Prophet more, no not one that vnderstādeth any more.

C

O God, how long shall the aduersary do this dishonoure? how longe shall the enemye blaspheme thy name? for euer?

Why withdrawest thou thyne hand, why pluckest thou not thy right hande out of thy bosome, to consume thyne enemyes?

But God is my kynge of olde, the helpe that is done vpon earth, he doth it hym selfe.

Thou deuidest the sea thorow thy power thou breakest the heades of the dragons in the waters.

Thou smitest the heades of Leuiathan in

peces, and geuest him to be meate for people in the wyldernes.

Thou diggest vp welles and brookes, thou dryest vp mighty waters.

The daye is thyne, and the nyght is thine thou hast prepared the lightes and the sunne.

Thou hast set all the borders of the earth, thou hast made both sommer and winter.

Remember this, O Lord, how the enemy rebuketh, and howe the foolyshe people blaspheme thy name.

O delyuer not the soule of thy turtle doue vnto the beastes, and forget not the congregacion of the.b. poore for euer.

Loke vpon the couenaunte, for the darcke houses of the earth are full of wyckednesse.

O let not the symple go awaye ashamed: for the poore and needy geue prayses vnto thy name.

Aryse, O God, and maintaine thine own cause, remembre howe the foolyshe man blasphemeth the dayly.

Forget not the voyce of thyne enemyes, for the presumpcion of them that hate the, increaseth euer more and more

The Notes.

To the wrath of God. a. Goddes wrath, is some tyme taken for the vengeaunce wherwith he punisheth sinners, as in ỹ Psalm. xviii. a. But here it signifieth the punishment wherwith he chastneth his Psalm. lx. a.

Poore. b. Loke the. ix. Psalm.

☞ The. lxxv. Psalme. b.

¶ Our saviour here vnder the shadow of David speaketh of the power geuen vnto him, wherwith he wyl restore the world nowe drawinge to an ende: and worketh that no man be so hardy as to wyt stryde hys kyngdome: and also prophecyeth greuously vengeaunce vnto all that go ther about, and al maner of prosperyte to them that beleue in hym.

a To the chaunter .b. destrope not, a Psalme and song of Asaph.

1 VNto the, O God, wil we geue thankes, yea vnto the wyll we geue thanckes, and synge thy name is so nye, we wil tel of thy wonderous workes.

When I maye get a conuenyent tyme, I shall iudge accordyng vnto ryght.

The earth is weake and al that is therein, but I beare vp her pylleres.

I sayde vnto the madde people, deale not so madly, and to ỹ vngodly. c. set not vp your homes.

Set not vp your homes on hie, and speake not with a styfe neche.

For promocion commeth neyther from the East nor from the weste, nor yet from the. d. wyldernesse

And why? God is the Iudge: he putteth 8 downe one, and setteth vp another.

For in the hand of ỹ Lord ther is a. e. cup full of strong wyne, and he powreth out of the same:

As for the dregges therof, al the vngodly of the earth shall drynke them, and sucke them oute.

But I wyll talke of the God of Jacob, & prayse him for euer.

Al the hornes of the vngodly wil I breake and the hornes of the ryghteous shall be exalted.

The Notes.

a. Loke the title of the. iii. psalm.

b. Of this ye haue in the psalme. lxii. Here it haply signifieth, that the wycked go about to destroy Christ and such as beleue in hym, but that it cane not be when the Lord forbiddeth he. To the chaunter. Destrope not

c. In this place, is meante by the settynge vp of the hornes, the shewynge of power. As Amos. vi. d. To set vp the hornes.

d. That is the south, because Jewrye hath a wildernes toward the south. The wyldernes. Sup.

e. In ỹ scripture cup signifieth affliction, and al that is offred vs by the wil of God.

¶ The. lxxvi. Psalme.

¶ She weth that Jerusalē was marueylously and highly defended of the Lord, and thereby declareth his exceadynge and terrybie power.

a. To the chaunter, in. b. Neginoth, a Psalm and songe of Asaph.

1 IN Juda is God knowne, hys name is great in Israel.

At. c. Salem is hys tabernacle, and his dwellinge in Sion.

There breaketh he the arowes of the bow, the shylde, the swearde, and the whole battayle, d. Selah.

Thou art of more honour and might then the hylles of robbers.

The proude shalbe robbed and slepe their slepe, and the myghtye shalbe able to, do nothyng with their handes.

When thou rebukest them, O God of Jacob, both the charrettes and horsemen shall fal on slepe.

Thou art fearful, for who maye abyde in thy sight, when thou art angry?

8 When thou lettest thy iudgmēt be heard from heauen, the earth tremblyth and is stil.

Yea when God aryseth to geue iudgment and to helpe all them that be in aduersyty vpon earth. Selah.

When thou punyshest one man, he muste knowledge that thou arte readye to punyshe other mo.

Loke what ye promise vnto the Lord your God, se that, ye kepe it, all ye that be rounde about him: bringe presentes vnto hym that ought to be feared.

Which taketh awaye the breth of Princes, and is wonderfull amonge the kynges of the earth.

☞ The Notes.

a. b. Worth these are expounded in the title of the. iii. psalme. Chaunter. Neginoth. Salem. Selah.

c. That is Jerusalem.

d. Loke the. iii. Psalme. a.

The

When thou. lxxii. ꝯ.

e. This is ſpoken of the godly and heauenly power whereby he doeth meruelles, ſuch as was that of Sennaherib. iiii. Regum. xix. and .ii. Parrali. xx. againſte the ſonnes of Ammon.

¶ The. lxxvii. Pſalme.

¶ She ſaieth that he was greatly aboue meaſure for the myſery of the holy people, and with ſorowfull thoughtes euen almoſt mynyſhed: And agayne that he came to hym ſelfe, and was comforted, by the remembraunce of the wonders and meruelles, whyche the Lorde had done for his people.

a. To the chaunter, for. b. Idithum.

a Pſalme of Aſaph.

I Cryed vnto God with my voyce, yea vnto God cryed I with my voyce, and he hearde me.

In the tyme of my trouble I ſought the Lorde, I helde vp myne handes vnto him in the night ſeaſon, for my ſoule refuſed all other comforte.

When I was in heuineſſe, I thought vpon God: when my hert was vexed, then dyd I ſpeake. c. Selah.

Thou heldeſt myne eyes waking, I was ſo feble, that I coulde not ſpeake.

Then remembred I the tymes of old, and the yeares that were paſt.

I called to remembraunce my ſong in the night, I communed with myne owne hert, and ſought out my ſpirite.

Will the Lorde caſt out for euer?

Will he be no more intreated?

Is his mercye cleane gone?

Is his promyſe come vtterly to an ende for euermore?

Hath the Lord forgotten to be gracious?

Or, hath he ſhut vp his louyng kyndnes in diſpleaſure? .d. Selah.

At the laſt, I came to this poynt, that I thought: Why art thou ſo ſorye? the right hande of the moſt hyeſt can chaunge all.

Therefore will I remembre the workes of the Lorde, and call to mynde thy wonders of olde tyme.

I will ſpeake of all thy workes, and my talkynge ſhalbe of thy doynges.

Thy waye, O God, is holye: who is ſo great and mighty as God?

Thou art the God that doeth wonders, & haſt declared thy power amõge the people.

Thou with thyne. e. arme haſt delyuered thy people, euen the ſonnes of Jacob and Joſeph. Selah

The waters ſaw the, O God, the waters ſawe the, & were afraied, the deapthes were moued.

The thicke cloudes poured out water, the cloudes thondered, and thyne arowes went abroade.

The thonder was heard rounde about, the lyghtenynges ſhone vpon the grounde, the earth was moued and ſhoke with al.

Thy waye was in the ſea, and thy pathes in the greate waters, yet coulde noman know thy. f. foteſteppes.

Thou leddeſt thy people lyke a flocke of ſheepe, by the hande of Moyſes and Aaron.

¶ The Notes.

a. Loke the tytle of the. iii. pſalm. The notes b. Of this ye haue in the tytle of the. xxxix. pſalme.

c. d. Loke in the. iii. pſalm. a.

e. By this arme is meante ſtrength or power as in Job. xl. a.

f. The foteſteppes of the Lorde ſignifye the knowledge & perfourmyng of his worke. i. Pet. ii. d.

To the chaſtre. Idithum. Selah. Arme. Foteſteppes.

¶ The. lxxviii. Pſalme.

¶ She ſheweth that it is the commaundement of God and a ſpecial good thynge, perfectly to remembre the actes and deades of the Lorde done to his people. The faith be, & all though they were vnfaithfull, yet dyd he wonders in Egypt, and brought them from there, and though they prouoked hym to anger in the wylderneſſe yet he, gaue them aboundaunce his benefyte. And after that, when they were deſtroyed whyche came forth of Egypte, for their wyckednes: yet brought he them ſonnes (although they folowed their fathers vnfaythfulnes, and deſpyſed the wonders done in the wylderneſſe) for their fathers, into the lande promyſed, and droue out the inhabiters: In which, although he often puny ſhed them greuouſlye, when they prouoked and tempted him, and at the laſt in the hand of a great feruent wrath, deliuer their great ſlaughter, ſuffered alſo the Arche to be taken from them, in the tyme of Hy the Prieſt: yet beſyde he them fauourably againe, geuing them Dauid to their kynge (and reſtoryng yet ſonnes againe at Jeruſalem. In whyche thynge he alſo prophecyeth of Chriſte vnder the ſhadowe of Dauid.

An inſtruccyon of Aſaph.

GIue eare my lawe, O my people, enclyne your eares vnto the wordes of my mouth.

I will open my mouth in parables, and ſpeake of thynges of olde.

Whych we haue herde and knowne, and ſuch as our fathers haue told vs.

That we ſhoulde not hyde them from the chyldren of the generations to come: but to ſhewe the honoure of the Lorde, his myghte and wonderfull workes that he hath done.

He made a couenaunte with Jacob, and gaue Iſrael a lawe, whiche he commaunded our forefathers to teache their chyldren.

That their poſteryte myghte knowe it, and the chyldren whych were yet vnborne.

To thintent that when they came vp they myghte ſhewe their chyldren the ſame.

That they alſo myghte put their truſte in God, & not to forget what he had done, but to kepe his commaundementes.

And not to be as their forefathers, a. a. frowarde and ouerthwarte generacyon, a generation that ſet not their hertes aryghte, and whoſe ſpirite was not true towarde God.

Lyke as the chyldre of. b. Ephraim, which beyng harneſſed and carryng bowes, turned them ſelues backe in tyme of battayl.

They kept not the couenãt of god, and would not walke in his law.

They forgate what he had done, and the wonderfull workes that he had shewed for them.

Marueilous thynges dyd he in the sighte of our fathers in the lande of Egipt, euen in the felde of Zoan.

He deuided the sea & let them go thorowe it, & made the waters to stande like a wall.

In the daye tyme he ledde them with a cloude, and all the night thorow with a light of fyre.

He cloue the harde rockes in the wildernesse, & gaue them drynke therof, as it hadde bene out of the great deapth.

He brought waters out of the stony rock, so that they gusshed out lyke the ryuers.

Yet for all this they synned agaynste hym, and prouoked the moost hyest in the wyldernes.

They tempted God in their hertes, and requyred meate for their lust.

L For they spoke agaynst God, & sayde: yea yea, God shall prepare a table in the wildernesse, shall he?

Lo, he smote the stony rocke, that the watry streames gusshed out, and the streames flowed with all: but how can he geue bread and prouyde flesh for hys people?

When ỹ Lord hearde this, he was wroth so the fyre was kyndled in Jacob, and heauy displeasure agaynst Israel.

Because they beleued not in God, & putte not their trust in hys helpe.

So he commaunded the cloudes aboue, & opened the doores of heauen.

He rayned doune Manna vpon them for to eate, and gaue them bread from heauen.

Then eate they aungels fode, for he sente them meate ynough.

He caused the East wynd to blowe vnder the heauen, & thorow hys power he brought in the South wynde.

He made flesh to raine vpon thẽ as thicke as dust, and fethered foules like as the sande of the sea.

He let it fall amonge their tentes rounde about their habitacions.

So they eate, and were fylled, for he gaue them their owne desire.

D They were not disapointed of their lust.

But whyle ỹ meate was yet in their mouthes: the heuy wrath of God came vpon thẽ, slewe the fatt wel thiest of thẽ, & smote doune the chosen men of Israel.

But for all this they synned yet more, and beleued not hys wonderous workes.

Therfore their dayes were consumed in vanyte, and sodenly their yeares were gone.

When he slewe them, they sought hym, & turned them early vnto God.

They thought then that God was their succour, and that the hye God was their redemer.

Neuertheles they dyd but flatter him in their mouthes, and dissembled with hym in their tonges.

For their herte was not whole with hym, neither continued they in his couenaunt.

But he was so mercifull, that he forgaue their mysdedes, and destroyed them not.

Yea, many a tyme turned he hys wrathe awaye, and wolde not suffre hys whole displeasure to aryse.

For he considered that they were but.g. flesh: euen a wynde that passeth awaye, and commeth not agayne.

O how ofte haue they greued hym in the L wyldernesse?

How many a tyme haue they prouoked hym in the desarte?

They turned backe, and tempted God, & moued the holy one in Israel.

They thought not of hys hand, in the day when he delyuered them from the hande of the enemye.

Howe he had wrought hys myracles in Egypte, and hys wonders in the lande of Zoan.

How he turned their waters into bloude, so that they myght not drynke of the ryuers.

How he sent lyce among them, to eate thẽ vp, and frogges to destroye them.

Howe he gaue their frutes vnto the caterpyller, & their labour vnto the grashopper.

Howe he bete doune their vyneardes with hayle stones, and their mulberye trees wyth the frost.

Howe he smote their cattel with hayle stones, & their flockes with hote thonder bolttes.

Howe he sent vppon them the furiousnesse of his wrath, anger & displeasure: with trouble and sailing in of euell aungels.

When he made a waye to hys fearful indignacion, and spared not. h. their soules frõ death, yea, & gaue their. i. cattell ouer to the pestilence.

When he smote al the first born in Egipt, the moost principall and mightyest in the dwellynges of. k. Ham.

But as for his owne people, he lead them F south lyke sheepe, and caried them in the wyldernesse lyke a flocke.

He brought thẽ out safely, ỹ they shulde not feare, and ouerwhelmed their enemyes with the sea.

He carped them. l. vnto the borders of his Sanctuary: euen into thys hyl, which he purchased with hys ryght hande.

He dyd cast out the Heathen before them, caused their lande to be deuyded among the for an heritage, and made the tribes of Israel to dwell in their tentes.

For all this they tempted & displeased the moll hye God, and kept not hys couenaunt.

But turned their backes, and fell awaye lyke their forefathers, startynge aside like a broken bowe.

And so they greued hym with their hye places, & prouoked him with their ymages.

When

When God hearde thys, he was wroth, and toke ſore diſpleaſure at Iſrael.

So that he forſoke the Tabernacle in Silo, euen his habitacion wherin he dwelte amonge men.

He delyuered their power into captiuite and their glory into the enemies hande.

He gaue his people ouer into the ſwearde for he was wroth with his herytage.

The fyre conſumed their yonge men, and their maydens were not geuen to mariage.

Their Prieſtes were ſlaine with the ſwerd and there were no wyddowes to make lamentacion.

So the Lorde, m. awaked as one oute of ſlepe, and like a gyaunte refreſhed with wyne.

He ſmote his enemyes in the hynder partes, and put them to perpetuall ſhame.

He refuſed the tabernacle of Joſeph, and chose not the tribe of Ephraim.

Neuertheles, he chose the tribe of Juda, euen the hyll of Syon which he loued.

And there he buylded his temple on hye, and layd the foundation of it like the ground that it myght perpetually endure.

He chose Dauid also his ſeruaunte, and toke him away from the shepe folders.

As he was folowynge the yewes greate with yonge, he toke him, that he myghte fede Jacob his people, & Iſrael his enherytance.

So he fedde them with a faythfull and true herte, and ruled them with diligence of of his power.

¶ The notes.

a. Of a frotward generacio, like vnto the Ephraimy.

b. Although in Joſue the. xiii. Ephraim ſignifye but one tribe of the children of Iſrael: neuertheles for the moſt part in y̆ prophetes by, Ephraim are, vnderſtand the. x. tribes which were vnder Jeroboã. As it appeareth Deut. the. xxxiii. d. and. v. a. b.

c. By the table is vnderſtãd all kyndes of vitailes neceſſarie for mannes ſuſtenaunce: as often taken for the bread and water of the wyldome of the worde of God, As in the. xxiii. Pſalm. b.

c. Manna, is called angels fode, not that the angelles vſe ſuche fode: but becauſe it came downe from heauen, which is the dwellyng place of the angelles. And therefore do some reade here the breade of the clouds becauſe it came from the clouds. Some, the breade of the mighty, becauſe it came frõ the almighty. Exod. xvi. d. Sapien. xvi. c. and John. vi. d.

f. By the welthy or fat, and by the chosen are ſignifyed the noble and mighty princes and prelates and all thoſe that are moſte eſteemed and honoured in this worlde. Pſalme. xxii. g.

g. Fleſh, for man. As in the Pſalm. lvi.

h. That is, he put them to death.

i. Some reade. Iewes.

k. Ham for Egypte, becauſe Myzraym of whom the Egyptians came, was the ſonne of Ham. Genes. x.

l. That is to ſay to the land of promiſe, where his ſanctuary and holy place was.

m. The lord awaketh when he ouerthroweth the wycked and ſetteth vp the godly.

n. Before in the. xliiii. Pſalme. a.

¶ The. lxxix. Pſalme.

¶ The complaineth of the miſery done to Jeruſalem by Antiochus, and deſyreth the helpe of God againſt hym.

A Pſalme of Aſaph.

O God, the Heathen are fallen in to thyne herytage, thy holy temple haue they defiled, and made Jeruſalem an heape of ſtones. A

The deade bodye of thy ſeruauntes haue they geuē vnto the foules of the ayre to be deuoured, and the fleſh of thy ſaintes vnto the beaſtes of the lande.

Their bloude haue they ſhed like water on euery ſyde of Jeruſalem, and there was no man to bury them.

We are become an open ſhame vnto oure enemyes, a very ſcorne and derysion vnto them that are rounde about vs. B

Lorde, howe longe wylt thou be angry? ſhall thy ielouſy burne like fyre for euer?

Poure oute thyne indignacion vpon the Heathen that knowe the not, and vpon the kyngdomes that call not vpon thy name.

For they haue deuoured Jacob, and layd waſte his dwellynge place.

O remembre not oure olde ſynnes, but haue mercy vpon vs, and that ſoone, for we are come to greate myſery.

Helpe vs, O God oure ſauioure, for the glory of thy name: O deliuer vs, and forgeue vs oure ſynnes for thy names ſake.

Wherfore ſhall the Heathen ſay: where is now their God? C

O lette the vengeaunce of thy ſeruauntes bloude that is ſhed, be openly ſhewed vpon the Heathen in oure ſyght.

O Let the ſorowfull ſighyng of the priſoners come before the, and accordynge vnto the power of thyne. b. arme, preſerue thoſe that are appointed to dye.

And for the blaſphemye wherewith oure vnryghteous haue blaſphemed the, reward them, O Lorde, ſeuen folde into their boſome.

So we that be thy people and ſhepe of thy paſture, ſhall geue the thanckes for euer, and wyll alwaye be ſhewynge forth thy prayſe more and more.

¶ The Notes.

a. God remembreth not our ſinnes, when he forgiueth them and punyſheth them not as they haue deſerued, as he ſayeth Ezechiell. xviii. f. and Eſai. lviii. Remembrance. g. c.

b. Like in Job. xl. a. and in Eſai. liii. Arme.

¶ The people of God committed to the hādes of the wicked declareth to be rydde out of their bondage, and sheweth the former benefites of God vnder a borowed speache of a vyneyarde conferred to their present misery, to the fortifying and strengthening of their hope.

¶ a. To the chaunter, vpon.b. Solamim, a Psalme of Asaph.

A HEare O thou shepeherde of Israel, thou that leadest Jacob lyke a flocke of shepe: shew thy self, thou that sittest vppon the Cherubyns.

Before Ephraim, Beniamin, and Manasses: stirre vp thy power, & come helpe vs.

Turne vs agayn, O God, shew the light of thy countenaunce, and we shalbe whole.

O Lord God of hostes, howe longe wilt thou be angry ouer the prayer of thy people?

Thou hast fed them with the bread of teares, yea, thou hast geuen them plenteousnes of teares to drynke.

Thou haste made vs a beype stryfe vnto oure neyghbours, and oure enemyes laugh vs to scorne.

B Turne vs agayne, thou God of hoostes, shewe the light of thy countenaunce, & we shalbe whole.

Thou hast brought a vyneyarde oute of Egypte, thou diddest cast out the Heathen, & planted it.

Thou madest rowme for it, and caused it to take rote, so that it fylled the lande.

The hylles were couered with ỹ shadow of it, and so were the stronge Cedre trees vp the bowes therof.

She stretched out her braunches vnto the sea, and her bowes vnto the water.

Why haste thou then broken doune her hedge, that all they which go by, pluche of her grapes?

The wylde bore out of the wood hath rotted it vp, and the beastes of the felde haue deuoured it.

C Turne the agayne, thou God of hoostes, loke doune from heauen, beholde and vyset this vyneyarde.

Maynteyne it, that thy right hande hath planted, and the sonne whom thou madest so muche of for thy self.

For why? it is burnt with fyre, and hewen downe: O let them perysshe at the rebuke of thy wrath.

Let thy .c. hande be vpon the .d. mā of thy right hande, and vpon the man whome thou madest so much of for thyne owne selfe.

And so will not we go back from the: Oh let vs lyue, & we shall call vpon thy name.

Turne vs agayne, O Lorde God of hoostes, shewe the light of thy countenaunce, & we shalbe whole.

The Notes.

To the chaunter. Solamim.

a. Loke in the title of the .iii. Psalm
b. This is expounded in the title of the .xlv. Psalm.

c. Here is hand taken for authoritie, maiestie, strength and aid as in the .lxxxix. psalm. Hand.

d. That is Christ, who after the maner of the speaking of the scripture, sitteth on the right hande. The .lxxi. Psalme. The mans ryght hād

¶ He exhorteth to serue and worshyp God earnestly, & mencioneth his benefites done vnto Israel: Then reciteth he briefly what aduersitye they receyued for their letting lighte by God, & how much felicitie they might haue had, if they had bene obedient vnto hym.

¶ a. To the chaunter vpon.b. Githith, of Asaph.

SIng merely vnto God which is our strengthe, make a cheare full noyse vnto the god of Jacob. A

Take the Psalme, bringe hyther the tabret, the mery harpe & lute.

Blowe vp the trōpettes in the new mone, vpon our solempne feast daye.

For this is the ble in Israel, and a lawe of the God of Jacob.

This he ordeined in Joseph for a testimony, when he came out of Egipt, & had heard a straunge language. B

When he eased hys shoulder frō the burthen, and when hys handes were deliuered from the pottes.

When thou calledst vpon me in trouble, I helped the, and hearde the, what tyme as the storme fell vpon the, * I proued the also at ỹ water of stryfe. *Selah. *Nume.xx.b Exodi.xx.a

Heare, O my people, for I assure the O Israel, if thou wilt herken vnto me: *Loke the Psalme, 50.a

There shal no straūge God be in the, neither shalt thou worshippe any other God.

I am the Lord thy God, which broughte the out of the lāde of Egipt, .c. ope thy mouth wyde, and I shall fyll it.

But my people wolde not heare my voice and Israel wolde not obey me. C

So I gaue them vp vnto their owne hertes lust, and let them folowe their owne ymaginacions.

O that my people wolde obeye me, for if Israel wolde walke in my wayes:

I should soone put downe their enemyes, and turne myne hande against their aduersaries.

The haters of the Lord should mysse Israel, but their tyme shoulde endure for euer.

He should feade the with the finest wheat flowre, and satisfye them with hony out of ỹ stony rocke.

The Notes.

To the chaunter. Githith. To open the mouth.

a. Loke this before in the title of ỹ. viii. psal.
b. This is a maner of speaking amōg the Hebrues, for that we say, Aske what thou wilt & I wyll geue it the. Jhon. xiiij. h

¶ The .lxxii. Psalm.

¶ He moueth princes to endeuour the selfe to righteousnes, and accuseth the mooste of the of iniustice. He beseecheth God that he wil vouchesafe to iudge ỹ world by Christ, vnto whose inheritaunce he also prophesieth that all the gētiles shall fall.

¶ Psalme

¶ A Psalme of Asaph.

A God standeth in the congregacion of the.a. Goddes, and is a iudge amonge the iudges.

How lõg will ye geue wrõg iudgement, and accept the persounes of the vngodly? Selah.

Defende the poore and fatherlesse, se that suche as be in nede & necessitie haue right.

Deliuer the outcaste & poore, & saue hym from the hande of the vngodly.

B Neuertheless, they will not be learned & vnderstande, but walke on styll in.b. darkenesse: therfore must all the foundacions of the lande be moued.

I haue sayde: ye are Goddes, ye all are the chyldren of the moost hyest.

But ye shall dye lyke men, and fall lyke one of the tyrantes.

d. Aryse, O God, & iudge thou the earth, for all the Heathen are thyne by enheritaũce.

¶ The Notes.

a. Hynges, Princes, and rulers, are in the scripture called goddes, as here and Exodi. xxii.d.

b. That is ignorance. As Ephes.iiii.d

c. Christ expounded this in the.x. of Jhon.f.

d. God ariseth, when he declareth his power agaynst hys enemies. So that. Arise o God, is no more to saye, but stepp forthe and shewe thy power agaynst myne enempe to my deliuerance, as in the.iii. Psalm.b. by God & helpe me. &c.

¶ The.lxxxiii. Psalme.

¶ The holy people complaineth that al ꝑ hoyderers about them had conspired too destroye them, and prayeth that they maye vtterly be consumed and wasted, euen as their olde enempes were consumed and wasted.

A Songe and Psalme of Asaph.

A Holde not thy tongue, O God, kepe not styll silence, refrayne not thy self O God.

For lo, thyne enemies make a murmurynge, and they that hate the, lyft vp their heade.

They ymagyn craftely agaynst thy people, and take counsayll agaynste thy secrete ones.

Come (saye they) let vs rote them out frõ amonge the people, that the name of Israell maye be put out of remembraunce.

B For they haue calke their heades together with one consent, & are confederate agaynst the.

The tabernacles of the Edomites and Ismaelytes, the Moabytes and Hagarenes.

Gebal, Ammon, and Amalech: the Philistines with them that dwell at Tyre.

Assur also is ioyned vnto them, and helpe the chyldren of Loth. a. Selah.

But do thou to them as vnto the Madianites, vnto Sisera, and vnto Jabin by the broke of Ryson.

Whych perysshed at Endor, & became as the donge of the earth.

* Make their prynces lyke Oreb & Zeb. * Judi. vii.g. Yea, make all their prynces lyke as Zeba & Salmana.

Whyche saye: we will haue the houses of God in possession.

O my God, make the lyke vnto a whele, C and as the stubble before the wynde.

Lyke as a fyre that burneth vp the wood, and as the flame that consumeth the mountaynes.

Persecute them euen so with thy tempest, and make them afrayed with thy storme.

Make their faces ashamed, O Lord that they maye seke thy name.

Let them be confounded and vexed euer more and more: let them be put to shame and perishe.

That they may know that thou art alone that thy name is the Lorde, & that thou onely art the moost hyest ouer all the earth.

¶ The Notes. Selah.

a. Of this ye haue Psalm.lii.a

¶ The.lxxxiii. Psalme.

¶ Here is declared the exercyses seruants desyre of David to come vnto the holy assemble, and the felicite of them that come vnto it, and that prayse God in it.

¶ Vpon.a. Githith, a Psalme of the sonnes of Corah.

A How amiable are thy.b. dwellinges, thou Lord of hoostes?

My soule hath a desyre & longing for the court of the Lord, my hert and my flesshe reioyse in the lyuyng God.

For the sparow hath founde her an house and the swalow a nest, where she maye laye her ponge: euen thy aulters O Lorde of hoostes, my kynge and my God.

O how blessed are they that dwell in thy house, they are all way prayssing the. Selah. B

Blessed are the men whose strength is in the, in whose herte are thy wayes.

Which ponge thorow the vale of misery vse it for a well, and the pooles are filled with water.

They go from strength to strength, and so the God of Goddes appeareth vnto them in Sion.

O Lord God of hoostes, heare my prayer: C herken O.c. God of Jacob.

Beholde O God our defence, & loke vpõ the face of thyne anoynted.

For one daye in thy courte is better then a thousande.

I had rather be a doore keper in the house of my God, then to dwell in the tentes of the vngodly.

For the Lord God is a light and defence, the Lorde wyll geue grace and worshyppe, and no good thynge shall he withholde from them that lyue a godly lyfe.

O Lorde

O Lorde God of Hoſtes, bleſſed is the man that putteth his truſte in the.

☞ The Notes.

Gythites. a. Of this ye haue in the title of the. viii. pſal.

Dwellynges b. Here do dwellynges ſignifye the congregations of the faithfull people, as in Numeri. xxiii. How godly are the tentes of Jacob. &c. Wherby a. tentes are ſignifyed theyr dwellynge places. For at that tyme they had none other thyng to dwell in.

God of Jacob. c. This is expounded in the. xx. pſalm. a.

Lokyng vpō the face, &c. d. God lokeyth vpon the face, whē he heareth graciouſely and ſheweth a token of beniuolence, as in Numeri. vi. d.

The. lxxxiv. Pſalme.

¶ A prophecye of the kingdome of Chriſt, and a prayer for hys commynge: with a deſcripcion of the felicitye whereunto all thynges ſhalbe full, when it ſhall happen.

a. To the chaunter, a Pſalme of the ſonnes of Corah.

1 LOrde, thou haſt a loue vnto thy land thou dyddeſt bryng again the captyuyte of Jacob.

2 Thou dyddeſt forgeue the offence of thy people, and couerdeſt all their ſynnes. b. Sela.

3 Thou tokeſt away all thy diſpleaſure, and turnedeſt thy ſelfe from thy wrathfull indignacyon.

4 Turne vs then, O God oure Saueoure, and let thyne anger ceaſſe from vs.

5 Wylt thou be diſpleaſed at vs for euer? wylt thou ſtretch out thy wrath from one generacyon to another?

6 Wylt thou not turne again and quycke vs, that thy people maye reioyce in the?

7 I wyll herken what the Lorde God wyll ſaye, c. for he ſhall ſpeake peace vnto hys people and to hys ſayntes, that they turne not them ſelues vnto folyſhnes.

8 For hys ſaluacyon is nye them that feare hym ſo, that glory ſhall dwell in oure lande.

9 Mercy and trueth are met together, rygh teouſneſſe and peace kyſſeth eche other.

10 Trueth ſhall ryſe oute of the earthe, and rygh teouſneſſe ſhal loke downe from heauē

11 And why? the Lorde ſhall ſhewe louynge kyndneſſe, and oure lande ſhal geue her encreaſe.

*Or ſapeth, infidelitie. *Righteouſnes ſhall go before hym, and prepare the waye for his commynge.

☞ The Notes.

To the chaunter. a. Loke the title of the. xiii. Pſalm.

Selah. b. Loke in the. xii. Pſalme. a.

For he ſhall ſpeake. c. The Lorde ſpeaketh, when he manifeſtlye ſheweth and euidentlye declareth hys wyll in the hertes of men, as ye maye ſe by the wordes of Micheas. iii. Regū. xvii. e. Bodyly ſpeche vſeth he none, for he is a ſpirit, as Johan. iiii.

The. lxxxvi. Pſalme.

¶ A prayer, wherin he firſt prayeth, & he maye lyue innocently, and then ſyngulerly and to eſcape from hys enemyes. He mencioneth alſo the power and goodnes of God, that hereby ſhalbe moſt aboūdauntly ſhewed both vnto him and to other.

A prayer of Dauid.

1 BOwe downe thine eare, O Lord and heare me, for I am comfortles and poore.

2 O kepe my ſoule, for I am holy my God, helpe thy ſeruāte that putteth his truſt in the.

3 Be mercyful vnto me, O Lord, for I. a. cal daylye vpon the.

4 Comfort the ſoule of thy ſeruaunt, for vnto the, O Lord, do I lyft vp my ſoule.

5 For thou Lorde arte good and gracyous, and of greate mercye vnto all them that call vpon the.

6 Geue eare Lord vnto my prayer, and ponder my humble deſyre.

7 In the tyme of my trouble I cal vpon the, for thou heareſt me.

8 Amonge the Goddes ther is none like vnto the, O Lorde, there is not one that can do as thou doeſt.

9 All nacyons whom thou haſt made, ſhall come and worſhip before the, O Lorde, and ſhal glorify thy name.

10 For thou art great, thou doſt wonderous thynges, thou art God alone.

11 Leade me in thy way, O Lord, that I may walke in thy trueth: O let my herte delyte in fearyng thy name.

12 I thanke the, O Lorde my God, and will prayſe thy name for euer.

13 For great is thy mercy towarde me, thou haſt deliuered my ſoule from the. b. nethermoſt hell.

14 O God the proude are ryſen agaynſt me, and the congregacyon of the myghtye ſeketh after my ſoule, and ſette not the before their eyes.

15 But thou, O Lord God, art full of cōpaſſion, and mercy, long ſuffring, great in goodnes and truth.

16 O turne the then vnto me, haue mercy vpō me: geue thy ſtrength vnto thy ſeruaunt, and helpe the ſonne of thyne handmayde.

17 Shew ſome token vpon me for good, that they which hate me, maye ſe it, and be aſhamed: becauſe thou Lord haſt helped me, and comforted me.

☞ The Notes

To cal. a. What, to cal or crye ſignifyeth in the ſcripture, ſo ſayde Exod. xiij. d. and. j. Regum. viij. b. and Pſalm. xx.

Nether moſt hell. b. That is extreme Jeopardy.

☞ The. lxxxvii. Pſalme.

¶ She prayſeth the heuenly Jeruſalem, that is, the congregacyon of the faythfull, vnto whyche he propheſyeth that very many ſhall come of all nacyons.

A Pſalme and ſonge of the ſonnes of Corah

1 HIr foundacyons are vpon the holye hylles: the Lorde loueth the. a. gates of Sion more then all the dwellynges of Jacob.

2 Very excellent thynges are ſpoken of the thou. b. cyty of God. Selah.

3 I wyll thynke vpon Rahab and Babilon

ſo

so that they shall know me.

Yea the Philistines also, and they of Tire with the Morians. To ther was he borne.

And of Sió it shalbe reported, that he was borne in her, euen the most highest which hath buylded her.

The Lorde shall cause it to be preached & written amonge the people, that .c. he was borne ther. Selah.

Therfore the dwellynge of all syngers & dauncers is in the.

The Notes.

Gates of Sió a. These gates signifye the congregatyons of thys faythfull, as before in the . xj . psalme. c.

The citie of God. b. Goddes city, is his church, as in the. xlvi. psalm. a. for there is a flood, which with hys rycers rejoyseth the citie of God.

He was borne ther. c. Some vnderstand this of Salomon, bearynge the figure of Christ.

The. lxxxviii. Psalme.

The vehement complaynte wherin he complaynes hys to oppressed, & out of most dead, with extreme aduersitye: and that as it seemeth, as well of some grieuous sickenesse, as of persecucyon of his enemyes.

A Psalme and songe, of the sonnes of Corah, to the chaunter vpon. a. Mahelath, for b. affliccyon, an instruccyon of. c. Heman the Ezrahyte.

A LOrd God my sauiour, I cry day and nyght before the: Oh let my prayer enter into thy presence, incline thyne eare vnto my calleynge.

For my soule is full of trouble, and my lyfe draweth nye vnto hell.

I am counted as one of the that go downe vnto the pitte, I am euen as a man that hath no strength.

Fre among the dead, like vnto them that lye in the graue, whyche be out of remembraunce, and are cutte away from thy hand.

Thou hast layed me in the lowest pytte, in the darcknesse and in the depe.

Thyne indignacion lieth harde vpon me, and thou vexest me with all thy floudes. D. Selah.

Thou hast put away myn acquaintance B farre fro me, and made me to be abhorred of them: I am so fast in prison, that I can not get forth.

My syght fayleth for very trouble: Lord I call dayly vpon the, and stretche out myne handes vnto the.

Dost thou shewe wonders amonge the dead? Can the Physicions raise them vp againe that they maye prayse the?

Maye thy louynge kyndnes be shewed in C the graue or thy faythfulnesse in destruccyon?

May thy wonderous workes be knowne in the darcke, or thy righteousnes in the land wher al thinges are forgotten?

Vnto the I cry, O Lorde, and early commeth my prayer before the.

Lorde, why puttest thou away my soule?

Wherfore hydest thou thy face fro me?

My strength is gone for very sorow & myserye, why fearfulnesse do I beare thy terrours.

Thy wrathfull displeasure goeth ouer me the feare of the, oppresseth me.

They come rounde about me dayly lyke water, and compasse me together on euerye syde.

My louers, and frendes hast thou put away fro me, and turned away myne acquayntance.

The Notes

a. What thys signifyeth, is before sayd in the title of thee. xiii. Psalme. Mahelath.

b. Some trade. As touchyng disease. The greuous, to auoyde or fynde. Affliction.

c. Of that Heman, which was one of the chefe syngers, read. i. Paralipo. vi. and xxvi. He was.

d. Luke. iij. psalm. a. Selah.

The. lxxxix. Psalme.

The eloquently and copiously declareth that the newe and euerlastynge couenaunte whyche is made by Christ the sonne of Dauid betwyxt God and the chosen, shal neuer be broken, and that vnder the figure of Dauid and hys posterye. In the beginnynge of the Psalme he extolleth the goodnes of God, by whyche he vouchsafe to make a couenant with his seruantes.

An instruccyon of Ethan the Ezrahyte.

MY songe shalbe alway of the louynge kyndnesse of the Lorde, A wyth my mouth wyll I euer be shewynge thy faythfulnes fro one generacyon to another.

For I haue sayed, mercy shalbe set vp for euer, thy faythfulnesse shalt thou stablysh in the heauens.

*I haue sayde: mercye shalbe set vp for euer, thy faythfulnesse shalt thou stablysh in the heauens.

*I haue made a couenaunt wyth my chosen, I haue sworne vnto Dauid my seruaunt. *ij. Reg. vij. c

Thy sede wyll I stablyshe for euer, and set vp thy throne from one generacyon to another. a. Selah.

O Lorde the heyre heauens shall prayse thy wonderous workes, yea and thy faythfulnes in the congregation of the sayntes.

For who in the amonge the clouds, that may be compared vnto the Lord. Yea, what is he amõg the Gods ? is like vnto ? lord? B

God is greatly to be feared in the counsel of the saintes and to be had in reuerence of al them that are about hym.

O Lorde God of Hostes who is lyke vnto the in power: thy truth is round about ?

Thou rulest the pryde of the sea, when the lyft the wawes therof, when they ryse.

Thou breakest the proude, like one that is wounded, thou scatterest thine enemies abroad with thy mighty arme.

The heauens are thine, the earth is thine: thou hast layed the foundation of the rounde worlde, and al that therin is.

Thou hast made the north and the south, C Tabor and Hermon shal reioyce in thy name.

Thou

Thou hast a mighty arme, stronge is thy hande, and hye is thy righthande.

Righteousnes and equite is the habitacio of thy seate, mercy and truethe go before thy face.

Blessed is the people, O Lorde, that can reioyse in the, & walketh in the lyghte of thy countenaunce.

Their delyte is in thy name all the daye longe, and thorowe thy righteousnesse they shalbe exalted.

For thou art the glory of their strength, & thorow thy fauoure shalt thou lyfte vp oure hornes.

The Lorde is our defence, and the.c. holy one of Israel is our kyng.

Thou spakest sometyme in visions vnto thy sayntes, and sayedest: I haue layed helpe vpon one that is mighty, I haue exalted one chosen out of the people.

I haue founde Dauid my seruaunt, with my.d. holy oyle haue I anoynted hym.

My hande shal holde him fast, and myne arme shall strengthen hym.

The enemye shall not ouercome hym, nor the sonne of wyckednesse shall not hurte hym.

I shall smyte doune hys foes before hys face, and plage them that hate hym.

My truethe also & my mercy shalbe wyth hym, and in my name shall hys.f. horne be exalted.

I will set hys hande in the sea, & his right hande in the floudes.

He shall call me, thou art my father, my God, and the strength of my saluacion.

And I will make hym my fyrste borne, hyer then the kynges of the earth.

My mercy will I kepe for hym for euermore, and my couenaunte shall stande faste wyth hym.

Hys sede will I make to endure for euer, yea, and his trone as the dayes of heauen.

But if hys children forsake my law, and walke not in my iudgementes.

If they breake myne ordynaunces, & kepe not my commaundementes.

g. I will vysyt their offences wyth the rodde, and their synnes wit scourges.

Neuertheles, my louinge kyndnesse wil I not vtterlyt take from hym, nor suffre my trueth to faple.

My couenaunt wyl I not breake, nor disanulle the thynge that is gone out of my lippes.

I haue swome once by my holinesse, that I will not faple Dauid.

Hys sede shall endure for euer, and hys seate also lyke as the sunne before me.

He shall stande faste for euermore as the moone, and as the faythfull wytnesse in heauen. h. Selah.

But now thou forsakest & abhorrest thyne anoynted, and art displeased at hym.

Thou hast turned backe the couenaunte of thy seruaunt, and caste hys croune to the grounde.

Thou hast ouerthowen all his hedges, & broken doune his stronge holdes.

All they that go by, spoyle hym, he is become a rebuke vnto hys neyghbours.

Thou settest vp the righthande of his enemyes, and makest all hys aduersaries to reioyse.

Thou hast taken awaye the strengthe of his swerde, and geuest him not victory in the battayle.

Thou hast put out his glory, and cast his trone doune to the grounde.

The dayes of his youth hast thou shortened, & couered him with dishonoure. Selah. E

Lord, how longe wilt thou hyde thy self? For euer? shall thy wrathe burne lyke fyre?

O remembre how shorte my time is, hast thou made all men for nought? What man is he that lyueth, and shall not se death?

Maye a man deliuer his owne soule fro the hande of hell? Selah.

* Lorde, where are thy olde louing kyndnesses, whyche thou sworeste vnto Dauid in thy trueth? *2. Reg.iij.

Remembre Lord the rebuke that the multitude of the people do vnto thy seruauntes, and how I haue borne it in my bosome.

Wherewith thyne enemyes blaspheme f, and sclaunder the footesteppes of thyne anoynted.

Thanked be too the Lorde for euermore. Amen: Amen.

☞ The Notes.

a. Loke the thyrd Psalm.a. Selah.

b. Loke before in the Psalm.lxxx.c Dauid.

c. By the holyone of Israel, is alwaye signified Christe. Holyone.

d. By the holy oyle is vnderstande the holy Ghost, the grace, mercy, and word of God: by which y soule is refreshed and deliuered from payne to spirituall hope. Psalm.xlv.b. Jhon.iij.d. and.i. Jhon.ij.d. Holy oyle.

e. The man that is geuen ouer to wickednes is called the sonne of wickednes, as Judas is called the sonne of perdicion. The sonne of wickednes.

f. Here is horne take for power, glorie & worthie that be encreased. As Psalm. cxij.b. cxlv.b. Horne

g. Here, to visit, is as muche as to punish, as Exod.xx.a. To visit

h. Loke the.iij. Psalm.a. Selah

The fourth treatyse.

¶ The.xc. Psalme.

¶ The chefgrounde of the matter of this present tryse, and behyndth the fauoure of God, that he will vouchesafe to prosper the thinges which he goeth about.

A prayer of Moyses the man of God.

LOrde thou art oure refuge fro one generacion to another. ¶

Before the mountaines were brought forthe, or euer the earthe and the worlde were made,

made, thou art God from euerlastynge and worlde without ende.

Thou turnest man to destruccyon, Agayne, thou sayest: come agayne ye chyldren of men. a.

For a thousande yeares in thy sighte are but as yesterdaye that is past, and lyke as it were a wyght watch.

As sone as thou scatterest them, they are euen as a slepe, & fade awaye sodenly like the grasse.

In the mornyng it is grene and groweth vp, but in the euenynge it is cut doune and wythered.

For we consume awaye in thy displeasure, and are afrayed at thy wrathfull indignacion.

Thou settest our mysdedes before the, and our secrete sinnes in the light of thy countenaunce.

For when thou art angrye, all oure dayes are gone, we bringe our yeares to an ende, as it were a tale that is tolde.

b. The dayes of oure age are, iii. score yeares and ten: and though men be so strōg that they come to foure score yeares, yet is their strength then but labour, & sorowe: so soone passeth it awaye, and we are gone.

But who regardeth ye power of thy wrath thy fearfull and terrible displeasure?

O teach vs to numbre our dayes, that we maye applye our hertes vnto wisdome.

Turne the agayn (O Lorde) at the last, & be gracious vnto thy seruauntes.

O satisfie vs with thy mercy, & that sone, so shall we reioyse and be glad all the dayes of our lyfe.

Comforte vs agayne, now after the tyme that thou hast plagued vs, and for the yeares wherein we haue suffred aduersitie.

Shewe thy seruauntes thy worke, & their chyldren thy glory.

And the glorious maiesty of the Lord our God be vpon vs: O prospere thou ye worke of our hādes vpon vs, O prospere thou our handy worke.

The Notes.

a. Vnderstande to lyfe and welfare. Some thynke to repent auince.

b. The dayes of our age, for the dayes of our lyfe.

The .xci. Psalme.

The declareth how safe and fre from all euels he is, which with a sure fayth committeth hym self to God.

He so dwelleth vnder the defence of the most hyest, & abydeth vnder the shadowe of the almightye.

He shal say vnto the Lorde, O my hope, and my stronge helde, my God, in whome I will trust.

For he shall deliuer the from the .a. snare of the hunter, and from the noysome pestylence.

b. He shall couer the vnder hys wynges, that thou mayest be safe vnder his feathers: his fayth & trueth shall be thy shylde and buckler.

So that thou shalt not nede to be afrayed for any bugges by nyght, nor for the arrowe that flyeth by daye.

For the pestilence that creepeth in ye darke: nor for the sickenesse that destroyeth in the noone daye.

A thousande shall fall beside the, and ten thousande at thy right hande, but it shall not come nye the.

Yea, with thyne eyes shalt thou beholde, and se the rewarde of the vngodly.

For thou Lorde art my hope, thou hast set thyne house of defence very hye.

There shall no euell happen vnto the, neyther shall any plage come nye thy dwelling.

For he shall gyue his aungels charge ouer the, to kepe the in all thy wayes.

They shall bere the in their handes, that thou hurt not thy fote agaynst a stone.

Thou shalt go vpon the Lyon and Adder the ponge vpon and the Dragon shalte thou treade vnder thy feete.

Because he hath set his loue vppon me, I shall deliuer hym: I shal defende him, for he hath knowen my name.

When he calleth vpon me, I shall heare hym: yea, I am with hym in hys trouble, wherout I will deliuer him, and bring hym to honoure.

With longe lyfe will I satisfye him, and shewe hym my saluacion.

The Notes.

a. This snare signifieth all naughty doctrine Snare.
whether it be taken of the scripture euell expounded, or of the euell inuentions of men, as it is sayde before in the Psalm. lxxx. and c.xix. d.

b. That is he shal succour and defend the by hys protection, and kepe the in safte. Ther he speaches borowed of the nature of an hen whor with her wynges and fethers, defendeth and saueth her chickens. He shall couer. 36.

The .xcii. Psalme.

The sabboth daye is a mete and conuenyent tyme to prayse the Lorde, because there is then leasure to thynke of hys benefites and to geue hym thankes therfore.

A Psalme of the songe for the Sabboth daye.

It is a good thynge too geue thankes vnto the Lord, and to synge prayses vnto thy name, O most hyest.

To tell of thy louyng kyndenesse early in the mornyng, and of thy truth in the nyght season.

Vpon an instrument of ten strynges, vpon the lute and with a songe vpon the harpe.

For thou lord hast made me glad through thy workes, and I will reioyse ouer the

ration of thy handes.

O Lorde, how glorious are thy workes, thy thoughtes are very depe.

B An vnwyse man will not knowe thys, and a foole will not vnderstande it.

That the vngodly are grene as the grasse and that all the workes of wickednes do florish to be destroyed for euer.

But thou Lorde O moost hyest, abydest worlde without ende.

For lo, thyne enemyes, O Lord, lo, thyne enemyes shall perishe, and all the workers of wickednes shalbe scatred abroade.

But my horne shalbe exalted like ỹ horne of an. b. Vnicorne, & shalbe anointed with fresh oyle.

C Myne eye also shall se hys lust of myne enemyes, and myne eare shall heare his desire of the wicked that ryse vp against me.

The righteous shall florish lyke a palme tree, and growe like a Cedre of Libanus.

Suche as be planted in the house of the Lorde, be frutefull, plenteous and grene.

That they maye shew, how true ỹ Lorde my strength is, and that there is no vnrighteousnesse in hym.

The Notes.

Vnwise A. An vnwyse man, is he that is vnfaythfull, an hypocrite, or one that mistrusteth God. Proverbes. xv. & xx. Esai. xxxii. a

An Vnicorn. b. In the scripture, an Vnicorne is alowed and praysed, as in the. Psalm. lxxvii. & some tyme dispraysed, as in the Psalm. xxii

The. xciii. Psalme.

The prayseth the maiesty of God for the creation of the worlde, and ouerthrowyng of fearfull and mighty people.

A THe Lorde is kyng, and hath put on glorious apparell, the Lorde hath put on his apparell, & gyrded him selfe with strength: he hath made the rounde worlde so sure, that it can not be moued.

From that tyme forth hath thy seate bene prepared, thou art from euerlastyng.

The floudes arose (O Lorde) the floudes lyft vp their noyse, the floudes lyfte vp theyr waues.

The waues of the sea are mighty, & rage horribly: but yet the Lorde that dwelleth on hye, is mightier.

Thy testimonies, O LORD, are very sure, holynesse becommeth thyne house for euer.

The. xciiii. Psalme.

The calleth for the iudgemẽt of God against the wicked oppressours of the innocent & afflict persones.

A THe Lorde God, to whome vengeaunce belongeth: thou God to whome vengeaunce belongeth shewe thy self.

Arise thou iudge of ỹ world & rewarde the proude after their deseruyng.

Lorde how longe shall the vngodly, how longe shall the vngodly triumphe?

Howe

How longe shall all wicked doers speake so disdaynfully, and make such proude boastynge?

They smyte doune thy people, O Lorde, and trouble thine heritage.

B They murther the wydowe & the straunger, and put the. a. fatherlesse to death.

And yet they saye: Tushe, the Lorde seyth not, the God of Jacob regardeth it not.

Take hede, ye vnwyse among the people: O ye fooles, when will ye vnderstande?

He that plãted the eare, shal he not heare? he that made the eye, shal not he se?

He that nurtureth the heathen, and teacheth a man knowlege, shall not he punish?

The Lord knoweth the thoughtes of mẽ, that they are but vayne.

Blessed is the man, whome thou learnest (O LORDE) and teachest hym in thy lawe.

That thou mayest geue hym pacience in C tyme of aduersitie, vntil the pytte be dygged vp for the vngodly.

For the Lorde will not fayle his people, neither will he forsake his inheritaunce.

And vnryghteousnesse shalbe turned againe vnto righteousnesse, and all suche as be true of hert shall folow it.

Who ryseth vp with me against the wicked? who taketh my parte against the euill doers?

If the Lord had not holpen me, my soule had almost bene put to silence.

When I sayde: my fote hath slypped, thy mercy (O Lord) holde me vp.

In the multitude of the sorowes that I D had in my herte, thy cõfortes haue refreshed my soule.

Wilt thou haue any thing to do with the stoole of wickednesse, which ymagineth mischief in the lawe?

They gather them together against the soule of the righteous, and condemne the innocent bloude.

But the Lord is my refuge, my God is ỹ strength of my confidence.

He shall recõpence the their wickednesse, & destroye them in their owne malyce: yea, the Lorde our God shall destroy them.

The Notes.

A. In the scripture, they are called fatherlesse Fatherles
that are destitute of all thinges, & that haue no man to leaue vnto, or any to care for the. Psalm. lxx.

The. xcv. Psalme.

An exhortacion to the earnest prayseyng of God.

COme let vs praise ỹ Lord, let vs hertely reioyce in ỹ strength A
of our saluacion.

Let vs come before his presence with thankesgeuyng, & shewe our selfe gladde in hym with Psalmes,

For the

For the Lord is a great God, and a great kyng above all Goddes.

In his hād are all the corners of the earth, and the ſtrength of the hylles is his alſo.

The ſea is his, for he made it, & his hādes prepared the dry lande.

O come, let vs worſhippe & bowe doune our ſelues: let vs knele before the Lord our maker.

For he is oure God: & we are the people of his paſture, and the ſheepe of his handes.

To day if ye will heare his voyce, harde not your hertes, as when ye prouoked me to tyme of a. temptacion in the wildernes.

Where your fathers tempted me, proued me, and ſawe my workes.

Fourtie yeares long was I grieued with the generacion, & ſayd: they erre ever in their hertes, they verely haue not knowē my wayes.

Therfore I ſayd vnto them in my wrath, that they ſhould not enter into my reſt.

¶ The Notes.

Temptacion a. This tẽptacion, was at the water of ſtrife wherof reade Numeri. xx.

¶ The. xcvi. Pſalme.

He moueth all creatures to the prayſe of God. It prophecyeth of the kyngdome of Chriſt and of the increaſe therof.



Synge vnto the Lorde a newe ſonge, ſynge vnto the Lorde all the whole earth.

Synge vnto the Lord, and prayſe his name, be tellyng of his ſaluacion from daye to daye.

Declare his honour among the Heathē, and his wonders among all people.

For the Lord is great, and can not worthely be prayſed: he is more to be feared then all goddes.

As for all the goddes of the Heathē, they be but Idols, but it is the Lorde that made the heauens.

Thanke & worſhippe are before hym, power & honoure are in his Sanctuary.

Aſcribe vnto the Lord (O ye kynredes of the Heathen) aſcribe vnto the Lord worſhip and ſtrength.

Aſcribe vnto the Lord the honoure of his name, bringe preſentes, and come into his courte.

O worſhip the Lorde in the beutie of holyneſſe, lette the whole earthe ſtande in awe of hym.

Tell it out amonge the Heathen, that the Lorde is kynge: and that it is he, which hath made the rounde worlde ſo faſte, that it can not be moued, and howe that he ſhall iudge the people righteouſly.

Let the heauens reioyce, and let the earth be glad: let the ſea make a noyſe, yea, and all that therin is.

Let the felde be ioyfull and all that is in it, lette all the trees of the woode leape for ioye.

Before the Lorde, for he commeth: for he commeth to iudge the earth: yea, with righteouſneſſe ſhall he iudge the worlde, and the people with his truth.

¶ The. xcvii. Pſalme.

¶ There propheciethe he alſo of Chriſte, in whō God wonderfully ſhewed his power vnto the ſaluacion of his choſen, & to the confoundyng of their enemies & of vayn ſuperſtition: vnto whō knowleging of whom he alſo exhorteth.

The Lord is kyng, the earth may be glad therof: yea, the multitude of the Iles may be glad therof.

Cloudes & darkeneſſe are rounde about hym, righteouſneſſe & iudgement are the habitacion of his ſeate.

There goeth a fyre before hym, to burne vp his enemyes on every ſyde.

His lightenynges geue shyne vnto the worlde, the earth ſeeth it, and is afrayed.

The hilles melt like waxe at the preſence of the lord of the whole earth.

The very heauens declare his righteouſnes, and all the people ſe his glory.

Confounded be all they that worſhip ymages, and delyte in their Idols: worſhip hym all ye Goddes.

Sion heareth of it & reioyceth: yea, & all the daughters of Iuda are glad because of thy iudgementes, O lorde.

For thou lorde art the moſt hyeſt ouer all the earth, thou arte exalted farre aboue all goddes.

O ye that loue the lorde, ſe that ye hate the thyng whiche is euell: the lorde preſerueth the ſoules of his ſayntes, he ſhall deliuer them from the hande of the vngodly.

There is ſprong vp a light for the righteous, and a ioyfull gladneſſe for ſuche as be true herted.

Reioyce therfore in the lorde, ye righteous: and geue thankes for a remembraunce of his holyneſſe.

¶ The Notes.

a. That is townes and villages. Daughters.

b. What the true hertes ſignifieth in the ſcripture, is ſayde in the Pſalm. lxxiii. b. True hertes.

¶ The. xcviii. Pſalme.

¶ The lord declareth the cauſe that he dyd in the Pſalme muſt belonge to the ende.

¶ A Pſalme.



Synge vnto the Lorde a newe ſonge, for he hath done marueilous thynges.

With his owne right hāde and with a. his holy arme hathe he gotten the victory.

The lord hath declared his ſauyng health & his righteouſnes hathe he openly ſhewed in the ſight of the Heathen.

He hath remembred his mercy and truth towarde the houſe of Iſrael: ſo that all the endes of the worlde, ſe the ſauing health of our God.

Shewe youre ſelues ioyfull vnto the

Lorde all ye landes, ſynge, reioyce, and geue thankes.

Prayſe the Lorde, vpon the harpe, ſynge to the harpe wyth a pſalme of thankeſgeuynge

Wyth trompettes alſo and ſhawmes: O ſhewe youre ſelues ioyfull before the Lorde the kynge.

Let the ſea make a noyſe and all that therin is, yea the whole worlde, and al that dwel therein.

Let the flouddes clappe their handes, and let al the hylles be ioyfull together.

Before the Lorde, for he is come to iudge the earth.

Yea wyth ryghteouſnes ſhall he iudge the worlde, and the people wyth equyte.

The arme of God.

The Notes.

a. Chriſt is called the arme of God, becauſe that in hym are all thynges contayned Eſay. liii. c.

☞ The. xcix. Pſalme.

☞ This Pſalme declareth the goodnes and power of God for the benefytes and wonders done to Iſraell.

Ps. 98.

THe Lorde is kynge, be the people neuer ſo vnpacyente: he ſytteth vpon the Cherubyns, be the earth neuer ſo vnquiete.

The Lord is greate in Sion, & hye aboue all people.

O let men geue thankes vnto thy greate and wonderfull name, for it is holye.

The kinges power loueth iudgment, thou prepareſt equite, thou executeſt iudgmẽt and ryghteouſnes in a. Jacob.

O magnyfy the Lorde oure God, & fal down before his. b. fote ſtole, for he is holye.

Moyſes and Aaron amonge hys prieſtes and Samuell amonge ſuch as call vpon hys name: theſe called vpon the Lorde, and he heard them.

He ſpake vnto them out of the cloudy pyller for he kepte hys teſtymonyes, and the lawe that gaue them.

Thou heardeſt them, O Lorde oure God thou forgaueſt the O God, and punyſhedſt their owne inuencions.

O magnyfye the Lorde oure God, and worſhippe hym vpon hys holy hyll, for the Lorde oure God is holy.

☞ The Notes.

Jacob. a. What is ſignified by Jacob, ye haue in the xxiii. pſalme. b. and. xx. a.

fote ſtole. b. The fote ſtole was the mercy ſeate of God where at he woulde be worſhipped, as it appeareth. Exod. xxv. b. and Pſalm. cxxxij. b.

The. c. Pſalme.

☞ A mocyon to the prayſe of God in the holye aſſemble.

Ps. 99.

A Pſalme of prayſe.

BE ioyful in God (al ye landes) ſerue the Lorde with gladnes, come before his preſence wyth ioye.

Be ye ſure, that the Lord he is God: It is he that hath made vs, and not we our ſelues: we are but his people, and the ſhepe of his paſture.

O go youre waye into hys gates thē wyth thankeſgeuynge, and into his courtes wyth prayſe, be thankefull vnto hym, and ſpeake good of his name.

For the Lorde is gracyous, hys mercie is euerlaſt ynge, and hys truethe endureth from generacyon to generacyon.

☞ The. ci. Pſalme.

☞ The prouoketh that he wyll execute the office of a godly and holy prynce, that is to ſaye, that he wil deſtroye vnto innocentlye, and alſo oppreſſe the euell and auaunce the good.

A Pſalme of Dauid.

Ps. 100.

MY ſonge ſhalbe of mercye and iudgmẽt yea vnto the O Lord wyll I ſynge.

O let me haue vnderſtandynge in the way of Godlynes but tyll tyme that thou come vnto me: and ſo ſhall I walcke in my houſe wyth an innocent herte.

I wyl take no wycked thynge in hande, I hate the ſynne of vnfaythfulneſſe, it ſhal not cleaue vnto me.

a. A frowarde harte ſhall departe fro me I wyll not knowe a wicked perſonne.

Who ſo priuelye ſclaundereth hys neyghbour, hym wyl I deſtroye: Who ſo hath a proud loke and an hye ſtomache, I may not awaye with him.

Myne eyes ſhal loke for ſuch as be faythfull in the lande, that they maye dwell wyth me: and who ſo leadeth a godly lyue, ſhall be my ſeruaunt.

There ſhall no diſceatfull perſoune dwell in my houſe he that telleth lyes ſhall not tarye in my ſyght.

I ſhall ſoone deſtroye all the vngodlie of the lande, that all wycked doers maye be rooted out of the cytie of the Lord.

a frowarde herte.

☞ The Notes.

a. That hert is froward that faſneth to loke the honour and wil of God, and yet in dede ſeketh nothyng leſſe, as he ſayeth Prouerbe. vi. b.

The. cii. Pſalme.

☞ A vehement deſcription of the myſery of the holy people, in which they were almoſt oppreſſed by innumerable iniuries of the boyderers a people that dwelt nere vnto the at their returne fro Babylon, when they came to repayre the temple and cytie of Hieruſalem.

☞ A prayer of the afflicte, when he was in woo, and powred oute hys complaynte before the Lord.

Ps. 101.

HEare my. a. prayer, O Lord, & lette my crienge come vnto the.

Hyde not thy face fro me in the tyme of my trouble encline thyne eares vnto me when I call, O heare me, and that ryghte ſone.

For my dayes are conſumed awaye lyke ſmoke

smoke, and my bones are brent vp as it were a fyre brande.

My herte smytten downe and wythered lyke grasse, so that I forgette too eate my bread.

For the voyce of my groninge, my bone will scarse cleue to my flesh.

I am become lyke a Pellicane in the wildernes, and lyke an owle in a broken wal.

I wake, and am euen as it were a sparow sittinge alone vpon the house toppe.

Myne enemyes reuyle me all the daye longe, they laugh me to scorne, and are sworne together against me.

I eate ashes with my bread, and mingle my drynke with weppinge.

And that because of thyne indignacion and wrath, for thou hast taken me vp, and caste me awaye.

My dayes are gone lyke a shadowe, and I am wythered lyke grasse.

But thou O Lord, endurest for euer, and thy remembraunce throwe out all generacyons.

Arise therfore and haue mercy vpon Sion, for it is time to haue mercy vpon her, yea, the tyme is come.

And why? thy seruauntes haue a loue too her. c. stones, and it pitieth them to se her in the dust.

The Heathe shal feare thy name, O Lord, and all the kynges of the earth thy maiesty.

For the Lorde shall buylde vp Sion, and shall apeare in hys glory.

b. He turneth him vnto the prayer of the poore destitute, and despiseth not their despyte.

This shalbe wryten for those that come after, that the people whiche shalbe borne, maye prayse the Lorde.

For he loketh downe frō hys Sanctuary, out of the heauen doth the Lorde beholde the earth.

That he maye heare the mournynges of such as be in captyuitie, and deliuer the chyldren of death.

That they maye preache the name of the Lorde in Sion, and his worshippe at Hierusalem.

When the people are gathered together, and the kyngdomes also to serue the Lord.

He hath brought downe my strength in my iourney, and shortened my dayes.

Yet will I saye: O my God, take me not away in the myddest of myne age: as for thy yeares, they endure throwe out all generacions.

Thou Lorde in the beginnyng hast layed the foundacion of the earth, and the heauens are the workes of thy handes.

* They shal perish, but thou shalt endure: they all shall were olde as doth a garment, and as a vesture shalt thou chaunge them, and they shalbe chaunged.

But thou art the same, and thy yeares shall not faple.

The chyldren of thy seruauntes shall continue, and their sede shall prosper in thy sighte.

¶ The Notes.

a. True prayer is an earnest and effectuous communication of the hert with God, and a diligent consideration of the thynges that lak in vs, concerning the settyng of hys glorie and doyng hys will, with a burning and feruent desire of spirite, that requireth hym too repayre and amend that which wanteth in vs, Psalm. v. & xx. Prouerb. xv. b. Euery godly wishe, is also a good prayer. Prayer.

b. That is, any maner of fode.

c. Here do stones signifie the men vpō whom the churche of God is edified and buylded, as in. i. Peter. ii. a. And ye as lyuyng stones, are made a spirituall house. &c. Stones.

d. God is counted to lowe on and turne hym to whatsoeuer he approueth and alloweth, and to whatsoeuer he is pleased with all. Jeremie v. a. Thou o Lord, lokest euen vpon fayth and trueth. He turneth.

¶ The. ciii. Psalme.

¶ The prayseth the goodnes of God towarde men, which doth forgeueth them their synnes, abundauntly distributeth vnto them worldly goodes.

Of Dauid.

PRayse the Lorde O my soule: all that is within me prayse hys holy name. a.

Prayse the Lord O my soule, and forget not all his benefites.

Which forgeueth all thy synnes, and healeth all thyne infirmities.

Which sauyeth thy lyfe from destruccion, and crowneth the with mercy, and louyng kyndnesse.

Which satisfieth thy desire with good thynges, making thy youge and lusty as an Aegle.

The Lorde executeth righteousnesse and iudgement, for all them that suffer wronge. b

He shewed his wayes vnto Moses, and his workes vnto the chyldren of Israel.

The Lord is ful of compassion and mercy, long sufferyng, and of great goodnesse.

He will not alwaye be chydynge, neither will he kepe his anger for euer.

He hath not deale with vs after oure synnes, nor rewarded vs according to our wickednesse.

For lyke how hye the heauen is in comparison of the earth, so greate is his mercy also towarde them that feare hym.

Lyke how wyde the East is frō the West, so farre hath he set oure synnes from vs.

Yea, lyke as a father pitieth his owne children, euen so is the Lord mercifull vnto them that feare hym.

For he knoweth whereof we be made, he remembreth that we are but dust.

That a man in hys time is but as grasse, and floureth as a floure of the felde.

For as sone as the wynde goeth ouer it, it is gone, and the place thereof knoweth it no more.

D But the mercyfull goodnesse of the Lorde endureth for euer and euer, vpon them that feare him, and his righteousnesse vpon their children.

Suche as kepe hys couenaunte, & thynke vpon hys commaundementes to do them.

The Lorde hath prepared his seate in heauen, and his kingedome ruleth ouer all.

O prayse the Lorde ye aungels of his, ye that be myghty in strength fulfyllynge hys cõmaundement that men may here the voice of hys wordes.

O prayse the Lorde all ye his Hostes, yea seruauntes of his, that do hys pleasure.

O speake good of the Lorde all ye workes of his, in euery place of his dominion: prayse thou the Lorde, O my soule.

℣ The notes.

Long suffe-rynge. a. The Lorde is longe sufferynge, whyche is more then patient, for he not onely sufferyth, but also differreth vengeaunce, desyrynge the amendement of the sinner, louynge better to pardone and forgeue, then to punysh. Rom. ii. a. Other despysest thou the ryches of hys goodnes, pacyence and long sufferaunce. &c.

℣ The .cxiii. Psalme.

The prayseth God for the creation of al thin gs, and for hys holy gouernaunce therof.

R Prayse the Lorde O my soule: O Lord my God, thou art become exceedinge glorious, thou arte clothed with maiesty and honoure.

Thou deckest thy self with light, as it were with a garment, thou spredest out the heauẽ lyke a curtayne.

Thou boltest it aboue with waters, thou makest the cloudes thy chaire, & goest vpon the wynges of the wynde.

*Heb. i. b. *Thou makest thyne aungels spirites, and thy ministers flammes of fyre.

Thou hast layed the earth vpon her foundacion, that it neuer moueth at any tyme.

Thou couerest it with the depe lyke as wt a garmente, so that the waters stande aboue the hylles.

But at thy rebuke they flye, at the voyce of thy thonder they are afrayed.

B (Then are the hylles seene aloofe, and the valleys beneth in their place which thou hast appointed for them.)

Thou hast set them their bounden, which they maye not passe, that they turne not agayne to couer the earth.

Thou causest the welles to springe vp amonge the valleys, and the waters to runne amonge the hylles.

That all beastes of the felde maye haue drynke, & that the wilde asses maye quenche their thyrste.

Aboue vpon the hylles haue the foules of the ayre their habitacion, and singe amonge the braunches.

Thou waterest the hilles from aboue, the earth is filled wt the frutes of thy workes.

Thou bringest forth grasse for the cattell, and grene herbes for the seruice of men.

Thou bringest foode out of the earth: wyne to make glad the herte of man, oyle to make hym a chearfull countenaunce and breade to strength mans herte.

The trees. a. of the Lord are ful of sappe, & euen the trees of Libanus whiche he hathe planted.

There make the birdes their nestes, & the fyrre hylles are a dwellyng for the storke.

The hilles are a refuge for the wilde goates, & so are the stoup rockes for the conyes.

Thou hast appoynted the moone for certayne seasons, the sunne knoweth hys going downe.

Thou makest darkenesse, that it maye be nyght, wherin all the beastes of the forest do moue.

Yea, and the yonge lyons which roare after their praye, and seke their meate at God.

But when the sunne ariseth, they get them awaye together, and lye them downe in their dennes.

Then goeth man forth to hys worke, and to tyll hys lande vntyll the euenynge.

*Psal. civ. *O Lord, how manifolde are thy workes, right wisely hast thou made them all: yea, the earth is full of thy ryches.

So is this great & wyde sea also, wherin are thynges creping innumerable, both smal and great beastes.

D There go the shippes ouer, and there is that b. Leuiathan, whom thou hast made, to take hys pastyme therein.

They wayte all vpõ the, that thou mayest geue them meate in due season.

When thou geuest it them, they gather it: when thou openest thyne hande, they are filled with good.

But when thou hydest thy face, they are sorowfull: if thou takest awaye their breth, they dye, & are turned agayne to their dust.

Agayne, when thou sendest thy breth goo forth, they are made, and so thou renuest the face of the earth.

The glorious maiesty of the Lorde endureth for euer, & the Lorde .r. reioyseth in hys workes.

The earth trembleth at the looke of hym, he doeth but touche the hylles and they smoke.

I wyll synge vnto the Lorde as longe as I lyue. I will prayse my God whyle I haue my beyng.

O that my wordes might please hym, for my ioye is in the Lorde.

As for synners, they shalbe consumed out of the

of the earth, and the vngodlye ſhall come to an ende: but prayſe thou the Lorde, O my ſoule. Prayſe the euerlaſtynge.

The Notes

The titles of the Lorde. Leuiathan. People.

a. That is, that growe of them ſelues, and are not graffed of men.
b. Of this ye haue in Job. xl. d.
c. What is ſygnyfyed by the vniuerſyte of the Lorde is ſayed Eſai. xlv. d.

The. cv. Pſalme.

¶ The mouth to prayſe God in the holy aſſemble at the Arche of witnes and recyteth hys benefites done to the holy people.

1 Paral. xvi. Eſayy. d.

GEue thanckes vnto the Lorde, and cal vpon his name: tel the people what thynges he hath done.

O let your ſonges be of him prayſe hym, and let your talkyng be of al hys wonderous workes.

Your hys holye name a good reporte lette their hertes reioyſe that ſeke the Lord.

Seke the Lord, and his ſtrength, ſeke his face euermore.

Remember the maruelous woorckes that he hath done, his wōders and the iudgemēntes of his mouth.

O ye ſede of Abraham hys ſeruaunte, ye chyldren of Jacob hys choſen.

He is the Lorde oure God, whoſe punyſhmētes are thorow oute all the worlde.

He is alwaye myndeful of his couenaunt and promyſe that he made to a thouſand generations.

Yea the couenant that he made with Abraham, and the oth that he ſwore vnto Iſaac. And appoynted the ſame vnto a. Jacob for a lawe, and to Iſraell for an euerlaſtynge teſtamente.

Sayenge: vnto the wyll I geue the land of Canaan, the lot of your herytage.

When there was yet but a fewe of them, and the ſtraungers therin.

What tyme as they went from one nacyon to another, from one kyngedome to another.

1. Par. xvi. c

He ſuffered no man to hurt them, but * reproued euen kynges for their ſakes.

Touch not myne anoynted, do my prophetes no harme.

Moreouer he. a. called for a dearth vpon the lande, and deſtroyed. b. all the prouyſyon of breade.

But he had ſente a man before them, euen Joſeph whiche was ſolde to be a bonde ſeruaunte.

They. c. hurte hys fete in the ſtockes the yron pearced hys hert.

Vntill the tyme that his worde, and tyll the word of ỹ Lorde had tryed hym.

Then ſent the kyng & cauſed him to be deliuered, the gouer of ỹ people had let him go.

He made him Lorde of hys houſe, and ruler of all hys ſubſtaunce.

That he might enſourme his princes after hys wyll, & teach his Senatours wiſedom.

Iſraell alſo came into Egipte, and Jacob was a ſtraunger in the lande of of Ham.

But he increaſed hys people exceadyngly and made them ſtronger then their enemyes.

Whoſe hert turned ſo that they hated hys people: and dealt wrongfully with hys ſeruaunte.

Then ſente he Moſes his ſeruaunte, and Aaron, whome he had choſen.

They dyd his tokens amonge them, and wonders in the lande of Ham.

*He ſente darckneſſe and it was darcke, for they were not obedyent vnto hys worde. *Exo. x. c.

*He turned their waters into bloude, and ſlew their fyſh. *Exo. vii. d.

*Their lād brought forth frogges, yea euen in their kynges chambers. *Pſa. lxxviii. c. Exo. viii. b.

*He ſpake the worde, and there came all maner of flyes and lyce in al their quarters. *Exo. viii. d.

He gaue them haple ſtones for rayne, and flammes of fyre in their land.

He ſmot their vineyardes & figge trees, & deſtroyed the trees that were in their coaſtes.

*He ſpake the worde, and there were grey hoppers and caterpillers innumerable. *Exo. x. d.

These eate vp all the graſſe in their land, and deuoured their frutes of the grounde. *Ex. xi. a. xii. a

D

He ſmote al the fruit borne in the lande, euen the chefe of al their ſubſtaunce.

He brought them forth with ſyluer and golde, there was not one feble perſon amonge their tribes.

Egipte was glad of their departinge, for they were afrayed of them.

*He ſpred out a cloude to be a couerynge, and fyre to geue lyght in the nyght ſeaſon. *Exo. xiii. a.

*At their deſyre, there came quayles, and he fylled them with the breade of heauen.

He opened the rocke of ſtone, and the waters flowed out: ſo that ryuers ranne in the wyldernes. *Exo. xvii. b. Nume. xx. b.

For why? he remembred his holy promes whyche he had made vnto Abraham his ſeruaunte.

Thus he brought forth hys people with ioy, and hys choſen with gladneſſe.

And gaue them the landes of the heathē, where they toke ỹ labours of ỹ people in poſſeſſyō.

That they myght kepe hys ſtatutes, and obſerue his lawes. Prayſe the euerlaſtynge.

The Notes.

a. God calleth for a dearth, when he cauſeth dearth. Thys is a kynd of ſpeach applied vnto thē ỹ haue thynges at cōmaundement, in ſuch maner that they nede but to call for it, and haue it. To cal for a

b. That is al vitayle. For ſo ſignifieth breade here and in many other places of ſcripture. All prouiſion.

As Geneſ. xlvi. a. xxxvij. f. xxxx. a.

c. By the hurtyng of his fete in the ſtockes, is meant his impriſonment. Where is ſpoken Geneſ. xxxix. b. By the Iron, pearſynge hys herte, is ſignified his greate griefes, ſorowes and carefulnes of mynd, which are often ſygnyfyed by yron, as after in the pſalm. cvii. b. To hurt his fete.

Fall bound in miſery and Iron.

¶ The .cvi. Psalme.

¶ The people of God, enforced a broad for their offences in diuers and straunge contrees, exhort the saluo to prayse the goodnes of God which is euer ready for the that seke hym: And do also recite the sinnes of their elders and forefathers ageynst the benefytes of God, which he shewed them, both in the wyldernes and after in the land of Canaan.

Prayse the euerlastynge.

A Geue thankes vnto the Lorde, for he is gracyous, and hys mercy endureth for euer.

Who can expresse the noble actes of the Lord, or shewe forth all hys prayse?

Blessed are they that alwaye kepe iudgement, and do ryghtuousnes.

Remember vs, O Lorde, accordynge to the fauour that thou beareste vnto thy people O vyset vs with thy sauynge health.

That we mygh̄t se the pleasure of thy chosen, that we mygh̄t reioyse in the gladnesse of thy people, and geue thankes with thyne enherytaunce.

We haue synned with oure fathers, we haue done amysse, we haue dealt wyckedlye.

Oure fathers regarded not thy wonders in Egypte, they kepte not the great goodnes in remembraunce: but were dysobedyent at the sea, euen at the reed sea.

B Neuertheles, he helped the for hys names sake, that he mygh̄te make hys power to be knowne.

He rebuked the read sea, and it was dryed vp: so he led them thorowe the depe as in a wyldernes.

Thus he saued them from the hand of the hater, and delyuered the frō the hande of the enemye.

*Exo. xiiij. *As for those that troubled them the waters ouerwhelmed them, ther was not one of them left.

Then beleued they in his worde, and sang prayse vnto hym.

But within a whyle they forgat his workes, and wold not abyde his counsel.

C A lust came vpon them in the wildernesse, so that they tempted God in the desert.

Yet he gaue them their desire, and sent thē ynough at their wylles.

They angred Moyses in ꝑ tentes, & Aaron the sayncte of the Lord.

So the earth opened & swalowed vp Dathan, & couered the congregacyon of Abyrō.

The fyre was kyndled in their companie, the flamme burnt vp the vngodly.

They made a calfe in Horeb, and worshipped the molten ymage. Exo. xxxij. a.

Thus they turned their b glorye into the similitude of a calfe, that eateth hay.

They forgat God their Sauiour, whyche D had done so greate thynges in Egypte.

Wonderous workes in the lād of Cham and fearfull thynges in the read sea.

So he sayde he wold haue destroyed them had not Moyses hys chosen stand before him in that gappe to turne awaye his wrathfull indignacyon, lest he should destroye them.

Yea, they thought scorne of that pleasaūt lande, and gaue no credence vnto hys worde

But murmured in their tentes, and herkened not vnto the voyce of the Lord.

Then lyft he vp his hand against them to ouerthrowe them in the wildernes.

To cast out their sede among the nacions, and to scatter them in the landes.

They ioyned them selues vnto Baal Peor E and eate the offrynges of the dead.

Thus they prouoked him vnto anger with their owne inuencyons, and the plage was great among them.

*Then stode vp Phynehes and executed * Num. xxv. iustice, and so the plage ceased.

And that was counted vnto him for ryghtuousnesse, amonge all posterityes for euermore.

They angryed hym also at the waters of strife, so that Moyses was punished for ther sakes.

Because they prouoked his spirite, and he told them plainly with his lippes.

Neither destroied they the Heathen, as the Lorde commaunded them,

But were mingled among the Heathen, and lerned their workes.

In so much that they worshipped their ymages, which turned to their owne decay.

Yea they offred their sōs and their daughters vnto deuils. F

And shed the innocent blood of their sonnes and of their daughters, whō they offred vnto the ymages of Canaan, so that the lād was defiled with blood.

Thus were they stayned with their owne workes, and wēt a whoring with their owne inuencyons.

Therfore was the wrath of the Lord kindled ageynst hys people, in so much that he abhorred his owne enherytaunce.

And gaue them ouer into the hand of the Heathen, and they that hated thē, were lordes ouer them.

Their enemyes oppressed them, and had G them in subiection.

Many a tyme did he delyuer thē, but they prouoked him with their owne inuencyons and were broughte downe for their wyckednesse.

Neuertheles when he sawe their aduersitie he herd their complaynt.

He thought vpon hys couenaunt, and pytyed them, accordyng vnto the multytude of hys mercyes.

Yea he made all those that had led them awaye captyue, to pytye them.

Delyuer vs, O Lorde oure God, and gather vs from amonge the Heathen: that we maye geue thankes to thy holye name, and make our boast of thy prayse.

Blessed be the Lorde God of Israel from euerlastyng and world without ende, and let

all

all people ſaye: Amen, Amen. Prayſe the e-uerlastynge.

The fyfth treatyſe.

☞ The Notes.

The Lordes enheritaunce.

a. The Chriſten, whose herte the holy Ghoſt poſſeſſeth, are the lordes enheritaunce, who gouerneth them by the vertue of hys worde, after his will and pleasure.

Their glorie.

b. That is God, who was their glorie.

Egipt.

c. That is Egipt, as before in the Pſalme. lxxviij.e

¶ The.cvij. Pſalme.

¶ He ſheweth that all euils and aduerſities are both lent and taken awaye of God.

A

O geue thankes vnto the Lord, for he is gracious, & his mercy endureth for euer.

Let the geue thākes whome the Lord hath redemed, & deliuered from the hande of the enemye.

And gathered them out of the landes, frō the Eaſt, from the Weſt, frō the North and from the.a. South.

They went aſtraye in the wildernesse in an vntroden waye, and founde no cytye too dwell in.

Hungry & thirſty, and their ſoule fainted in them.

So they.b. cryed vnto the Lorde in their trouble, and he deliuered them from their diſtreſſe.

He ledde them forth by the ryghte waye, that they myghte go to the cytye where they dwelt.

O that men wolde praiſe the goodneſſe of the Lorde, and the wonders that he doth for the chyldren of men.

For he ſatisfied the empty ſoule, & fylled

B the hungry ſoule with good.

Such as ſat in darkeneſſe and in the ſhadow of death, beyng faſt bounde in myſery and.c. yron.

Becauſe they were not obedient to the cōmaundementes of God, but lightly regarded the counſaell of the moſt hyghest.

Their hert was vexed with labour, they fell doune, and there was none to helpe the.

So they cryed vnto the LORD in their trouble, and he deliuered them oute of their diſtreſſe.

He brought them out of darkeneſſe & oute of the ſhadow of death, & brake their bondes in ſonder.

O that men wolde praiſe the goodneſſe of the Lord, and the wōders that he doth for the chyldren of men.

For he hath broken the.d. gates of braſſe, and ſmytten the.e. barres of yron in ſonder.

Folyſh men were plaged for their offence

C and becauſe of their wickedneſſe.

Their ſoule abhorred all maner of meate, they were euen harde at deathes dore.

So they cryed vnto the Lorde in their trouble, and he deliuered them oute of their diſtreſſe.

He ſent hys worde and healed them, and ſaued them from deſtruccion.

O that men wolde praiſe the goodneſſe of the Lord, and the wōders that he doth for the chyldren of men.

That they wolde offre vnto him the ſacrifice of thankeſgeuyng, & tell out hys workes with gladnes.

They that go doune to the ſea in ſhippes, and occupy their buſineſſe in great waters.

These men ſe the workes of the Lorde, & his wonders in the deape.

For at his worde, the ſtormy winde aryſeth, and lifteth vp the waues therof.

They are carped vp to the heauen, & doun agayne too the deape, their ſoule melteth away in the trouble.

They rele to and fro, they ſtacker lyke a dronchen man, and are at their wittes ende.

So they crye vnto the Lorde in their trouble, and he delyuereth them oute of their diſtreſſe.

He maketh the ſtorme to ceaſſe, ſo that the waues are ſtyll.

Then are they glad because they be at reſt & ſo he bringeth them vnto the hauen, where they wolde be.

O that men wolde praiſe the goodnes of D the Lorde, and the wonders that he doth for the chyldren of men.

That they wolde exalte him in the cōgregacion of the people, & laude hym in the ſeate of the elders.

Which turneth the floudes into dry lād, and dryeth vp the water ſpringes.

A frutefull lande maketh he barē, for the wickednesse of them that dwell therin.

Agayn, he maketh the.e. wildernes a ſtāding water, and water ſpringes of a dry grounde.

There he ſetteth the hongrye, that they may buylde them a cytye to dwell in.

That they may ſow their grounde, plante vyneyardes, to yelde the frutes of increaſe.

He.f. bleſſeth them, ſo that they multiplye exceedingly, and ſuffereth not their catel to be cleane.

When they are minished & brought lowe thorowe oppreſſion, thorowe any plage or trouble.

Though he ſuffer them to be euell intreated thorow tyrannes, & lette them wander out of the waye in the wildernesse.

Yet helpeth he the poore out of miſery (at the laſt) and maketh hym an houſholde lyke a flocke of sheepe.

The righteous will conſider this & reioyce, the mouth of all wyckednesse ſhalbe ſtopped.

Who ſo is wyſe, & pondereth theſe thynges well, ſhal vnderſtande the louyng kyndneſſes of the Lorde.

☞ The Notes.

a. That

South

a. That is to saye towardes Arabya whiche is in the South partes from Jerusalem wher Dauid was when he wrote this psalm.

Cried vnto Lorde.

b. What is meant herby, ye shall fynd in the psalm. xv. b. and Exod. xiiij. d

Iron. Gates of braſſe.

c. Lobe the psalm. Cv. b.

d. By the gates and barres, are vnderstand all instrumentes of helpe for warr. Wherfore thow many or strōg so euer thei be, prophetis nothing against y lord. After maner of speech vseth Christ of the gates of hell, for y strength and powers of them that be in hel. Mat. xvi

Wyldernes.

c. The gates of hell shall not preuayle. &c.

f. What is here signifyed by the wyldernes, shewed in Exo. xxxb. a.

Fleeth.

f. That is, he maketh them to encrease,

¶ The. cviii. Psalme.

¶ He sheweth that he feruentlye desyreth to praise God, and reciteth the nobleneſſe of hys kingdome and in hym as in a shadow, the nobleneſſe of Christes kingdome.

A songe or Psalme of Dauid.

A



God, my herte is ready to synge, and to geue prayse.

*Psal. lvi. b.

Awake, O my glorye, awake lute and harpe, I my selfe will awake right early.

I will geue thankes vnto the, O Lord, amonge the people. I will syng prayses vnto the among the Heathen.

For the greatenesse of thy mercy is higher then the heauens, and thy faithfulnesse reacheth vnto the cloudes.

B

*Psal. lvi. b.

*Psal. lx.

*Set vp thy selfe, O God, aboue the heauens, and thy glory aboue all the earth.

*That thy beloued may be deliuered: helpe them with thy right hand and heare me

God hath spoken in his Sanctuary, wherby thyng reioyseth me.

I will deuyde Sichem, and meate out the valley of Suchoth.

*Psal. lx. b

Galaad is myne, Manasses is myne, Ephraim is the strength of my head, Juda is my captaine.

C

Moab is my washpotte, ouer Edom will I stretch oute my shue, Philistea shall be glad of me.

Who will lead me into the stronge cyty? Who will bringe me into Edom?

Shalt not thou do it (O God) which hast cast vs out, thou God, that wentest not forth with our hostes?

O be thou our helpe in trouble, for vayne is the helpe of man.

Thorow God we shal do great actes, for it is he that shal treade downe our enemyes.

The. cix. Psalme.

Against Doeg and other flatterers of Saul whiche with their lyes prouoked him against Dauid: And vnder the shadow of them against Jesus & all Curse as after that maner troubleth the sones of God: Then bewaileth he his misery, and prayeth for helpe.

A. * To the chaunter, a Psalme of Dauid.



Olde not thy tonge O God of my praise.

A

For the mouth of the vngodlye yea and y mouth of the deceatfull is opened vpon me, and speake against me with falle tonges.

They compase me about with wordes of hatred, and fight against me without a cause

For the loue that I had vnto them, they take now my contrary parte, but I geue my selfe vnto prayer.

Thus they reward me euel for good, and hatred for my good will.

Set an vngodly mā to be ruler ouer him and let Satan stande at his ryght hande.

When sentence is geuen vpō him, let him be condempned, and let his prayer be turned into synne.

Let his daies be few, and his bishopriche let another take.

b Let hys children be fatherlesse, and hys wyfe a wydowe.

Let his children be vagabondes, and begge their breade: lette them seke it, as they that be destroyed.

D

Let the extorcioner cōsume al that he hath and let straungers spoyle his labour.

Let ther be no man to pytye, nor to haue compassyon vpon his fatherles children.

Let hys ende be destruccyon, & in the next generacion let his name be cleane put oute.

Let the wickednesse of his fathers be had in remembraunce in the syght of the Lorde & and let not the synne of hys mother be done awaye.

Let thē alway be before the Lorde, but as for the memoryall of them selues, let it perysh from out of the earth.

And that because hys mynde was not to do good, but persecuted the poore helpeles, and hym that was vexed at the harte, to slay hym.

C

Hys delyte was in cursynge, and therfore shall it happen vnto hym: he loued not blessynge and that shall be far from hym.

He clothed hym selfe with cursynge lyke as with a rayment: yea it went into hys bowels lyke water, and lyke oile into his bones

Let it be vnto hym as the clothe that he hath vpon hym, and as the gyrdle that he is gyrded with al.

Let it thus happen from the Lorde vnto myne enemyes, and to those that speake euel against my soule.

But deale thou with me, O Lorde God, accordynge vnto thy name, for swete is thy mercy.

O deliuer me, for I am helpeles, and poore and my herte is wounded within me.

I go hence lyke the shadowe that departeth, & am driuen away as the grashoppers.

D

My knees are weake thorow cfastynge my flesh is dryed vp for want of fatnesse.

I am become a rebuke vnto thē, they lobe vpon me and shake their heades.

Helpe

Helpe me, O Lorde my God, oh ſaue me for thy mercies ſake.

That they maye knowe, how that thou is thy hand, and that thou haſt done it.

Though they curſe, yet bleſſe thou: and let the be confounded, that ryſe vp againſt me, but let thy ſeruaunt reioyſe.

Let myne aduerſaryes be clothed wyth their owne ſhame, as with a cloke.

As for me, I wyl geue thankes vnto the Lord wyth my mouth, and praiſe hym amõg the multitude.

For.d. he ſtandeth at the ryght hand of the poꝛe, to ſaue hym from ſuche as condempne hys ſoule.

¶ The Notes.

To the chaunter. a. Luke in the title of the.iiii. pſalm.

Let hys chyldren be fatherleſſe. b. The wordes that in the prophetes are ſpoken after the maner of deſcripcyon wyſhyng or praying: ought often to be vnderſtand as prophecyes, that ſhall in dede come to paſſe. As let his chyldren be vacabondes, for his chyldren ſhalbe vagabondes, & ſo forth of the other that folow. As in pſalm. xl. c. But let al thoſe that ſeke the be ioyful.

Faithyng. c. By faithyng is here ment all bodilye affliccyon as it is ſayd before in the. xxx. Pſalm. c.

He ſtandeth. d. It is ſayd that God ſtandeth at the right hand of the poꝛe, becauſe he is preſt and redie to helpe them, as before in the pſalme. xvi. b.

¶ The. cx. Pſalme.

¶ He deſcribeth ꝑ kingdome of Chriſt, which began in Sion and is come thoꝛowt the whole worlde, and ſhal haue the ouerhand tyll his enemyes be made his foteſtole.

A Pſalme of Dauid.

THe Lorde ſayde vnto my Lorde: a. Syt thou on my ryght hande, b. vntyll I make thyne enemies thy foteſtole.

The Lord ſhal ſende the rod of thy power out of Sion, be thou ruler euẽ in the myddeſt amonge thyne enemyes.

In the daye of thy power ſhal thy people offer the ferwyll offerynges wyth an holye worſhyppe, the dewe of thy byrthe is of the wombe of the mornynge.

The Lorde ſwate, and wyll not repente: Thou arte a prieſt for euer after the order of Melchiſedec.

The Lorde vpon thy ryghte hande, ſhall ſmyte euen kinges in the daye of hys wrath.

He ſhall be iudge amonge the Heathen, he ſhall fyl them wyth deade bodyes, and ſmite in ſunder the heades ouer diuerſe countreys.

He ſhall drynche of the broke in the waye, therfore ſhall he. c. lyft vp his head.

The Notes.

Sit thou on my ryght hand &c. a. To ſytte on the right hande of God, is to haue the ſame glorye of the Godlye maieſtye that he hath, to rule and gouerne as largelye as he doeth. Epheſ. ii. d. whome he ſet on hys right hãd in heauenly thinges, aboue al rule &c. That is made him equalle wyth him ſelfe and ruler euen ouer al thynges.

Vntil. &c. b. Luke. xx. Math. xxii. d.

c. Of this pe haue. iiii. Regum. xvi. g.

The. cxi. Pſalme.

¶ The power, wiſdome, and goodnes of God are praiſed, which are euident to ſe by his worꝛkes done amonge the people of Iſrael

Praiſe the euerlaſtynge. A

I Wyll geue thankes vnto the Lorde wyth my whole herte: & ſytte amonge the faythfull and in the congregacyon: Pſal. cix. and. cxxvii. A

The worckes of the Lorde are great, ſought oute of all them, that haue pleaſure therin.

Hys worcke is worthy to be praiſed and had in honoure, and his righteouſnes endureth for euer.

The mercyfull and gracyous Lord hath ſo done his maruelous workes, ꝓ they ought to be had in remembraunce.

He geueth meat vnto them, that feare him he is euer myndfull of hys couenaunte. B

He ſhewed hys people the power of hys worckes, that he may geue them the * herytage of the Heathen.

The worckes of his handes are herde and iudgment, all hys commaundementes are true.

They ſtand faſt for euer and euer, and are done in truth and equyte.

He ſent redemꝓcyon vnto hys people, he hath commaunded his couenaunte for euer, holy and reuerente is his name

*The feare of the Lorde is the beginning of wyſdome, a good vnderſtandyng haue al they that do therafter: the praiſe of it endureth for euer. * Iob. xxviii. Pro. i. a. and. ix. c. Eccle. i. b.

¶ The. cxii. Pſalme.

¶ He declareth the perpetuall proſperitye of them whych feare and worſhyp God, and counterfait hys goodnes.

Praiſe the euerlaſtynge. A

BLeſſed is the man that feareth the Lord, and hath great delite in hys commaundementes.

Hys ſede ſhal be mighty vpon earth the generacyon of the faythfull ſhalbe bleſſed.

Ryches and, plentyouſneſſe ſhalbe in hys houſe, and hys righteouſneſſe endureth for euer.

Vnto the godly there aryſeth vp lyght in the darckneſſe: he is mercyfull, louynge and righteous.

Well is he that is mercyfull, and lendeth gladly, and ꝓuideth his wordes wyth diſcrecyon.

For he ſhall neuer be moued, the righteous ſhall be had in an euerlaſtynge remembraunce.

He wyll not be afrayed for any euyll tydynges, his herte ſtandeth faſt, and beleueth in the Lord. B

Hys hert is ſtabliſhed, he wyl not ſhrynke, tyll he ſe hys. a. deſire vpon hys enemyes.

Ca

* He hath sparsed abrode, and geuen to the poore, his righteousnes remayneth for euer his horne shalbe exalted with honoure

The vngodly shall se it, and it shall greue them: he shall gnash with his teeth, and consume away. and the desire of the vngodlye shall perysh.

The Notes.

Desier. 3 t. a. Thys desire is vengeaunce ℣ destruccio.

℣ The. cxiii. Psalme.

¶ He moueth to the praise of God, because he seyth all thynges, and ruleth and gouerneth the after his wyll and pleasure.

Prayse the euerlastynge.

Alleluia. RAyse the Lord (O ye seruaun tes) O prayse the. a. name of ℣ Lorde.

Blessed be the name of ℣ lord, from this time forth euermore

The Lordes name is worthy to be praysed from the risynge vp of the Sunne vnto the going downe of the same.

The Lorde is hye above all Heathen, and his glory above the heauens.

Who is lyke vnto the Lorde oure God, that hath his dwellynge so hye, whyche humbleth him selfe, to beholde that is in heauen and earth.

Which taketh vp the symple out of the dust and lyfteth the poore out of the myre,

That he may sette him amonge the prynces, euen amonge the prynces of his people.

Whyche maketh the baren woman. b. to kepe house, and to be a ioyfull mother of chyldren.

Prayse the euerlastyng.

℣ The Notes.

a. Here is name take for fame, renowne and glorye, as in John. xvii. a.

Name of the Lorde. b. That is to be fruitful, and to haue a whole household of the fruite of his body, where as in the tyme of his barrenes, he sate alone. It signifyeth not to holde an house of his owne, for ℣ do many barē that neuer haue childrē.

To kepe house.

℣ The. cxiiii. Psalme.

¶ He lyckly resembleth the greatnesse and myght myracles which the Lord did for Israell, when he brought them out of Egypt.

Alleluia. WHen Israel came out of Egypt and the. a. house of Jacob from among that straunge people.

b. Juda was. c. his Sanctuary, Israell his dominyon.

The sea saw ℣. & fled Jordan turned backe

The mountaynes skipped like rammes, and the lytle hylles like yong sheepe.

What ayled the, O thou sea, that thou fledest? thou Jordan, ℣ thou turnedest backe?

b. Ye mountaynes that ye skypped lyke rammes: and ye lytle hylles, like yong sheepe?

The earth trembled at the presence of the Lorde. at the presence of the God of Jacob.

c. Whyche turned the harde rocke into a standynge water, and the flynte stone into a springyng well.

℣ The Notes.

a. Jacobes stocke stood, and of spring, is called his house, as before in he. xiii. Psalm. b. and. xx. a. Reade the. viii. of Exod. and the. xi. of Josue, and this psalme shalbe easye vnto the.

House of Jacob.

b. By Juda is also vnderstād the whole nūbre of the people of Israell.

Juda.

c. By this sanctuarye, is meant the holy people of the lord.

Sanctuary. Pe mollimento

d. This is expounded in ℣. lxxii. psalm. How be it some (and that excellently learned) vnderstand it of the shakynge, leapyng and trembling of the hyll Sion, when the Lorde came downe to geaue the lawe. Exod. xix. c. and. d. Which shakynge (saye they) was not onely seene in that hyll alone, but also in all the hylles nyght vnto it.

e. Of the rocke turned into water, ye reade Exod. xvij. and Num. xx.

The. cxv. Psalme.

¶ He prayeth God for the glory of his names sake to farther his people: to threaten that it maye be euydently knowē that he alone is God and the Idoles of the Heathen but vayne thynges.

Alleluia. NOt vnto vs, O Lorde not vnto vs, but vnto thy. a. name geue ℣ praise for thy louing mercye & faythfulnesse.

Wherfore shal the Heathen say where is now their God?

As for oure God, he is in heauen, he doeth whatsoeuer it pleaseth him.

* Their ymages are but syluer and gold, euen the worke of mens handes.

* Psalm. cxiii. Esa. xl. d. Baruch. vi.

They haue mouthes, and speake not: eies haue they, but they se not.

They haue eares, and heare not: noses haue they, but they smell not.

They haue handes, and handle not, fete haue they, but they cannot goe, neyther can they speake throwe their throte.

They that made them, are lyke vnto them and so are all suche as put their trust in them.

But let Israell trust in the Lorde, for he is their succoure and defence.

Let the house of Aaron put their trust in the Lorde for he is their succoure and defence

They that feare the Lorde, lette them put their trust in the Lord, for he is their succour and defence.

The Lorde is mynded of vs, and. b. blesseth vs: he blesseth the house of Israel, he blesseth the house of Aaron.

Yea he blesseth al them that feare the Lord both smale and great.

The Lorde encrease you more and more: you, and your children.

Ye are the blessed of the Lord, whych made heauen and earth.

All the whole heauens are the Lordes, but ℣ earth hath he geuē vnto ℣ children of mē.

c. The dead prayse not the (O Lorde) neyther

ther all they that go downe into silence.

But we will prayse the Lord, frō this time forth for euermore. Prayse the euerlasting.

The Notes.

Thy name. a. What is here ment by his name, is shewd psalm.xlviii.c.

Beleeth b. That is, doeth good to vs, fauoureth and multiplieth vs, maketh vs fortunate & lucky Deut.xii.a.

The deade prayse not God. c. Some vnderst here by ỹ dead, those that dyed in the wyldernes. Numeri. xvi.g. and. xvii.a.b. And the Iewes who ỹ Romaynes slewe. Also those that died in their infidelitie, and such as beynge yet alyue, are deade therow synne. 1. Timoth. v.a.

The.cxvi. Psalme.

The thankgeuynge for the helpe of the Lorde wherby he escaped when he was compassed about with the hoste of Saul. He recyteth the great iopardy and traye wherin he then was and prayseth the goodnes of God, by whose helpe he was preserued.

I Am wel pleased, that the Lord hath heard the voyce of my prayer.

That he hath enclyned his eare vnto me, therfore will I cal vpon him as long as I lyue.

Psal.xviii. *The sharres of death compased me rounde about, the paynes of hell gat hold vpon me I founde trouble and heuynesse.

Then called I vpon the name of the Lord O Lorde deliuer my soule.

Gracious is the Lord, and.a. righteous, yea our God is mercyfull.

D The Lorde preserueth the symple, I was brought downe, and he helped me.

Turne agayne then vnto thy rest, O my soule, for the Lord hath geuen the thy desire.

And why thou hast deliuered my soule from death, myne eyes from teares, and my fete from fallyng.

I will walcke before the Lorde, in the.b. land of the lyuyng.

E I beleued, and therfore haue I spoke, but I was sore troubled.

I sayde in my haste: All men are lyers.

What rewarde shall I geue vnto the Lorde, for all the benefytes that he hath done vnto me?

I will receyue the.c. cuppe of saluacion, and call vpon the name of the Lord.

I will paye my vowes in the presence of al his people, right deare in the syghte of the Lorde is the death of his sayntes.

D O Lorde, I am thy seruaunt, I am thy seruaunt, and the son of thy handmaide, thou hast broken my bondes in sunder.

I will offre to the sacrifice of thanckesgeuynge, and will call vpon the name of the Lord.

I will paye my vowes vnto the Lord in the syghte of al his people, in the courtes of ỹ Lordes house, euen in the middest of the, O Ierusalem. Prayse the euerlasting.

The Notes.

a. The lord is not called righteouse al onely because he is perfect of him selfe in all thynges: but also because he maketh vs righteous by his law Christ. Rom. iii.d. Whome God hath made a seate of mercye. &c. to shewe the righteousnes whiche before hym is of value &c. Righteouse.

b. What this land of the lyuynge signifyeth Land of the lyuynge. loke in Esay. liii.c.

c. This cup of saluation do many expounde to be affliction, persecucyon and tribulacyon. The cup of saluacion.

The.cxvii. Psalme.

The prophesieth that the benefyte of the Gospell shal come vnto the Gentyles and Heathen

PRayse the Lorde all ye.a. Gentyles, prayse hym al ye people. I

For his mercyfull kyndnes is ouer vs and more towarde vs, and the truth of the Lorde endureth for euer. Prayse the euerlasting.

The Notes.

a. By the gentiles or heathen are vnderstande the vnfaythful that beleue not in God and by the people, the faythfull and beleuers. Psalm. xviii.d. Therfore shal the people geue thankes. &c. Gentyls.

The.cxviii. Psalme.

The longe, wherin Dauid returned from his aduersityes, and promoted to the kyngdō of all Israel, geueth thankes to God openly in the tabernacle: In which he also beareth the figure of Christ.

GEue thankes vnto the Lord, I for he is gracyous, & his mercy endureth for euer.

Let Israel nowe confesse, that his mercy endureth for euer.

Let the house of Aaron nowe confesse, that his mercy endureth for euer.

Yea let all nowe that feare the Lorde confesse, that his mercy endureth for euer.

I called vpon the lord in trouble, and the II lord heard me at large. *Actu.xii.b.

*The lord is my helper, I will not feare what man doeth vnto me.

The lord is my helper, and I shall se my desire vpon myne enemyes.

It is better to trust in the lord, then to put any confidence in man.

It is better to trust in the lord then to put any confidence in princes. III

All heathen compassed me rounde about but in the name of the lorde will I destroye them.

They kepe me in on euery side, but in the name of the lord, I will destroye them.

They came about me lyke bees, and were as hote as the fyre in the thornes, but in the name of the Lorde I will destroye them.

They thrust at me that I myght fall, but the lorde was my helper.

*The lorde is my strength, and my songe and is become my saluation. *Exo.xv.b. Esa.xii.b.

fff. The

L The voice of ioy and health is in ꝯ dwe
lynges of the righteous, for the right hand
of the Lord hath gotten the victory.

The right hande of the Lord hath ꝯ pre-
eminence, the right hande of the Lorde hath
gotten the victory.

I will not dye, but lyue, and declare the
workes of the lord.

The Lorde hath chastened and correcte
me, but he hath not geuen me ouer vnto
deathe.

a. Open me the gates of righteousnes,
that I maye go in there thorowe, and geue
thanckes vnto the Lord.

This is the doore of the Lorde, the righte-
ous shall enter in thorow it.

I thancke the, that thou hast herd me, and
are become my saluation.

The same. b. stone which the builders re
fused, is become the heade stone in the corner

This was the Lordes doynge, and it is
marueilous in our eyes.

This is the. c. daye which the Lorde hath
made, let vs reioyce and be glad in it.

D Helpe now O lord O, lord sende vs now
prosperity.

Blessed be he that commeth in the name of
the Lorde, we wysh you good luck, ye that
be of the house of the Lord.

God is the lord, and hath shewed vs light
O garnysh the solempne feaste with grene
braunches, euen vnto the homes of the aul-
ter.

Thou art my God, and I will thancke the:
thou art my God, and I will praise the.

O geue thanckes vnto the lorde, for he is
gracyous, and his mercy endureth for euer.

¶ The Notes.

To open the gates of righteousnes.

a. He openeth the gates of righteousnesse,
that declareth vnto the world the righteous-
nes that commeth of God, So Esai. xxvi. a.
Open the gates that the good people maye
go in. &c.

The stone.

b. This stone is Christe, and the builders,
suche teachers as thoughte that he was vn-
profytable Matth. xxi. d. Suche builders
remayne yet, and shal do to the worldes ende.

Day.

c. By daye, vnderstand here the time of pre
chynge the gospell and gladde tydynges of
Christ, which commeth as long as the true
faieth in Christ remaineth. Of this day spea
keth Paule also. ii. Corint. vi. a. Behold, now
is the day of saluation. &c.

¶ The. cxix. Psalme.

This Psalme declareth howe much the
fayntes and Christen set by the lawes of God,
and how greatly they endeuour them selues vn-
to them so much that they louyng them to be
transgressed and withstanded of the wycked:
And how they pray to be taught the fro about,
and to be acquainted with them: and wyshe as
many as transgresse and withstand them to be
destroyed and made away.

Aleph.

BLessed are those that are vnde A
spyled in the waye: which walcke
in the law of the Lord.

Blessed are they that kepe hys
testimonies, and seke him with
their whole herte.

Which walcke in hys wayes, and do no
wickednes.

Thou haste geuen straicte charge to kepe
thy commaundementes.

O that my wayes were stablished to kepe
thy statutes.

So shoulde I not be confounded while I
haue respecte vnto all thy commaundementes

I will thancke the with an vnfayned
herte, because I am learned in the iudgmen-
tes of thy righteousnesse.

I will kepe thy statutes, O forsake me
not vtterly.

Beth.

Wherewithall shall a yonge man clense B
his waye? Euen by rulynge hym selfe after
thy worde.

With my whole herte do I seke the, O
let me not go wronge out of thy commaunde-
mentes.

Thy wordes haue I hyd within my hert
that I should not synne against the.

Praysed be thou O Lorde, O teache me
thy statutes.

With my lippes will I be tellyng out all
the iudgmentes of thy mouth.

I haue as greate delyte in the way of thy
testimonies, as in all maner of ryches.

I will exercyse my selfe in thy commaunde-
mentes, and haue respect vnto thy fotepathes

My delyte shalbe in thy statutes, I will
not forget thy wordes.

Gimel.

O do well vnto thy seruaunt, that I maye G
lyue and kepe thy wordes.

Open thou myne eyes, and so shall I spy
out wonderous thynges in thy lawe.

I am a straunger vpon earth, O hyde not
thy commaundementes fro me.

My soule breaketh out, for the very fer-
uent desire that I haue alwaie vnto thy iudge-
mentes.

Thou rebukest the proud, cursed are they
that departe from thy commaundementes.

O turne fro me shame and rebuke, for I
kepe thy testimonies.

b. Princes also sit and speake against me
but thy seruaunt is occupied in thy statutes.

In thy testimonyes is my delyte, they are
my counceilers.

Daleth.

My soule cleaueth to the dust, O quicken D
thou me accordyng to thy word.

I knowledged my waies, and thou herdest
me, O teach me then thy statutes.

Make me to vnderstand the waye of thy
commaundementes, and so shall I talcke of
thy wonderous workes.

My soule melteth awaye for very heuy-
nesse

ærſte. O ſet me vp accordyng vnto thy word
Take fro me ſ wape of lyeng, and graunte me thy lawe.
I haue choſē the.c. wap of truth, thy iudgmentes haue I layed before me.
I ſtycke vnto thy teſtimonies, O Lorde confound me not.
I wyll runne the wape of thy commaundementes, when thou halte comforted my herte. He.
Teach me O lorde the wap of thy ſtatutes
K and I ſhall kepe it vnto the ende.
O.d. geue me vnderſtādyng, ⁊ I ſhall kepe thy lawe, yea I ſhal kepe it wyth my whole herte.
Leade me in the pathe of thy commaundmentes, for that is my deſyre,
Enclyne myne herte vnto thy teſtymonies, and not to couetouſnes.
O turne awape myne eyes, leſte they behold vanite, and quycken me in thy wap.
O ſtablish thy word in thy ſeruaunt, that I may feare the.
Take awaie the rebuke that I am afraied of, for thy iudgmentes are amyable.
Beholde, my delyte is in thy cōmaundemētes, O quicken me in thy rygh teouſnelle.
L Vau.
Let thy louyng mercy come vnto me, O Lorde, and thy ſauyng health accordyng
M vnto thy worde.
That I may geue anſwere vnto my blaſphemers, for my truſt is in thy word.
O take not the worde of treuth vtterly out of my mouthe, for my hope is in thy iudgmentes.
So ſhall I alwaye kepe thy lawe, yea for euer and euer.
And I wyll walcke at lybertye, for I ſeke thy commaundmentes.
I wyll ſpeake of thy teſtimonyes euen before kynges, and wyll not be aſhamed.
My delyte ſhalbe in thy commaundemētes whych I loue.
My handes alſo wyll I lyft vp vnto thy commaundementes which I loue, and my talkinge ſhalbe of thy ſtatutes.
Zain.
O thyncke vpon thy ſeruaunt as concernyng thy worde, wherin thou halte cauſed
N me to put my truſt.
Ffor it is my cōfort in my trouble, yea thy word quyckeneth me.
The proude haue me greatly in derꝯpcion yet ſhyncke not I from thy lawe.
I remēber thyne euerlaſting iudgmentes O Lorde, and am comforted.
I am horrible afraied for the vngodly, that forſake thy lawe.
Thy ſtatutes are my ſongꝛe in the houſe of my pylgremage.
I thyncke vpon thy name, O Lorde, in the nyghte ſeaſon, and kepe thy lawe.
It is mine owne, for I kepe thy commaundmentes.

Heth
Thou art my portion, O lord, I am purpoſed to kepe thy lawe.
I make myne humble peticion in thy pre- P
ſence wyth my whole herte, O be mercyfull vnto me accordyng vnto thy word.
I cal myne owne wayes to remembrance, and turne my fete vnto thy teſtimonies.
I make haſte, and prolonge not the time, to kepe thy commaundementes.
The congregacyons of the vngodly haue robbed me, but I forget not thy lawe.
At midnight ſtand I vp, to geue thanckes vnto the, for the iudgmentes of thy rygh teouſnelle.
I am a compāyon of all them that feare the, and kepe thy commaundementes.
* The earth, O Lord, is full of thy mercy. O teach me thy ſtatutes. * Pſal.xxxiij.b
Teth.
O lord, thou haſt dealt frendly wyth thy ſeruaunt, according vnto thy word.
O learne me thy ꝓfytnelle, mourtoure and knowlege, for I beleue thy commaunde- I
mentes.
Before I was troubled, I went wronge but now I kepe thy word.
Thou art good ⁊ frendly, O teach me thy ſtatutes.
The proud pmagyn lyes vpon me, but I kepe thy commaundementes with my whole herte.
Their herte is as fat as braſſe, but my delyte is in thy lawe.
It is good for me that I haue bene in trouble, that I may learne thy ſtatutes.
The lawe of thy mouth is dearer vnto me, then thouſandes of golde and ſiluer.
Jod.
Thy handes haue made me and faſhyoned me, O geue me vnderſtandyng, that I may H Pſal.cxix.b.
learne thy commaundementes. Job.x.a
They that feare the, wyll be glad when they ſe me, becauſe I put my truſte in thy worde.
I knowe, O Lorde, that thy iudgmentes are ryght, and that thou of very faithfulnes haſt cauſed me to be troubled.
O let thy mercyful kyndneſſe be my comforte, accordyng to the promes that thou haſt made vnto thy ſeruaunt.
O let thy louyng mercies come vnto me, that I may lyue, for thy lawe is my delyte.
Let the proud be confounded, which hādle me ſo falſlye.
But let ſuch as feare the, and knowe thy teſtimonies, be turned vnto me.
O let myne herte be vndefyled in thy ſtatutes that I be not aſhamed.
Caph.
My ſoule longeth for thy ſauyng health, K
for my truſt is in thy word.
Myne eyes long ſore for thy word, ſayng: O when wylt thou comforte me?
Ffor I am become like a botel in ſ̄ ſmoke,

pet do not I forget thy statutes.

How many are the dayes of thy seruaũt? When wilt thou be auẽged of myne aduersaryes?

The proude haue digged pyttes for me, which are not after thy lawe.

All thy commaundementes are true, they persecute me falsely, O be thou my helpe.

They haue almoste made an ende of me vpon earth, but I forsake not thy commaũdementes.

O quycken me after thy louynge kyndenes, and so shall I kepe the testimonyes of thy mouth.

Lamed.

O Lorde, thy worde endureth for euer in heauen.

Thy trueth also remayneth frõ one generacion to another: thou hast layed the foundacion of the earth, and it abydeth.

They contynue this day accordinge too thyne ordinaunce, for all thinges serue the.

If my delyte were not in thy lawe, I should perysh in my trouble.

I will neuer forget thy commaundementes, for with them thou quickenest me.

I am thyne, Oh helpe me, for I seke thy commaundementes.

The vngodly laye wayte for me too destroye me, but I consider thy testimonyes.

I se that all thynges come to an ende, but thy commaundement is exceadyng broade.

Mem.

O what loue haue I vnto thy lawe! all the daye longe is my talkyng of it.

Thou throwe thy commaundement hast made me wyser then myne enemyes, for it is euer by me.

I haue more vnderstandyng then all my teachers, for thy testimonies are my studye.

Yea, I am wyser the the aged, for I kepe thy commaundementes.

I refrayne my fete frõ euery euell waye, that I maye kepe thy woordes.

I shrynke not from thy iudgementes, for thou teachest me.

O howe swete are thy woordes vnto my throte!

Yea, more then hony vnto my mouth.

Throwe thy commaundementes I gette vnderstandynge, therefore I hate all false wayes.

Nun.

Thy woorde is a lanterne vnto my fete and a light vnto my pathes.

I haue swoorne and am stedfastly purposed, to kepe the iudgementes of thy righteousnesse.

I am troubled aboue measure, quycken me, O Lord, according vnto thy worde.

Let the frewill offeringes of my mouthe please the, O Lorde, and teache me thy iudgementes.

My soule is alwaye in my hande, yet do not I forget thy lawe.

The vngodly haue layed a snare for me, but yet swarue not I frõ thy cõmaũdmẽtes.

Thy testimonyes haue I claymed as myne heritage for euer: and why? they are the very ioye of my herte.

I applye myne herte to fulfil thy statutes alwaye, euen vnto the ende.

Samech.

I hate the vngodly, but thy lawe do I loue.

Thou art my defence & shylde, my trust is in thy woorde.

Awaye frõ me ye wycked, I will kepe the commaundementes of my God.

O stablish me according vnto thy worde, that I maye lyue, & let me not be disapoynted of my hope.

Holde thou me vp, and I shall be safe: yea I shall euer be talkyng of thy statutes.

Thou treadest doune all thẽ that departe from thy statutes, for they imagin but disceate.

Thou puttest awaye all the vngodly of the earth lyke drosse, therfore I loue thy testymonies.

My flesh trembleth for feare of the, and I am afraped of thy iudgementes.

Ain.

I deale w the thinge þ is lawfull & ryght, O geue me not ouer vnto mine oppressours.

Be thou suertye for thy seruaũte too do hym good, that the proude do me no wrõge.

Myne eyes are wayted awaye with lokyng for thy health, and for the woorde of thy righteousnesse.

O deale with thy seruaũt according vnto thy louing mercy, & teach me thy statutes.

I am thy seruaunt, O graunte me vnderstanding, that I map know thy testimonies.

It is tyme for the O Lord to lay to thine hande, for they haue destroyed thy lawe.

For I loue thy commaundemẽtes aboue golde and precious stone.

Therfore holde I streyght all thy cõmaũdementes, and all false wayes I vtterly abhorre.

Phe.

Thy testimonyes are wonderfull, therefore doth my soule kepe them.

When thy woorde goeth forthe, it geueth light & vnderstandyng, euen vnto babes.

I opẽ my mouth and drawe in my breath, for I desyre thy commaundementes.

O loke thou vpon me, & be mercifull, as thou vsest to do vnto those þ loue thy name.

Order my goinges after thy woorde that no wickednesse raygne in me.

O delyuer me from the wrongrous dealinges of men, and so shall I kepe thy commaundementes.

Shewe the light of thy countenaũce vnto thy seruaunt, and learne me thy statutes.

Myne eyes gushe out with water, because men kepe not thy lawe.

Tade.

Rygh̃teous art thou, O Lorde, and true is thy

is thy iudgment.

Thy testimonyes that thou hast cõmaunded are exceadyng, righteous and true.

*Psal.ix.c Joan.ij.b. ℞ *My zeale hath eue consumed me, because myne enemyes haue forgotten thy wordes.

Thy worde is tryed to the vttermost, and thy seruaunt loueth it.

I am small and of no reputacion, yet do not I forget thy commaundementes.

Thy righteousnesse is an euerlastyng righteousnes, and thy lawe is true.

Trouble and heuynesse haue taken holde vpon me, yet is my delite in thy commaundementes.

The righteousnes of thy testimonyes is euerlastyng, O graunt me vnderstandinge, and I shall lyue.

Coph.

C I call with my whole herte, heare me, O Lorde, I will kepe thy statutes.

Yea, euen vpon the do I call, helpe me, & I shall kepe thy testimonies.

Early in the mornyng do I.g. crye vnto the, for in thy worde is my trust.

Myne eyes preuente the night watches, that I might be occupyed in thy wordes.

Heare my voyce, O Lorde, accordynge vnto thy louyng kyndnesse, quycken me accordyng as thou art wont.

They drawe nye that of malyce persecute me, and are farre from thy lawe.

Be thou nye at hande also, O Lorde, for thy promyses are faythfull.

As concernynge thy testimonies, I haue knowen euer lens the beginning, that thou hast grounded them for euer.

Res.

R Consider myne aduersite, & deliuer me, for I do not forget thy lawe.

Maintayn thou my cause and defende me, quycken me accordyng vnto thy worde.

Health is farre from the vngodly, for they regarde not thy statutes.

Great is thy mercy, O Lorde, quicke me as thou art wont.

Many there are that trouble me, & persecute me, yet do not I swarue from thy testimonies.

It greueth me, when I se, that the transgressours kepe not thy lawe.

Consider, O Lorde, how I loue thy commaundementes, O quycken me with thy louyng kyndnesse.

Thy worde is true from euerlastyng, all the iudgmentes of thy righteousnesse endure for euer more.

Sin.

S b. The princes persecute me without cause, but my herte standeth in awe of thy wordes.

I am as gladde of thy worde, as one that fyndeth great spoyles.

As for lyes I hate and abhorre them, but thy lawe do I loue.

Seuen tymes a daye do I praise the, because of thy righteous iudgementes.

Great is the peace that they haue which loue thy lawe, and they are not offended at it.

Lord, I loke for thy sauynge health, and do after thy commaundementes.

My soule kepeth thy testimonies, and loueth them exceadingly.

I kepe thy commaundementes and testimonies, for all my wayes are before the.

Thau.

T Let my complaynte come before the, O Lorde, geue me vnderstanding, accordynge vnto thy worde.

Oh let my supplicacion come before the, deliuer me accordyng to thy promes.

My lippes shall speake of thy prayse, seyng thou hast taught me thy statutes.

Yea, my tonge shall synge of thy worde, for all thy commaundementes are right.

Let thine hande helpe me, for I haue chosen thy commaundementes.

I longe for thy sauyng health, O Lorde, and in thy lawe is my delyte.

Oh let my soule lyue and prayse the, that thy iudgementes maye helpe me.

I go astraye, lyke a sheepe that is lost: Oh seke thy seruaunt, for I do not forget thy cõmaundementes. ☞ The Notes.

a. He is vnderstand in the waye, that liueth in the lawe of God. To be vnderstand which worketh by charite. And to walke in the lawe, is to be conuersant in it & lyue after it.

To be vnderstand

b. Here is to be vnderstande by princes, all maner of rulers, be they temporall or spirituall (as they cal the) which after ye outward appearaūce of this world, seme moste sage & wise. Such withstode him & spake against him.

Princes

c. This waye of truth, is the lyfe that is ordered after the word of truth, which is contayned in the scripture. In this way Dauid saieth that he hath walked, and not in fained traditions and holines imagined by him self or by any mortall man. In the same signification doeth Peter vse this worde in the.ij.a of his.ij. Epistle. There shalbe false teachers. By whome the waye of truth shalbe euell spoken of. &c.

The waye of truth.

d. He desireth to haue an other vnderstanding then that which is but manly, which is ignorant of God and of his will, power, mercy and anger. Yea, though it were neuer so well instruct and taught, yet would it neuer vnderstande of it selfe without the spirite of God, that God is mercifull, righteous, and forgeueth sinnes freely, without any deseruynge. Psalm. cxii. b

Geue me vnderstanding.

e. The worde of God is called a lanterne & light, because, that without it, all ye ther in, is darkenes, & because ye he which followeth it, can not fall into any errour, as it is saied. Peter. i. b. We also that. &c.

Lanterne.

f. That man is sayd to haue his soule in his hand, ye is alway redy & prest to offer his life to daunger, as ye haue it expounded in Iob xiij. c. where is spoke more at large. It shalbe

My soule is alwaye in my hande.

ſeme ample expounded to ſaye that the man that fauoreth al the workes of his hādes after the law of God, hath his ſoule in his handes As who ſhould ſaye, he doeth in all his workes regard the health of his ſoule.

To crie. Pilmers. g. Loke in the. xv. Pſalme. a.

h. Of the princes is ſayed aboue in this Pſalme. c. ¶ The. cxx. Pſalme.

☞ An affectuous complaynte of the prophete beynge dryuen out of the lande and abydyng among the wycked, that dyd al thinges by fraude and violence.

*‡¶ The ſong of the ſteares

☞ *‡ In Hebr. Mahalo th. Id. Eyre thynge heth it to be the begynnynge of ſome ſonge, after whoſe tune the Pſalmes that haue this title were ſonge. Other expound it to ſygnifyin a hygh place. Some there be whiche ſaye, that the Leuytes ſange all theſe Pſalmes in Dauids houſe, vpon the ſteares whyche went from the chamber where the men aſſembled to the chamber wher the women commenly abode.

A

When I am in trouble, I cal vpon the Lorde, and he anſwereth me.

John. 9a. Deliuer my ſoule, O Lord from lying lippes, and frō a diſceatful tonge.

What rewarde ſhalbe geuen or done vnto the, thou falſe tonge.

Euen myghty and ſharpe arowes, with hote burnynge. a. coales.

Woe is me that my habyſtmente endureth ſo longe: I dwel in the tabernacles of the ſorowfull.

My ſoule hath long dwelt amonge them that be enemies vnto peace.

I laboured for peace, but when I ſpake therof, they made them to battayle.

☞ The Notes.

a. Loke. xviii. Pſalm. b.

Coales. The. cxxi. Pſalme.

☞ He ſheweth that the godlye muſte loke for their helpe of God onlye, and that he geueth it verye readelye.

The ſong of the ſteares.

A

I lyft vp myne eyes vnto the. a. hylles, from whence commeth my helpe.

My helpe commeth euen frō the Lord which hath made heauen and earth.

He wyll not ſuffer thy fote to be moued, and he that kepeth the ſleepeth not.

*Beholde, he that kepeth Iſraell, doth neyther ſlomber nor ſleepe.

Slape. b. g. The Lorde him ſelfe is thy keper, ✠ Lorde is thy defence vpon thy ryghte hande.

So that the ſunne ſhall not burne the by daye, neyther the mone by nyghte.

The Lorde preſerueth the from all euyll, yea it is the Lorde that kepeth thy ſoule.

The Lorde preſerueth thy goyng out and thy commynge in, from this tyme forth for euermore. The Notes.

Hylles. a. By theſe hylles is meant the heauens.

☞ The. cxxii. Pſalme.

☞ Vnder the ſhadow and figure of Ieruſalem he deſcribeth the felicite of the congregacion of Chriſt and deſires of the ſayntes, wyſhyng euer the furtherance of it.

The ſonge of the ſteares.

I

was glad, when they ſayed vnto me: we wyll go into the houſe of the Lorde.

A

Oure fete ſhall ſtande in thy gates O Ieruſalem.

Ieruſalem is buylded as a cytye, that is at vnyte in it ſelfe.

B

For ther the tribes go vp, euen the tribes of the Lorde: to teſtifye vnto Iſrael, to geue thanckes vnto the name of the Lorde.

For there is the ſeate of iudgmente, euen the ſeate of the houſe of Dauid.

C

O praye for the peace of Ieruſalem, they ſhall proſpere that loue the.

Peace be with thy walles, and plentyouſnes within thy palaces.

D

For my brethren and companions ſakes, I wyll wyſh the proſperite.

Yea because of the houſe of the Lord oure God, I wyll ſeke to do the good.

☞ The. cxxiii. Pſalme.

¶ The godly ſubdued to the wycked, do affectuously deſyre God to deſtruct the, for vnto him they whole commyt them ſelues.

The ſonge of the ſteares. Eua.

A

Vnto the ſelfe I lyft mine eyes, thou that dwelleſte in the heauens.

Behold euen, as the eyes of ſeruauntes loke vnto the handes of their maſters: and as the eyes of a maiden vnto the hādes of her maiſtreſſe, euen ſo oure eyes wayte vpon the Lorde our God vntyll he haue mercy vpon vs.

A

Haue mercy vpon vs, O Lord, haue mercy vpon vs, for we are vtterly deſpyſed.

Our ſoule is filled with the ſcornefull reproofe of the welthy, and with the deſpyteful nes of the proude.

☞ The Notes.

a. By the eie to the helpes almoſt continually vnderſtand the herte and mynd. As before in the pſalme. cxxi. and in many other places

¶ The. cxxiii. Pſalme.

¶ The godly reioyſe that they are ryd, by the helpe of God, from a Ieopardy wherunto they were very nye.

*The ſonge of the ſteares.

If ✠ Lord had not bene of oure ſide (now may Iſrael ſay) If ✠ Lord had not bene of oure ſyde whē men roſe vp againſt vs.

*Of this ſpoken before in the title of. cxx. Pſalm.

A

They had ſwalowed vs vp quiche when their wrathfully diſpleaſed at vs.

Yea the waters had drowned vs, ✠ ſtreame had gone ouer oure ſoule.

The depe waters of the proud had gon euen vnto our ſoule.

But praiſed be the Lord, which hath not geuen vs ouer for a praie vnto their teeth.

Oure ſoule is eſcaped, euē as a birde out of the ſnare of the fowler: the ſnare is broken

and

and we are delyuered.

Oure helpe ſtandeth in the name of the Lord, which hath made heauen and earth.

☞ The. cxxv. Pſalme.

¶ The churche or congregacion is in ſafetye when the Lorde defendeth it, and ſhalbe proſperous when he fauoureth it, & purgeth the wicked thereout.

¶ The ſong of the ſtreares.

A

THey that put their truſte in the Lord, are euen as the mounte Syon, which may not be remoued, but ſtandeth faſt for euer.

The hylles ſtande about Jeruſalem, euen ſo ſtandeth the Lorde rounde about hys people, from this tyme forthe for euermore.

That the rodd of the vngodly come not into the lot of the righteous, leſt the righteous put their hande vnto wickednesſe.

Do wel, O Lord, vnto thoſe that be good and *true of herte.

*What is ſignified by ☞ true of herte is ſhewe before in ☞. Lxiij Pſalme.

As for ſuche as turne backe vnto their owne wickednesſe, the Lorde ſhall leade thē forth with the euell doers: but peace be vpō Iſrael.

☞ The. cxxvi. Pſalme.

¶ She deſcribeth the gladnes of the people returnyng agayne from Babylon, & vnder the figure hereof the reioyſing of the Churche, whom the ſonne of God hath made free from the captiuitie of ſynne and death.

A ¶ The ſonge of the ſtreares.

WHen the Lorde turneth agayn the captiuitie of Syon, then ſhall we be lyke vnto them that dreame.

Then ſhal our mouth be filled wyth laughter, and ourre tonge with ioye.

Then ſhall it be ſayd among the Heathē: the Lord hath done greate thynges for them.

Yea, the Lorde hath done greate thynges for vs all ready, wherof we reioyce.

Turne ourre captiuitie, O Lorde, as the ryuers in the ſouth.

They that ſowe in teares, ſhall reape in ioye.

He that goeth on hys waye weepyng and beareth forthe good ſede, ſhall come againe with ioye, & bryng hys sheaues wyth hym.

¶ The. cxxvii. Pſalme.

¶ By the onely liberalite and gyft of God to the houſe and houſholde gouernement, the cyte is defended, ryches multiplyed, and thoſe toward and thrifty obteyned.

¶ *The ſong of the ſtreares.

* Of this ye haue before in the tytle of the. cxx. pſal.

EXcept the Lord buylde ☞ houſe, their labour is but loſte that buylde it.

A Except the Lord kepe the cyte, the watchman waketh but in vayne.

It is but loſt labour that ye ryſe vp early and take no reſt, but eate the bread of carefulneſſe: for loke to whom it pleaſeth him, he geueth it in ſlepe.

Lo, chyldren & the frute of the wombe are an heritage & gift, that cōmeth of the Lorde.

Lyke as the arrowes in the hande of the gyaunt, euen ſo are the ponge chyldren.

Happy is the man, that hathe his quyuer full of them: they ſhal not be aſhamed, when they ſpeake with their enemyes in the gate.

¶ The. cxxviii. Pſalme.

¶ He that feareth God ſhall do well and fortunately at all ſeaſons.

The ſong of the ſtreares.

A

BLeſſed are all they that feare ☞ Lord, & walke in hys wayes.

For thou ſhalte eate the labours of thyne owne handes: O well is the, happy art thou.

Thy wyfe ſhalbe as the frutefull vyne vpon the walles of thy houſe.

Thy chyldren lyke the Olyue braunches rounde about thy table.

*That is, filled wyth wealth & proſperite.

Lo, thus ſhal the man be *.a. bleſſed, that feareth the Lorde.

The Lord ſhall ſo bleſſe the out of Syon, that thou ſhalt ſe Hieruſalem in proſperyte all thy lyfe longe.

Yea, that thou ſhalt ſe thy chyldrens chyldren, and peace vpon Iſrael.

¶ The. cxxix. Pſalme.

¶ Although the wicked do longe and greatly perſecute the godly, yet ſhall they not preuayle ouer them: yea, they ſhal at the length perishe, when the godly ſhalbe in ſafetye.

¶ The ſong of the ſtreares.

A

MAny tymes haue they fought againſt me fro my youth vp (may Iſrael now ſaye.)

Yea, many a tyme haue they fought againſt me fro my youth vp, but they haue not ouercome me.

The plowers plowed vpon my backe, & made longe forowes.

But the righteous Lorde hath hewen the yocke of the vngodly in peces.

Let them be confounded & turned backewarde, as many as haue euell will at.a. Syon.

Let them be euen as the haye vpon the houſe toppes, whyche wytherith afore it be plucked vp.

Wherof the mower fylleth not his hāde, neither he that bindeth vp the sheaues, hys boſome.

So ☞ they which go by, ſaye not ſo much as: ☞ Lord proſpere you, we wiſh you good lucke in the name of the Lord.

Syon.

☞ The Notes.

a. In the ſcripture, Sion betokeneth ☞ whole churche and congregacion of God, and euery faythfull ſoule that hathe hys whole intent, affection and deſire towarde God.

¶ The. cxxx. Pſalme.

¶ An earneſt prayer of hym that is oppreſſed with aboundāce of hys ſynnes, and that ſtedfaſtly hopeth to obteyne of God both forgeuenes of hys ſynnes and deliuerance from hys aduerſities.

¶ The ſong of the ſtreares.

LOrd of the. a. depe cal I vnto ſ
A O Lord, Lord heare my voice
Oh let thyne eares conſider
wel the voice of my complaint
If thou Lorde wylte be ex-
treme to marke what is done amyſſe . Oh
Lord who may abide it?

But ther is mercy wyth the, that thou mai
eſt be feared.

I loke for the Lord, my ſoule doth wayte
for hym, and in his word is my truſt.

My ſoule doth pacientlye abide the Lorde
from the one morning to the other.

Let Iſrael truſt in the Lord, for wyth the
Lorde there is mercy and plentyouſe redemp
cyon. And he ſhal redeme Iſrael from al his
ſynnes.

The Notes

The depe. a. By the depe is vnderſtande the aduerſitye wherin the people of Iſrael were whē they were ſcattered amonge the Chaldes. Vnto vs chriſten, it ſignifyeth the aduerſitey, trouble and miſery, that happeneth to vs for our offences and ſynnes.

¶ The. cxxxi. Pſalme.

¶ He ſheweth that he was not proude, but meke and lowly.

The ſonge of the ſtaires.

A LOrde, I am not hye mynded,
I haue no proude lokes.
I do not exercyſe my ſelfe in
greate matters, whych are hye
for me.

But I refrayne my ſoule and kepe it low
lye as a childe that is weaned from his mo
ther: ſo is my ſoule in me as a weaned child

Let Iſrael truſt in ſ Lord, from this time
forth for euermore.

¶ The. cxxxii. Pſalme.

¶ He ſheweth that the proſperitie of Chriſtes kingdome dureth euer, and that God is alway preſent with hys churche and congregacion: Thys doeth he vnder the figure of Dauid and of the Arke abyding in Syon.

The ſong of the ſtaires.

A LOrde, remember Dauid and all
his trouble.

How he ſwore vnto the Lorde,
and vowed a vowe vnto the al-
myghtye one of Jacob: I wyll not come wyth
in the tabernacle of my houſe, nor clyme vp
in my bedde.

I wyll not ſuffer myne eyes to ſlepe, nor
myne eye lydders to ſlomber.

Vntill I fynde out a place for the Lorde,
an habitacion for the mightye one of Jacob.

Lo we herde of the ſame at Ephrata, and
found it in the woode.

B We wyll go into hys tabernacle, and fall
downe before his fote ſtole.

Aryſe, O Lord, into thy a. reſtynge place,
thou and the arcke of thy ſtrength.

Let thy Prieſtes be clothed wyth righte-
ouſneſſe, and let thy ſayncles reioyſe.

For thy ſeruaunte Dauids ſake. b. turne

not away the preſence of thyne anoynted.

The Lord hath made a faythful ooth vn-
to Dauid, and he ſhall not ſhrynke from it
Of the fruite of thy body ſhal I ſet vpon thy
ſeate.

If thy chyldren wyll kepe my couenaunt, C
and my teſtimony that I ſhal learne them: their
chyldren alſo ſhal ſyt vpon thy ſeate for euer
more.

For the Lord hath choſen Syon, to be an
habitacyon for him ſelfe hath he choſen her.

This ſhalbe my reſt, here wyll I dwel for
I haue a delyte therin.

I wyll bleſſe her vytalles wyth increaſe,
and wyll ſatysfye her poore with bread.

I wyll decke her Prieſtes with healthe, and
her ſayncles ſhall reioyſe and be glad.

Ther ſhall I make the. c. horne of Dauid
to floryſhe, I haue ordeyned a lanterne for
myne anoynted.

As for hys enemyes, I ſhall clothe them
wyth ſhame, but vpon hym ſelfe ſhall hys
crowne floryſh.

¶ The Notes.

a. His reſtynge place was the mercy ſeate, as before in the pſalm. cxix. b. Reſtynge place.

b. God turneth away from them, whom he forſaketh. To turne away.

c. By thys horne is meant power. As in the. xviii. Pſalme Horne.

The. cxxxiii. Pſalme.

¶ She prayſeth the vnite and concord of brethē.

The ſong of the ſtaires of Dauid.

BEhold, how good and ioy- A
full a thynge it is, brethren
to dwel to gether in vnitie.

It is like the precious
ointment vpon the heade,
that ranne downe vnto the
beard: euen vnto Aarons beard, and wente
downe to the ſkyrtes of his clothyng.

Like the dewe of Hermon, which fell vpō
the hil of Syon.

For there the Lorde promyſed hys bleſ-
ſyng, and lyfe for euermore.

The Notes

a. Of this ointmēte is ſpoken Exod. xxx. c. Ointement.

¶ The. cxxxiiii. Pſalme.

¶ She exhorteth to prayſe, praiſe God: yea that alſo in the night.

The ſong of the ſtaires

BEhold, O praiſe the Lord, al ye ſer- A
uantes of the Lorde, ye ſ by night
ſtande in the houſe of the Lord.

Lyfte vp your handes in the
Sanctuary, and prayſe the Lorde.

The Lorde that made heauen and earthe
bleſſe the out of Syon.

The. cxxxv. Pſalme.

¶ She moueth all to the prayſe of God, and declareth his power by hys workes, as well by thoſe whiche he euery where doeth, as by thoſe wherwith he peculyarly aduaunced Iſrael.

Prayſe the ever laſtynge.

Prayſe

A *Praise the name of the Lord
*Psal.cxiij.a & cxxxiij.a. praise it. O ye seruauntes of the Lorde.

Ye that stande in the house of the Lorde, in the courtes of the house of our God.

O praise ye the lord for the lord is gracious: O sing prayses vnto his name, for it is louely.

For why the Lorde hath chosen vnto Jacob vnto him selfe, and Israel for his owne possession.

For I know that the Lorde is greate, and that our Lorde is aboue all goddes.

B Whatsoeuer the Lord pleaseth that doth he in heauen and in earth, in the sea, and in all deape places.

He bringeth forth the cloudes from the endes of the worlde, he turneth the lightninges vnto rayne, bringinge the windes out of their treasuries.

*Which smote the first borne of Egypte
*Exodi.xii.c Exo.iiij.viij. ix.x.x.Psalm lxxviij.c.j. cij.c. both of man and of beast.

He hath sent tokes and wonders into the middest of the, O thou lande of Egypt, vpon Pharao and al his seruauntes.

Which smote diuerse nacions, and slewe mighty kynges.

*Sehon kynge of the Amorites, Og the kynge of Basan, and all the kyngdomes of Canaan.
*Num.xxi.c, Deutro.iii.a

*And gaue their land for an heritage, for an heritage vnto Israel his people.
*Josue.xij.c.

Thy name, O Lorde, endureth for euer, so doeth thy memorial, O Lorde, from one generacion to another.

For the Lorde wil auenge his people, and C be gracious vnto his seruauntes.

*As for the images of the Heathen, they are but siluer and golde, the worcke of mens handes.
*Psal.cxiij.b Sapi.xv.b.& Baruch.vi.

They haue mouthes, and speake not: eyes haue they, but they se not.

They haue eares, and yet they heare not, neyther is ther any breath in their mouthes.

They that make them, are lyke vnto the, and so are all they that put their trust in the.

Prayse the Lord ye house of Israel, praise the Lorde ye house of Aaron.

Prayse the Lorde, ye house of Leui, ye that feare the Lorde, prayse the Lorde.

Praysed be the Lord out of Sion, which dwelleth at Jerusalem.
the euerlastynge.

The Notes.

Jacob. a. What is vnderstand by Jacob & Israel, is shewed in the Psalm.xxiij.b.and.xx.a.

☞ The.cxxxvi.Psalme.

C To thanke to Gyue men to the prayse of god, he rehearseth the myracles of the creacion, and alle those which he shewe vpo in the euyll gouge of Israel.

A *Giue thanckes vnto the Lord, for he is gracious, and his mercy endureth for euer.
*Judi.xiij.c Psal.cb.a, & cbi.a.

O giue thankes vnto the God of all goddes, for his mercy endureth for euer.

O thancke the Lord of all Lordes, for his mercy endureth for euer.

Which only doth greate wonders, for his mercy endureth for euer.

Which by his wisdome made the heauen for his mercy endureth for euer.

Which layed out the earth aboue the waters, for his mercy endureth for euer.

Which hath made great lightes, for his mercy endureth for euer.

The sunne to rule the daye, for his mercy endureth for euer.

The mone and the starres to gouerne the B nyght, for his mercy endureth for euer.
*Exo.xij.c.

*Which smote Egypt with their first borne, for his mercy endureth for euer.

And brought out Israell from among the, for his mercy endureth for euer.

With a mighty hand and stretcheth out arme, for his mercy endureth for euer.

Which deuyded the reed sea into partes, for his mercy endureth for euer.

*And made Israell to go thorow the mydst of it, for his mercy endureth for euer.
*Exo.xiiij.

But as for Pharao, and his host, he ouer threwe them in the read sea, for his mercy endureth for euer.
*Exo.xv.xvi. & xvij.

*Which led his people thorow the wildernesse, for his mercy endureth for euer.

C *Whiche smote greate kynges, for his mercy endureth for euer.
*Josue.xij.a.

Yea, and slue mighty kynges, for his mercy endureth for euer.

*Sehon kyng of the Amorites, for his mercy endureth for euer.
*Nume.xxi.c & Deute.iij.a

And Og the kyng of Basan, for his mercy endureth for euer.

And gaue away their lande for an heritage, for his mercy endureth for euer.

Euen for an heritage vnto Israel his seruaunt, for his mercy endureth for euer.

Which remembreth vs, when we are in trouble, for his mercy endureth for euer.

*Which geueth fode vnto al flesh, for his mercy endureth for euer.
*Psal.cxiij.d

O giue thankes vnto the God of heauen, for his mercy endureth for euer.

The.cxxxvij.Psalme.

☞ The Babylonians requyred of Israel songes, but they purposedly bewayled the destruction of Jerusalem.

BY the waters of Babylō we sat downe and wepte, when we A remembred Sion.

As for our harpes, we hanged them vpon the trees, that are therin.

Then they that led vs away captyue, requyred of vs a songe and melody in our heauynes: singe vs one of the songes of Sion.

How shall we synge the Lordes songe in a straunge lande?

If I forget the, O Jerusalem, let my right B hande be forgotten.

If I do not remember the, lette my tonge

cleue

clene to the rofe of my mouth: yea, if I prefer not Jerusalem in my mirth.

Remember the children of Edō, O Lorde in the daye of Jerusalem, howe they sayde: doune with it, doune with it: euen to the grounde.

a. O daughter of Babilō, thou shalt come to misery thy selfe: yea, happy shall he be, that rewardeth the as thou hast serued vs.

*Esa. xiij. c. *Blessed shall he be, that taketh thy children, and throweth thē against the stones.

The Notes.

Daughter of Babilon. a. By this daughter of Babilon, is meante the citye and people of Babilon.

¶ The .cxxxviij. Psalme.

¶ He praiseth the goodnes of God towarde him which hath deliuered him forth of al ieopardyes, and promoted him vnto the dignitye of a kynge.

Of Dauid.

I Will geue thankes vnto the, O Lord, with my whole herte, euen before the Gods, will I singe prayses vnto the.

I will worshipp toward thy holy temple and prayse thy name, because of thy louyng kyndenesse and trueth, for thou hast magnified thy worde, according vnto thy greate name.

When I call vpon the, thou heerest me, & endewest my soule with muche strength.

All the kynges of the earthe shall prayse the, O Lord, when they heare the wordes of thy mouth.

They shall singe in the wayes of the Lorde, that great is the glory of the Lord.

For though the Lorde be hye, yet hath he respecte vnto the lowlynes for the proude, he beholdeth them a farre of.

Though I walke in the middest of trouble, yet shalte thou refreshe me: thou shalte stretche forth thyne hande vpon the furiousnes of myne enemyes, and thy righte hande shall saue me.

The Lord shall make good for me. yea, thy mercy, O LORDE, endureth for euer despyse not then the worcke of thyne owne handes.

¶ The .cxxxix. Psalme.

¶ She weth that al thinges are euident and open vnto God which made them: and that he is euery where, and seyth all thinges.

¶ a. To the chaunter, a Psalme of Dauid.

I Lorde, thou searchest me out, and knowest me.

Thou knowest my doune sitting and myne vprysinge, thou vnderstandest my thoughtes a farre of.

Thou art about my path & about my bed and spiest out all my wayes.

For lo, there is not a worde in my tonge, but thou, O Lorde knowest it altogether.

Thou hast fashioned me behynde and before, and layed thyne hande vpon me.

Such knowlege is to wonderfull and excellent for me, I can not attayne vnto it.

Whither shal I go then from thy spirite? Or, whyther shall I go then fromme thy presence?

If I clyme vp into heauen, thou art there if I go doune to hel, thou art there also.

If I take the wynges of the morninge, & remayne in the vttermost parte of the sea:

Euen there also shall thy hande leade me, and thy right hand shall holde me.

If I saye: peraduenture the darkenesse shall couer me, then shall my nyght be turned to daye.

Yea, the darkenesse is no darkenesse with the, but the nyght is as clere as the day, the darkenesse and light are both a lyke.

For my reynes are thyne, thou hast couered me in my mothers wombe.

I will geue thankes vnto the, for I am wonderously made: marueylous are thy workes, & that my soule knoweth right well.

My bones are not hyd from the, though I be made secretly, and fashioned beneth in the earth.

Thyne eyes se myne vnperfectnesse, they stande all writte in thy boke: my dayes were fashioned, when as yet there was not one of them.

How deare are thy counsails vnto me O God: O how greate is the summe of them!

If I tell them, they are mo in nūbre then the sande: when I wake vp, I am presente with the.

Wylt thou not slaye the wycked (Oh God) that the bloudthyrsty myght departe fro me?

For they speake vnright of the, thyne enemyes exalte them selfes presumptuously.

I hate them, O Lorde, that hate the: and I mayne not awaye with those that ryse vp against the.

Yea I hate them right sore, they are myne enemyes.

Trye me, O God, and seke the grounde of myne herte: proue me, and examen my thoughtes.

Loke well if there be any way of wickednesse in me, b. and leade me in the way euerlastynge.

The Notes.

a. Loke the title of the .iiij. Psalme. To the chaunter. And leade me

b. Some trade. Then leade me by the waye of the worlde, that is best for me.

¶ The .cxl. Psalme.

¶ He desyreth to be deliuered from the diuersyte and lyes of Doeg, and his company one.

¶ a. To the chaunter, a Psalme of Dauid.

I Deliuer me, O Lorde, from the euel men, Oh preserue me frō the wycked men.

Which imagin mischief in their hertes, and stere vp strife all the daye longe.

They sharpen their tonges lyke a serpēt: adders poyson is vnder their lippes. Selah.

Kepe me, O Lorde, from the hande of the vngodly

vngodly: preſerue me from the wicked men, which are purpoſed to ouerthrowe my goinges.

10 The proude haue layed a ſnare for me, & ſpred a net abroade with cordes, yea, and ſet trappes in my waye. b. Selah.

But my ſaynge is vnto the Lorde: thou art my God, heare the voyce of my prayer O Lord.

O Lord God, thou ſtrength of my health thou haſt couered my head in the day of battaile.

Let not the vngodly haue hys deſire, O Lord, let him not haue hys purpoſe, leſt they be to proude. Selah.

Let the miſchief of their owne lippes fall vpon the head of them, that compaſe me about.

Let hote burnyng c. coales fall vpō them let them be caſt into the fyre, & into the pytte, that they neuer ryſe vp agayne.

A man full of woordes ſhall not proſpere vpon the earth: a malicious & wicked perſon ſhalbe hunted awaye, and deſtroyed.

Sure I am, that the Lorde wyll auenge the poore, & mayntayne the cauſe of the helpeleſſe.

The righteous alſo ſhall geue thanckes vnto thy name, and the iuſt ſhall continue in thy ſight.

¶ The Notes.

On the chalm. Selah. Cetera.

a. Loke the title of the. iij. Pſalme.

b. Loke the. iij. Pſalme. a.

c. Loke in the. xviij. Pſalm. b.

¶ The. cxli. Pſalme.

¶ Dauid he prayeth for the ſpyrite wherwyth he maye perſeuer the ſharpe frendſhip of the ſayncters before the proſperyte of the wicked: & after that, for worthy auengement of hys enemyes & for hys deliuerance.

¶ A Pſalme of Dauid.

1 LOrde, I call vpon the: haſt the vnto me, & conſider my voyce, when I crye vnto the.

Let my prayer be ſet forth in thy ſight as the incenſe, and let the lifting vp of my handes be an euenynge ſacrifice.

3 Set a watch, O lorde, before my mouth, yea, a watch at the dore of my lippes.

4 O let not myne herte be enclyned to any euell thyng, to be occupyed in the vngodly or wicked men, leſt I eate of ſuche thynges as pleaſe them.

5 Let the righteous rather ſmite me frendly, & reproue me: ſo will I take it, as though he had powred oyle vpō my head: it ſhall not hurt my head, yea, I will praye yet for their wickednelle.

Their iudges ſtōble at the ſtone, yet heare they my woordes, that they be ſoth full.

7 Our bones lye ſcattered before the pyt, lyke as when one graueth and dyggeth vp the grounde.

8 But myne eyen loke vnto the, O Lorde God: in the is my truſt, O caſte not out my ſoule.

9 Kepe me from the ſnare which they haue layed for me, and frō the trappes of the wicked doers.

10 Let the vngodly fall into their owne nettes together, wyrpll I be gone by them.

¶ The. cxlii. Pſalme.

¶ The maner how he is prayed vnto the Lorde when he fled frō Saul into the caue, & thought that he ſhould there haue bene taken. The inſtruction of Dauid, a prayer when he was in the caue.

1 I Crye vnto the Lorde with my voyce, yea, euen vnto the Lord do I make my ſupplication.

2 I poure out my complaynte before hym, and ſhewe hym of my trouble.

3 When my ſpirite is in heuynelle, for thou knoweſt my path: in the way wherin I walke haue they priuely layed a ſnare for me.

4 I loke vpon my right hande, & ſe, there is no man that will know me.

I haue no place to flē vnto, no man careth for my ſoule.

5 Therfore do I crye vnto the, O Lorde, & ſay: thou art my hope and my portion in the b. lande of the liuing.

6 Conſider my cōplaynt, for I am brought very lowe.

O deliuer me frō my perſecuters, for they are to ſtronge for me.

7 Bryng my ſoule out of priſon, that I may geue thanks vnto thy name: which thyng if thou wilt graunt me, then ſhall the righteous reſorte vnto my company.

¶ The Notes.

a. Loke in the. xv. Pſalm, Exod. xviij. d. and. i Regum. liij. e. To crye.

b Here it is manifeſte, the lyfe of the lyuyng. Lyuyng ſignifieth, the eſtate of the ſayncters & chyldē who yet remayne in this life, as above in the Pſalm. xxvij. a.

¶ The. cxliii. Pſalme.

¶ This Pſalme & the Pſalme next before are both of one tenour, & made both of one thyng.

¶ A Pſalme of Dauid.

1 HEare my prayer, O Lord, conſider my deſire: anſwere me for thy truth and righteouſneſſe ſake. Pſalm. cij. a.

2 And entre not into iudgement with thy ſeruaunt, for in thy ſyghte ſhall no man lyuyng be iuſtified.

3 For the enemye perſecuteth my ſoule, he ſmyteth my lyfe downe to the grounde, he layeth me in the darkeneſſe, as the dead men of the worlde.

4 Therfore is my ſpirite vexed within me, and my herte within me is deſolate.

5 Yet do I remember the times paſt, I muſe vpon all thy workes, yea, I exercyſe my ſelfe in the workes of thy handes.

6 I ſtretche forth myne handes vnto the, my ſoule expeth vnto the, euen as the thyrſtye lande. Selah.

Geue

Heare me, O Lorde, for that goode, for my ſpirite wareth faynte: hyde not thy face fro me, leſt I be lyke vnto them that go doune into the graue.

O let me heare thy louyng kyndneſſe by tymes in the morning, for in the is my truſt: *Of thys lake the pſ. lxxxvi. a ſhew thou me the waye that I ſhould walke in, for I lift vp my ſoule vnto the.

Deliuer me, O Lord, fro myne enemies, for I reſorte vnto the.

Teache me to do the thynge that pleaſeth the, for thou arte my God: lette thy louynge ſpirite leade me forth vnto the lande of righteouſnes.

Quicke me, O Lord, for thy names ſake and for thy righteouſneſſe ſake brynge my ſoule out of trouble.

And of thy goodneſſe ſcatter myne enemyes abroade, & deſtroye all them that vexe my ſoule, for I am thy ſeruaunt.

¶ The .cxliii. Pſalme.

¶ She prayſeth and thanketh God, becauſe he had deliuered hym from all ieopardyes & purſuynge of his enemyes, & promoted hym to be a kyng, and alſo made hys kyngdome to flouryſhe with abundaunce of all thynges.

¶ Of Dauid.

1 BLeſſed be the Lorde my refuge which teacheth my handes to warre, and my fyngers to fyght.

My hope and my caſtell, my defence and my deliuerer, my ſhylde in whome I truſt, which gouerneth the people that is vnder me.

*Pſalm. ix. a *Lorde what is man, that thou haſt ſuche reſpect vnto hym? Or the ſonne of man, that thou ſo regardeſt hym?

Man is like a thyng of naught, hys tyme paſſeth awaye like a ſhadow.

Bowe thy heauens, O Lorde, & a. come doune, touche the mountaynes, that they may b ſmoke with all.

Sende forthe the lightenynge and ſcatter them, ſhute out thyne .b. arrowes, and conſume them.

Sende doune thyne hande from aboue, deliuer me, & take me out of the greate waters, from the hande of .c. ſtraunge children.

Whoſe mouth talketh of vanitie, & theyr right hande is a right hande of falſhede.

That I maye ſinge a newe ſonge vnto the O God, and ſinge prayſes vnto the vpona tenſtrynged lute.

Thou that geueſt victory vnto kynges, & haſt deliuered Dauid thy ſeruaunt from the parell of the ſwerde.

c Saue me, and deliuer me from the hande of ſtraunge children, whoſe mouth talketh of vanitie, and their right hande is a right hande of falſhede.

That oure ſonnes maye growe vp as the yong plantes, & that our daughters maye be as the polyſhed corners of the temple.

That oure garners may be full and plentyous with all maner of ſtoare, & that oure ſheepe maye brynge forth thouſandes and multiplie thouſandes in our villages.

That our oxen may be ſtrong to labour, that there be no miſchaunce, no decaye, & no complaynynge in our ſtretes.

Happy are the people that be in ſuche a caſe: yea, bleſſed are the people, whiche haue the Lord for their God.

¶ The Notes.

a. What is ſignified by the comming doune of the Lord, is ſayed Geneſ. xi. a. Come doune.

b. Of theſe arrowes is ſpoken Job. vi. a Arrowes.

c. Of ſtraunge children ye haue Pſalm. xviii Straunge children.

g. Albeit ſome thynke, that ſtraunge children ſignifie all ſtraunge nations, that is all nations beſyde the Iewes them ſelfes.

¶ The .cxlv. Pſalme.

☞ The goodnes of God is ſo aboundantly geuen vnto all men, that all thynges prayſe hym chefely the godly, whiche are largely indued therwith.

¶ A prayſe of Dauid.

I Wyll magnifie the, O God my kyng, I wil prayſe thy name for euer & euer. a

Euery daye wil I geue thankes vnto the, & praiſe thy name for euer and euer.

Great is the Lord, & marueilous worthy to be prayſed, there is no ende of his greatneſſe.

One generacion ſhall prayſe thy workes vnto another, and declare thy power.

As for me I will be talkynge of thy worſhyp, thy glory, thy prayſe, and wonderous workes.

So that men ſhal ſpeake of the myght of thy marueilous actes, and tell of thy greatenes. b

The memorial of thyne aboundant kyndnes ſhalbe ſhewed, & men ſhall ſynge of thy righteouſneſſe.

The Lord is gracious and merciful, lōge ſuffrynge, and of great goodneſſe.

The Lorde is louynge vnto euery man, & hys mercy is ouer all hys workes.

All thy workes prayſe the (O Lorde) and thy ſayntes geue thankes vnto the.

They ſhew the glory of the kyngdome, & c talke of thy power.

That thy power, thy glory & mightineſſe of thy kyngedome myght be knowen vnto men.

Thy kyngdome is an euerlaſtyng kyngedome, and thy dominion endureth throwe out all ages.

The Lord vpholdeth all ſuch as ſhoulde fall, and lifteth vp all thoſe that be doune.

The eyes of all wayte vpon the, and thou geueſt them their meate in due ſeaſon.

Thou openeſt thyne hande, and fylleſt all d thinges liuing with plentyouſneſſe.

The Lord is righteous in all his wayes, and holy in all hys workes.

The Lord is nye vnto them that call vpō hym,

him, yea al ſuch as call vpō hym faithfully.

He fulfilleth the deſire of them that feare him, he heareth their crie, and helpeth them.

The Lord preſerueth all them that loue hym, but ſcattereth abrode all the vngodly.

My mouth ſhall ſpeake the prayſe of the Lord, and let all fleſh geue thankes vnto his holy name for euer and euer.

Prayſe the euerlastynge.

¶ The.cxlvii. Pſalme.

¶ In this Pſalme not vnlyke to both the here goeth on that he here perſuaſyuely moueth the people vnto truſt in God, and dehorteth them from puttyng truſt or confidence in men.

Prayſe the euerlastyng.

A pſal.cxiii.a. PRayſe the Lorde, O my ſoule: whyle I liue will I prayſe the Lorde: yea, as longe as I haue any beyng, I will ſyng prayſes vnto my God.

pſa.cxlviii.a *O put not your truſt in princes, nor in any chylde of man, for there is no helpe in them.

For when the breath of man goeth forth, he ſhall turne agayne to his earth, and ſo all hys thoughtes perysh.

Bleſſed is he that hath the God of Jacob for his helpe, *and whoſe hope is in the Lord hys God.

*Act.xiii.c. Epca.iiii.b.

Which made heauen and earth, the ſea, & all that therin is, which kepeth hys promiſe for euer.

B Which helpeth them to right that ſuffre wrong, which fedeth the hongry.

The Lord louſeth men out of priſon, the Lord geueth ſight to the blynde.

The Lorde helpeth them vp that are fallen, the Lord loueth the righteous.

The Lorde careth for the ſtrangers, he defendeth the fatherleſſe and widowes: but the way of the vngodly, he turneth it vpſide downe.

The Lord thy God, O Syon, is hyng for euermore, & throughout all generacions.

Prayſe the euerlastynge.

¶ The.cxlviii. Pſalme.

¶ He moueth al men to the prayſe of God, chefely Iſrael and the eldeſtes of Jeruſalem.

Prayſe the euerlastyng.

A PRayſe ye Lord, for it is a good thyng to ſyng prayſes vnto our God: yea, a ioyful & pleaſaunt thing is it to be thankeful.

The Lorde ſhall buylde vp Jeruſalem, & gather together the outcaſtes of Iſrael.

He healeth the contrite in herte, and byndeth vp their woundes.

He telleth the number of the ſtarres, and calleth them all by their names.

Great is our Lord, & great is his power: yea, hys wyſdome is infinite.

The Lord ſetteth vp the meke, and caſteth the vngodly downe to the grounde.

B Sing vnto the Lorde with thankeſgeuyng, ſyng prayſes vpon the harpe vnto our God.

Which couereth the heauen with clowdes, prepareth rayn for the earth, * & maketh the graſſe to growe vpon the mountaynes. *Job.xxxviii.

Which geueth foode vnto the cattell, and feedeth the yong rauens that call vpon hym.

He hath no pleaſure in the ſtrength of an horſe, neither delyteth he in any mans legges.

But the Lordes delyte is in them that feare hym, and put their truſt in his mercy.

Prayſe the Lord O Jeruſalem, prayſe thy God O Syon.

For he maketh faſt the barres of thy gates, and bleſſeth the children within the.

He maketh peace in thy borders, & fylleth the with the floure of wheate.

He ſendeth forth hys commaundement vpon earth, his worde runneth ſwyftly.

He geueth ſnow lyke wolle, & ſcatereth hoare froſt lyke aſhes.

He caſteth forth hys.a. yce lyke morſels, who is able to abyde hys froſt?

He ſendeth out hys worde and melteth them, he bloweth with hys wynd, & the waters flowe.

He ſheweth hys worde vnto Jacob, hys ſtatutes and ordinaunces vnto Iſrael.

He hath not deale ſo with all the heathē, neither haue they knowlege of hys lawes.

Prayſe the euerlastyng.

¶ The Notes.

a. That is hayle, which is none other thynge then froſted ſlete. Yce like morſelles.

¶ The.cxlviii. Pſalme.

¶ The moueth al creatures to the prayſe of God as well heauenly as earthly: wherin worketh the ſayncte and godly to conſider the greate and marueilous power, wyſdome and goodnes of God.

Prayſe the euerlastyng.

PRayſe the Lorde of heauen, A prayſe hym in the heyght.

Prayſe hym all ye angels of hys, prayſe hym all hys hoſt.

Prayſe hym Sunne and Moone, prayſe hym all ye ſtarres and lyght.

Prayſe hym all ye heauens, and ye waters that be vnder the heauens.

Let them prayſe the name of the Lorde, for he commaunded, and they were made.

He hath made them faſt for euer and euer, he hath geuen them a lawe whiche ſhall not be broken.

Prayſe the Lord vpon earth, ye whales & fiſhes, and al deepes.

Fyre and hayle, ſnow and vapours, wynde B and ſtorme, fulfillyng his worde.

Mountaynes and al hilles, fruteful trees and all Cedres.

Beaſtes and cattel, worme and feathered foules.

Kynges of the earth and all people, Princes and iudges of the worlde.

Yonge men and maydens, oldemen and

GG.i. children

chyldren: let the prayse the name of ỹ Lord, for his name only is excellēt, and his prayse above heauen and earth.

He exalteth the horne of his people, all hys sayncts shall prayse hym, the chyldren of Israell, euen the people that serueth him.

Prayse the euerlastyng.

The Notes.

Exalteth. a. What is meant by this is shewed in the lxxxix. Psalme. d.

¶ The. cxlix. Psalme.

¶ He peculiarly moueth Israel to prayse God because he not only had deliuered them from their bondage, but also had made them victoures and chastysers of the gentiles and heathē.

Prayse the euerlastynge.

1 SYnge vnto the Lorde a newe songe, let the congregacio of sayncts prayse hym.

Let Israell reioyse in hym that made hym, & let the chyldren of Sion be ioyfull in their kyng.

Let them prayse his name in the daunce, let them synge prayses vnto hym with tabrettes and harpes.

For the Lorde hath pleasure in hys people, and helpeth the meke harted.

2 Let the sayncts be ioyfull with glory, let them reioyse in their beddes.

Let the prayses of God be in their mouth and sharpe swerdes in their handes.

To be auenged of the heathē, and to rebuke the people.

To bynde their kynges in cheynes, and their nobles with fyngers of yron.

That they may be auenged of them, as it is writē, such honour haue all his sayncts.

Prayse the euerlastynge.

¶ The. cl. Psalme

¶ He moueth all men to prayse God, and that most affectiously, not only with the voyce but also with al kyndes of instrumentes: by which he signifieth, gladnes of mynde and holy cōuersation (as some wyll) the ioyfulnes and great gladnes in the praises of God which we shall haue in the lyfe to come.

Prayse the euerlastynge.

1 PRayse the Lord. a. in his Sanctuary, prayse hym in the firmament of hys power.

Prayse hym in his noble actes, prayse hym in hys excellent greatnesse.

Prayse hym in the sounde of the trompet, prayse hym vpon the lute and harpe.

Prayse hym in the cymbales and daunce prayse hym vpon the stringes and pype.

Prayse hym vpon the well tuned cymbals prayse him vpon the loude cymbales.

Let euery thyng that hath breth, prayse ỹ Lorde. Prayse the euerlastynge.

The Notes.

Sanctuary. a. Some reade that is in his Sanctuary, or holy place. Saint Jerome readeth. Prayse the Lord in hys holy one, that is Christ.

The ende of the Psalter.

The prouerbes of Salomon.

The. I. Chapter.

¶ The prayse of wysdome. We may not herken vnto the voluptuous prouocation and intysynges of sinners. Wysdome complayneth her to be despised of al me, and prophesieth destruccion vnto her despysers.

THe Pro- 1
uerbes of Salomō the sonne of Dauid king of Israell: too learne wisdome a. instruccion, vnderstanding prudēce, righteousnesse, iudgement & equite. That the very babes might haue wit, and that pōgme might haue knowlege & vnderstanding. By hearing, the wyse man shall come by more wysedome: & by experiēce he shalbe more apte to vnderstāde a parable, & the interpretacio therof, ỹ wordes of the wise, & the darke speaches of the same. The feare of the Lord is the begynnynge of wysdome. But. b. fooles despise wysdome & instruccion.

My sonne, heare thy fathers doctryne, & forsake not the lawe of thy mother: for that shall bynge. c. grace vnto thy head, & shall be a cheyne about thy necke. My sonne, cōsent 2
not vnto sinners, if they entise ỹ, & say: come with vs, let vs. d. lye wayte for blood, and lurke priuely for ỹ innocēt without a cause: let vs swalow the vp like ỹ hel, let vs deuour the quicke & whole, as those ỹ go downe into the pyt. So shal we finde al maner of costely riches, & fil our houses with spoiles. Cast in thy lot amōg vs, we shall haue all one purse.

My sonne, walke not thou with them, refrayn thy fote frō their ways. For their fete renne to euel, & are hasty to shed blood. Put e. in vayn is ỹ net laied forth before ỹ byrdes eyes. Yea, they thē selues lye wayte one for 3
anothers blood, & one of them wolde slay another. These are ỹ ways of all suche as be courtous, ỹ one wolde rauith anothers life.

Wisdome crieth without, & putteth forth her voyce in the streetes. She calleth before ỹ congregacio in the open gates, & sheweth her wordes thorow the citie, saying: O ye chyldren, how longe will ye loue chyldyshnesse? how lōg wil the. f. scorners delite in scorning & the vnwyse be enemies vnto knowlege? O turne you vnto my correccio: lo, I wil expres my mynde vnto you, & make you vnderstande my wordes. * Seing then that I haue called Prou. xxi. Jerem. xxv.
& ye refused it: I haue stretched out my hād, & no mā regarded it, but all my counsayls haue ye despysed, & set my correctiōs at naught. Therfore shall I also laugh in your destruccion, & mocke you, when the thyng that ye feare

ye feare cōmeth vpō you:euen when ỹ thing that ye be afrayed of, falleth in ſodenly lyke a ſtorme, ỹ your miſery like a tēpeſt:yea, whē trouble ỹ heuineſſe cōmeth vpon you. Then ſhal they call vpon me, but I will not heare: they ſhal ſeke me early, but they ſhal not find me: And ỹ becauſe they hated knowlege, ỹ they chuſed not the feare of ỹ Lord, but abhorred my counſail, ỹ deſpiſed my correctiō. Therfore ſhal they eate the frutes of their owne way, ỹ be filled with their owne counſayls: for the turning away of the vnwyſe ſhal ſlep them, ỹ the proſperite of fooles ſhalbe their owne deſtruction. But who ſo harkeneth vnto me ſhal dwel ſafely, and haue enough without any feare of euell.

¶ The Notes.

a. Inſtruccion is that which the ſcholer learneth vnder his maſter, whether it be knowlege or maners.

b. What foole cōmonly ſignifieth in ỹ Prouerbes, loke after in the.xij. Chapter.b.

c. Grace for crowne.

d. Of this in Mich.vij.a.

e. In vayne is the net layed.&c. That is, it is a vayne thing to lepe in wayte for the whom God defendeth, ſith the ſpars in wayte ſhall rather perpſh then they.

f. Howe and in what ſignificacion ſcorners are taken in the Prouerbes, is after ſhewed in the.ix.b.

¶ Wyſdome is to be embraced & ſet by. An abhominable woman is to be eſchued.

¶ The.ii. Chapter.

A MY ſonne, if thou wilt receyue my wordes, ỹ kepe my cōmaū dementes by the, ỹ thyne eare may herken vnto wiſdome, ỹ applie thyne.a. hert thē to vnderſtanding. For if thou cryeſt after wyſdome, ỹ calleſt for knowledge: if thou ſeketh after her as after money, ỹ dyggeſt for her as for treaſure: then ſhalt thou vnderſtande ỹ feare of the Lord, ỹ fynde the knowlege of God. For it is the Lord that geueth wyſdome, out of hys mouth cōmeth knowlege ỹ vnderſtanding. He preſerueth the welfare of the righteous, ỹ defendeth the that walke innocētly: B he kepeth them in the right path, ỹ preſerueth the waye of his ſayntes. Then ſhalt thou vnderſtande righteouſneſſe, iudgement and equite, yea, ỹ euery good path. If wiſdome entre into thyne hert, and thy ſoule delyte in knowlege: then ſhall counſayl preſerue the, ỹ vnderſtanding ſhall kepe the. That thou mayeſt be delyuered from the euell waye, ỹ frō the man that ſpeaketh frowarde thinges C from ſuche as leaue the bye ſtretz, ỹ walke in the wayes of darkeneſſe: whiche reioyce in doinge euell, and delite in wicked thinges: b. whoſe wayes are croked, and their pathes ſclaunderous. That thou mayeſt be delyuered alſo from the ſtraunge woman, ỹ frome her that is not thyne wyfe: whiche geueth fayre wordes, forſaketh the houſbande of her youth, ỹ forgetteth the couenaunt of her God. For her houſe is enclined vnto death, D ỹ her pathes vnto hel. All they that go in vnto her, come not agayn, neither take they holde of the way of lyfe. That thou mayeſt walke in the good way, ỹ kepe the pathes of ỹ righteous. For the iuſt ſhal c. dwell in the lande, ỹ the innocentes ſhall remayne in it: but the vngodly ſhalbe roted out of the lande, and the wicked doers ſhalbe taken out of it.

¶ The Notes.

a. Here in the ſcryptures ſignifyeth counſel, endeuour, intellygence, opinyon, affeccion, thoughte and other lyke operacions of the ſoule, as ye maie perceiue in many places of the ſcripture.

b. Whoſe wayes are croked. &c. that is whō their very lyfe proueth to be offenders.

c. Dwel in the lande. The ſignificacion here of is ſhewed in the Pſal.xxxvij.c.

¶ The.iii. Chapter

¶ The commaundementes of God muſt be diligently regarded and obſerued.

DMy ſonne, forget not my law B but ſe that thyne hert kepe my commaūdementes. For they ſhall prolong the dayes ỹ yeares of thy life, ỹ bring ỹ peace. Let mercy ỹ faythfulnes neuer go frō the: bynde them about thy necke, ỹ write them in the tables of thyne hert. So ſhalt thou fynde fauour ỹ good vnderſtanding in the ſight of God ỹ men. Put thy truſt in the Lord with all thyne hert, and leane not vnto thyne owne vnderſtandinge. In all thy wayes haue reſpecte vnto hym, ỹ he ſhal order thy goinges. Be not wyſe in thyne owne cōceyte, but feare the Lord, ỹ departe from euell: ſo ſhall thy.a a. What is ſignified by nauell be whole, ỹ thy bones ſtrong. D vaill ye ſhall finde in Ezechiel.xvi.a

Honour the Lord with thy ſubſtaunce, ỹ with the firſtlinges of all thyne encreaſe: ſo ſhall thy barnes be filled with plentifulneſſe, and thy preſſes ſhall flowe ouer with ſweete wyne. My ſonne, deſpiſe not the chaſtening of the Lorde, neyther faynte when thou arte rebuked of hym. * For whome the Lord lo- * Hebr.xij.b ueth hym he chaſteneth: ỹ pet delyteth in him Apoca.iij.b. euen as a father in his owne ſonne. Well is hym that findeth wyſdome, and getteth vnderſtandinge, for the getinge of it is better then any marchaundiſe of ſyluer, and the profet of it is better then golde. Wyſdome is more worth then precious ſtones, and all E thinges that thou canſt deſyre, are not to be cōpared vnto her. In hon her right hande is longe lyfe, and vppon her left hande is ryches and honour. Her wayes are pleaſaunte wayes, and all her pathes are peaceable. She is a tree of lyfe to them that lepe holde vpon her, and bleſſed are they that kepe her faſt.

With wyſdome hath the Lorde layed the foundacion of the earth, ỹ through vnderſtanding hath he ſtabliſhed the heauēs. Through hys wyſdome the deapthes breake vp, and

the cloudes droppe downe of the dewe.
My sonne, let not these thinges depart from thyne eyes, but kepe my lawe and my counsel: so shalt it be life vnto thy soule, and grace vnto thy mouth. Then shalt thou walke safely in thy waye, and thy fote shal not stomble. If thou slepest, thou shalt not be afraied, but shalt take thy rest and slepe swetely. Thou nedest not to be afraped of any sodaine feare neither for the wolent rushynge in of the vngodly, when it commeth. For the Lorde shal be beliege the, and kepe thy fote that thou be not taken. Refuse not to do good vnto hym D that shoulde haue it, so longe as thyne hande is able to do it. Say not vnto thy neyghbour go thy waye and come agayne, to morowe wyll I geue the: where as thou hast nowe to geue him. Intend no hurt vnto thy neighbour seing he hopeth to dwel in rest by the. Stryue not lightely with any man, whyr as he hath done the harme. Followe not a wycked man, and chose none of hys wayes: for the Lorde abhorreth the frowarde, but hys secrete is amonge the righteous. The curse of the Lord is in the house of the vngodly, but he blesseth the dwellynges of the righteous. As for the scornefull, he shall laugh them to scorne, but he shal geue grace vnto the lowly. The wise shall haue honour in possession, but shame is the promocion that fooles shall haue.

The.iii.Chapter.

¶ Wysdom and her fruites and wayes ought to be searched.

A HEare, O ye children, the fatherly exhortation, and take good hede, that ye maye learne wysdome. Yea I shall geue you a good rewarde, if ye wyll not forsake my lawe. For when I my selfe was myfathers deare sonne, and tenderlye beloued of my mother, he taughte me also, saying: Let thyne herte receaue my wordes, kepe my commaundementes, and thou shalt lyue. Get the wysdome, get the vnderstanding forget not the wordes of my mouth, q shunne not from them. Forsake her not, she shall pre B serue the: loue her, and she shal kepe the. The chefe poynte of wisdom is, that thou be willing to optayne wysdome, and before all thy goodes to gett the vnderstondynge. Make muche of her and she shall promote the: Yea if thou embrace her, she shall bringe the vnto honoure.

She shall make the a gracyous heade, and garnysshe the. a *with a crowne of glorye. Heare my sonne, and receyue my wordes, that the yeares of thy lyfe maye be many. I wyll shewe the, the waye of wysdome, and leade the in the ryght pathes. So that if thou goest therin, ther shall not straytenesse hynder the and when thou runnest thou shalte not fall. Take fast holde of doctryne, let her not go: C kepe her, for she is thy lyfe. Come not in the path of the vngodly, and walke not in the waye of the wycked. Eschue it, and go not therein: departe a syde, and passe ouer by it. For they can not slepe, except they haue first done some mischefe: neither take they anye rest, except they haue fyrst done some harme For they eate the breade of wickednesse, and drynche the wyne of robberye. The path of the ryghteous shyneth as the lyghte, and is euer brighter and brighter vnto the perfecte daye. But the waye of the vngodly is as the darcknes, wherin men fal, or they be aware.

My sonne, marche my wordes, and encline D thyne eare vnto my sayinges. Let them not depart from thine eyes, kepe them euē in the myddest of thyne herte. For they are lyfe vnto all those that fynde them, and health vnto all their bodyes. Kepe thyne herte with all dilygence, for ther vpon hangeth lyfe. Put away from the a frowarde mouth, and let the lippes of sclander be farre from the. Let thyne eyes beholde the thinge that is right, and let thine eye lidden loke straight before the. Ponder the path of thy fete, so that al thy waies be sure. Turne not a side, neither to the. b*right hande nor to the lefte, but withholde thy fote from euel.

☞ The Notes.

a. That is, with greate and singular honour as after in the.xv.a.

b. By the right hand is vnderstande the false and wycked confidence in workes, and by the lefte desperation. To turne aside or adde to the right hand is to ad that to the word of God which god neuer cōmaūded. To turne a syde or bowe to ỹ left hand is to take away from the worde of God or to that whyche is forbidden. As it is wrytten in Deuter. xxviij b. and Iosue. xxiij. b.

The.b.Chapter.

The warneth to eschue and fle whordome. He forbyddeth prodigalitye and wastfull spendynge. He willeth vs to lyue of ours owne laboure. Men must loue their wyues.



My sonne, gene hede vnto my A wysdome, and bowe thyne eare vnto my prudence: that thou mayest regarde good counsel, and that thy lyppes may kepe nourloure. For the lyppes of an harlot are a droppynge combe, and her throte is softer then ople. But at the laste she is as bytter as worme wode, and as sharpe as a two edged sweard. Her fete go downe vnto death, and her steps pearse thorow vnto hel. She regardeth not the path of life, so vnstedfast are her B waies, that thou canst not know them. Heare me therefore (O my sonne) and departe not frō ỹ wordes of my mouth kepe thy way far from her, and come not nye the doores of her house. That thou geue not a* thyne honoure vnto another, and thy yeares to the cruell. That other men be not filled w thy goodes ỹ ỹ thy labours come not in a strāge house. Yea ỹ thou mourne not at ỹ last (when thou hast spēt thy body & goodes) and thy lyfe. Alas why hated I nourloure? why dyd my herte despyse correct

*That is, ỹ subiectes.

correction? Wherfore was not I obedyent vnto ỹ voyce of my teachers, ỹ herkened not vnto them that informed me? I am come al moste into all myschefe, in the middest of the multytude and congregacion. b* Drinke of the water of thine owne wel, and of the ryuers that runne out of thine owne springes. c* Let thy welles flowe out abroad, that ther may be ryuers of water in the stretes: but let them be only thyne owne, and not strangers with the.

D Let thy well be blessed, and be glad with the wyfe of thy youth. Louyng is the hynd, ỹ frendly is ỹ Roo: let her bestes alwaye satisfye the, and holde the euer content with her loue. Why sone, why wilt thou haue pleasure in an harlotte, and embrace the bosome of a nother woman? * For euery mannes waies are open in the sight of the Lorde, and he ponderth all their goynges. The wyckednesses of the vngodly shal catch him selfe, and with the snares of of his owne synnes shall he be trapped. Because he wold not be reformed he shall perish for his greate folyshnesse he shalbe destroyed.

*Iob.xxxi.ỹ xxxiiii.c.

¶ The Notes.

a* That is thy substance.

b* That is, hold the only to thine owne wife.

c, That is, let thy children come oute of thy house with honour, and not as baltardes.

¶ The fourthfull and fowrth is pyched and stryued to wrothe. The leprosie is reproued. Idolatry ought to be earnestly auoyded.

The.vi. Chapter.

M Y son, if thou be surety for thy nepghboure, thou hast fastened thyne hand with another man: yet thou art bound with thyne owne wordes, ỹ taken in thine owne speache. Therfore, my sonne, do thys & discharge thy selfe, for thou art come into thy nepghbours daunger. Go thy way then sone and intreate thy neighbour: let not thine eies slepe nor thyne eye lydes slomber. Saue thy selfe as a doo from the hande, and as a bryde from the handes of the fowler. Go to the Emmet (thou slogard) consyder her wayes, and learne to be wise. She hath no guide, no teacher, no leader: yet in the Somer she prouideth her meate, and gathereth her foode together in the harueste. * How longe wilt thou slepe? thou slogysh man? When wylte thou aryse out of thy slepe? Yea slepe on ful a lyle, slomber a spele, folde thyne handes together yet a spele, that thou mayest slepe: so shall powerte come into the as one that trauaileth by the way, and necessitie like a weaponed man. A dissembling person, a wycked man goeth with a frowarde mouth, he twincheth with his eyes, he taketh with his fete, he poynteth with his fingers. he is euer pondryng mischefe and frowardnesse in his hert, ỹ causeth discord. Therfore shal his destruccion come hastely vpon him, sodenly shal he be all to broken, and not be healed.

*Prouerb. xxiii.b.

Thre be sixe thinges.

There be sixe thinges which the Lorde hateth, and the seuenth he vtterly abhorreth: A proude loke, a dyssemblynge tonge, handes that shede innocent blood, an hert that goeth about with wicked ymaginacions, fete that be swift in renning to do mischefe, a false witnes that bringeth vp lies, and such one as sowyth discord amonge brethren. C

My sonne, kepe thy fathers commaundementes, and forsake not the lawe of thy mother. Put them vp together in thine herte, and bynd them about the neck. That they may leade the whyle thou goest, preserue the when thou art a sleape, and that when thou awakest, thou maiest talke of the. For the commaundement is a lanterne, and the lawe a lyghte, a chastening, and nurture in the waye of lyfe: that they maye kepe the from the euell woman, and frō the flatteryng tong of the harlot: that ỹ lust not after her eyen vp in thyne herte, & let ỹ be taken in her lappes lokes. An harlot will make a man to begge his breade, but a maried woman wyl haunte for ỹ precyous lyfe. May a man take fyre in his bosome and his clothes not be burnt? Or can one go vpon hoote coales, ỹ his fete not be hutte? Euen so, whosoeuer goeth into his nepghbours wyfe, and toucheth her can not be vngilty. D Men do not vtterly despise a theefe that stealeth to satisfye his soule, when he is hongry: but if he may be gotten, he restoreth agayne seuen tymes as muche, or els he maketh recompense with al the good of his house. But who so committeth aduoutry with a woman, he is a fole, and bringeth his life to destruccō. He getteth him selfe also shame & dishonour, such as shal neuer be put out. For the gelousy and wrath of the man wil not be intreated, no though thou wouldest offer him greate giftes to make attonemēt, he wyll not receiue them.

The.vii. Chapter

God ought to be feared and honoured: Hys commaundementes ought to be kept: Mannes appetytes and desyres ought to be ruled.

My sonne, kepe my wordes, and lay vp my commaundementes by the. Kepe my commaundementes and my lawe, euen as the apple of thyne eie, and thou shalt lyue. Bynd them vpon thy fingers, and write them in the table of thyne herte. Say vnto wysdome: thou art my sister, and call vnderstandyng thy kynswoman: * that she may kepe ỹ frō the straunge woman, and frō the harlot which geueth swete wordes. For out of ỹ windowe of my house I loked thrugh the trayllesse, & beheld the simple people: and among other yong folkes I spyed one yonge sole going ouer the stretes, by the corner in the way toward the harlots houses in the twylight of ỹ euening, when it began nere to be nyght and darke. * And beholde, ther met him a wo man in an harlots apparel, a dyssemblyng wil ỹ wanderyng mynde: whose fet could not abyde in ỹ house, now is she without, now in ỹ stretes, lurkyth in euery corner, she caught

*Prouerb. vii.b. and.b.c.

*Gene.xxxviii.b

the ponge man, hylled hym, & was not asha-
L med, sayinge: I had a vowe to paye, & thys
daye I performe it. Therfore came I forth
to mete the, that I might seke thy face, and
so I haue founde the. I haue decked my bed
with courtynges & clothes of Egypte. My
bed haue I made to smell of myrre, Aloes,
and Cynamon. Come let vs lye together,
and take our pleasure tyll it be daye lyghte.
For the good man is not at home, he is gone
farre of. He hath taken the bagge of money
with hym: who can tell when he commeth
home? Thus with many swete wordes she
ouercome hym, and with her flatterynge lip-
pes she wanne hym.

D Immediatly he folowed her, as it were
an oxe led to the slaughter (& lyke as it were
to the stockes, where foles are punyshed) so
longe tyll she had wounded hys lyuer with
her dart: like as if a byrde hasted to the snare
not knowyng that the parell of hys lyfe lieth
therupon. Heare me now therfore, O my
sonne) and marke the wordes of my mouth.
Let not thyne herte wandre in her wayes, &
be not thou deceyued in her pathes. For
many one hath she wounded and cast doune
yea, many a stronge man hath she slayne.
Her house is the waye vnto hell, where men
go doune into the chambers of death.

¶ The.viii. Chapter.

¶ The prayse of the wysdome of God.

A

Doth not wysdome crye? doeth
not vnderstãding put forth her
voyce? Standeth she not in the
hye places in the stretes & wayes
doth she not crie before ỹ whole
cite, and in the gates where mẽ go out & in?
It is you, O ye men (saieth she) whom I call?
Vnto you (O ye chyldren of men) lyft I vp
my voyce. Take hede vnto knowlege, O ye
ignoraũt, be wyse in hert O ye fooles. Geue
B eare, for I will speake of great matters, and
open my lyppes to tell thynges that be right.
For my throte shalbe talking of the trueth, &
my lyppes abhorre vngodlinesse. All ỹ wor-
des of my mouth are righteous, there is no
frowardenesse nor falsede therin. They are
all playne to suche as will vnderstande, and
ryght to them that fynde knowlege. Receyue
my doctrine therfore, & not syluer: my know
ledge, more then fyne golde. For wysdome
is more worth then precious stones, yea, all
the thinges that thou canst desire, are not to
be compared vnto it.

C I wysdome haue my dwelling wt knowledge, & prudent counsaill is myne owne.
With me is the feare of the Lorde, and the
eschuyng of euell. As for pryde, vsurpyng, &
euell waye, & a mouth that speaketh wicked
thinges, I vtterly abhorre them. I can geue
counsayl, & be a ayde: I haue vnderstanding
I haue strength. Through me, kinges reygn:
through me, princes make iust lawes. Thor-
row me, lordes beare rule, and all iudges of
the earth execute iudgement. I am louynge
vnto those that loue me, & they that seke me
early, shall fynde me. Riches and honoure
are with me, yea, excellent goodes & righte-
ousnes. My frute is better then golde & pre-
cious stone, & myne encrease more worth thẽ
fyne syluer. I walke in the waye of righteous
nes, and in the strete of iudgement.

That I may sende prosperite to those that
loue me, & to encrease their treasure. * The *Sapien.b
Lord hym self had me in possession in the be-
gynning of hys wayes, or euer he begame
hys workes afore tyme. I haue bene ordey-
ned from euerlasting, & frõ the beginning or
euer the earthe was made. When I was
borne, there were nether depthes nor springs
of water. Before the foundacions of the
mountaynes were layed, yea, before al hylles
was I borne. The earth & all that is vpõ the D
earth was not yet made, no not the grounde
it selfe. For when he made the heauens, I
was present: when he sette vp the depthes in
order: whẽ he hãged the cloudes aboue: whẽ
he fastened the springes of the depe: When
he shut the sea within certayn boundes, that
the waters should not go ouer their marches.
When he layed the foundacõs of the earth
I was with hym, ordering all thinges, delp-
tynge dayly, and reioysinge all waye before
hym.

As for the rounde compase of his worlde,
I make it ioyfull: for my delyte is to be a-
mong the chyldren of men. Therfore herken
vnto me, O ye chyldrẽ, for blessed are they ỹ
kepe my wayes. O geue eare vnto nurture,
be wyse, and refuse it not. Blessed is the man
that heareth me, watchynge dayly at my ga-
tes, & gruynge attendaunce at the postes of
my doores. For who so findeth me, findeth life
and shall obtayne fauour of the Lorde. But
who so offendeth agaynste me, hurteth hys
owne soule. All they that hate me, are the lo-
uers of death.

¶ The.ix. Chapter.

¶ Wysdome mouth all men to embrace her. The properte of a whore.


Isdome hath buylded her selfe A
an house, & hewen out.a. seuen
pylleres: she hath kylled her vi-
aples, poured out her wyne,
& prepared her table. She hath
sent forth her maydes to crye vpõ the hyest
place of ỹ cite: Who so is ignoraũt, let hym
come hyther. And to the vnwyse she sayd: Come
come on your way, eat my bred, & drinke my
B wyne, which I haue poured out for you.
Forsake ignoraũce, & ye shall lyue: & se ỹ ye
go in the way of vnderstãdinge. Who so re-
proueth a scornefull persone, getteth hym
selfe dishonour: & he that rebuketh ỹ vngodly
stayneth him self. Reproue not a.b. scorner,
lest he owe ỹ euell will: but rebuke a wise mã,
& he will loue the. Geue a discrete mã but an
occasiõ, & he wilbe the wiser, teache a righte-
ous man, and he will increase. The feare of
the Lorde is the beginning of wisdome, and

the

the knowledge of holy thinges is vnderstandynge. For thorow me thy dayes shalbe prolonged, and the yeares of thy life shalbe multiplied. If thou be wyse thy wysdome shall do thy selfe good: but if thou thynckest scorne thereof, it shalbe thyne owne harme. A foolish restles woma, ful of wordes, and such one as hath no knowledge, sitteth in the doore of her house vpon a stoole aboue in the cytie, to call such as go by, y walke streight in their waies, Who so is ignorant (saieth she) let him come hyther, and to the vnwyse she saieth: Stollen waters are swete, and the bread that is priuely eaten, hath a good taste. But they consyder not that death is there, and that her gestes go downe to hell.

The Notes

a. Or, mayne the certen number for the vncertaine.

b. Scornefull or mockynge persones after Dauyds mynde, are those which be subtel and craftye to hurt other and wyrch are ready to diffame other and to ope and tel secretes and so to bringe concord and vnitye: And those al so which make a mocke at the worde of God and despyse it, and that repute it for foolishenesse: as after in the.xiiij.a.xix.b.and.xxij.b.

The.x. Chapter.

In this Chapter and in al that folow vnto the thyrteenth, the wyse man exhorteth by diuers sentences which he calleth Parables, to folow vertues & the wayes of wysdom, and what profit cometh of wysdom, and what hynderaces procedeth of folysshenesse.

The Parables of Salomon.

A Wyse sonne maketh a glad father, but an vndiscrete sonne is the heuinesse of his mother.

a Some reade lapynges.

Treasures that are wickedly gotten, profit nothing, but righteousnesse deliuereth from death. The lorde wyll not let the soule of the righteous suffer honger, but he putteth the vngodly from his desire. An vnle hād maketh poore, but a quicke labouring hand maketh ryche. Who so gathereth in Sommer, is wyse: but he that is slouthfull in harueste, bringeth him selfe to confusion. Courage and fauourable is the face of the righteous, but the fourhead of the vngodly is full of shame and presumptuous. The memorial of the iust shall haue a good reporte but the name of the vngodly shal stynche. A wyse man wyll receyue warnyng, but a foole wyll sooner be smytten in the face. He that walketh an innocente life, walketh surely: but who so goeth a wrong way, shalbe knowne.

b. He that winketh with his eye, wyl do some harme: but he that hath a foolish mouth shalbe beaten. The mouth of a righteous man is a welle of life, but the mouth of the vngodly is full of shame and presumptuous. Loue wyll hyde all synne, and the mouth of the wyse is a token of no multytude of synnes. In the lippes of him that hath vnderstandynge a man shall fynde wysdome, but the rod belongeth to the backe of the foolish. Wyse men lade vp knowledge, the common mouth of the foolish is ope destruction as before in 9 on. The rich mans goodes are his strong hold, but pouerte oppresseth the poore. The ryghteous laboureth to do good, but the vngodly wirth his rycchesse bringeth him to euyll. To take herde vnto the chastenyng of nurture, is the way of life: but he that refuseth to be reformed, goeth wrong. Dissemblyng lippes kepe hatred secretly, and he that speaketh euyll sclaunder, is a foole. Where much babling is, there must nedes be offence: but he that refraineth his lippes is wyse of all. An innocent tong is a noble treasure, but the hert of the vngodly is not worthe. The lippes of the righteous feed a whole multitude, but fooles shal die in their owne folye. The blessing of the Lord maketh rich men, and he carefull trauaple, it doth not hynge therto. A foole doth wickedly and maketh but a sport of it: neuertheles it is wysdome for a man to beware of suche.

The thinge that the vngodly are afeared of, shall come vpon them, but the righteous shall haue their desire. The vngodly is like a tempest that passeth ouer, and is no more seene but the righteous remayneth sure for euer. As vynegre is to the tethe, and as smoke is vnto the eyes, euen so is slouthfull person to them that send him forth. The feare of the Lorde maketh a long life, but the yeares of the vngodly shalbe shortened. The patiente abydynge of the righteous shalbe turned to gladnesse, but the hope of the vngodly shal perish. The waye of the Lorde is strength vnto the godly, but it is a feare for wicked doers. The righteous shall neuer be ouerthrowen but the vngodly shalnot remaine in the land. The mouth of the iust wilbe talkyng of wysdome, but the tonge of the frowarde shall be rooted out. The lippes of the righteous are occupied in acceptable thinges, but the mouth of the vngodly take them to the worst.

The.xi Chapter

A False balance is an abhominacion vnto the Lord, but a true weight pleaseth him. Where pryde is, there is shame also and confusion: but where as is lowlynesse, there is wysdome.

The innocente dealyng of the iust shall leade them, but the vnfaithfulnesse of the despisers shalbe their owne destruccion. Riches helpe not in the day of vengeaunce, but righteousnesse deliuereth frō death. The righteousnesse of the innocent ordereth his way, but the vngodly shall fall in his owne wyckednesse. The righteousnes of the iuste shall deliuer them, but the despisers shalbe taken in their owne vngodlynesse.

When an vngodly man dieth, his hope is gone, the confydence of ryches shal perish. The righteous shalbe deliuered out of trouble, and the vngodly shal come in his stede. Therwith the mouth of the hypocrite is

neyghboure destroyed, but thorowe knowledge shall the iust be deliuered. When it goeth well with the righteous, the cyte is merye: and when the vngodly perish, there is gladnesse. When the iust are in wealth, the cite prosperyth: but when the vngodly haue the rule, it decayeth. A foole bringeth vp a sclaunder of his neyghbour, but a wyse man wil kepe it secrete. A dissembling person will discouer preuy thinges, but he that is of a faythful hert, wil kepe counsayl. Where no good counsail is there the people decaye: but where as many are that can geue counsayll, there is wealth. He that is suerty for a straunger, hurteth him self: but he that medleth not with suertishipp, is sure. A gracious woman mayntayneth honesty, as for the mighty, they mayntayne ryches. He that hath a gentle liberall stomach is merciful: but who so hurteth his neyghbour, is a tyraunt. The labour of the vngodly prosperyth not, but he ꝑ soweth righteousnes, shal receyue a sure rewarde. Like as righteousnes bringeth lyfe: euen so to cleue vnto euel, bringeth death. The Lord abhorreth a lapued hert, but he hath pleasur in them that are vndefiled. Ye shal not helpe the wicked, though they lape all their hādes together, but the sede of ꝑ righteous shalbe preserued. A fayre woman without discrete maners, is like a ringe of golde in a swynes snoute.

The iust labour for peace and tranquyllite, but the vngodly for disquietnesse.

Some man geueth out his goodes, & is the rycher, but the spyard (hauyng enough) will departe from nothynge, and yet is euer in pouerty. He that is liberal in geuyng, shal haue plentye: and he that watereth, shalbe watered also him self. Who so hoorderth vp hys corne, shalbe cursed amonge the people: but blessing shall light vppon hys head that selleth it. He ꝑ labourreth for honesty findeth hys desire: but who so seketh after mischiefe, shall happen vnto hym. He that trusteth in hys ryches shall haue a fall, but the righteous shall florish as the grene leaf.

Who so maketh disquyetnes in his owne house, he shall haue wynde for hys heritage, and the foole shalbe seruant to the wyse.

The fruyt of the righteous is as the tree of lyfe, a wyse man also wynneth mens soules.

1.Petri.iii.b. ✠ If the righteous be recompensed vppon earth, how much more then the vngodly and the sinner?

¶ The.xii.Chapter.

WHo so loueth wysdome, wil be content to be refourmed: but he that hateth to be reproued, is a foole. A good man is acceptable vnto the Lord, but the wicked will he condemne. A man can not endure in vngodlinesse, but the rote of ꝑ righteous shall not be moued. A stedfast woman is a crowne vnto her husband: but she that behaueth her selfe vnhonestly is a corrupcio in hys bones. The thoughtes of the righteous are righte, but the ymaginacion of the vngodly are disceatfull. The talkyng of the vngodlye is howe they maye lape waste for blood, but the mouthe of the righteous wyll deliuer them. Or euer thou canst turne the about, the vngodly shalbe ouerthrowen: but the house of the righteous shall stande. A man shalbe commended for hys wysdome, but a fole shalbe despised. A symple man which laboureth & worketh, is better then one that is gorgyous and wanteth bread. A righteous man regardeth the lyfe of his cattell, but the vngodlyhaue cruel hertes. He that tilleth his lande, shal haue plentyousnesse of bread: but he that folowyth pleasures, is a very foole.

The desyre of the vngodly hunteth after mischief, but the rote of the righteous bryngeth forth fruyte. The wicked falleth into the snare thorow the malyce of his own mouth, but the iust shal escape out of parel. Euery man shall enioye good accordinge to the innocency of his mouth, & after the workes of his handes shal he be rewarded. Loke what a.b. foole taketh in hande, he thynketh it wel done: but he that is wyse, wil be counsayled. A foole vttereth his wrath in all the hast, but a discrete man forgeueth wrong. A iust man wil tel the truth, & shewe the thynge that is right: but a false witnesse disceyueth. A sclaunderous persoone pricketh like a sword, but a wise mans tōge is wholsome. A true mouth is euer constant, but a dissemblyng tonge is soone chaunged. They that ymagyn euell in their mynde, will disceyue: but the counsaylers of peace shall haue ioye folowing them. There shall no misfortune happē vnto ꝑ iust but the vngodly shalbe filled with misery.

The Lord abhorreth discreatful lyppes, but they that laboure for truth please hym. He that hath vnderstādyng, can rule his wil home: but an indiscrete hert telleth oute hys foolishnesse. A diligent hande shal beare rule, but the ydle shalbe vnder tribute. Heauinesse discouageth the hert of mā, but a good worde maketh it glad again. The righteous is liberall vnto hys neyghbour, but the waye of ꝑ vngodly will disceyue them selfe. A discreatfull man shall fynde no substance. But he that is content with that he hath, is more worthe then golde. In the waye of righteousnesse there is lyfe, as for any other waye it is the pathe vnto death.

¶ The Notes.

a. Crowne for great honour and glorie, as before in the.iii chap.b.

b. By a fole in the Prouerbes is principally vnderstāde hym that in folowyng hys owne counsayll defendeth infidelitie and the vnknowynge of God, for truth and hath wil home: and wyll by no meanes herken & obey to the worde of God, as before in the.i.a.iij d.v.b, and.xiiii.a.

¶ The.xiii.Chapter.

A wyse

A Wyse sonne wyll receaue hys fathers warninge, but he that is a* scornefull, wyl not heare when he is reproued. A good man shall eniope the fruite of hys mouth, but he that hath a frowarde mind shalbe spoyled. He that kepeth his mouth, kepeth his life: but who so speaketh vnaduisedly findeth harme. The slogarde woulde fayne haue, and can not get his desire: but the soule of the diligente shall haue plenty. A righteous man abhorreth lyes, but the vngodlye shameth both other and hym selfe. Righteousnesse kepeth the innocente in the waye, but vngodlynesse shalouerthrow the sinner.

a Of this ye haue before in.x.Cha.b

Some men are ryche, thoughe they haue nothynge: againe some men are poore hauing greate ryches. With goodes euery man deliuereth his life, and the poore wyll not be reproued. The light of the righteous maketh ioyfull, but the candle of the vngodly shalbe put out among the proude there is euer strife, but amonge those that do all thynges with aduysemente, there is wysdome. Hastely got goodes are lone spit, but they that be gathered together with the hond, shall increase Longe tarryenge ma a thing that is desired, greeueth the hert: but when ỳ desire cometh, it is a tre of life. Who so despiseth ỳ worde b destroyeth hym selfe: but he that feareth the commaundemente shal haue peace. The lawe is a wel of life vnto the wise, that it may kepe him from the snares of death. Good vnderstandyng geueth fauour, but hard is the way of the despisers. A wyse man doth al thynges with aduysemente, but a foole wyl declare his folly. An vngodly messanger bringeth mischefe, but a faythfull embassyoure is wholsome. He that thynketh scorne to be reformed, commeth to poouerte a shame: but who so receaueth correction, shal come to honour

D When a desire is brought to passe, it delyteth the soule: but fooles abhorre hym that eschueth euell. He that goeth in the company of wyse men, shalbe wyse: but who so is a companyon of foles, shalbe hurte. Misfortune folowyth vpon synners, but the righteous shal haue a good reward. Which their children children shalbe in possession, for the riches of the synner is layed vp for the iuste. There is plenteousnesse of foode in the fielde of the poore, and shalbe increased out of measure. He that spareth the rod, hateth hys sonne: but who so loueth hym, foloeth hym euer in nurture. The righteous eateth, and is satisfied, but the belly of ỳ vngodly hath neuer enough. The.xiiii.Chapter.

E Wyse woman bylyldeth her house but a foolish wife pluckyth it downe

B Who so feareth the Lorde, walketh in the right path: and regardeth not hym that abhorreth the wayes of the Lord. In the mouth of the foolyshe is the beatynge of lordshyppe, but the lyppes of the wyse wyll be ware of such. Where no.a*. oxe are, there ỳ cribbe is empty: but where the D oxe labour there is much frute. A faythfull witnesse will not dyssemble, but a false recorde wyll make a lye. A scornefull body seketh wisdom, and findeth it not: but knowlege is easy to come by, vnto him that wyl vnderstande Be that thou medle not with a foole, and so as though thou hadest no knowledge. The wysdome of hym that hath vnderstandyng is, to take heede vnto hys way: but the foolyshnes of the vnwyse deceaueth. Fooles make but a sporte of synne, but there is louyngnesse loue amonge the righteous. The hert of him that hath vnderstandyng wyll neyther dyspaire for any sorowe, nor be to presumptuous for any gladnesse.

The houses of the vngodly shalbe ouerthrowne, but ỳ tabernacles of the righteous shal flouish. There is a, b* waye whiche some men thinke to be right, but the ende thereof leadeth vnto death. The hert is sometymes in a laughter, and the ende of mirth is he vnwise. An vnfaythfull persoone shalbe filled with hys owne wayes, but a good man wyl beware of suche. An ignorant body beleeueth all thynges, but who so hath vnderstandyng, loketh well to his goinges. A wyse man feareth, and departeth from euil, but a foole goeth on presumptuously. An impacient man dealeth foolishly, but he that is well aduysed both other wayes. The ignorante haue foolyshnes in possession, but the wyse are crowned with knowledge. The euel shal bowe hem selues before the good, and the vngodly shall waite at the doores of the righteous. The poore is hated euen of his owne neyghbours, but the rich hath many frendes.

Who so despiseth his neyghbour, doth a mysse: but blessed is he that hath pytye of the poore. They that imagyne wickednes, shall be disapoynted: but they that muse wyl good thynges, loue suche shall happen mercy and faythfulnesse. Diligent labour bringeth ryches, but where many wordes are, there is scarcenesse. Ryches are an ornamente vnto the wyse, but the ignorance of fooles is very foolyshnesse. A faythfull witnesse deliuereth soules, but a lyer disceaueth them. The feare of the Lord is a strong hold for vnto him he wyl be a sure defence.

The feare of the lorde is a well of lyfe, to D auoide the snares of death. The increase and G
prosperite of the commens is the kynges honoure, but the decaye of the people is the confusion of the Prince. Pacyence is a token of wisdo, but wauth y hasty disposicion is a token of foolyshnesse. A mery hert is the life of the bodye, but enuye rotteneth almoste the bones. He that doeth a poore man wronge, blasphemeth hys maker: but who so hath pytye of the poore, doeth honoure hym God. The vngodlye is afrayed of euery payne, but the righteous hath a good hope eue

H

in death. Wysdome resteth in the herte of him that hath vnderstandynge, and he wyll teach them that are vnlearned. Ryghteousnes setteth vp the people, but wickednes bringeth folke to destruccyon. A discrete seruaunt in a pleasure vnto the kynge, but one þ is not honest prouoketh hym vnto wrath.

The Notes.

a* By the oxen are signified preachers, as in 1. Corint. ix. and by the stable the chyrche.

b* Make for maner of liuing. Psal. i. a that abideth not in the waye of sinners. &c. þ here after in the .xvi. c.

¶ The .xv. Chapter.

A Soft answere putteth downe displeasure, but frowarde wordes prouoke vnto anger. A wise tonge commendeth knowledg, a foolish mouth blabbeth oute no thynge but foolyshnesse. The eyes of the Lord loke on euery place, both vpo the good and badde.

A wholsome tonge is a tree of lyfe but he that abuseth it, hath a broken mynde. A foole despyseth hys fathers correccyon, but he that taketh hede whan he is reproued shall haue þ more vnderstandyng.

B In the house of the ryghteous are greate ryches, but in the increase of the vngodlye ther is myssorder. A wyse mouth poureth out knowledge, but the herte of the foolish doth not so. The Lorde abhorreth the sacrifice of the vngodlye, but the prayer of the righteous is acceptable vnto hym. The waye of the vngodlye is an abhominacyon vnto the Lorde, but who so folowe the righteousnesse, hym he loueth. He that forsaketh the ryghte strete, shalbe sore punyshed: and who so hateth correccyon, falleth into death. The hell with her payne is knowne vnto the Lorde, howe much more then the hertes of men? A frowardly body loueth not one that rebuketh hym, nether wyll he come amonge the wyse. A merye hert maketh a cheareful countinance but an vnquiet mynde maketh it heuy. A wise hert wil seke after knowledg, but the mouth of foles medleth with folishnesse. All the dayes of the poore are myserable, but a quyet hette is as a continuall feaste. Better is a litle with the feare of the Lord then great treasure, farther they are not without sorowe. Better is a messe of potage with loue, then a fat oxe with euel wyll.

C An angry man stereth vp strife, but he that is pacient stilleth discord. The waye of þ slouthful is full of thornes, but þ strete of the righteous is wel cleared. A wyse son maketh a glad father, but an vndiscrete body shameth hys mother. A foole reioyseth in folysshe thynges but wyse man loketh wel to hys owne goinges. Vnbuilded thoughtes shal come to naught but wher as men are þ can geue counsel, ther is stedfastnes. O howe ioyfull a thyng is it, a man to geue a conuenyente answere? O how pleasaunt is a word spoken in due seasō,

son. The waye of lyfe leadeth vnto heauen, that a man thoulde beware of hell beneth.

D The Lord wyll breake downe the house of the proud, but he shal make fast the borders of the widdowe. The Lorde abhorreth the ymaginacons of þ wycked, but pure wordes are pleasaunt vnto him. The courtous man roteth vp his owne house, but who so hateth rewardes shall liue. A ryghteous man museth in hys mynde howe to do good, but the mynde of the vngodly ymagineth, howe he may do harme. The Lorde is farre from the vngodly, but he heareth the praier of the righteous. Lyke as the clearenesse of the eyen reioiseth the herte so doth a good name fede the bones. The eare that herkeneth vnto wholsome warnynge, and enclyneth therto, shal dwell amonge the wyse. He that refuseth to be reformed, despyseth his owne soulet but he that submytteth hym selfe to correccyon, is wyse.

The .xvi. Chapter.

T He feare of the Lord is þ ryghte sciperce of wysdome, and lowli- A nes goeth before honure. a* A a. That ma man may wel purpose a thinge wt of man is in his herte, but the answere of come to good the tong commeth of the Lord. A man thyn- purpose, wit keth al his waies to be cleane, but it is þ Lord out the spir that iudgeth the myndes. Cōmit thy wor- of God, kes the Lord, and loke what thou deuisest, it shal prosper. The Lorde doth al thynges for hys owne sake, yea when he hyreth the vngodly for the day of wrath. The Lorde abhorreth all presumptuous & proude herte, ther may neyther strength nor power scape.

With louyng mercye and fayethfulnesse synnes be forgeuen, and who so feareth the Lorde, he eschueth euell. When a mās waye please the Lord, he maketh his very enemies to be hys frendes. Better is it to haue a litle B thinge with righteousnes, then greate rentes wrongously gotten. A man deuyseth a waye in his herte, but it is the Lorde that ordreth hys goinges. When the prophecye is in the lyppes of the kynge, hys mouth shal not go wronge in iudgment. A true measure and a true balaunce are the Lordes, he maketh all weightes. It is a great abhommynacyon when kynges are wycked, for a kinges seat should be holden vp with ryghteousnesse. Ryghteous lyppes are pleasaunte vnto kynges, and they loue hym that speaketh the truth. The kynges displeasure is a messaunger of deathe, but a wyse man wyll pacifye hym. The chearefull countenaunce of the kynge is lyfe, and hys louynge fauoure is as the reuwynge dewe. To haue wysdome in possessiō is better then gold, & to get vnderstanding is more worth then syluer. The path of þ righteous eschueth euel, & who so loketh wel to his waies, kepeth hys owne soule. Presumptuousnes goth before destructiō, & after a proud stomake there foloweth a fall. Better is it to be of humble mynde with the lowly, then to deuyde

dreuyde the peoples with the pouer. He that hideth a matter wisely, optayneth good: and blessed is he, that putteth his trust in the Lord. Who so hath a wyse understanding, is called to counsel but he that cannot speake faire getteth more riches. Understanding is a well of lyfe vnto him that hath it. as for the chastenyng of fooles, it is but foolishnesse. The hert of the wyse enstructeth his mouth, and amendeth the doctryne in his lyps.

¶ Faire wordes are an hony combe, a refreshynge of the mynde, and helth of the bones. * There is alwaye ꝑ men thinke to be right but the ende therof leadeth vnto death. A troublous soule dyspayreth her selfe, for her owne mouth hath brought her thereto. An vngodly personne styreth vp euell, and in hys lyps he is as an whote burnyng fyre.

A frowarde body causeth strife, and he that is a blabbe of his tonge, maketh deuyll on amonge princes. A wycked man beguyleth his neyghbour, and leadeth hym the waye that is not good. He *that wynketh with hys eye, imagineth mischefe: and he that bytyth his lyppes, will do some harme. Age is a crowne of worshippe, if it be founde in the waye of ryghteousnes. A patyente man is better then one stronge: and he that can rule him selfe, is more worth then he that wynneth a city. The lotte are caste into the lappe, but there sal standeth in the Lorde.

The.xviii.Chapter.

BEtter is a dry morsell with quietnes, then a full house and many fat eatell with strife. * A discrete seruaunt shall haue more rule then the sonnes that haue no wysdom, and shal haue like heritage with the brethren. Lyke as syluer is tryed in the fyre and golde in the fornace, euen so tryeth the Lorde powre the hertes. A wycked body holdeth muche of false lyppes, and a dissemblyng personne geueth eare to a dyscreatefull tonge. * Who so laugheth the poore to scorne blaspemeth hys maker: and he that is glad of another mans hurt, shall not be vnpunished.

Children children are a worshippe vnto the elders, and the fathers are the honoure of ꝑ children. An eloquent speach becometh not a fole, a dissemblyng mouth also becometh not a prince. Liberalite is a precyous stone vnto hym ꝑ hath it, for whersoeuer he becketh, he prospereth. Who so couereth another mans offence seketh loue: but he ꝑ discloseth ꝑ same setteth frendes at variance. One reproufe only doth more good vnto him ꝑ hath vnderstandynge then an. C. stripes vnto a fole. A frowarde person soweth mischefe, but a cruell messanger shall be sent against hym. It were better to come against a fyre bere robbed of her whelpes, then against a fole in his foolyshnes. * Who so rewarded euell for good, the plage shall not departe from hys house. He that soweth discord, ꝑ braule, is lyke one that byggeth vp a water banke: but an open rumor is lyke the water that breaketh out, ꝑ renneth abroad. The Lord hateth as well hym ꝑ iustifyeth the vngodly, as hym that condemneth the innocent. What profyt is it to geue a foole money in his hand, where as he hath no mind to lyue wysdome: he is a frende that alwaye loueth, and in aduersite a sul that leaueth vs in his brother. Whoso promyseth vp the hande, and is surtye for another, he is a foole.

He that loueth stryfe, beloueth synne: ꝑ who so setteth his dore to hye, seketh after a fall. Who so hath a frowarde herte obtayneth no good: he that hath an euyll tonge, shall fall into mischefe. An vnthryfte body bringeth him selfe into fawte, and the father of a foole can haue no ioye. * A merye hert maketh a lusty age, but a sorrowful mynde dryeth vp the bones. The vngodlye taketh gyftes out of the bosome, to wrest the waye of iudgment. * Wysdome shineth in the face of hym that hath vnderstanding, but the eyes of fooles wander thyther in out all landes. An vnthryfte sonne is a greif vnto his father, ꝑ an heuynesse vnto hys mother that bare him. To punish the innocent, and to smite the princes that geue true iudgmente, are both euell. * He is wyse and discrete, that temperyth his wordes: and he is a man of vnderstandinge, that maketh much of his spirite. Yea a verye foole (when he holdeth his tonge) is counted wyse, and to haue vnderstandinge, when he shutteth his lyppes.

The.xviii.Chapter

HE so hath pleasure to forsake the ꝑ vnde, geketh a quarrel in euery thyng. A foole hath no delite in vnderstandyng, but only in those thynges wherein his herte reioyceth. Where vngodlynes is there is also dishonour: and so there followeth shame and dishonoure. The wordes of mans mouth are lyke depe waters, and the well of wysdome is lyke a full streame. It is not good to a*ccepte the ꝑsonne of the vngodly, ꝯ to put backe the ryghteous in iudgmente. A fooles lippes are ryght hatefull. A fooles mouth is his owne destruccion and his lippes are the snare for his owne soule. The wordes of a tale tenter are very wounders, and go thorow vnto the inmost parts of ꝑ body. Who so vnfaythful ꝑ slacke in his labour, is the brother of hym that is a waster. The name of ꝑ Lord is a strong castel, the righteous flyeth vnto it, and shalbe saued. But ꝑ rich mans goodes are his strong hold, ꝑ he taketh them for an hie wall vnnethe about hym. After pryde commeth destruccion, and honour after lowlynes. * He ꝑ geueth answere in a matter before he here it, is a foole, ꝑ worthye to be confounded.

A good stomacke boldeth stoupe a mans infirmite, but who can beare a wounded mynde? A wyse herte inhaunceth his knowledge, and a prudent eare seketh vnderstandynge.

Sylomons

* That is to geue sentence on the wicked.

liberalitye bryngeth a man to honoure and
worthip, and ſetteth him among great men.
The rightuous accuſeth hym ſelfe firſte of
D al, if his neyghbour come, he ſhal fynd him.
The lot pacifieth the barnaunce, and parteth
ſtrighes a ſunder. The brother of bretheren is
ſtronger then a caſtel, and they that hold to-
gether are like the barre of a palayce. A mās
belly ſhalbe ſatisfied wyth the frute of hys
owne mouthe, and wyth the increaſe of hys
lyppes ſhall he be fylled. Death & lyfe ſtand in
the power of the tōg, he that loueth it ſhal
eniop the frute therof. Who ſo fyndeth a
wyfe fyndeth a good thynge, and receyueth
an wholſome benefyte of ỹ Lord. The poore
maketh ſupplicacyon & prayeth mekelye, but
the ryche geueth a rough anſwere. A frende
that delyeth in loue, doeth a man more frend-
ſhyppe, and ſtycketh faſter vnto hym then a
brother.

¶ The.xix. Chapter

A Better is the poore that lyueth
godlyp then the blaſphemer that
is but a foole. Where no diſcre-
cyō is, ther the ſoule is not well:
and who ſo is ſwyft on fote, ſtō
bleth haſtily. Folyſhneſſe maketh a mā to go
out of his waye, and then is his hert impacy-
ent agaynſt the Lorde. Ryches make many
frendes, but the poore is forſake of his own
frendes. A falſe witnelle ſhall not remayne
vnpunyſhed, & he that ſpeaketh lyes ſhal not
eſcape. The multitude hangeth vpon great
men, and euery man fauoureth him that ge-
ueth rewardes.

As for the poore, he is hated amonge all
hys brethren: yea, hys owne frendes forſake
B hym, & he that geueth credence vnto wordes
getteth nothyng. He that is wyſe, loueth his
owne ſoule: & who ſo hath vnderſtandynge,
ſhall proſpere. A falſe witnelle ſhall not re-
mayne vnpunyſhed, yee ỹ ſpeaketh lyes ſhal
periſh. Delicate eate becommeth not a foole
much more bothe he ſerue a lorde ouer
them. A wyſe mā putteth
of diſpleaſure, & it is his honour to let ſome
faultes paſſe. The kynges diſtaſure is lyke
the roaryng of a lyon, but hys frendſhip is
lyke the dewe vpon the graſſe. An vndiſcrete
ſonne is the heuynes of hys father, & a braw-
lyng wyfe is lyke the top of an houſe, where
through it is euer dropping. Houſe & ryches
C maye a man haue by the herytage of hys el-
ders, but a diſcrete wyfe is the gyfte of the
Lord. Slouthfulnes bringeth ſlepe, & an vn-
ſoule ſhall ſuffer hunger. Who ſo kepeth the
D commaundement, he kepeth hys owne ſoule:
but he that regardeth not hys waye, ſhal dye.
He that hath pytie vpon the poore, lendeth
vnto the Lorde: & loke what he layeth oute, it
ſhalbe payed hym agayn. Chaſtyſe thy ſonne
whyle there is hope, but let not thy ſoule be
moued to ſlaye hym. For great wrath bryn-
geth hurme, therfore let hym go, & ſo mayeſt
thou teache hym wyſe manners. My ſonne

eare vnto good counſayll, & be content to be
reformed, that thou mayeſt be wyſe here
after. There are many deuyſes in a mans
hert, neuertheles the counſayll of the Lorde
ſhall ſtande. It is a mās worſhip to do good
& better it is to be a poore mā, then a diſſem-
bler. The feare of the Lord preſerueth the life
pea, it geueth plēteouſnes, without the viſita-
cyō of any plage. A ſlouthfull body ſhuteth
hys hande into hys boſome, ſo that he cā not
put it to his mouth. * If thou ſmiteſt a ſcor- * prou.xix.
neful perſonne, the ignorant ſhall take bet- a. Of this
ter hede: & if thou reproueſt one that hath vn- ſpoken in the
derſtōding, he will be ỹ wyſer. He that hur- xv. chapter.
teth hys father or ſhuteth out his mother, is
a ſhamefull & an vnworthy ſonne. My ſōne,
heare nomore the doctrine that leadeth the
awaye from the wordes of vnderſtandyng.
A falſe witnes laugheth iudgemēt to ſcorn
& the mouth of the vngodly eateth vp wic-
kednes. Puniſhmentes are ordeyned for the
ſcornefull, and ſtroppes for fooles backes.

¶ The.xx. Chapter.

Wine is a voluptuous thynge, & A
dronckennes cauſeth ſedition:
who ſo delyteth therin, ſhal ne-
uer be wyſe. The kyng ought
to be feared as the roaryng of
a lyon, who ſo prouoketh hym vnto anger,
offendeth agaynſt hys owne ſoule. It is a
mans honour to kepe him ſelfe from ſtryfe,
but they that haue pleaſure in braulinge, are
fooles euery one. A ſlouthfull body will not
go to plowe for colde, therfore ſhall he go a
beggynge in Sommer, and haue nothynge.
Wyſe counſayll in the herte of man is lyke a
water in the depe of the earth, but he ỹ hathe
vnderſtōding, bringeth it forth. Many there
be that are called good doers, but where ſhal B
one fynde a true faythfull man? Who ſo lea-
deth a godly and an innocēt lyfe, happy ſhal
his children be whome he leaueth behynde
hym. A kynge that ſitteth in iudgement, and
loketh well about hym, driueth awaye all
euell. * Who can ſaye: my herte is cleane, I * 1. Ihon.i.
am innocent from ſinne? To vſe two maner ii. Iacob.iiii.
of weyghtes, or two maner of meaſures, & 3. Para. vi.
both theſe are abhominable vnto the Lorde. Eccle.xxvi.
A chylde is knowen by hys conuerſacion,
whether hys workes be pure & right. As for
the hearing of the eare & the ſight of the eye,
the Lord hath made them both.

Delyte not thou in ſlepe, leſt thou come
vnto poouerte: but open thyne eyes, and thou
ſhalt haue bread ynough. It is naught, it is C
naught ſayeth man, when they haue it, but whē
it is gone, they geue it a good worde. A
mouth of vnderſtanding is more worth then
golde, many precious ſtoures & coſtly iewels.
Take his garment that is ſurety for a ſtraūge
wyf, & take a pledge of him for the vnknowen
mans ſake. Every man lyketh the bread that
is gotten with diſceate, but at the laſte hys
mouth ſhalbe filled with grauell.

Thy cōſayll the thynges that men
bewile

braule go forward and with diſcretiō ought warres to be taken in hande. Medle not with hym that bewrayeth ſecretes, and is a ſclaunderer, and diſcloſeth with hys lippes. Whoſo curſeth hys father and mother, hys lyght ſhalbe put outin the myddeſt of darcknelle. The herytage that commeth to haſtely at the fyrſte, ſhall not be prayſed at the ende.

Saye not thou: I wyll recompence evel, but put thy truſte in the Lorde, and he ſhall defende the. The Lorde abhorreth two maner of wepghtes, and a falſe balaunce is an evell thinge. The Lorde ordeth every mans goinges, for what is he that underſtandeth hys owne wayes? It is a ſnare for a man to to blaſpheme that which is holy, and then to go aboute wyth vowes. A wyſe kynge deſtroyeth the ungodly, & bringeth the wheele over the. The lanterne of ✠ Lord is the breath of man, and goeth thorow all the inwarde partes of the body. Mercy and faithfulnes preſerue the kynge, and wyth louyng kyndnes his ſeate is holden vp. The ſtrength of yonge men is their worſhip, and a grap head, is an honour vnto the aged. Woundes kepe away evel, and ſo do ſtripes the inwarde partes of the body. The.xxi. Chapter.

THe kinges hert is in the hand of the Lord, lyke as are the ryuers of water: he maye turne it whether ſo ever he wyll. Every man perſwadeth hys owne waye to be ryght, but the Lord iudgeth the herte. To do righteouſnes & iudgment is more acceptable to the Lorde then ſacrifice. A parliamentarous loke, a proude ſtomache, and the lanterne of the ungodly is ſynne. The thoughtes of one ✠ is diligente, lyenge perſwadeth but he that is vnadviſed, commeth vnto penurie. Who ſo gaudeth vp ryches wyth the diſceatfulnes of his tonge, he is a foole, and lyke vnto the ✠ ſeke their own death ✠ vnkyndnes of the ungodlye ſhalbe their owne deſtruccion, for they wolde not do the thinge that was right. The waies of the frowarde are ſtraunge, but the workes of him that is clenne, are ryght. *It is better to dwell in a corner vnder the houſe toppe, then wyth a braulynge woman in a wyde houſe.

The ſoule of the ungodlye wyſheth evell, and hath no pytye vpon hys neyghboure. When the ſcornefull is punyſhed, the ignorant take the better heade: and when a wyſe man is warned, he wyll receaue the more vnderſtandynge. The righteous conſyderath the houſe of the ungodlye, but the ungodlye goo on ſtyll after their owne wyckednelle. Who ſo ſtoppeth hys eare at the crienge of the poore he ſhal cry him ſelfe and not be herde. A preſent pacifyeth diſpleaſure, & a gift in the boſome ſtrongly ſtormeſtarck.

The iuſt beholdeth & iudge the thing that is ryghte, but the wickednes of wyckednelle abhorre the ſame. The man that wandereth out of the waye of vnderſtandynge, ſhall remayne in the congregacion of the dead. He that loueth pleaſure in banckettes, & ſuche a prouse man: Who ſo delyteth in wyne and be lecherous, ſhall not be ryche. The ungodlye ſhalbe geuen for the righteous, and the wicked for ✠ iuſt. *It is better to dwell in a wyldernelle, then wyth a chydynge and an angrye woman. In a wyſe mans houſe there is a greate treaſure and a pleaſaunt ſwelle, but a foolyſh body ſpendeth vp all. Who ſo followeth righteouſnes and mercy, fyndeth both life, righteouſnes and honoure. A wyſe man vpmounteth the cytye of the mighty, and an ſtrength that they truſt in, he ouerguyth it wyth ſorowe. Who ſo kepeth his mouth and his tong, ſhe ſauyt kepeth hys ſoule from troubles. He that is proude & parliamentarous, is called a lycenceful man, wherche in wrath hatte wonke malycyouſlye. The longynge deſyre of the ſlouthfull ſo hys owne death, for hys handes wyll not labour. He coueteth and be ſlouth. All the day longe, but the righteous ſo alwayes gruyng, and keepeth not ſtyngy backe. *The ſacrifice of the ungodly is abhominable, for they offer the ſtyng that is gotten wyth wicked dedes. A falſe witneſſe ſhall perish, but he that wolde counſel to ſpeake, ſhall alwaye haue power to ſpeake him ſelfe. An ungodly man goeth ſtoute wyth hys face, but the iuſte reformeth hys owne wayes. *There is no wyſedome there is no vnderſtandynge, there is no counſell againſte the Lorde. The horſe is prepared againſt the day of battail, but the Lorde geueth the victory. The.xxii. Chapter.

*A Good name is more worthe then great ryches, and louyng fauoure is better then ſyluer and golde.

Whether ryches or poverty hys more ſure, & alwayes of God. A wyſe man ſeth the plage and hideth him ſelf, but the foolyſh go on ſtyll and are punyſhed. The rewarde of lowlynes and ✠ feare of God, is ryches, honour, proſperity and health. Sprine and ſnares are in the waye of the frowarde, but he that wyll kepe his ſoule, ſhal ſpeu fe from ſuche. If thou teache a child in his youth wyſe waye he ſhalle go, for ſhal not leaue it wyſe he is olde. The rich ruleth ✠ poore, & ✠ borrower is ſeruaunt to the lender, the ✠ ſowe wyckednes ſhall reape ſorowe, & ✠ rod of his plage ſhall ceaſſage him. *A louyng eye ſhalbe bleſſed, for he geueth of his bread vnto ✠ poore. Caſt out ✠ ſcornful man, & ſtrife ſhall go out & ſo, yea ſtrife & ſclaunder ſhall ceaſe. Who ſo loueth to be pure in ✠ ſight of cleanſe hert and of gracious lippes, the kynge ſhall be his frende. The eyes of the Lorde preſerue knowlege, but he ſubuerteth ✠ wordes of the vngodly. The ſlouthful ſayeth there is a lyon without, I ſhalbe ſlayne in the ſtreate. The mouth of an harlot is a deepe pyt, wherein he fallen ✠ the Lorde is angrye wyth all. Foolyſhnes ſticketh in ✠ herte of the lad, but the

L rod of correccion dryueth it awaye. Who so doth a poze man wrong to increase his owne riches, geueth (commenly) vnto the ryche, & at the last commeth to powerte him selfe. My sonne, bow downe thine eare, and herke vnto the wordes of wysdome, applye thy mynde vnto my doctryne: for it is a pleasaunt thyng if thou kepe it in thyne hert, and practise it in thy mouth: that thou mayest alwaye put thy trust in the Lorde. Haue not I warned the verey oft with counsel & learning: that I might shew the truth and that thou with the verey mygheest answere them that lay any thynge agaynst the? Be that thou robbe not the poze because he is weake, & oppresse not the symple in iudgment: for the Lorde him selfe wyll defende their cause, and do vyolence vnto them that haue vsed vyolence. Make no frendshyp with an angry wilful man, and kepe no company with the furious: lest thou learne hys wayes, and receaue hurte vnto thy soule. Be not thou one of the that bynd their hand vpō promyse, and are suertye for dett: for if thou hast nothyng to paye, he shall take awaye thy bed from vnder the. Thou shalte not remoue the lande marke, which thy fore elders haue sette. Sepst thou not, that they whyche be diligent in their busines stād before kinges and not among the symple people?

The.xxiii.Chapter

WHen thou sittest at the table to eate with a lorde, order thy selfe manerly with the thinges that are set before the. Measure thine appetite: and if thou wilt rule thyne owne selfe, be not ouer gredye of his meate, for meate begyleth and disceaueth. Take not ouer greate trauaple and labour to be ryche, beware of suche a purpose. Why wylt thou set thyne eie vpon the thing, which sodenly vanysheth awaye? For ryches make the selues wynges, & a* take their flight lyke an Aegle into the ayre. Eat not the vnmercyfull, & delite not his meat, for he hath a meruelus hert. He saith vnto the eate & drinke, as his hert is not with the. Yea, the morsels the thou hast eaten shalt the perchabe, & lese thyne swete wordes. Tel nothyng into the eares of a fole, for he will despise the wysdome of thy wordes. Remoue not the olde lande marke, and come not within the feld of the fatherles For he that defendeth them is mygheye, euen he shall defend their cause against the. Apply thyne herte vnto learning, and thine eare to the wordes of knowledge.* Withholde not correction from the childe, for if thou beatest him with the rodde, he shall not dye therof. Thou smytest him with the rod, but thou deliuerest his soule from hel. My sonne, if thy herte receaue wysdome, my herte also shal reioyce yea my reines shalbe very glad, if thy lyppes speake the thynge that is ryght.* Let not thyne herte be gelous to folowe synners, but kepe the fyl in the feare of the Lord, b* at the

a. That is by nyght the false a-wap.

Prou.xii.b. Eccle.xxx.a.

Prou.xviij.a. and.c.

dape long: for the ende is not yet come & thy b As before in the.xxi.b

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so shall the knowledge of wysedome be vnto thy soule, as soone as thou hast gotten it.

And there is good hope, yea thy hope shall not be in vayne. Laye no pryue wayte wyckedly vpō the house of the righteous, and wast quiete not his resting place. ffor a iust man falleth .c. seuen tymes, and ryseth vp agayne, but the vngodly fal into wickednes. Reioyce not thou at the fall of thyne enemye, and let not thyne herte be glad when he stombleth. Lest the Lord (when he seyth it) be angrie, & turne hys wrath from him vnto the. *d. Let not thy wrath and grefe moue the, to folowe the wycked and vngodlye. And why? the wycked hath nothyng to hope for, and the candle of the vngodly shal be put oute. My sonne, feare thou the Lord and the kyng, and kepe no company with the sclaunderous: for their destruccion shal come sodenly, and who knoweth the ire of them both?

These are also the sayenges of the wyse. It is not good, to haue respect ofe aup person in iudgment. He that saieth to the vngodly: thou art righteous, him shal the people curse, yea the comenty shall abhorre hym. But they that rebuke the vngodly shalbe commended and a ryche blessynge shall come vpon them. He maketh him selfe to be well lourd, that geueth a good answere. Make vp thy worke that is wythout, & loke wel vnto that which thou hast in the felde, & then buyld thyne house. Be no false witnesse agaynst thy neighbour hurte hym not with thy lyppes. Laye not I wil handle him, ruf as he hath delte vnto me and wil reward euery man accordyng to his dedes. I went by the felde of the slouthful, and by the vineyarde of the fole of the slouthful and by the vyneyardes of the folish man. And lo, it was all couered with nettels, and stode ful of thistles. and the stone wall was broken downe. Then I sawe, and consydered it well I loked vpon it, and toke it for a warnyng. *Yet a slepe or tyl a lytle, slomber a lytle, fold thyne handes together yet a lytle, & thou shalt powerye come vnto the as one that trauaileth by the way, and necessite like a weaponed man. The.xvi. Chapter

¶ These also are the sayinges of Salomon, which the men of Ezechias kynge of Juda, dyd gather together.

It is the honour of God to kepe a thyng secret, but the kynges honour is to serche out a thyng. The heauen is hye, the earth is depe, & kings hert is vnsearchable.

Take the dosse from the syluer, and there shalbe a cleane vessel therof.

Take away vngodlynes from the king, & his seat shalbe stablished in rygtuousnes.

Put not forth thy self in the presence of the king, & stande not into the place of great men.

Better is it that it be sayde vnto the: come vp hyther, then thou to be set downe in the presence of the prince whō thou hast with thyne eyen. Be not hastye to go to the law, lest happely thou order thy selfe so at the laste, that thy neighbour put the to shame. Handle thy matter to thy neyghbour him self, and discouer not an other mans secretes: lest when men heare therof, it turne to thy dishonoure, and lest thine euell name do not cease. A worde spoken in due season, is lyke apples of golde in a syluer dish. The correction of the wise is to an obedient eare, a golde chayne & a Jewel of gold. Lyke as the waater cooleth the hasarde, so is a faythfull messenger to him y sent him, & refresheth his maisters mynde. Whoso maketh great boaste & geueth nothyng, is like clowdes & wind without rain. With pacience may a prince be pacified, & a soft tong may rigorousnes be broke. If thou findest hony, eate so much as is sufficient for the: lest thou be ouer ful, & perhaps it out againe. Withdraw thy fote fro thy neighbours house, lest he be werye of the, and so abhorre the. Who so beareth false witnesse agaynst hys neyghbour, he is a berye speare, a swearde, and a sharpe arowe. *The hope of the vngodlye in tyme of neade, is lyke a rotten toth and a slippery fote. Who so singeth sig to a wyc hed her hert, clotheth him vp rage in the cold & powreth vynegre vpō chalke. *If thyne enemye hōger, feed him: if he thyrst, geue him drinke to drinke so shalt y heape coles of fyre vpō his head, and the Lord shal reward the. The North wind driueth away the raine, euen so doth an earnest sober countenaunce backbytyng tong. It is better to sit in a corner vnder y rofe, then in a busking wyfe in a wide house. A good reporte out of a farre countre, is like cold water to a thirsty soule. A rygteous man falling down before y vngodlye, is like a troubled well & a spoyled spring. Like as it is not good to eate to much hony, euen so he y wil search out hygh thynges, it shalbe to hony for him. He y can not rule him self, is like a city which is broke downe, & hath no walles.

The.xxx. Chapter.

The wise sayinge is not vnlyke in summer, vnto rayne in haruest: euen so is worshyp vnfytte for a foole. Like as the byrde and the swallowe take their flyght and sit here and there: so the curse that is geuen in dispite, shall not lyght vpon a man. Vnto the horse belongeth a whippe, to the asse a bridle, and a rodde to the fooles backe. Geue not the foole an answere after his folyshnesse, lest thou become lyke vnto him: but make the fole an answere to his foolishnes, lest he be wise in his owne conceyt. He is lame of his fete yea euen he is in daunger, y cōmitteth any thyng to a fole. Like as it is an vnfrutefy thyng to haue legs y not to walke euē so is a parable in y fooles mouthe. He that setteth a foole in hye dignity, that is euen as if a man did cast a precious stone vp

a. That is oftentymes: after the maner of speakyng of the Scriptures. Iustus would is there no perfect lyfe but rygteousnes and petyr sayeth in Christ, which thing who so hath, shall in tyme to come receyue full & perfect rygteousnes, accordynge to the sayenge of Saint Paul whom he appointed before, the same he called, and whom he called, them also he iustified, that is made rygteous by faith. Roma. viii.

b. That is to say, to be sorowed on the same sayenge hym repentaunce. *Prouer. vi.

a. Some Bybles write.

b. Some, copies haue.

c. Some, read the word: and beforestande therby hym Godhead.

d. Here also do some read y word & vnderstand ther by the lawe, as is afore.

Deu. i. c. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

Roma. xiii.

Prouer. xxvi.

on the gallous. A parable in a fooles mouth is lyke a thorne that pricketh a dronken man in the hand. A man of experience discerneth all thynges well, but whoso byeth a foole, byeth such one as will take no hede.

Lyke as the dogge turneth agayne to hys bompte, euen so a foole beginneth hys folish nesse agayne a freth. If thou seest a man that is wyse in his owne conceate, there is more hope in a fole then in him. The slouthfull saieth there is a leopard in the way, and a lyō in the myddest of the streetes.

Lyke as the dore turneth aboute vpon the thresholde, euē so doth the slouthfull welter hym selfe in his bedde.* The slouthfull bodye thrusteth his hād into his bosome, and it greueth him to put it agayne to his mouth. The slogard thynketh hym selfe wyser then vij. men. b. that teach. Who so goeth by a medleth wyth other mens stryfe, he is lyke one that taketh a dog by the eares.

Lyke as one shutteth deadly arowes and dartes out of a parup place, euen so doth a dissembler wyth his neighboure. And then saith he: I dyd it but in sporte. Where no wodde is, there the fyre goeth oute: and where the backbyter is taken awaye, there the stryfe ceaseth.

* Coales kyndle heate, and wodde the fire: euen so doth a brawlynge felowe stere up warre.

A slaunderers woordes are lyke swetemeate, but they pearce the inwarde partes of the bodye.

Venimous lippes and a wicked herte, are lyke a potsherde couered with syluer drosse. An enemy dissembleth with hys lippes, and in the meane season he ymagineth mischefe: but when he speaketh fayre, beleue hym not, for there are seuen abhominacons in hys herte. Who so hideth euel will, secretly to do hurte, his malice shalbe shewed before the whole congregacion.* Who diggeth vp a pyt, shal fal therin: and he that weltreth a stone shal retorne vpon hym selfe. A dissembling tong hateth one that troubleth hym, and a flattering mouth worketh mischefe.

The.xxvij. Chapter.

Take not the boaste of to morow, for thou knowest not what maye happen to day. Let another man praise the, & not thine owne mouth: a straūger, & not thine.

The stone is heuy, and the sand weyghty: but a fooles wrath is heuier then the they both.

Wrath is a cruel thyng, and furyousnesse is a swift tempeste: yea who is able to abyde enuye? An open rebuke is better then a secrete loue. Faythfull are the. a* wounides of a louer, but the kysses of an enemy are deceatful. The that is ful, abhorreth an hony combe: but vnto him that is hongry, every bytter thyng is sweete. The that oft times flytteth, is like a lord & stoppeth her nese. The hert is glad of a swet ointmēt and sauoure, but a stormable that can geue good counsel, reioyseth a mās neyghbour. flees, prayse & flatte not yow &c.

Thyne owne frend, and thy fathers frend forsake thou not, but go not into thy brothers house in tyme of thy trouble.

Better is a frēd at hād, the a brother far of.

My sonne, be wyse, and thou shalt make me a glad herte: so that I shall make answere vnto my rebukers. A wyse man seyngeth the plage wyll hyde hym selfe, as for fooles they go on styll, and suffer harme. Take hys garmente that is suerte for a straunger, & take a pledge of him for the vnknowne mās sake.

He that is to hasty to prayse his neyghboure aboue measure, shalbe take as one y curseth hym and cursel reporte. A braulling woma and the rofe of the house dropping in a rayny day may well be compared together.

He that refraineth her, refraineth the wynde, and holdeth oyle fast in hys hande. Lyke as one yron whetteth another, so doth one man conforte another. Who so keepeth his syggetre, shall enioye the fruytes therof he that waiteth vpon hys master, shal come to honoure. Lyke as in one water there appeare diuerse faces, euen so diuerse men haue diuerse hertes. Lyke as hell and destruccyon are neuer full, euen so the. b* eyes of men cānne neuer be satisfyed. Siluer is tryed in the mold, and golde in the fornace: and so is a man, when he is openlye praysed to his face. Though thou shouldest bray a foole wyth a pestell in morter like otemel, yet wyll not his folysnesse go from hym. Be that thou know the number of thy catell thy selfe, and loke wel to thy flockes. For riches abyde not alway, & the. c* crowne endureth not for euer. The hey groweth, the grasse cōmeth vp, & herbes are gathered in the mountaynes. The lambes shall clothe the, and for the gotes thou shalt haue goates mylche ynough to fede the, to susteyne thy housholde, and to fynde thy maydens.

The.xxviii. Chapter.

The vngodly. a* flyeth no man chasyng him, but the righteous standeth stedfast as lyon. Because of synne the lande doth oft chaunge her prynce: but through men of vnderstandynge and wysdome a tenure endureth long.

One poore man oppressinge another by violence is lyke a continuall rayne that destroyeth the fruyte. They that forsake the lawe, prayse the vngodly: but such as kepe the lawe abhorre them. Wycked men discerne not the thynge that is ryght, but they that seke after the Lord, discusse all thynges.

A poore man leadyng a godly lyfe, is better then the ryche & goeth in frowarde wayes.

Who so keepeth the lawe, is a childe of vnderstandynge: but he that feedeth ryotous men shameth hys father. Who so increaseth hys ryches by b* vsurage and wronge, let hym gather them to helpe the poore wyth al. He that turneth away his eare from hearing

the

* Prou. xix. c.

a. That is, mayntayne before in the. xxiii. b. And in many other places.

b. Some read that answere to the purpose or that speaketh reason.

* Eccli. xxviii. b

a. By woundes proue ye louers, that loue rebukes & reproues. & c. And by kysses

b. That eyes of men are neuer satisfyed as in tyme.

Prou. xxvii. D

c. Crowne in honour shall dauncr, as is that. Prou. xxiiii. c.

A

a. This light is the true wherof is spoken in the. xiii. Psal. b. They are afrayd where no feare is. &c. Which synge chastely, when all thyng (are dum in vnderstād, for wāt of the knowledge of God.

D

b. Some read blynd and vnmercifull make gaynes, shall gather it to

pacion se to
y poore. That
is to saye by
hym that shal
haue them af-
ter hym,
2.Some trad,
saith if,
That is to say
wisdge better
of his office:
gaue righte
haue to
teache hym
lest he came
ensample.

the latter his prayer shalbe abhorred. Who so leadeth the righteous out an euel waye, shal fal into his owne pit, but the vnsil shall haue the good in possession. The rych man thynketh hym selfe to be wyse, but the poore that hath vnderstandynge can perceaue hym well ynough. When righteous men are in prosperite, then doth honoure flourishe: but when the vngodly come vp, the state of men chaungeth. He that ioyneth hys goodes, shall not prosper: but who confesseth and forsaketh them shal haue mercy.

Well is hym y feareth alwaye in drede: as for hym that hardeneth his hert, he shall fal into myschefe. Lyke as a rampynge lyon and an hongry beare, euen so is an vngodly prynce ouer the poore people.

Where the prynce is vnprudent vnderstandyng, there is greate oppression and wronge: but if he be such one as hateth couetousnesse he shall longe raygne. He that by violence sheddeth anye mannes bloude, shall be a rennagate vnto his grave, and no man shall be able to succoure hym. Who so leadeth a godly and an innocent life, shalbe safe: but he that goeth frowarde wayes, shall once haue a fall. *He that tylleth his lande, shall haue plentyousnesse of breade: but he that followeth idelnesse, shall haue pouerte ynough. A faithfull man is greatlye to be commended, but he that maketh to much haste for to be ryche, shall not be vngylty. To haue respecte of persones in iudgement is not good: and whye he wil do wronge, yea euē for a pece of bread.

He that wyll be rych all to soone, hath an euell eye, and considereth not, that pouertye shall come vpon him. He that rebuketh a man, shal fynde more fauoure at the laste, then he that flattereth him. Who so robbeth hys father and mother, and sayeth it is no synne: the same is like vnto a murtherer. He that is of a proud stomache, stereth vp strife but he that putteth hys truste in the Lorde, shalbe wel fedde. He that trusteth in his owne hert, is a foole: but he y dealeth wysely, shal be safe. He that geueth vnto the poore, shall not wante: but he that turneth awaye hys eyes from suche as be in necessitye, shal suffer greate pouertye hym selfe. When the vngodlye are come vp, men are fayne to hyde them selues: but whē they perysh, the righteous increase.

The.xxix. Chapte.

MAN that is styffnecked and wyll not be reformed, shal sodenly be destroyed without any helpe. Where the righteous haue the ouer hād the people are in good quyetnesse: but where the vngodly beareth rule, there the people mourne. Who so loueth wysedome, maketh his father a glad man: *but he y keepeth harlottes, spendeth away y he hath. With true iudgement the kyng stayeth vp the land, but if he be a man that taketh giftes, he

burneth it vpsyde downe. Who so flatereth hys neyghboure, layeth a nette for hys fete. The synne of the wycked is hys owne snare, but the righteous shall be glad and reioyce.

The righteous considereth the cause of y poore, but the vngodly regardeth no vnderstandynge. Wycked people bourge a cyte in decay, but wyse men stire it vp againe. If a wyse man go to lawe wyth a foole (whether he deale wyth him frendly or roughly) he getteth no rest. The blynde ruleth not the righteous, but the vnrighteous *rule the foole.

A foole powreth out his spirit altogether, but a wyse man keepeth it in till afterwarde.

If a prynce beleue in lyes, all his seruaūtes are vngodly. The poore and the vsurer meete together, the Lord lyghteneth both their eyes. The state of the kynge that faythfully iudgeth the poore, shall contynue fast for euermore. The rod and correction maketh wyse-dome, but if a chylde be vnruly vnto, he bringeth his mother to shame. When the vngodly come vp, wickednesse increaseth: but the righteous shall se their fal. Chastyse thy sonne wyth correction, and he shall comforte the, yea he shall do the good at thyne herte. Where no *Prophecie is there the people go vnbridled: but wel is hym that kepeth the lawe. A seruaunte wyll not be the better for wordes for thoughe he vnderstande, yet wyll he not regarde them.

Se thou seest a man that is hastye to speake headlynesse, thou mayest truste a foole more then hym. He that delicately bringeth vp his seruaunt from a chylde, shall make hym hys master at length. An angrye man stereth vp stryfe, and he that heareth euell wyll in hys mynde, doeth muche euill. After pryde commeth a fal, *but a lowly spirit bringeth great worshippe. Who so keepeth cōpanye wyth a thefe, hateth hys owne soule: he heareth blasphemyes, and telleth it not fourth. He that feareth men, shall haue a fall: but whoso putteth his truste in the Lorde shall come to honoure. Many there be that seke the prynces fauoure, but euery mans iudgement cometh from the Lorde. The vnrighteous abhorreth the vngodlye: but as for those that be in the ryght way, the wicked hate them.

The.xxx. Chapter

The poemes of the wordes of Ithiamiel but we ought to request of God, with meke petition that we may vse that are to vnderstande.

The wordes of Agur the sonne of Jakeh.

THe prophecye of a true faythfull man, whom God hath taught, whē God had cōforted and nourished him, (for though I am y best of al, yet haue no vnderstandynge (for I neuer learned wysedom) yet haue I knowledge of y holy one: who hath clymed vp into heauē? Who hath come down fro thēce? Who hath holde the wynde fast in his hande? Who hath

b. That is a preacher of y word of God as in.i.Cor. xiii.

Ecclesi.xx.b. Prou.xiii.b. Eccli.xx.b

*Job.xxvi.b

cõprehended the waters in a garmẽt? Who hath set al the endes of the worlde? What is his name, or his sonnes name? Cãst thou tell?

*Psal.xix.c Deut.iiii.d xii.d *All the wordes of God are pure & cleane, & a. for he is a shyeld vnto all them, that put their trust in him. Put thou nothing therfore vnto his wordes, lest he reproue the, and thou be founde a lyar.

a. Some rede, it is.pc & in the ende of the verse, in stãdinge the wordes.

Two thynges I require of the, that thou wilt not denye me before I dye, Remoue fro me vanite and lyes: geue me neither pouerte nor ryches, onely graunte me a necessary lyuinge. Lest I be to full, I denye the, & saye: what felow is the Lord? And lest I beynge constrayned thorow pouerte, fall vnto stealynge, and forsweare the name of my God. Accuse not a seruaunt vnto his master, lest he speake euell of the also, and thou be hurt. He that bringeth vp an euell reporte vpon the generacion of his father and mother, is not worthy to be commended.

The generacion that thynke them selues cleane, shall not be clensed from their filthynesse. There are people that haue a proude loke, and cast vp their eye lydes. This peoples teth are swerdes, and with their chaste bones they consume and deuour the symple of the earth, and the poore from among mẽ.

This generacion (whiche is lyke an horsleche) hath two daughters: the one is called, fetch hither, and the other bring hyther.

C There be thre thinges that are neuer satisfied, and the fourth sayeth neuer hoo. The hell, a womans wombe, and the earthe hath neuer water ynough. As for fyre, it sayeth neuer hoo. Who so laugheth his father to scorne, and setteth his mothers commaundement at naught: the rauens picke out his eyes in the valley, and deuoured be he of the yonge Aegles.

There be thre thinges to hye for me, and as for the fourth, it passeth my knowledge. The way of an Aegle in the ayre, the way of a serpent ouer a stone, the waye of a shyp in the sea, and the waye of a man with a yonge woman. Such is the way also of a wife that breaketh wedlocke, which wypeth her mouth like as when she hath eaten, & sayeth. As for me, I haue done no harme. Thorow thre thinges the earth is disquieted, & the fourthe may it not beare: Thorow a seruaunt that beareth rule, thorow a foole that hath greate ryches, thorow an vgly houswyfe, & thorow an handmayde that is heyre to her maistres.

D There be foure thinges in the earth, & which are very litle: but in wysdome they excede the wyse. The Pismetes are but a weake people, yet gather they their meate together in the harueste. The Conyes are but a feble folke, yet make they their couches amonge the rockes. The grashoppers haue not a kynge, yet go they forth together by heapes. The spyder labourith with her handes, & that in the kynges palace.

There be thre thinges that go stilly, but the going of the fourth is the goodlyest of all. A Lyon, which is kynge of beastes, & geueth place to no mã: A cocke trayde to fight: A tame and a kynge that goeth forth with his people. If thou be so folish to magnifie thy selfe, or medlest with any such thing, then laye thine hande vpon thy mouth. Who so churneth mylke, maketh butter: he that rubbeth his nose, maketh it blede: and he that caulseth wrath, bringeth forth stryfe.

C The.xxxi.Chapter.

The wordes ought to iudge iustly. The properte of an honest maryed wyfe.

The wordes of kyng Lamuell, and the Prophecye that his mother taught hym.

M Y sonne, thou sonne of my body: O my deare beloued sonne geue not ouer thy substaunce & mynde vnto women, whiche are the destruction euen of kynges. O Lamuel, geue kynges no wyne, geue kynges & princes no strong drincke: lest they beyng dronken forget the law, & regarde not the cause of the poore, and of al such as be in aduersite. Geue strong drinke vnto suche as are condempned to death, & wyne vnto those that mourne: that they may drinke it, & forget their misery and aduersitie. Be thou an aduocate, and stande in iudgement thy selfe, to speake for all such as be domme & forsaken. With thy mouth defende the thyng that is lawful and right, and the cause of the poore and helpelesse.

Aleph.

B Who so fyndeth an honest faythfull woman, she is much more worth then pearles.

Beth.

The hert of her husband may safely trust in her, so that he shal haue no nede of spoyles.

Gimel.

She will do him good & not euell all the dayes of her lyfe.

Daleth.

She occupyeth woll and flax, and laboureth gladly with her handes.

He.

She is lyke a merchauntes shyppe, that bringeth her vitayles from a farre.

Vau.

She is vp in the myght season, to prouyde meate for her houlholde, and foode for her maydens.

Zain.

She considereth lande, & byeth it, & with the fruite of her handes she planteth a vineyarde.

Heth.

She gyrdeth her lopnes with strength, and couragyth her armes.

Teth.

C And if she perceyue that her housmyrye doth good, her candle goeth not out by nyght.

Iod.

She layeth her fingers to the spyndle, & her hande taketh holde of the rocke.

Caph

Caph.

She openeth her hande to the poore, yea, she stretched fouthe her handes too suche as haue nede.

Lamed.

She feareth not that the colde of wynter shall hurte her house, for all her houlholde folkes are double clothed.

Mem.

She maketh her selfe sayre ornamentes, her clothyng is whyte silke and purple.

Nun.

Her husband is much set by in the gates, when he sitteth amõg the rulers of the lãde.

Samech.

She maketh cloth of silke & selleth it, and deliuereth a girdle vnto the marchaunt.

Ain.

Strength and honour is her clothynge, & in the latter daye she shall reioyce.

Phy.

She openeth her mouth with wysdome, and in her tonge is the lawe of grace.

Zade.

She loketh well to the wayes of her houl holde, & eateth not her bread with idelnes.

Coph.

Her chyldren arise, and call her blessed: & her husbande maketh much of her.

Res.

Many daughters there be that gather ri-ches together, but thou goest aboue thẽ all.

Sin.

As for fauour, it is deceatfull, & beuty is a vayne thing: but a woman that feareth the Lord, she is worthy to be praysed.

Thau.

Geue her of the frute of her handes, & let her owne workes prayse her in the gates.

☞ The ende of the Prouerbes of Salomõ.

¶ The boke of the Preacher, otherwyse called Ecclesiastes.

The.J.Chapter.

☞ All that is in this worlde is vanitie.

THese are the wordes of the Preacher, the sonne of Dauid, king of Ie-rusalem. a. All is but vanitie (saieth the preacher, all is but plaine vanitie. For what cõmoditie hath a man of all the labeute that he taketh vnder the Sunne? One gene-racion passeth away, another commeth, but the earth abideth styll. The Sunne ariseth, the sunne goeth downe, and returneth to his place, that he may there ryse vp agayn. The wynde goeth towarde the South, & fetcheth his cõpasse about vnto the North, & so tur-neth into him self agayn. All floudes runne into the sea, & yet the sea is not filled: for lode vnto what place the waters runne, thence they come agayn. All thinges are so harde, that no man can expresse them. * The eye is not satisfied with sight, the eare is not filled with hearing. The thing that hath bene, cometh to passe agayn: & the thing that hath bene done, is done agayn, there is no new thyng vnder the Sunne. Is there any thyng wherof it may be sayd: lo, this is new? for it was ofte a goo in the tymes that haue bene before vs. The thyng that is past, is out of remembraunce: but so the thynges that are for to come, shall no more be thought vpon among them that come after. I my self the Preacher, hepuge hynge of Israel & Hierusalem, applied my mynde to seke out & search for the knowlege of all thinges that are done vnder heauen. Such trauaple and labour hath God geuen vnto b. the chyldren of men, too exercyse thẽ selues therein.

Thus I haue considred all the thynges that come to passe vnder the Sunne, & so they are all but vanitie & vexacõ of mynde. The croked can not be mayde straight, & the lacking can not be numbred. I cõmoned with myne owne hert, saying: lo, I am come to a greate estate, & haue gotten more wisdome, then all they that haue bene before me in Jerusalem. Yea, my hert had great experience of wyse-dome & knowlege, for there vnto I applyed my mynde, that I might knowe what were wisdome & vnderstãding, what were errour & folishnes. And I perceyued that this also was but a vexacõ of mynde: for where much wysdome is, there is also great trauaple and disquietnes, and the more knowledge a man hath, the more is his care.

a Heb. Vanitie of vanities that is a wonderfull greate vanitie: as Ba let of baletes for chiefe Ba-let, of whiche Exodi.i.a

* Pro.xxvii.c Eccle.xxxix.b Eccle.iii.b

b. That is, vnto me. Some trade the chyldren of Adam, as Ge-nesis.ii.d.

The.ii.Chapter.

¶ Moreouer of ryches, of pleasure and of buyldyng are vayne thynges.

Then sayde I thus in my hert: Now go to, I will take myne ease and haue good dayes. But lo, that was vanitie also: in so much that I sayd vnto laughter thou art mad, and to myrthe: what doest thou?

So I thought in my hert, to withdraw my flesh frõ wyne, to apply my mynde vnto wysdome, & to cõprehende folishnes, till I tryed that (amõg all the thinges which are vn-der the sunne) I might se what were best for men to do, so long as they lyue vnder heuen.

I made me gorgious sayre workes. I buyld-ed me houses, & planted vineyardes. I made me orchardes & gardens of pleasure, & plã-ted trees in them of al maner frutes. I made pooles of water, to water therwith a grene & frutefull

trees withall. I bought seruauntes and maidens and had a greate houshold. Also for cattell and shepe, I had more substance of them then all they that were before me in Jerusalem. I gathered syluer and gold together, & ouen a treasure of kynges and landes.

I prouyded me syngers and women which could playe of instrumentes, to make men myrth and pastime. I gat me dauchyng cuppes also and glasses. Shortly, I was greater and in more worshippe, then all my predecessoures in Jerusalem. For wysdome remained with me and toke what soeuer myne eyes desyred, I let them haue it: and wherin soeuer my herte delyted or had any pleasure, I wythholde it not from it. Thus my herte reioysed in all that I dyd, and this I toke for the porcion of all my trauayle. But when I consydered all the workes that my handes had wrought, and all the laboures that I had taken therein, lo, all was but but hauype and veracio of mind, & nothyng of any value vnder the Sunne. Then turned I me to consyder wysdome, errours and folysshnesse (for what is he amonge men, that myght be compared to me the kyng in suche workes?) and

¶ I saw that wysdome excelleth folysshnesse, as
a After in the. farre as lyght doth darcknesse. a For a wyse
latyn, a Prouer man beareth his eyes about in his head, but
bio. the foole goth in the darcknesse: I perceaued also that they both had one end. Thē thought I in my mynde: If it happen vnto the foole as it doeth vnto me, what nedeth, me then to laboure anye more for wysdome? So I confessed wythin my herte, that this also was but hauype. For the wyse are euer as lytle in remembraunce as the foolish, and all the dayes for to come shalbe forgotten, yea the wyse man dyeth as well as the fole. Thus began I to be wery of my lyfe, in so muche that I coulde awaye wyth nothynge that is done vnder the Sunne, for all was but hauype and veracion of mynde: Yea I was wery of al my laboure, which I had taken vnder the Sunne, because I shoulde be faine to leaue them vnto another man, that commeth after me for who knoweth, whether he shalbe a wyse man or a fole? And yet shall he be lorde of al my laboures, which I wyth suche wysdome haue taken vnder the Sunne. Is not this a vayne thynge.

D So I turned me to refraine my mynd frō all such trauayle, as I toke vnder the Sunne for so much as a man shuld weery hym selfe with wysdome, w̄ vnderstādyng & opē sumpte & yet be faine to leaue his laboures vnto ano ther, that neuer swet for them. This is also a vayne thinge and a greate miserie. For what getteth a man of all the labour and trauaile of his mind, wherby he taketh vnder the Sunne, but heuinesse, sorow and disquietnes al the dayes of his life? In so much that his herte can not rest in the nyght. Is not this also a vayne thyng? Is it not better then, for a mā to eat & drinke, and his soule to be merry in his labour? Yea

I saw that this also was a gyfte of God: For who may eat, drinke, or bring any thing to passe wythout hym? And why? he geueth vnto man, what it pleaseth him: whether it be wysdome, vnderstandyng, or gladnesse. But vnto the sinner he geueth werines and sorow that he may gather and heape together the thing that afterward shalbe geuē vnto him whō it pleaseth God. This is now a vayne thynge yea a very disquietnes and veracion of mind

¶ The.iii. Chapter

¶ All thynges come in their tyme and passe away in their tyme.

EVery thynge hath a tyme, yea all that is vnder the heauen, A
hath his cōuenient seasō. Their is a tyme to be borne, & A tyme to dye.

Ther is tyme to plant, and a time to pluche vp the thing, that is planted.

A tyme to slay, and a tyme to make whole
A time to breake down, & a time to bild vp
A time to wepe, and a time to laugh:
A time to mourne, and a tyme to daunce:
A time to cast awaye stones, and a tyme to gather stones together:
A tyme to embrace, and a tyme to refrayne B
from embracyng.
A time to win, and a tyme to lese:
A time to spare, and a tyme to spende:
A time to cut in peces, and a time to sowe together:
A time to kepe silence, and a time to speake:
A tyme to loue, and a tyme to hate:
A tyme of war, and time of peace:

What hath a man elles (of yt doth any thinge) but werines & labour? For as touchyng the trauayle and carefulnes which God hath geuē vnto man, I se yt he hath geuē it thē, to be exercised in it. Al this hath he ordeyned maruelous goodly: to euery thyng his due tyme He hath planted ignorance also in the hertes of men, yt they should not find out yt grounde of his workes, whiche he doth frō yt beginning to the end. So I perceiued, yt in these thinges their is nothinge better for a man, then to be C
merry and to do wel so long as he liueth. For al yt a man eateth & drinketh, yea whatsoeuer a man enioyeth of al his labour, the same is a gyfte of God. I considered also that what soeuer God doth, it cōmeth for euer, & yt no thing cā be put vnto it nor take frō it: & yt god D
doth it to the intent, that men should feare him. The thing yt hath bene, is now: & yt thing that is for to come, hath bene afore time, for God restoreth agayne the thynge that was passe. Moreouer, I saw vnder the sunne vngodlynesse in the stede of iudgemente, and iniquyte in stede of righteousnesse. Then thought I in my mind: God shal separat the righteous frō yt vngodly, & thē shalbe yt time and iudgmēt of al councels and workes. I conceiued with mine own hert also cōcerning the childre of men how God hath chosen the & yet letteth thē apeare: as though they were beastes: for it happeneth vnto men as it doth

vnto

vnto beastes, ¶ as the one dieth, so dyeth the other: yea, they haue both one maner of breth so that (in this) a man hathe no preeminence aboue a beast, but al are subdued vnto vanitie. They go all vnto one place, for as they be all of dust, so that they all turne vnto dust agayne. Who knoweth * the spirite of man that goeth vpwarde, ¶ the breath of the beast that goeth downe into the earth? Wherefore I perceyue, that there is nothing better for a man, then to be ioyfull in his labour, for that is hys portion. But who will bring him to se the thing that shall come after hym?

* The comen translacio reading, whether the spirite of a man goo vpwarde, ¶ the breath of a beaste downeward.

¶ The.iiii.Chapter.

¶ The miseries of the innocent. The superfluous labours of men. The child that is poore & wyse. etc.

A SO I turned me, ¶ considred al the violent wrong that is done vnder the sunne: ¶ beholde, the teares of such as were oppressed, ¶ there was no man to cõforte them: & that wolde deliuer ¶ defende them frõ the violẽce of their oppressours. Wherfore I iudged those that are dead, to be more happy then such as be alyue: yea, hym that is yet vnborne to be better at ease then they both, because he seith not the miserable workes that are done vnder the sunne.

B Agayn, I sawe that all trauaple and diligence of labour was hated of euery man. This is also a vayn thing, and a vexacion of mynde. The foole foldeth his hãdes together, and eateth vp hys owne flesh. One hãd full (sayeth he) is better with rest, then both the handes full with labour and trauaple. Moreouer, I turned me, ¶ beholde yet another vanitie vnder the Sunne. There is one mã, no mo but him self alone, hauing neither childe nor brother: yet is there no ende of his carefull trauaple, hys eyes can not be satisfied with ryches, (yet doth he not remembre him selfe, ¶ sayeth) ffor whome do I take such trauaple? ffor whose pleasure do I thus cõsume away my lyfe? This is also a vayne ¶ miserable thynge. Therfore two are better then one, for they may well enioy the profyt of their labour. If one of them fall, hys cõpanion helpeth hym vp agayn: But wo is hym that is alone, for if he fall, he hathe not another to helpe hym vp. Agayn, when two slepe together, they are warme: but how can a body be warme alone? One maye be ouercome, but two may make resistaunce: A three folde cable is not lightly broken. A poore chylde beynge wyse, is better then an olde kynge, that doteth, ¶ cãnot beware in tyme to come. Some one commeth out of prysone, ¶ is made a kyng: and another which is born in the kyngdome, commeth into pouerte. And I perceyued, that al men liuyng vnder ¶ Sunne, go with the seconde chylde, that cõmeth vp in the steade of the other.

C As for the people that haue bene before hym, and that come after him, they are innumerable: yet is not their ioy the greater therin. This is also a vayne thyng and a vexacion of mynde. When thou commest in to the house of God, beare thy foote, ¶ drawe nye, b. that thou mayest heare: that is better then the offeringes of fooles, for they knowe not what euell they do.

a. Some translate: rather to receyue the sacrifices that fooles geue.
b. Some translate: rather to heare, then to geue, as fooles offering sacrifice.

¶ The.v.Chapter.

¶ Admonicion to beware of rashe communycacion. We ought not too murmur at the oppression of the poore. The couetous is not satisfied with hys ryches.

BE not hastie with thy mouth, ¶ let not thyne herte speake any thyng rashly before God. ffor God is in heauen, ¶ thou vpõ earth, therfore let thy wordes be few. ffor where much carefulnesse is, there are many dreames: and where many wordes are, there men may heare fooles.

* If thou make a vowe vnto God, be not slacke to performe it. As for folish vowes, he hath no pleasure in them. If thou promise any thynge, paye it: for better it is that thou make no vowe then that thou shouldest promyse, and not paye. Wil not thy mouth to cause thy flesh for to synne, that thou saynest before the aungell: my foolishnesse is in the faute. ffor then God will be angry at thy voyce, ¶ destroye all the workes of thyne hãdes. And why? where as are many dreames and many wordes, there are also diuerse vanities: but loke that thou feare God. If thou seyst the poore to be oppressed and wrongously dealt withall, so that equite ¶ the right of the law is wasted in the lande: marueil not thou at such iudgement, for one great mã hedeth touch with another, and the mightye helpe them selfes together. The whole lãde also with the feldes and all that is therin, is in subiection ¶ bondage vnto the kyng. He ¶ loueth money, will neuer be satisfied with money: and who so delyteth in ryches, shall haue no profit therof. Is not this also a vayne thyng? Where as much ryches is, there are many also that spende the away. And what pleasure more hath he that possesseth the, saue yng that he may loke vpon them with hys eyes? A labouryng mã sleepeth swetely, whether it be little or much that he eateth: but the aboundance of the ryche wil not suffre him to slepe.

* Deu.xxiii.d Eccle.v.c.

Yet is there a sore plague, whiche I haue sene vnder the sunne (namely) ryches kept to the hurt of him that hath them in possession. ffor oft times they perishe with hys greate misery ¶ trouble: and if he haue a chylde, it getteth nothynge. * Lyke as he came naked out of his mothers wombe, so goeth he thyther agayn, and careth nothyng atwaye with hym of all his labour. This is a miserable plage, that he shal go awaye euen as he came. What helpeth it hym then, that he hath laboured in the wynde? All the dayes of his life also muste he eate in the darke, with greate

* Job.i.d.§.f. Timo.vi.d

carefulnesse, sickenesse and sorowe.
Therefore me thinche it a better and a fayrer thinge a manne to eate and dyncke, and to be refreshed of all hys labour, that he taketh vnder the Sunne all the dayes of hys lyfe which God geueth hym, for this is hys porcyon. For vnto whom soeuer God geueth ritches, goodes and power, he geueth it him to enioy it, to take it for hys porcyon, and to be refreshed of hys labour: this is nowe the gyfte of God. For he thynketh not muche how longe he shall lyue, for so much as God fylleth hys herte with gladnesse.

The.vi. Chapter.

¶ The mysery of the ryche and couetous. The dyfference of a fole and a wyse man.

A HEre is yet a plage vnder the Sunne, and it is a generall thing amoge men: when God geueth a man ryches, goodes and honoure, so that he wanteth nothynge of all that hys herte can desyre: and yet God geueth hym not leaue to enioye the same, but another man spendeth them. This is a vayne thynge and a myserable plage.

B If a man begette an hundred chyldren, and lyue many yeares, so that his dayes are many in number, and yet cannot enioy his good ne yether be buried: as for him I saye, that an vntymely byrth is better then he. For he commeth to naughte, and goeth hys waye into darckenes, and his name is forgotten. Moreouer, he seith not the Sunne, and knoweth of no rest neyther here ner there: Yea though he lyued two thousande yeares, yet hath he no good lyfe. Come not all to one place? All the labour that a man taketh, is for himselfe, and yet hys desyre is neuer fylled after hys mynde. For what hath the wyse more then the foole. What helpeth it the poore, that he knoweth to walcke before the lyuynge? The syght of the eyes is better, then that the soule thoulde so departe awaye. How be it this is also a vayne thynge and a dysquyetnesse of mynde. What is more excellente then man? yet can he not in the lawe get the victorye of him that is myghtyer then he: A lame thing is it to cast out many wordes, but what hath a man els? The.vii. Chapter

¶ That which passeth our strengthe and wytte ought we not to sehe after.

A WHo knoweth what is good for man lyuynge, in the dayes of hys vayne lyfe, whych is but as a shadowe? Or, who wyll tell a man, what shall happen after him vnder the Sunne.

*A good name is more worth then a precious ointmente, and the daye of death is better then the daye of byrthe. It is better to go into an house of mourninge, then into a banckettynge house. For there is the ende of all men, and he that is lyuyng, taketh it to hert. It is better to be sory then to laugh, for whē the countenaunce is heuye, the herte is ioyfull. The herte of the wyse is in the mourninge house, but the hert of the folish is in the house of myrthe. It is better to geue eare to the chastenynge of a wyse man, then to heare the song of fooles. For the laughing of fooles is lyke the crackinge of thornes vnder a pot, And that is but a vayne thing.

Who so doeth wronge, maketh a wyse man to goo out of hys wytte, and destroyeth a gentle herte. The ende of a thyng is better then the begynnynge. The pacient of spirite is better then the hye mynded. Be not hastie hye angrye in thy mynde, for wrath resteth in the bosome of a foole. Saye not thou: What is the cause that the dayes of the olde tyme were better, then they that be now? for that were no wyse question. Wysdome is better then ritches, yea much more worth thē the eye syght. For wysdome defendeth as well as money, and the excellent knowledge and wysdome geueth lyfe vnto him that hath it in possession. Consyder the worke of God, how that no man can make ꝑ thyng straight whych he maketh croked. Vse well the tyme C of prosperyty, and remembre the time of misfortune: for God maketh the one by ꝑ other, so that a man can fynd nothyng els.

These .ii. thinges also haue I considered in the tyme of vanytye: that ꝑ iust mā perisheth for hys ryghteousnes sake, and the vngodly lyued in hys wickednesse. Therefore be thou nether to righteous ner ouer wyse, that thou perysh not; be nether to vnrighteous also ner to folysshe, lest thou dye before thy tyme. It is good for the to take hold of thys, and not to let that go out of thy hand. For he ꝑ feareth God shal escape them al.

Wisdō geueth more courage vnto the wyse then ten myghty men of the cyty: * for there *iii. Re. xxiii. ii. Paralip. xxxv.b. i. Iohn.i.b. is not one iuste vpon earth, that doth good, and synneth not. Take not hede vnto euery word that is spoken, lest thou heare thy seruaunt curse the: for thyne owne herte knoweth, that thou thy selfe also hast ofte tymes spoken euell by other men. All these thynges haue I proued because of wysdome: for I thought to be wise, but she went farther fro me then she was before, yea and so depe that I might not reach vnto her. I applied my mynde also vnto knowledg, and to seke out science wysdome and vnderstandynge: to know the foolishnesse of the vngodly, and the errour of dotynge fooles. And I founde, that a woman is bytterer then death: for she is a snerp angle, her herte is a net, and her handes are chaynes. Who so pleaseth God shall escape from her, but the synner wil be taken of her. D

Beholde (sayeth the preacher) this haue I diligently serched oute and proued, that I myght come by knowledge: whych as yet I seke, and fynde it not. Amonge a thousande men I haue founde one, but not one woman amonge all. Lo this only haue I founde, that God made man iust and right, but they

*Prou.xvii.b. Eccl.i.b.

B

seke

seke the purest secretes, where as no man hath wysdome and understandynge, to gyue answere therunto.

The.viii. Chapter.

¶ Thy kynges commaundment ought to be obeyed. Gladnes is one of the chefe thynges vnder the sonne.

WYsdome maketh a mans face to shyne, but malyce putteth it oute of fauoure. Kepe the kynges commaundemente (I warne the) and the othe that thou hast made vnto* god. Be not hasty to go out of his syght, and se thou continue in no euell thynge: for whatsoeuer it pleaseth him, that doth he, Lyke as when a kynge geueth a charge, his commaundemente is myghtye: Euen so who maye saye vnto hym what doest thou? Who so kepeth the commaundement, shal fele no harme: but a wise mans herte discerneth tyme and maner: For euerye thinge wil haue oportunite and iudgement, and this is the thynge that maketh men ful of carefulnes and sorowe. And why a man knoweth not what is for to come, for who wyll tel him? Nether is there any man that hath power ouer the spirite, to kepe styll the spirite, nor to haue any power in the tyme of death: it is not he also that can make an ende of the battail, nether maye vngodlynes deliuer him that medleth with al.

All these thynges haue I considered, and applyed my mynde vnto euerye worcke that is vnder the Sonne: howe one mā hath lordshyppe vpon another to his owne harme. For I haue oft sene the vngodly brought to their graues, and fallen downe frō the hye & glorious place: in so muche that they were forgotten in the cytye, where they were had in so hye and greate reputacion. This is also a vayne thynge. Because now that euell worckes are not hastely punyshed the herte of man geueth him selfe ouer vnto wickednesse. But though an euell persone offende an hundred tymes, and haue a longe lyfe yet am I sure, that it shall go well with the that feare God, because they haue him before their eyes. Agayne, as for the vngodly, it shal not be well with him, neyther shall he prolonge his dayes: but euen as a shadowe, so shal he be that feareth not God.

Yet is there a vanitye vpon earth: There be iust men, vnto whome it happeneth, as thoughte they had the workes of the vngodly: Agayne, there be vngodly, vnto whom it goeth as though they had the workes of the righteousnes. Thys me thynke also a vayne thyng. Therfore I commaunde gladnesse, because a man hath no better thynge vnder the Sonne, then to eate and drynke, and to be merye: for that shal he haue of his labour al ye dayes of hys lyfe, which God geueth him vnder the Sonne. When I applyed my mind to learne wysdome, and to knowe the trauail that is in the worlde (and that of such a fashion, that I suffred not myne eyes to slepe neyther daye nor nyght) I vnderstode of all the workes of god, that it is not possible for a mā, to attaine vnto the workes that are done vnder the Sunne: and though he bestowe his labour to seke them oute, yet can he not reach vnto them: yea though a wise mā would vndertake to knowe them, yet myght he not fynde them.

The.ix. Chapter.

¶ A man wotteth not, by the righteousnes of his owne workes, whether he be worthye of loue or hate. A man ought to lyue merely with his wife & prayse wysdome.

FOr all these thynges purposed I in my mynde to seke out. The righteous and wyse yea and their a*workes also are in the hande of God: and. b*their is no man knoweth eyther the loue or hate of the thyng ꝑ he hath before him. It happeneth vnto one as vnto another: It goeth vnto the righteous as vnto the vngodly: to the good & cleane as vnto the vncleane: vnto him that offereth as vnto him that offereth not: lyke as it goeth with the vertuous, so goeth it also with the sinner: As it happeneth vnto the periured, so happeneth it also vnto him ꝑ is afrayed to be forsworne. Amonge all thynges that come to passe vnder the Sunne, this is a mysery, that it happeneth vnto all alyke. This is the cause also that the hertes of men are ful of wickednes, and mad folishnes is in their hertes as longe as they lyue, but yet they dye.

And why? As longe as a man liueth, he is careles: for a quicke dogge (saye they) is better then a dead lyon: for they that be lyuyng, knowe that they shall dye: but they that be dead, knowe not thynge, neyther deserue they any more. For their memoriall is forgotten, so that they be nether loued, hated nor enuied nether haue they anymore parte in the worlde, in al that is done vnder the Sunne. Go thou thy waye then, eate thy bread with ioy, and drynke thy wyne with gladnesse, for thy workes please God. c* Let thy garmēte be alway white, and let thy head wāt none oynt ment. Lyue thy selfe to thyne owne fully with the wyfe whom thou louest, all the dayes of thy lyfe, which is but vaine, that God hath geuen the vnder the Sunne, all the dayes of thy vanite: for that is thy portion in this lyfe, of all thy labour and trauayle that thou takeste vnder the Sunne. Whatsoeuer thou takest in hande to do, that do with all thy power: for among the dead, whether as thou goest vnto, there is nether worcke, counsel, knowledge nor wysdome.

So I turned me vnto other thynges vnder the Sunne, and I sawe, that in running, it helpeth not to be swift: in battayll, it helpeth not to be stronge, to fyght: it helpeth not to be wyse to riches, it helpeth not to be skylful, to haue fauoure, it helpeth not to be cunninge: but that all lyeth in tyme and fortune. For a man knoweth not his tyme, but like as the fishes are take with the angle

a. Some read, seruauntes.
b. Some reade and man knoweth not whether the loue, nor the hate which is afore him. The texte signifieth as much, as no man knoweth whether God loue or hate any man: Vnderstande, by the righteousnes of his owne workes.
c. That is be alway mery, and let not ointment slouthfully with the filthy, but go merily & manerly arayed.

and as the birdes are catched with the snare
Euen so are men taken in the perilous time,
when it commeth sodenly vpon them.

D This wysdome haue I seue also vnder ỹ
Sunne, and me thought it a great thynge.
There was a litle cite, and a fewemē with-
in it: so there came a great kyng and besieged
it, and made great bulwarkes agaynste it
And in the cytie there was founde a poore
man (but he was wyse) which with his wis-
dome deliuered the cytie: yet was there no
body, that had any respect vnto such a sym-
ple man. Then sayde I: wysdome is better
then strength. Neuertheles, a simple mans
wysdome is despised, & his wordes are not
herde. A wyse mās counsayl that is folowed
in silence, is farre aboue the crying of a cap-
tayne among fooles. * For wysdome is bet-
ter then harnesse: but one vnthryft alone de-
stroyeth much good.

* Sapien. vi. a
iii. Reg. xvii. c.
i. Reg. xv. c

¶ The difference betwixt a fole & a wyse man. Fortunate and happye is that realme whiche hath a wyse prynce.

The. x. Chapter.

A Ead flyes that corrupte & swete
ointment and make it to stinke
are somthyng more worth then
the wysdome and honour of a
foole. A wyse mans hert is a.
vpon the right hāde, but a fooles hert is vpō
the left. A dotyng foole thynketh, that euery
man doth as foolishly as hym selfe. If a prin-
cipall spirite be gruf the to beare rule, be not
negligente then in thine office: for so shall
great wacke onelle be put doun, as it were vb
a mede cine. Another plage is there, which I
B haue sene vnder the sunne: namely, the igno-
raunce that is commenly among princes: in
that a foole sitteth in great dignitie, and the
riche are set doune beneth: I se seruauntes
ryde vpon hosses, & princes going vpō they:
lete as it were seruauntes. * But he that dyg
*Prou. xxvi. b. Eccle. xxvii. b gyth vp a pyt, shal fal therin hym selfe: & who
so breaketh doune the hedge, a serpente shall
byte hym. Who so remoueth stones, shall
haue trauayl withal: & he that heweth wood
shalbe hurt therwith.

a. That is, to do all thynges a right.

When an yron is blōt, and the poynt not
sharpened, it muste be whet agayn, and that
with might: Euen so doth wysdome folowe
C diligence. A babler of his tonge is no better
then a serpēt that stingeth without hyssyng.
The wordes of out a wyse mās mouth are
gracious, but ỹ lippes of a fole wil destroy
hym self. The begynnyng of his talkynge is
foolishnes, and the last worde of his mouth
is great madnesse. A foole is so full of wor-
des, that a mā can not tell what ende he will
make: who will then warne hym to make a
conclusion? The labour of the foolish is gre-
uous into them, whyle they know not how
to go into the cytie.

Wo be vnto the (O thou realme & lande)
whose kyng is but a chylde, & whose princes
eate early at their bankettes. But well is the
(O thou realme and lande) whose kynge is D
is come of nobles, and whose princes eate
in due season, for strength and not for lustc.
Thorow slothfulnesse the balkes fal doune,
and thorowe idle handes it rayneth in at the
house. Meate maketh mē to laugh, and wine
maketh them merye: but vnto money are all
thynges obedyente. Wyshe the kynge no e-
uyll in thy thoughte, and speake no hurte of
the ryche in thy priuy chābre: for a byrde of
the ayre shall betraye thy voyce, and wyth
her fethers shall she bewraye thy wordes.

The. xi. Chapter.

¶ Riches ought to be distributed vnto the nedy

A Ende a. thy vyttuayls ouer the
waters, and so shalt thou finde
them after many yeares. Geue
it awaye amonge. b* seuen or
eyghte, for thou knowyste not
what mysery shall come vpon earth. When
the cloudes are full, they poure out rayne
vpon the earthe. And when the tree falleth
(whether it be towarde the South or North)
in what place soeuer it fall, there it lyeth. He
that regardeth the wynde, shall not sowe:
and he that hath respecte vnto the cloudes,
shall not reape. Sowe lyke as thou know-
yst not the waye of the wynde, nor how the
bones are spilled in a mothers wombe: Euen
so thou knowyste not the workes of God,
whych is the worckemaster of all.

a. That is, distribute thy goodes in dis-cretion to ỹ poore, without regarding one more then another.
b. That is vnto many: for an vncertayn nombre for an vncertayn.

Cease not thou therefore wyth thy handes
to sowe thy sede, whether it be in the mor-
nynge or in the euenynge: for thou knowyste
not whether this or that shall prospere, and
if they both take, it is the better. The lyghte
is swete, and a pleasaunte thynge is it for the
eyen to loke vpon the Sunne. If a man lyue
many yeares, and be gladde in them all, let
hym remember the dayes of darcknesse,
whyche shalbe many: and when they come, al
thynges shalbe but vanytye. Be glad then
(O thou yong mā) in thy youth, and let thine
herte be merye in thy yonge dayes: folowe the
wayes of thine owne herte, and the lust of
thyne eyes: but be thou sure, that God shall
bynge the into iudgement for all these thin-
ges.

c. That is whē we haue wherewithal ought liberal-ly to geue.

D

The. xii. Chapter.

¶ From our youth ought we to consider and regarde the goodnes of God

A Ut away displeasure out of
thine hert, & remoue euel from
thy body: for childehode & youth
is but vanitie. Remembre thy
maker in thy youth, or euer the
dayes of aduersitie come, and or the yeares
drawe nye, when thou shalt saye: I haue no
pleasure in them, before the sunne, the lyght,
the moone and starres be darkened, and or
the cloudes turne agayn after ỹ rayne: whē
the keepers of the house shall tremble, & whē
the strong men shall bowe them selues: whē
the myllers stande styll, because they be so
fewe, & when the sight of ỹ wyndowes shal

B

waxe

ware dymme: when the dores in the stretes shalbe shut, & when the voyce of the myller shalbe layed doune: when men shall ryse vp at the voyce of the byrde, and when all the daughters of musicke shalbe brought lowe: when men shall feare in hye places, and be afrayed in the stretes: when the Almonde tree shalbe despised, the grashopper borne out, & when greate pouerte shall breake in: whē mā goeth to his longe home, and the mourners go about the stretes. Or ere the syluer lace be taken awaye, and or the golden bande be broken: Or the pot be broken at the well, and the wheele vpon the cysterne: Or dust be turned again vnto earth from whence it came, and or the spirite returne vnto God, whyche gaue it. All is but vanitie (sayeth the Preacher) all is but playne vanite.

The same Preacher was not wyse alone, but taught the people knowlege also: he gaue good hede, sought out the ground & set forth many parables. His diligence was to fynde out acceptable wordes, right scripture, and the wordes of truth. For the wordes of the wise are like pitches and nayles that go thorow, wherewith men are kepte together: for they are geuen of one shepeherde onely. Therfore be ware (my sonne) & above these thou make thee not many and innumerable bokes, nor take diuerse doctrynes in hande, to weery thy body withall.

Let vs heare the conclusion of all thinges Feare God, and kepe his commaundementes, For that toucheth al men: For God shal iudge all workes and secrete thynges, whether they be good or euell.

The ende of the boke of the Preacher, otherwyse called Ecclesiastes.

The Ballet of Ballets of Salomon: called in Latyne Canticum Canticorum.

The.J.Chapter.

The spirituall louers of the spouse and gobby louer, betweene Christ the spouse, and the churche or congregacion his spouse. Salomon moues this Ballade as songe by them self and hys wyfe the daughter of Pharao, vnder the shadow of their fayre figuring Christ and vnder the person of hys wyfe the Churche.

The voyce of the Churche.

That thy mouthe would geue me a kysse, for thy louynge are more pleasaunt then wyne, & that because of the good & pleasaunt fauour. Thy name is a sweete smelling ointment, therfore do the maydens loue the: yea, that same moueth me also to runne after the.

The spouse vnto hys companyons.

The king hath brought me into his priuy chambre. We will be glad and reioyce in the, we thynke more of thy louynge then of wyne: well is them that loue the.

The voyce of the Church in persecution.

I am blacke (O ye daughters of Hierusalem) like as the tentes of the Cedarenes, and as the hangynges of Salomon: but yet am I fayre & well fauoured withal. Abashed not at me that I am so blacke: why? the sunne hath shyned vpon me.

The voyce of the Synagoge.

For when my mothers children had rule will at me, they made me the keper of the vyneyarde. This was I sayne to kepe a vyneyarde, which was not myne owne.

The voyce of the church to Christ.

Tell me (O thou whom my soule loueth) where thou feedest, where thou restest at the noone daye: lest I go wrong, and come vnto the flockes of thy companyons.

Christ to the Churche.

If thou knowe not thy selfe (O thou fayrest among women) then go thy ware forthe after the foteteppes of the shepe, as though thou wouldest fede thy goates beside the shepeherdes tentes. There will I tarye for the (my loue) with myne hoste and with my charettes which shalbe no fewer then Pharaos. Thou shalt thy cheekes & thy neck be made fayre, & hanged with spanges & goodly iewels: a neck bande of golde will we make the with siluer buttons.

The voyce of the Churche.

When the king sitteth at the table, he shal smell my Nardus: for a bodel of myrre (O my beloued) lyeth betweene my breastes. I cluster of grapes of Cypers, or of the vynyardes of Engaddi art thou vnto me, O my beloued.

Christ to the church.

O how fayre art thou (my loue) how fayre art thou: thou hast doues eyes.

The church to Christ.

O how fayre art thou (my beloued) how well fauored art thou: Our bed is decked with flowers, the spinges of our house are of Cedre tree, and our balkes of Cypresse.

The.ij.Chapter.

The voyce of Christ.

I am the floure of the felde, and lylye of the valleyes: as the Rose amonge the thornes, so is my loue among the daughters.

The voyce of the Church.

Lyke as the apple tree amōg the trees of the wood, so is my beloued amōg the sonnes. My delyte is to sit vnder hys shadowe, for his fruyte is sweete vnto my throte. He bringeth me into hys wyne seller, and loueth me specially well. Refreshe me with grapes, comforte me with apples, for I am sicke of loue,

a That is the chief & moost excellent Ballet as the saincte of sainctes, & kinge of kynges, which is as much to say after the maner of speaking of the Hebrues, as the chief sainct, & chief kynge. Wherefore it ought to be supposed, & amonge the .lij. & fiue other songes (of which .iij. Regū. iiij. ix.) this herb hyme deserued chiefely & principall.

loue. His left hand lyeth vnder my head, and hys right hande embraceth me.

¶ The voyce of Christ.

I charge you (O ye daughters of Jerusalem) by the Roes & hyndes of the felde, that ye wake not vp my loue nor touche her, tyll she be content her selfe.

¶ The voyce of the Churche.

Me thynke I heare the voyce of my beloued. Lo, there cometh he hoppyng vpon the mountaynes, & leappng ouer the litle hylles. My beloued is lyke a Roo or a yong hart. Beholde, he standeth behynde oure wall, he loketh in at the wyndow, and peepeth thorow the grate. My beloued answered, & sayde vnto me.

¶ The voyce of Christ.

Stande vp my loue, my doue, my bewtifull, & come: for lo, the wynter is now paste, & the rayne is away & gone. The flowres are come vp in the felde, the ryght tyme is come, the voyce of the turtle doue is heard in our lande. The fygge tree bringeth forthe her figges, the vynes beare blossoms, & haue a good smell. O stande vp my loue, my bewtifull, & come (O my doue) oute of the caues of the rockes, out of the holes of the wall: O let me se thy countenaunce & heare thy voyce, for swete is thy voyce and fayre is thy face.

¶ The voyce agaynst the heretikes.

Get vs the foxes, yea, the litle foxes that hurt & vynes, for our vines beare blossoms.

¶ The voyce of the Church.

My loue is myne, and I am hys (which feedeth among the lilies) vntill the day breake, and till the shadowes be gone. Come again swyftly (O my beloued) lyke as a Roo or a yong hart vnto the mountaynes.

¶ The .iii. Chapter.

¶ The voyce of the Church which is chosen out of the Heathen.

By night in my bedde I sought hym, whome my soule loueth: yea, diligently sought I hym, but I founde him not. I will get vp (thought I) & go about the cite. vpon the market & in all the stretes will I seke him whome my soule loueth: but when I sought hym, I founde him not. The watchemen that go about the cite, founde me.

¶ The Church speakyng of Christ.

Sawe ye not him whom my soule loueth? So when I was a litle past them, I founde hym whom my soule loueth. I haue gotten holde vpon him, & will not let hym go, vntil I bryng hym into my mothers house, and in to her chambre that bare me.

¶ The voyce of Christ.

I charge you, O ye daughters of Jerusalem, by the Roes & hyndes of the felde, that ye wake not vp my loue nor touche her, tyll she be content her selfe.

¶ The voyce of the Synagoge, marueylyng in it self at the Church of Christ.

Who is this yͭ cōmeth out of the wildernesse lyke pyllers of smoke as it were a smell of Myrre, franckencence and al maner spyces of the Apotecary?

¶ The voyce of the Church.

Behold, aboute Salomons bedstede ther stande .lx. valeaūt men of the myghty in Israel. They holde swerdes euery one & are expert in warre. Euery man hath his swerde vpō his thygh, because of feare in the nyght. Kynge Salomon hath made him selfe a bedstead of the wood of Libanus, the pilers are of syluer, the couerynge of golde, the seate of purple, the ground pleasauntly paued for yͭ daughters of Jerusalem.

¶ The church speaking of Christ.

Go forth (O ye daughters of Sion) and beholde Kynge Salomon in the crowne wherwyth his mother crowned him in the day of his marriage, and in the daye of the gladnesse of hys herte.

¶ The .iiii. Chapter.

¶ The voyce of Christ.

Howe fayre arte thou, my loue, howe fayre art thou? thou hast doues eyen, beside that which lyeth hyd within. Thy heare lockes are lyke a flocke of sheepe that be clipped, which go first vp from the washing place: where euery one beareth two twynes, and not one vnfruteful among them. Thy lyppes are lyke a rose coloured ryboude, thy wordes are louely: thy chekes are like a pece of a pomgranate, beside that which lyeth hyd within. Thy necke is lyke the tower of Dauid buylded with bulwarkes, where vpon there hange a thousaunde shyldes, yea all the weapens of the gyaūtes. Thy two brestes are lyke two twynes of pōgrocs, which fede among the lilies.

¶ The spouse speaketh to hym selfe.

O that I myght go to the mountayne of Myrre, and to the hyll of franckincense: tyll the day breake, and tyl the shadowes be past awaye.

¶ The voice of Christ speaking to yͭ church.

Thou arte all fayre, O my loue, and no spot is therin the. Come to me from Lybanus, O my spouse, come to me from Libanus come soone the next way from the top of Amana, from the top of Sanir and Hermon, frō the lyons dennes & frō the mountayns of yͭ leopardes. Thou hast wounded my hert, O my syster, my spouse, thou hast wounded my hert, with one of thyne eyen, & with one cheyne of thy neck. O howe fayre and louely are thy brestes, my syster, my spouse? Thy brestes are more pleasaunte then wyne, and the smell of thyne ointmentes passeth al spyces. Thy lyps, O my spouse, drop as the hony combe, yea milche and hony is vnder thy tonge, and the smel of thy garmentes is lyke the smell of frankincense. Thou arte a well kepte garden, O my syster, my spouse, thou art a well kepte waterspringe, a sealed well.

The

The fruites that spute in the, are like a pery paradyse of pomegranates with swete fruites: as Cypresse, Nardus, Saffrō, Calmus, and all the trees of Libanus: Myrre, Aloes, and all the best spyces. Thou art a well of gardens, a well of lyuyng waters, whyche renne doune from Libanus.

¶ Christ calleth the Heathen.

Up thou Northwynde, come thou southwynde, & blowe vppon my garden, that the smell therof may be caryed on euery syde: yea that my beloued may come into my garden, and eate of the fruites and apples that growe therein.

¶ The.vi.Chapter.

¶ Christ speaketh to the Church.

Come into my garden O my sister, my spouse: I haue gathered my Myrre with my spyce. I wil eate my hony and my hony combe, I will drinke my wyne and my mylke.

¶ Christ speaketh to the Apostles.

Eate, O ye frendes, dyspke & be merry, O ye beloued.

¶ The voyce of the Church.

As I was a slepe, & my hert waked, I herde the voyce of my beloued, when he knocked.

¶ Christ to the Churche.

Open to me (sayde he) O my sister, my loue, my doue, my derlynge: for my heade is full of dewe, and the lockes of my heere are full of the night droppes.

¶ The voyce of the spouselle.

I haue put of my cote, how can I do it on agayn? I haue washed my fete, how shall I spile them agayn?

¶ The voice of ỹ church speaking of Christ.

But when my loue put in his hand at the hole, my hert was moued toward hym: so ỹ I stode vp to open vnto my beloued. My handes dropped with Myrre, & the Myrre ranne doune my fingers vpon the locke. Neuertheles when I had opened vnto my beloued, he was departed and gone his wape.

Now lyke as afore tyme when he spake, my hert coude not longer refrayne: Euen so now I sought hym, but I coulde not spede hym: I cryed vpō hym, neuertheles he gaue me no answere.

¶ The Churche complayneth of her persecuters.

So the watchmen that wente about the cytye, founde me, smote me, & wounded me: Yea, they that kept the walles, tore away my garment fro me.

¶ The spouselle speaketh to her cōpanyons.

I charge you therfore, O ye daughters of Jerusalem, if ye fynde my beloued, that ye tell hym how that I am sycke for loue.

¶ The voyce of the Synagoge.

Who is thy loue above other louers, O thou fayrest among women? Or what can thy loue do, more then other louers, ỹ thou chargest vs so straytely?

¶ The Churche answereth of Christ.

As for my loue, he is white and redde coloured, a singular personne amonge many thousandes: his head is the most fine golde, the lockes of hys heer are bushed, blacke as the rauyng: hys eyes are as the eyes of doues by the water brokes, washē with mylke and remayning in a plentyous place: His cheekes are lyke a garden bed, where in the Apotecaries plante all maner of swete thinges: His lyppes droppe as the flowres of ỹ most principal Myrre, hys handes are full of golde rynges & precious stones. His body is as the pure yuory, decte ouer with Saphires: his legges are as the pyllers of Marbel set vpō sokettes of golde: His face is as Libanus, and as the beuty of the Cedre trees: Hys taste is swete, yea, he is altogether louely. Such one is my loue, O ye daughters of Jerusalem, such one is my loue.

¶ The voyce of the Synagoge speakyng to the Churche.

Whither is thy loue gone then (O thou fayrest amonge women) whither is thy loue departed, that we may seke hym with the?

The.vii.Chapter.

¶ The voyce of the Churche.

My loue is gone doune into hys garde, vnto the swete smelling bedes, that he may refreshe hym self in the garden, and gather flowres. My loue is myne and I am hys, which feedeth among the Lyles.

¶ Christ to the Churche.

Thou art pleasaunt (O my loue) euen as louely as Jerusalem, glorious as an armye of men, with their banners. (Turne awaye thyne eyes fro me, for thei make me to proude.) Thy heery lockes are lyke a flocke of geates vpon ỹ mount of Galaad. Thy teth are like a flocke of sheepe that be clypped, which go out of the washyng place: where euery one beareth twoo ewynes, and not one barayne among the. Thy cheekes are lyke a peece of pomegranate beſydes that which lyeth hyd within. There are thre score Quenes, foure score concubynes, & yong women without number. But one is my doue, my derling. She is the one by beloued of her mother, and deare vnto her ỹ bare her. Whē the daughters sawe her, they prayse, she was blessed: Yea the Quenes and concubynes prayse her.

¶ The voyce of the Synagoge.

What is this, that peepeth out as the mornyng? fayre as the moone, excellent as the sunne, glorious as an armye of men with their banners.

¶ Christ to the Synagoge.

I went doune into the nutte garden, to se what grew by ỹ brookes, to loke if ỹ vynes were shotte vp, & if ỹ pomegranates were flowrysh.

¶ The voice of the Synagoge.

Then

Then the charettes of the prynce of my people made me sodenly afrayde.

¶ The voyce of the Churche calling agayn the Synagoge.

Turne agayn, turne agayn, O thou Sulamite, turne agayne, turne agayne, that we may loke vpon the.

¶ The .viii. Chapter.

¶ Christ to the Synagoge.

WHat pleasure haue ye more in the Sulamite, than when she daunceth among the men of warre?

¶ Christ to the Church.

O how pleasant are thy treadinges with thy shoes, thou princes daughter? Thy thynges are like a fayre iewel, which is wrought by a cunnyng workemaster: Thy nauell is like a round goblet, which is neuer without drynke: Thy wōbe is like an heap of wheat, set about with Lylies: Thy two brestes are lyke two twynnes of yong roes: Thy necke is as it were a towre of yuory: thyne eyes are lyke the water poles in Hesebon, beside the poste of Bathrabbim: thy nose is like the towre of Libanus, which loketh toward Damascus: That head that standeth vpon the is lyke Carmel: the heare of thy head is like the kynges purple folden vp in plates.

O how fayre & louely art thou, my dearlyng, in pleasures? Thy stature is like a date tree, and thy brestes like the grapes.

¶ The spouse speakyng of the crosse.

I sayde: I will clymme vp into the date tree, and take holde of hys braunches.

¶ The spouse speaking to the spouselle.

Thy brestes also shalbe as the vyne grapes, the smell of thy nostrels lyke the smell of apples, and thy throte like the beste wine. This shalbe pure and cleare for my loue, his lyppes & teth shal haue their pleasure. There wyll I turne me vnto my loue, and he shall turne hym vnto me.

¶ The Churche speakyng to Christe.

O come on my loue, let vs go forth into the felde, and take oure lodgynge in the vyllages. In the mornyng wyll we ryse vp tymes, and go se the vyneyarde: if it be sprong forth, if the grapes be growne, & if the pome granates be shut out. There wil I geue the my brestes: there shall the Mandragoras geue their smell beside oure doores: there, O my loue, haue I kepte vnto the all maner of fruites, both newe and olde.

The.ix. Chapter.

¶ The voyce of the Patriarches speakynge of Christe.

THat I myght fynde the without, and kysse the, whom I loue as my brother whiche sucked my mothers brestes: and that thou wouldest not be offended, if I toke the, and brought the into my mothers house: that thou mightest teache me, & that I might geue the drinke of spiced wyne and of the swete lycoure of my pomgranates.

His left hand lyeth vnder my head and his right hande embraceth me.

¶ The voyce of Christ.

I charge you, O ye daughters of Ierusalem, that ye walke not by my loue, nor touch her, tyll she be content her self.

¶ The Synagoge speakyng of the church.

What is he this, that cōmeth vp frō the wyldernes, and leaneth vpon her loue?

¶ The voyce of the spouse before the spouselle.

I am the same that waked the vp among the apple trees, where thy mother bare the, where thy mother brought the into ye world.

¶ The church speakinge to Christ.

O set me as a seale vpon thyne herte, and as a seale vpon thine arme: for loue is mightye as the death, and gelousy as the hell. Her coales are of fyre, and a very flamme of the Lorde: so that many waters are not able too quenche loue, neither may ye streames drowne it. Yea, if a mā wolde geue al the good of his house for loue, he should counte it nothinge.

¶ Christ speaking of the church to the Synagoge.

When our loue is tolde our yong syster, whose brestes are not yet growen, what shal we do vnto her?

¶ The answer of Christ for the Church.

If she be a wall, we shall buylde a syluer bulwerke there vpon: if she be a towre, we shall fasten her with borders of Cedre tree.

¶ The church answereth to the Synagoge.

If I be a wall, & my brestes like towres, then am I as one that hath founde fauoure in hys sight.

¶ The Synagoge speaking to the Church.

Salomon had a vyneyarde at Baal Hamon, the vyneyarde delyuered he vnto the kepers: that every one for the fruite thereof should geue hym a thousand peces of syluer.

¶ The voyce of Christ.

But my vyneyard, O Salomon, geueth the a thousand, and two hundreth to the kepers of the fruite. Thou that dwellest in the gardens, O let me heare thy voyce, that my companyons may herken to the same.

¶ The voyce of the Church speakyng to Christ.

O get the awaye, my loue, as a roe or a yong hert vnto the swete smellynge mountaynes.

☞ The ende of the Ballet of Balletes of Salomon, called in Latyne Canticum Canticorum.



The fyrste Chapter.

Esaye preacheth that the anger of God shall come vpon Ierusalem because of their synnes.

THe vysyon of Esaye the sonne of Amos, whiche he sawe vpon Iuda & Ierusalem in the dayes of Vsiah, Ioatham, Achaz, and Ezechiah kynges of Iuda. Heare O heauē, herken O earth, for the Lord speaketh: I haue norysshed & brought vp children, and they are fallen awaye from me. An oxe knoweth his Lorde, & an Asse his masters stall: but Israel knoweth nothynge, my people hath no vnderstanding. Alas for thys synfull people, whiche are ouer laden with blasphemyes, a frowarde generacyon, wicked children. They haue forsaken the Lorde, they haue prouoked the holy one of Israell vnto anger, and are gone backwarde. Wherfore shulde ye be plaged any more? for ye are euer fallyng awaye. The whole head is sick, & the herte is very heauy. From the sole of the foote vnto the head, there is no whole parte in all youre body: but all are wounded, bruthes, sores, and stripes, whiche can neither be helped, bound vp, mollyfyed, nor eased with any oyntment.

Youre lande lyeth waste, youre cyties are burnt vp, youre enemyes deuoure your lande, and ye muste be layne to stand, and loke vpō it: and it is desolate, as it were with enemyes in a battell. Moreouer, the doughter of Syon is lefte alone lyke a cotage in a vyneyard lyke a watche house in tyme of warre, lyke a besieged cyty. And except the Lord of hostes had lefte vs a fewe alyue: we shulde haue ben as Sodoma, and lyke vnto Gomorra.

Heare the worde of the Lorde ye rulers of Sodoma, and herken vnto the lawe of oure God, thou people of Gomorra. Why offre ye so many sacrifyces vnto me? I am wery of the burntofferynges of rammes and with the fatnesse of fedde beastes. I haue no pleasure in the blonde of bullockes, lambes & goates. When ye appeare before me, who requyreth you to treade within my courtes? Offer me no mo oblacyons, yt is but lost labour.

& Juda. labour I abhorre youre incense. I maye not awaye with youre new moones, youre Sabbathes and solempne dayes. Youre fastinges are also in vayne. I hate youre newe holye dayes and fastynges, euē from my very hert. They make me werye, I can not abyde thē. Though ye holde oute your handes, yet turne I myne eyes from you. And though ye make many prayers, yet heare I nothynge at all, for your handes are full of bloude.

Zech.vii.b. Mat.vi.b Esay.lv.a. † Washe you, make you cleane, put awaye youre euill thoughtes out of my sighte, cease from doynge of euyll and byolence. Lerne to do right, applye youre selues to equite, delyuer the oppressed, helpe the fatherlesse to hys ryght, let the wyddowes complaynte come before you. Nowe go to (sayth the Lorde) we will talke together. Ja it not so? Though youre synnes be as reade as scarlet, shal they not be whyther then snowe? And though they were lyke purple, shall they not be lyke white wolle? Ja it not so? If ye be louynge and obedyent, ye shall eate the best thynge that groweth in the lande. But yf ye be obstynate and rebellyous, ye shalbe deuoured vp of the swerde: for thus the Lorde hath promysed wyth hys owne mouthe.

How happeneth it then that ‡ ryghtuous cyte (whyche was full of equite) is be come vnfaythful as an whore? ryghteousnes dwelt in it, but now murtherers. g. Thy syluer is turned to drosse, and thy wyne myxte wyth water. Thy princes are traytours and companyons of theues. They loue gyftes altogether, & folowe rewardes. As for the fatherles, they helpe hym not to hys ryght, neyther wyll they let the wyddowes cause come before them. Therfore speaketh the Lorde God of hostes ‡ myghtye one of Jsrael: Ah, I muste ease me of myne enemyes, and auenge me vpō them. And therfore shall I laye my hande vpō the and burne oute thy dusse from the synne. and purge, and put oute all the leade, and set thy iudges agayne as they were some tyme, and thy Senatours as they were from the begynninge. Then shalte thou be called ‡ ryghtuous cyte, the faythful cyte. But Sion shalbe redemed wyth equite, and her captyuite wyth ryghteousnesse. For the transgressours and vngodlye, and suche as are become vnfaythfull vnto the Lorde, muste altogether be vtterlye destroyed.

And except ye be ashamed of the oke trees wherein ye haue so delyted, and of the gardēs that ye haue chosen: ye shalbe as an oke whose leaues are fallen awaye, and as a garden that hath no moysture. And as for the stronge of these thynges, it shalbe turned to dyse straw, and he that made them to a sparke. And they shall both burne together, so that no mā shalbe able to quenche them.

¶ The notes.

a. Of thys tyme & of the thynges done there in, ye haue in the fourthe of the Kynges from the. xiiii. chapter to the. xxi. And in the two of the Cronicles, frō the xxv. Cha. to the xxxiij.

b. Otherwyse called Azariah. 2. Reg. xiii. c.

c. The heade spynge spetyly them that are ordeyned to gouerne the people.

d. From the soule, &c. That is, in the whole multytude of the people is there no goodnes.

e. That is, cytye and people, as in the Psalm. cxxxvii. b.

f. The maner of the scrypture is, some tyme to call the frowarde and wycked Jewes by the name of straungers and Heathen, because they dyd as wickedly as dyd the Heathen: As he here calleth them Sodomytes &c. And in Ezech. xvi. a. He vpbraydeth the of the synful nacyon, wherof they came on thys maner. Thy father was an Ammonyte, &c.

g. To turne syluer into drosse, and to myxte wyne with water, is to depraue the heauenly worde of God, & to corrupte the pure iudgement therof for couetousnes sake, which thyng was vsed in Paules tyme, as ye maye se. ii. Corint. xi. a. mothe more now be ye suer.

The. ii. Chapter.

Of the comynge and death of Christ, and of the callynge of the Heathen.



The worde that Esay the sonne of Amos, vpon Juda & Jerusalem. Jt will be also. a. in processe of tyme: That ‡ hyl where the house of the Lorde is buylded, shal be the chefe amonge hylles, and exalted aboue all lytle hylles. And all the Heathen shall praise vnto hym, & the multytude of people shall go vnto hym, speakynge thus one to another: Vp let vs go to the hyll of the Lorde, & to ‡ house of the God of Jacob: that he maye shewe vs hys waye, and that we maye walcke in hys pathes. For the b. lawe shall come out of Sion and the worde of God from Jerusalem, and shall geue sentence amonge the Heathen, and shall reforme the multytude of people. c. So that they shall burnyshe their swerdes & speares to make sythes, sheres and sawes therof. Frō that tyme forth shall not one people lyfte vp weapen agaynste another, neyther shall they learne to fight from thence forth. Je is to the Jerye (O house of Jacob) vp, let vs walcke in the lyghte of the Lorde. But thou art scattered abroade with thy people (O house of Jacob) for ye go farre beyonde youre fathers, whether it be in Sorcerers (whome ye haue as the Philistynes had) or in talkers of nurse bre thren, wherof ye haue to many. As soone as youre lande was full of syluer and golde, and no ende of youre treasure: so soone as youre lande was full of stronge horses and no ende of youre charettes: Jmmediatlye was it full of Idoles also, euen workes of youre owne hādes, which ye youre selues haue fashioned, & youre fyngers haue made. There loweth ‡ mā there falleth the mā downe before the, so that thou

thou canste not bynge hym a waye frō there.

And therfore get the soone into some rock, & hyde the in the grounde frō the lighte of the fearfull iudge, & frō the glorye of his magestie. Which casteth doune the hygh lokes of presumptuous personnes, & bryngeth lowe the pryde of man, & he only shall be exalted in the daye. For the .d. daye of the Lorde of Hoostes shall go ouer all pryde & presumpcion, vpon all them that exalte thē selues, & shall bynge them all downe vpon all high & stoute .c. Cedartrees of Lybanus, and vpon all the okes of Basan, vpon all hygh hylles, and vpon al stoute mountaynes, vpon all castlye towres, and vpon al strong walles, vpon all shyppes of the sea, and vpon euerye thynge that is glorpous and pleasaunte to loke vpon.

And it shall bryng doune the pryde of mā, & lape mans presumptuousnesse shal lowe, and the Lorde shall onelye haue the vpcraye in that daye. But the ydoles shall vtterly be rooted oute. Men shall crepe into holes of stone, and into caues of the earthe, from the syghte of the fearfull iudge, and from the glorye of hys magestie: what tyme as he shall make hym vp to shake the earthe. Then then, shall man caste awaye hys Goddes of syluer and golde (whiche he neuertheles had made to honoure them) vnto Moles and Backes: that he maye the better crepe into the caues & rockes, and into the clifes of harde stones, from the syghte of the fearfull iudge & from the glorye of hys Magestye.

¶ The notes.

a. Hebr. In the laste dayes: by whiche is ment onelye signified the tyme of Christes comynge, & from thence vnto the end of ỹ world as in Ezech. xxxviij. c. and Jeremie. xlviij. d. and in many other places.

b. The Hebrues take not the lawe onelye for the commaundementes, but also for al the preselles of God, for the prayynges & thankesgeuynges, & for all that is contayned ỹ whole olde Testament.

c. So that they shall breake their swerdes &c. Note here the greate innocencye of them that dwell in the cite of God, that is in the church & congregation of the faythfull: which thinck bethe not ynoughe to abstayne from battayle & robberye, contempcion and stryfe &c. But do also applye them selues to honest occupacyons and vsuall craftes, wherewyth they maye feade not onelye them selues, but other also wyth them: which thyng is signified by these rude instrumentes, sythes, speres and sawes: beynge herein accordynge to the counsel of S. Paule, whiche saith. Let him that stole, steale no more, but let him rather labour & his hādes some good thyng, that he maye haue to geue vnto hym that needeth. Ephe. iiij. c.

d. The daye of the Lorde is the daye of ỹ iuste iudgement, in which God pryseth the constitucyon of euerye man, & wrongeth him to a iuste iudgemēt as it is figured of Christe. Malac. iij. c.

But who maye abyde the daye of hys comynge &c.

e. Cedar trees are verye hyghe trees, & in Lybanus are they hyghest then in anye other place: & therfore (sygnifyeth he) therby the mooste mighty princes & rulers. The .xxxij. kynges also ỹ Josua ouerthrew, as ye reade Josu. xij. dwelled about Lybanus. It is an hyll in Syria. Aduersary in the .ij. c.

The .iij. Chapter.

The prophet sheweth what ayde comforte & strength & power shall be put from ỹ Iewe,

FOrye man can fleche a persone moued in anger, for what doeth he wyselye? Euen so shall the Lorde of Hoostes take awaye frō Jerusalem & Juda, all possessyons and power, al meate and drincke, the captayne & the iudge & the Prophete the wyse and the aged man, the worshipful of syfty peace olde, and the honourable: the Senatours, and men of vnderstandyng: the maysters of craftes and oratours. And I shal geue you chyldren to be your princes (sayeth the Lord) & babes shall haue the rule of you. Ye shall euer be bynge bysolence & wronge to another. The boye shall presume agaynste the elder, and the vyle persone agaynst the honorable. Ye one shal take a frend of his owne kynred by the bosome and saye vnto. thou hast clothynge, thou shalt be our heade, let thou mayest kepe vs from thys fall and ruyne.

Then shall he sweare and saye: I can not helpe you. Moreouer, there is neyther meate nor clothynge in my house, make me no ruler of the people. For Jerusalem and Juda muste decaye, because that bothe their wordes and counsels are agaynste the Lorde, they prouoke the presence of his magestie vnto anger. The chaungynge of their countenaunce bewrayeth them, yea they declare their owne synnes them selues, as the Sodomites, and hyde them not. Wo be vnto their soules, for they shalbe hyrely rewarded. Then shall they saye. O happye are the godly, for they maye enioye the frutes of their studyes. But wo be to the vngodlye & vnrighteous for they shall be rewarded after their workes. O my people. ỹ rybaudes oppresse the, and women haue rule of the.

O my people, thy leaders deceyue the, and treade oute the waye of the foresteppes. The Lorde is here to comen of the matter, and standeth to geue iudgement wyth the people. The Lorde shall come forth to reason wyth the Senatours and princes of hys people, and thus saye they vnto them: It is ye that haue burnt vp my vyneyarde, the robberye of the poore is in your house. Wherfore do ye oppresse my people, and marre the faces of the innocentes? thus shall the God of Hoostes reuyle them.

Moreouer thus saith the Lorde: Seynge the doughters of Sion are become so proude, and come in with stretched oute neckes, and with wanton eyes: seynge they come

JJ 4. in trip-

in treppynge so ouerly with their fete: Therfore shall the Lorde .c. shaue the heades of the doughters of Syon, and make theyr bewtye bare in that daye. In that daye shall the Lord take awaye the gorgeousnes of theyr apparel & spanges, chaynes, partlettes, and collares, braceletes & hoodes, the goodly floured wide & broderd rayment, buskines & headebandes, ringes and garlandes, holye daye clothes & vales, kerchues & pynnes, glasses & smockes, bonettes and tachen.

And in stede of good smell there shalbe stynche amonge them. And for their girdles there shalbe louse bandes. And for well set heare there shalbe baldnesse. In stede of a stomacher, a sackclothe, and for theyr bewtye wyther power & sunneburninge. Their housbandes and theyr myghtye men shall perysh with the swerde in battell.

The notes.

a. That is, thou arte better apparelled and ryther then we, helpe vs with fode and other thynges necessary. All the curses which ỳ Prophete here recyteth, were fulfylled in the destruccion of Jerusalem.

b. Some rede: exactours or extorcioners. He noteth the couetousnes of prestes & prelates. God here calleth the poore wydowes, the fatherlesse, & all that are destytute of the comforth of thys worlde hys people, whō ỳ Phariseis then appareled: now prestes, & suche as falsly boast thē selues to be spirituall: Iustly he called exactours, in as muche as they requyre their right (as they call it) more by mēnes traditions, then by the worde of God: & do not so seke soules to God, as money for thē selues. Oppresse, ỳ is, spoyle, pyll, & euen shaue, so ỳ they shall leaue oughte. What houle spoyle, or marchaundyse is there, that rendereth them not some what: Whether there be children christened, or marriages made, or men come to the table of the Lorde: whether the sicke be visited or the dead buryed, there is euer somewhat required. Furthermore they are not onely accused to be couetouse, but also to be women, ỳ is, effeminate & womanlye: because they mooste fil theyr & pyrly spende & waste ỳ, whiche they have scraped with niggeling, violence, & moste naughtye fashyons.

c. To shaue the heades of women is to make thē confounded & ashamed, for it is shame to a woman to be shauen. 1. Cor. 11. a. So that the Prophet here by signifyeth, by a borowed speache, that the Lorde shall make the doughters of Syon (by whych vnderstande, the wemē of Jurye) confounded & ashamed, & bryng them to extreme aduersitye & powertye, and euen to nought. Iosephus maketh mencyon that Jerusalem, which was the chefe cytie therof, was ones so famished that a certen woman of the cytie ate her owne childe. Like as, some vnderstand euen here also by ỳ doughters of Syon the townes, villages, & castelles of Syon: as it dothe in dede often signify in ỳ scriptures.

The. iiij. Chapter.

For want of men, by reason of warre, they shall desyre to have of ouermuch.

AT that time shall a. their gates mourne & complayne, and they shall sitte as desolate folck vpō the earth. b. Then shall seuē wymen take holde of one man, and saye: we wil laye all oure rayment and clothing together in comē, only that we may be called thy wymen, & that this shameful reproche may be taken from vs. After that tyme shall the c. braunche of the Lorde be bewtyfull & myghtye, & the frute of the earth shall be sayre & pleasaunte for those Israelites that shall bynge thereof. Then shall the remnaunt in Syon and the remnaunte at Jerusalem be called holye: euen all suche as are wrytten amonge the lyuynge at Jerusalem: what time as the Lorde shall washe awaye the desolacīō of the doughters of Syon, & pourge ỳ blonde out from Jerusalē with the wynde of his smoke & fyre. Moreouer vpō al the dwellynges of ỳ hyl of Syon, and vpon their whole congregacion, shal the Lord prouyde a cloude & smoke by daye, and the shynynge of a flammynge fyre by nyghte: for all their glorye shalbe preserued. And Jerusalem shall be a tabernacle for a shadowe because of hete in the daye tyme, a place and refuge where a man may kepe him for wether and rayne.

The notes.

a. The Gates shall mourne and complayne, because not onelye the soudyars shall perysshe with the swearde, but also the Judges & gouerners of sentence. He taketh the place of iudgement for the iudges: for in the Gates was iudgement wont to be geuen. Ruth. iiij. a. Dyuers the Gates shall be destroyed, and no man shall enter in or go out therat: for the Gates mourne, yf the people be not often seene in thē. b. Then shall. vij. wymen. &c. The meanynge is. The wycked wemen were not contented with their husbandes, but there shal come such a scarcenes of mē, ỳ there shal be scant for euery seuenth woman one man. Suche a slaughter shal there be, that few mē shal remayne, & the wemen shal be brought into captiuite.

c. By this braunche vnderstande Christ.

The. v. Chapter.

Of Christ and his vineyarde, with an exclamacion of confusion and vnthankfulnes.

NOwe wel then, I wyl synge my beloued frende a songe of hys vineyarde. My beloued frende hath a vineyarde in a very frutefull plentyous grounde. This he hedged, this he walled rounde about, & plāted it with goodly grapes. In the myddest of it buylded he a toure, & made a. a. wyne pulle therin. And afterwarde when he loked that it shulde bringe him grapes, it brought forthe thornes. Iherfore you nowe my cause (O ye Cytezens of Jerusalē & whole Juda:) Iudge I praye you betwixte me, & my vineyarde.

What

What more coulde haue bene done for it, that I haue not done? Wherfore then hath it geue thanies, where I loked to haue had grapes of it?

Well, I shall tell you howe I wyll do with my vineyarde: I will take the .b. hedge frō it, that it maye perishe, & breake downe the wall, that it maye be troden vnder foote. I wyll laye it waste, that it shall neyther be twisted nor cut, but beare thornes and briares. I wil also forbyde the cloudes, that they shall not raine vpon it. As for the vineyarde of the Lorde of Hostes it is the house of Israel, & whole Juda his lykyng plantynge. Of these he loked for equyte, but se there is wronge: for righteousnesse, lo, It is but miserye.

That ioyne one house to another.

Wo be vnto you that ioyne one house to another, & bring one land so nyghe vnto another, tyll ye can get no more grounde. Wyll ye dwell vpon the earth alone? The Lorde of Hostes sounded me thus in myne eare: shall not many greater and more goryous houses be so waste, that no man shall dwell in the? And ten akers of vynes shal geue but a Quarte, & xxx. bushels of seede shall geue but that.

That ryse vp early.

Wo be vnto them that ryse vp earlye to vse them selues in dronkennes, & yet at nyght are more superfluous wyth wyne. In their companies are harpes and lutes, tabrettes & pipes and wyne. But they regarde not the worke of the Lorde, and consyder not the operacyon of his handes. Therfore commeth my folcke also in captyuite, because they haue no vnderstōdynge. Their glory shalbe myxte with hūger and their pryde shalbe marred for thyrste. Therfore gapeth hell, and openeth her mouth marueylous wyde: that pryde, boastyng & wyl downe, with suche as triumphe therein, may descende into it.

Thus shall man haue a fall, he shalbe brought lowe, & the hygh lokes of the proude layde downe. But the Lorde of hostes, that holye God shalbe exalted and vntouched, when he shall declare his equyte and righteousnesse after this maner: Then shall the Lābes eate their appointed foder, & shall fede plentyously in the mountaynes. Wo be vnto vayne persones, that drawe wickednes vnto thē, as it were with a coorde: & synne, as it were wt a carte rope. Whiche bie to speake on this maner: let him make haste nowe, & go forthe with his worcke, that we maye se it. Let the counsell of the holye one of Israel come, and drawe nye, that we maye knowe it.

Wo be vnto them that cal euyll good, and good euyll: which make darcknesse lyghte, & lyghte darcknesse, that make sower swete and swete sower. Wo be vnto them that are wyse in their owne syght, and thynke them selues to haue vnderstandynge. Wo be vnto them, that are stronge men to suppe wyne, and experte to set vp dronkennesse. These geue sentence wyth the vngodlye for rewardes, but condemne the iust cause of the righteous.

Therfore lyke as fyre deuoureth vp the stubble & as the flamme consumeth the drye stubble: Euen so (when their rote is rotē) their blossome shall vanysshe awaye lyke dust or smother: for they despyse the lawe of the Lorde of Hostes, and blaspheme the worde of the holye maker of Israel.

Therfore is the wrath of the Lorde kyndled also against his people, and he stretcheth his hande at them: & he shall smyte so, that the hylles shall tremble. And their carkeises shall lye in the open stretes, lyke mire. After all this, the wrathe of God shall not cease, but he shall stretche his hande vnder. And he shall geue a token vnto a straunge people, and call vnto them in a farre countreye: and beholde, they shall come hastely wyth spede. There is not one faynte nor feble amonge the, no not a slogysshe nor sleepye persone. There shall not one of them put of his gyrdle from his loynes, nor louse their lachet of his shue. Their arowes are sharpe, and their bowes bent. Their house hooues are lyke flynt, & their cartwheles lyke a stormy wynde. Their roryng is as it were of a lyon, and the roaryng of them lyke lyons whelpes. They shal roare and haunch vp the praye, and no man shal recouer it, nor get it from them. In that day they shalbe so fearce vpon them, as the sea. And yf we loke vnto the lande, beholde, it shalbe all darcknesse and sorowe. If we loke to heauen: beholde, it shalbe darcke wyth cutchful disperacyon.

The notes.

a. By the wyne yerde vnderstandeth Esayas Auctem the mayntenaūce of the word of God in the churche.

b. By the hedge and wal is figured the custodye of Aungels, wherewith the people of god (whiche is called the vineyarde of the Lord) was compassed about, and defended.

c. To shake or stretche forth his hand at them is to prouide & make readye to smyte them, & stoutnesse to punyshe them for their synnes. As after in the .ix. & .x. If he stretche forthe his hande, who wyll withdrawe it agayne?

The.vi. Chapter.

Esay sawe the glorye of the Lord, and was sure to comfortes the behalfe of Iury.



In the same yeare that kynge Ozias dyed, I sawe .a. the Lorde syttyng vpō an high & glorious seate, and his traynes fylled the paleis. From about stoode the Seraphins, whereof euery one had sixe wynges. With twayne eche couered his .b. face, with twayne his fete, & with twayne dyd he flye. They cryed also eche one to other on this maner: Holy holy holy, is the Lord of hostes. The whole worlde is full of his glorye. Then the gates and trassholdes moued at their crienge, & the house was full of smoke. Then I sayde: O woe is me. For I was astonished: for I (which am a man of vncleane lippes

and

and dwell amonge people that hath vncleane lyppes also) shulde se the kynge and ℣ Lorde of hoostes with myne eyes.

Then flue one of the Seraphins vnto me, hauynge a hote cole in his hande, whiche he had taken from the aulter with the tounges, and touched my mouthe, and sayde: lo, this hath touched my mouth, and thyne vnrighteousnes is taken awaye, and thy synne forgeuen. After this I heard the voyce of the Lord sayeng: whome shall I sende, & who wylbe oure messenger? Then I sayde: here am I, sende me. And he sayde: go, and tell this people: ye shall heare in dede, but ye shall not vnderstande, ye shall se in dede, but ye shall not perceyue. Harden ℣ hart of this people, stoppe their eares, and shutte their eyes, that they se not with their eyes, heare not with their eares, and vnderstande not with their hertes, and conuerte and be healed.

*Mat. xiii. b
Mar. iiii. b
Luc. viii. b
Actu. xxviii. f.
Joan. xii. f
Roma. xi. b

Then spake I: Lorde, howe longe? he answered: vntyll the cyties be vtterlye without inhabytours, and the houses wythoute men, tyll the lande be alle desolate, & lye vnbuylded. For the Lorde shall take the men farre awaye, so that the lande shall lye waste. Nevertheles, the tenthe part shall remayne there in, for it shall conuerte and be frutefull. And lyke wyse as the Terebynthes and Okeetrees bringe forthe their frutes, so shall the holye sede haue frute.

The notes.

a. That is, some certen glorye of the Lorde: & so doth S. John full well expounde it in these wordes. Suche thynges sayde Esaias whē he sawe his glorye, &c. Joh. xii. f.

b. The aungelles are counted to haue face, fete and wynges, although they are in dede without a bodye or any bodelye membre: because that by the face or eyes we vnderstande knowledge: by the fete, diligence & swyfte, & by the wynges, quycke and readye expedicion, as ye Lyrenſis.

The. vii. Chapter.

The Syrians make battell against Jerusalem. a Virgin shall beare a childe.



A
Reg. xvi. a
b. Para. xxviii. a

It happened in the time of Ahaz the sonne of Joathā, whiche was the sonne of Oziah kyng of Juda, that *Rasin the kyng of Syria, and Phaseh the sonne of Romeliah, kyng of Israel wente vp towarde Jerusalem to besege it, but wanne it not. Nowe when the house of Dauid (that is Ahaz) hearde worde therof, that Syria and Ephraim were confederate together: his herte quaked (yea and the hertes alle of his people) lyke as a tree in the felde, that is moued with the wynde.

Then sayde God vnto Esaye: go meete Ahaz (thou and thy sonne Seare Jasub) at the heade of the ouer pole in the fote pathe by the fullers grounde, and saye vnto him: Take hede to thy selfe and be styll, but feare not, neyther be faynthearted, for these two tales: that is: for these two smokynge fyre brandes, the wrathe and furyousnes of Rasin the Syryan and Romelyes sonne: because that the kynge of Syria Ephraim & Romelyes sonne haue wickedlye conspyred agaynst the, sayenge: We wyll go doune into Juda, vexe them, and bryng them vnder vs, and set a kynge there, euen the sōne of Taberl. ffor thus sayth the Lorde GOD therto, It shall not so go forthe, neither come to passe: for the head cytye of the Syryans is Damascus, but the head of Damascus is Rasin. And after fyue and threscore yeare, shall Ephraim be no more a people. And the chefe cytye of Ephraim is Samaria, but the heade of Samaria is Romelies sonne. And yf ye beleue not, there shall no promyse be kepte with you.

Moreouer, God spake vnto Ahaz, sayeng: + require a token of the Lorde thy God, whether it be towarde the depthe benethe or towarde the heyght aboue. Then sayde Ahaz: I wyll require none, neyther will I tempte the Lorde. The Lord answered: Then heare to, ye of the house of Dauid: Is it not ynough for you, that ye be grevous vnto men, but ye muste greue my God also? And therfore the Lorde shall geue you a token of hym selfe: Beholde, a virgyn shall conceyue and beare a sonne, and shall call his name. a. Emanuel. Butter and honye shall he eate, that he maye knowe the cyll, and chose the good. But or ever the chylde come to knowledge, to refuse the cyll and chose the good: The lande that thou arte so afrayde for, shalbe desolate of both her kynges.

A virgyne shal conceyue.

The Lorde also shall sende a tyme vpon the, vpon thy people, and vpon thy fathers house (suche as never came sence the tyme that Ephraim departed from Juda) thorowe the kynge of the Assyryans. ffor at the same tyme b. shall the Lorde whistle for the flies that are aboute the water of Egypte, and for the bees in the Assyryans lande. These shall come, and shall lyght all in the valeys, in the bawtes of stone, vpon all grene thynges, and in all corners.

At the same tyme shall the Lorde. c. shaue b. the heayre of the heade and the fete and the beerd cleane of, with the. c. rasoure ℣ he shall paye them with all beyonde the water: name lye with the kynge of the Assyryans. At the same tyme shall a man lyue with a cowe, and two sheepe. Then because of the aboundance of mylcke, he shall make butter and eate it. So that euerye one which remayneth in the lande, shall eate butter and honye. At the same tyme all vyneyardes (though there be a thousande vynes in one, and were solde for a thousande syluerlynges) shalbe turned to breares and thornes. Lyke as they shall come into the lande with arowes and bowes, so shall all the land be come breares and thornes. And as for all hylles that were ons hewed

bowne

natyuite. bouse, thou shalt not come vpon them, for feare of beares and thornes. But the earth shall be vpon thether, and the sheepe shall fede there.

The notes.

a. That is, God with vs.
b. That is, shall gene a small token and bring them together. The hoste, as well of Nabuchodonosor as of Sennacherib was of the Assirians, Egipcians, and Indians. The Egipcians calleth he Apes, because there in Egipt many flies, and the Assirians bees, because there is in Assiria abundance of bees & honye. By the water of Egipt, he signifieth Nilus.
c. That is take cleane awaye.
d. That is, the nobles and rulers. And by the heare of the fete and bearde, are signified the countenaunce, and whatsoeuer is seamely or manly in vs.
e. By the valour that shall pape them vnder standeth he the kynge of Assur (and the other aboue named.

The.viij. Chapter.

The destruccion of the lande by Emanuel. The time of ellenge, or whyche many thinges shall happen.

MOreouer the Lorde sayde vnto me: Take thee a great leaf, and wryte in it, as men do with a penne, that he spede him to robbe and haste him to spoyle. And immediately I called vnto me faythfull witnesses, Vrijah the preest, and Zacharias a sonne of Barachias. After that went I vnto the Prophetesse, that nowe had conceiued and borne a sonne. Then sayde the Lorde to me: gene him this name: Maherelchalal haschbas (that is, a spede robber: an haste (spoyler.) For why, or euer the child shall haue knowledge to saye: Abi and Imi (that is father and mother) shall the ryches of Damascus, and the substaunce of Samaria be taken awaye, before the kynge of the Assirians.

The Lorde spake also vnto me, sayenge: for so muche as the people refuseth the stell a. runninge water of Siloe, and put their delyte in Rezin and Romelies sonne: Beholde, the Lorde shall bringe mighty and greate floudes of water vpon the: namely the kynge of the Assirians with all his power. Whyche shall poure oute his furiousnesse vpon euery man, and ouer all their borders. And shall breake in vpon Juda, ouerflowe it and ouer, till he get him vp the throte. He shal fyl also the wyde roume of thy lande, O. with his broade wynges, O Emanuel. Go together ye people, and gather you, beleue it all ye of farre countreyes. Muster you, & gather you: muster you and gather you, take your counsel together, yet shall your counsel come to nought: go in hand with all, yet shall it not A prosperr. For the Lord (that is God) be with me. For the Lord chastised me, & toke me by the hande, and warned me, sayenge vnto me, that I should not walcke in the waye of this people. He sayde moreouer vnto me: Count none of them, whosoeuer saye: a coniured people are they vnder together. Neuerthelesse feare them not, neyther be afraide of the, but sanctify the Lorde of hostes, let him be your feare and dreade. For he is the stone of stomblynge, and stone to stomble at, & the rocke to fall vpon, a snare and net to both the houses, to Israell, and the the inhabitoures of Jerusalem. And many shall stomble, fall, & be broken vpon them: yea they shalbe snared and taken.

Now lape the witnesse together (sayd the Lorde) and seale the lawe with my disciples. Then I waite vpon the Lorde that hath turned his face from the house of Jacob, and I loke vnto him. Beholde, as for me, and the children whyche the Lorde hath geuen me, are a token and a wonder in Israel, for the Lorde of hostes sake, whyche dwelleth vpon the hill of Sion.

And therfore yf they saye vnto you: aske counsel at the sothesayers, wyzerers, charmers and clowters, then make them this answere: Is there a people any where, that asketh not counsel at her God, whether it be concerninge the deade, or the lyuynge? Yf any man wante lyght, let him loke vpon the lawe and the testimony; whether they speake not after this meninge: Yf he do not thus, he stombleth & suffereth hunger. And yf he suffer hunger, he is out of patience; and blaspheameth his kynge and his God. Then loketh he vpwarde, and downewarde to the earthe, and beholde, there is trouble & darkenesse; heraccon is rounde about him: and the cloude of errours. And oute of lothe anguishe, shall he not escape.

The notes.

a. She calleth the kingedome of Dauid, whyche signifieth the kingedome of Christe, the stell rumpyng water of Siloe whyche ryseth very well vnto Christ, that was meeke and lowly of hert, Matth. xi.d. And Zach. ix. Beholde the kynge commeth vnto the poore and lowly, &c. She signifieth in stell & peasable gouernaunce. Siloe is a spronge at the fote of the hyll of Sion, which hath not continually water, but springeth certayne houres & hayes, & commeth with a great sounde by the bothem of the grounde; and ryseth and holes of an hye stoop rocke. The matter of speakinge is borrowed of the behyld ignorance of the waters, whych signifieth the stell stubbornes & pouerte of the children.
b. With his broade wynges, that is, with his pulles of Soudiers. So in Deut. xxviij. is a long tayle bended, by an ayde that hath great wynges.
c. Some vnder, and as the rocke to fall vpon, to the .a. houses of Israell a snare and net to the inhabitoures of Jerusalem. And thus expounde the fathers thus. The Lorde shall be vnto the .a. houses of Israel, that is, to the people of Juda, and to the house of the tri

tribes: partly a ſanctifyenge (by whyche vnderſtond health) & felicite) and partely a ſtone to ſtomble at. So that ſome of bothe the houſes ſhall be ſanctifyed, and ſome that ſtoble, but that chefely they of Jeruſalem ſhal be ſnared. Who ſhalbe ſanctified, & who ſhall ſtomble and fal, both S. Peter chefely expouñ 1. Pet. ii. b. ſaying: vnto you therefor whiche believe, he is precious: but vnto them, whyche believe not, the ſtone whyche the buylders refuſed, &c.

The. ix. Chapter.

> Of the prophecyeth of Chriſtes natiuite and domynyon.

[I]N Then lyke as in time paſt it hath bene well ſene, that the lande of Zabulon and the land of Nephtali (where thorow the ſea wayeth ouer Jordane into the lād of Galilee) was at the firſt in lytle trouble, but afterwarde ſore vexed.

a Nevertheles the people that have dwelt in darcknelle, ſhall ſe a greate lyght. And for them that dwell in the lande of the ſhadowe of death, vpon them ſhall the lyght ſhyne. Thou multyplye the people, and not increaſe the ioye alſo? They ſhall reioyſe before the even as men make merye in harueſt and as men that have gotten the victorye, when they deale the ſpoyle. For thou ſhalte breake the a. yocke of the peoples burthen, the ſtaffe of his ſhoulder, and the rood of hys oppreſſoure, as in the. b. dayes of Madian.

b Moreouer all temerarioues and ſeditious power (yea where there is but a cote fylled with bloude) ſhalbe burnt, and fede the fyre. For vnto vs a chylde ſhalbe borne, and vnto vs a ſonne ſhalbe geuen. Vpon hys ſhoulder ſhall the kyngedome lye, and he ſhalbe called with hys owne name. The wonderous ꝯſeller of counſel, the myghty God, the euerlastinge father, the prynce of peace, he ſhall make no ende to encreaſe the kyngedome and peace, and ſhall ſytte vpon the ſeate of Dauid, and in his kyngedome, to ſet vp the ſame, to eſtablyſhe it with equyte and righteouſneſſe, frō thence forth for euermore. This ſhall the gelouſy of the Lorde of hoſtes bringe to paſſe.

The Lord ſent a word into Jacob, the ſame is come into Iſraell. And the people alſo of Ephraim, and they that dwell in Samaria, can ſaye with pryde and hye ſtomaches, on this maner: The tyle worcke is fallen doune c but we wyll buylde it with harder ſtones. The Molberry tymbre is broken, but we ſhal ſet it vp againe with Cedre. Neuertheles, the Lorde ſhall prepare Rezin the enemy againſt them, and ſo ordre their aduerſaryes, that the Syrians ſhall laye holde vpon them before, & the Philiſtines behinde, and ſo deuoure Iſrael with open mouth.

After all thys, the wrath of the Lord ſhall not ceaſſe, but yet his hande ſhall be ſtretched oute ſtyll. For the people turneth not vnto hym, that ſmyteth them, neither do they ſeke the Lorde of hoſtes. Therfore the Lorde ſhal rote oute of Iſrael bothe head & taple, braūch and twigge in one daye.

Vp the heade, is vnderſtande the Senatoure and honorable man, and by the taple, the Prophet that preacheth lyes. For al they whyche enſourme the people that they be in a righte caſe, ſuche be deceyuers. Suche as me thynche alſo to be perfecte amonge theſe, are but raſt a waye.

Therfore ſhall the Lorde have no pleaſure in their ponge men, neyther fauoure their fatherleſſe and wyddowes. For they are all together ypocrytes and wicked, and all their mouthes ſpeake folye. After all this ſhall not the Lordes wrathe ceaſſe, but yet his hande ſhalbe ſtretched oute ſtill. For the vngodlye burne as a fyre in the bryers and thornes, And as it were oute of a fyre in a wood or a tread buſhe, ſo aſcendeth the ſmoke of their pryde.

For this cauſe ſhall the wrath of the Lorde of hoſtes fal vpon the lande, and the people ſhalbe conſumed, as it were with fyre, no man ſhall ſpare his brother. If a man do turne him to the ryght hande, he ſhall famiſhe, or to the lefte hande to eate, he ſhall not have ynough. Euery man ſhall eate the fleſhe of his owne arme. Manaſſes ſhall eat Ephraim and Ephraim Manaſſes, and they both ſhall eate Juda. After al this ſhall not the Lordes wrath ceaſſe, but yet ſhall his hande be ſtretched oute ſtyll.

The notes.

a. This yocke ſygureth the yoch and burthen of the lawe, whyche ſo oppreſſed the people, that S. Peter coulde laye to the Apoſtles that neyther they nor their fathers were able to bere it. Actuum. xv. b. This yoch hath Chriſt broken, according to this prophecye of Eſay, and vtterly diſcharged the burthe therof. For we know nowe that God is ſatisfyed and reconciled in the bloude of his ſonne Chriſt, and that the many thouſandefolde ꝑpetuall mercyes whyche are due to our ſynnes, are clene pardoned and forgeuen for the merites of the ſame Chriſt. 1. Joannis. ii. a. The Hebrues expounde this of the deſtruccion of the hoſte of Sennacherib, which was done by the Angel of which ye have after in the. xxxvii. g. And call the hoſt of the Aſſirians, the yoch of the peoples burthen, the ſtaffe of the ſhoulder and rode of the oppreſſoure, but it was more grieuous bondage, wherewith the ſpirituall Jeruſalem of who that Aſſirian was a vertayne ſygure and ſhadowe bound be, & from whyche Chriſt hath delyuered vs.

b. By the day at Madiā is meant ye day, wherin Gedeon with thre hundreth men ſlue an innumerable multitude of the Madianites, as ye reade, Judic. vii. There fought the Lorde for him, and delyuered the people from bondage. Even ſo hath he nowe delyuered vs frō the captiuite of ye deuil, death, & hel by Chriſt.

c. Hea-

c. He cutteth the axe of his owne arme, that taketh awaye the goodes of his ꝓpre kynsmen & robbeth his husman. The meaninge is that one shall robbe and polle another.

The.x. Chapter.

He mutmureth the oppressours of the poore, and ꝓphecyeth against Sennacherib.

A WO be vnto you that make vnrighteous lawes, and deuyse thinges, whiche be to harde for to kepe: where thorow the poore are oppressed on euery syde, & the innocentes of my people are therwyth a. robbed of iudgement: that wyddowes maye be youre praye, and that ye maye robbe the fatherlesse. What will ye do in tyme of the visitacion and destruccion, that shall come from farre? Vnto whome will ye runne for helpe? & to whome will ye geue youre honour that ye maye kepe it: that ye come not among the prisonners, or lye amonge the deade? After all this shall not the wrath of the Lord B cease, but yet shall his hande be stretched out styll.

Wo be also vnto Assur, whiche is a staffe of my wrathe, in whose hande is the rode of my punishement. For I shall send him amõg those ypocrytish people, amonge the people that haue deserued my displeasure shall I send him: that he maye vtterly robbe them, spoyle them, and tread them doune lyke the myre in the strete. How be it, his meaninge is not so, neither thinketh his hert of this fashiõ. But he ymagineth onely, how he may ouerthrowe and destroye muche people, for he saythe: are not my princes all kinges? Is not .b. Calno as easye to winne, as Charchamis? Is it harder to conquere Antiochia then Arphad? Or is it lyghter to ouercome Damascus then Samaria? As we say: I were able to winne the kingdome of the Idolatres and their Goddes, C but not Jerusalem and Samaria. Shall I not do vnto Jerusalem and their ymages, as I dyd vnto Samaria and their ymages?

Wherfore the Lorde saeth: As sone as I haue performed my whole worcke vpon the hyll of Sion and Jerusalem, then will I also .c. vyset the noble and stoute kynge of Assiria, with his wisedom and pryde. For he standeth thus in his owne conceyte. Thus do I throwe the power of myne owne hand, and thorowe my wysedome: For I am wise. I am he that remoue the landes of the people, I robbe the princes, and (lyke one of the worthies) I dispute them frõ their hye seates. My D hande hathe founde out the substãce of the people, as it were a nest. And lyke as eggres, that were layde here and there, are gathered together. So do I gather all countreyes. And there is no man, that darre be so bolde, as to touche a fether, that darre open his mouth, or once whisper.

But doth the axe boast it selfe, against hym, ꝙ he heweth therwyth, or doth the same make any brackynge, against hym that medleth it? That were euen lyke, as yf the rode dyd exalte it selfe, against him that beareth it: or as though the staffe shoulde magnyfye it selfe, as who saye it were no wode. Therfore shall the Lorde of hoostes sende him poorete in his ryches, and burne vp his power, as it were with a fyre. But the lyght of Israell E shalbe that fyre, and his Sanctuarye shalbe the flamme, and it shal kyndle, and burne vp his thornes and breres in one daye, yee all the glory of his woodes and feldes shalbe consumed with body and soule. As for hym selfe, he shalbe as one chased awaye. The trees also of his felde shalbe of suche a nombre, that a chylde may tell them.

After that daye shall the remnaunt of Israel, & suche as are escaped out of the house of Jacob, leke no more comfort at him that smote them, but shall comforte them selues with faythfulnesse and trueth in the Lorde, the holy one of Israell. The remnaunt, yea and the posterete of Jacob, shall conuerte vnto God F the myghty one. For though thy people (O Israel) be as the sande of the sea, yet shall but the remnaunt of them onely conuerte vnto hym. Perfecte in the iudgement of hym that floweth in righteousnesse, and therfore the Lorde of hoostes shall perfectlye fulfyll the thynge, that he had determyned in the myddest of the whole worlde. Therfore thus sayth the Lorde God of hoostes: Thou my people that dwellest in Sion, be not afrayed for the king of ꝙ Assirians: he shall wagge his staffe at the, yea and beate the with the rode, as the Egyptians did some tyme. But soone after, shal my wrathe and mine indignacion be fulfilled a gaynst their blasphemies.

Moreouer the Lorde of hoostes shall prepare a scourge for him, lyke as was the punyshement of Madian vpon the mount of Oreb. And he shall lyft vp his rode ouer the sea, as he dyd some tyme ouer the Egyptians. Then shall his burthen be taken from thy shoulders, and his yocke from thy neck, yea & same yocke shall be cutte of for very fatnesse. He shall come to Aioth, & go thorow to warde Migron. But at Machmas shall he muster his hoste, and go ouer the foorde. a. Gabaah shalbe their restinge place, Ramah shalbe afrayed, Gabaah Saul shall flee awaye. The voyce of the people of thy hoste (O doughter Gallim) shalbe herde vnto Lais and to Anathoth, which also shalbe inroubled. Madmena shall tremble for feare, but the cytezens of Gabim are manlye, yet shall he remayne at Nob that daye. After that, shall he lyft vp his hande against the mount of Sion, and against the hyll of Jerusalem. But se the lorde God of hoostes shall take awaye the proude from them with feare. He shall hew doune the proude, and set the hye minded. The thornes of the wood shalbe rotted out with yron, and Libanus shall haue a myghtye fall.

The notes.

a Robbeth

uacyon of the people.

a. Robbed, &c. lohe in the fyrst Psalm. b.
b. Calno and Charchamis are cities, whyche stande by the ryuer Euphrates.
c. To vysyth doth often signifye for to take vengeaunce, as in Exodi. xxxij.
d. Or passage: Vnder stande of Jordan.

The. xi. Chapter.

¶ The prophecyeth of the nativite of Christ, & of his people, of the remnaunt of Israel, and of the kyngdo. of the gentyles or Gentiles.

+ A fter this there shall come a rod forth of the kynrede of Jesse, & a blossome oute of his rote. The
a Spyryt of the Lorde shall lyghte vpon it, the spyryte of wisedome and vnderstandynge: the spirit of counsell, & strength: the spirite of knowledge, and of the feare of God: and shall make him feruent in the feare of God.

For he shall not geue sentence, after the thinge that shall be brought before his eyes, neyther reproue a matter at the fyrst hearing but wyth ryghteousnesse shall he iudge the poore, and with holynes shal he reforme the symple of the worlde.

He shall smyte the .a. worlde .b. wyth the rodde of his mouthe, & with the breathe of his mouth shall he slay the wicked. Ryghteousnesse shalbe y girdle of his loynes, trueth & faythfulnesse, the gyrdynge vp of his raynes. Then shall the wolfe dwell wyth the lambe, and the leoparde shall lye downe by the gote. Bullockes, lyons and catel shal kepe company together, so that a lytle childe shall dryue them forthe. The kowe and the Beare shall feede together, & their yonge ones shall lye together. The Lyon shall eate strawe like the oxe, as the kowe. The chylde whyle he sucketh, shal haue a desyre to the serpentes nest, and when he is weaned, he shall put his hād into the Cockatryces denne. No man shall do euyl to another, no man shall destroye another, in all the .c. hyll of my Sanctuarye. For the earth shalbe full of the knowledge of the Lorde, euen as thoughe the water of the sea floweth ouer the earth.

Then shal the Gentyles enquyre after the rote of Jesse (whiche shalbe set vp for a token vnto the Gentyles) for his dwellinge shalbe glorious. At the same tyme shal the Lord take in hande agayne, to conquerre the remnaunt of his people (whiche are left alyue.) From the Assirians, Egyptians, Arabians, Moryons, Elamites, Caldees, Antiochians, and Ilandes of the sea. And he shal set vp a token amonge the Gentyles, and gather together the dispersed of Israel, yea and the out caste of Juda from the foure corners of the world. The hatred of Ephraim and the enuyte of Juda shalbe cleane rooted oute. Ephraim shall beare no enuy vyll to Juda, and Juda shall not hate Ephraim: but they bothe together shall flye vpon the shoulders of the Philistines towarde the West, and spoyle them toge ther that dwell towarde the East. The Idumytes and the Moabites shall lye their hands vpon them, & the Ammonites shalbe obedient vnto them.

The Lorde also shall vtterly destroye the tonge of the Egyptyans sea, and with a mighty wind shal he lift vp his hande ouer Nilus, & shall smyte hym seuen streames and make men go ouer drye shod. And thus shall he make a waye for his people, that remayneth from the Assirians, lyke as it happened to the Israelytes, what tyme they departed oute of the lāde of Egypt.

The notes.

a. That is, worldlye and earthly men, which seke nothinge but that whyche is worldlye & euen the same which he calleth here wicked.
b. Wyth the staffe of his mouthe, & &c. that is, wyth the worde of preachinge, not wyth harnesse, wyll he destroye Antichriste. c. Thessalo. ij.
c. By the hyll of his Sanctuarye is sygnyfyed vnto vs the Churche of God, as it is sayde in the Psalm. lxxviij. c.

The. xij. Chapter.

¶ The songe of the Churche for the obteynynge of the kyngdo and conuersyon of the worlde.

+ SO that then thou shalt saye: O Lord I thanke the, for thou wast displeased at me, but thou hast refrayned thy wrath, & hast mercy vpon me. Beholde, God is my health, in whom I trust, & am not afraid. For the Lorde God is my strength and my praise, he also shalbe my refuge. Therefore ye shal haue ioye that ye drawe water out of the .a. welles of the Sauioure, & then shall ye saye: Let vs geue thankes vnto the Lorde, and call vpon his name, & declare his counsell amonge the people, and bryng them in remembraunce for his name is excellent. O synge prayses vnto the Lorde, for he doth great thinges, as it is knowne in all the worlde. Crye oute, and be glad, thou that dwellest in Sion, for greate is thy prince, the holy one of Israell.

The notes.

a. The welles of the Sauioure are the worde of God, the doctrine of the Gospell and promises of Christ, wherwyth trembling soules and all fayre consciences are refreshed. Oute of these (sayth he) that they shall drawe water, not oute of menes traditions, whyche are but podelles.

The. xiij. Chapter.

¶ The prophecyeth the destruccion of Babylon, the ruyne of the same, and the comynge ageynst of the people.

THys is the heauy .a. burthen of Babylon, whiche Esai the sonne of Amos dyd se. b. Make some tokens to the hye .c. hilles, call vnto the, hold vp youre handes, that the Princes maye go in at the dore. For I will fynde for my .d. debites & my gaunters (sayth the Lorde) and in my wrath I wil call for suche, as triumphe in my glory.

Wyth

With that, me thought I heard in the mountayns a noyse, like as is hath bene of a great people: a rushynge, as though the kingedomes of all nacions had come together. (And the Lorde of hoostes was the captayne of the whole armye) As they had not come only out of farre countreyes, but also from the endes of the heauens: Euen the Lorde himselfe with the instrumentes of his wrath, to destroye the whole lande. Mourne therfore, for the daye of the Lorde is at hande, & commeth as a destroyer from the Almyghtye. Then shall all handes be letten downe, and all mens hertes shall melt awaye, they shall stande in feare, carefulnesse and sorowe shal come vpon the, and they shal haue payne, as a woman that trauaileth with childe. c. One shal euer be a- b ashamed of another, and their faces. f. shall burne lyke the flamme.

Loo, the daye of the Lorde shall come, terrible, full of indignacion and wrathe, to make the lande waste, and to rote oute the synne therof. For the starres and planetes of heauen shal not geue their lyght, the sunne shalbe quenched in the rysinge, and the mone shall not shyne with her light. And I will punysh the wickednesse of the. g. worlde, and the synnes of the vngodly, sayeth the Lorde. The hye stomaches of the proude wyl I take awaye, and will laye downe the boastynge of tyrannes. I wyll make a man dearer then e fyne gould, and a man to be more worthe, then a goulden wedge of Ophyr. Wherfore, I wil so shake the heauen, that the earth shall remoue oute of her place.

Thus shall it go with Babylon in the wrath of the Lorde of hoostes in the daye of his fearfull indignacion. And Babylon shalbe as an hunted roe, chased do, and as a flocke without a shepherde. Euery man shal turne to his own people, and flee eche one into his owne lande. Whoso is founde alone, shalbe shot thorow. And whoso gather together, shalbe destroyed with the swerd. * Their chyldre shalbe slayne Playnrbū. f, before their eyes, their houses spoyled, and their wyues rauyshed. For lo, I shall bringe d vp the Medes agaynst them, whiche shall not regarde syluer, nor be desyrous of gould. Then shall young mens bowes be knapped a sunder. The Medes shall haue no pytye vpon wemen with chylde, and their eyes shal not spare the chyldren. * And Babylon (that Gene.xix.c. glory of kingedomes and bewtye of the Caldees honoure) shalbe destroied, euen as God destroyed Sodome and Gomorra. It shall neuer be more inhabyted, neyther shal there be any more dwellynge there from generacyō to generacyon.

The Arabians shall make no more tentes there, neyther shall the shepardes make their folde there any more: but wild h. beastes shal lye there, & the houses shalbe full of grete Owles. Estriches shall dwel there, and Apes shall dawnce there: the lyttle Owles shall crepe in the palaces, one after another, and Dra- gons shalbe in the pleasaunt parlours. And as for Babylons tyme is at hande, & her dayes maye not be longe absent.

The notes.

a. That is greuous prophetye, combraunce, mischefe, and harde fortune.

b. Some trade: lift vp the banner or standart.

c. Some trade: hyll, and vnderstande them by Babylon which (saye they) is called an hyl, because of the hyghe and exceadynge sumptuous buyldyng therof.

d. He calleth the people of Persia and of Media his dewtye, and his gonners, because he was disposed by them to ouerthrowe the Babylonians.

e. Some trade: Euery man shall be abashed toward his neighbours. That is, they shalbe so astonied & amased and so destitute of counsell, that one shall looke vpon another and be confounded, marueilinge howe they came in suche trouble.

f. That is, they shalbe so sore ashamed that their faces shalbe as redde as fyre.

g. By the worlde here is signifyed Babylon, because of their greatnesse therof.

h. By the dwellynge of their beastes in Babylon both the Prophete meane, that it shal be vtterly destroyed, and become a desolate and a wildernesse: as after in the xxxiiij. c. Pelicanes, Owches, &c shal dwell therin.

The xiij. Chapter.

The returne of the people from captyuyte. The punyshment of the people of Sur, and affirmation of their enemies. The parte of Babylon.

BVt the Lorde wyll be mercyfull vnto Jacob, and wil take vp Jsrael agayne, and set them in their a owne lande. Straungers shall cleaue vnto them, and ioyne them to the house of Jacob. They shall take the people, and carye them home with them. And the house of Jsrael shall haue them in possessiō for seruauntes and maydens in the lande of the Lorde. They shall take those persones, whose captyues they had bene afore, and rule those that had oppressed them. When the Lorde b now shall bringe the to rest from thy trauayle, feare, and harde bondage that thou wast laden with all, then shalte thou vse this mocke vpon the kynge of Babylon, and saye: Howe happeneth it, that the oppressour is ceased of? Is the goulden cytyte come to an ende? Doutcles the Lorde hathe broken the staffe of the vngodlye, and the scepter of the lordly. Whiche when he is wrothe, smyteth the people with dyuerse strokes, and in his wrathe he persecuteth them, and ruleth them continually. b. And therfore the whole worlde is now at reste and quietnesse, and men sing for ioye.

Yea, euen the fyrre trees and Cedres of c Libanus reioyce at thy fall, sayenge: Sence that thou arte layde downe, there come vp no vp to destroye vs. c. Hell all beneath is troubled at thy comynge, it stereth vp all mighty men, and causeth

Moab. of the earth. Steppe forth before the. All kynges of the earth stande vp from their seates, that they may all (one after another) synge & speake vnto the. Art thou wounded also as we? art thou become lyke vnto vs? Thy pope and thy pryde is gone doune to hell. Mothes shalbe layde vnder the, and woumes shalbe thy courtinge.

How art thou fallen from heauen (o. d. O Lucifer) thou faire morninge childe? shalt thou gotten a fal euen to the ground, thou that (not withstadinge) diddest subdue the people. And yet thou thoughtest in thyne herte: I will clymme vp into heauen, and make my seate aboue the starres of God, I will sit vpon the glorious mount toward the North, I will clymme vp aboue the cloudes, and will be like the highest of all. Yet nathe I say, that thou shalt be brought doune to ỳ depe of hell. They that se the, shal narowly looke vpon the, and thinke in them selues, saynge: Is this the man, that brought all landes in feare, and made the kyngedomes afrayde. Is this he ỳ made the worlde in a maner waste, and layde the cytyes to the grounde, whyche let not his prisoners go home?

How happeneth it, that the kynges of all people lye, euery one at home in his owne palace, with worshippe, and thou art cast out of thy graue, like a vile braunche: like an dead mens raiment that are shot thorow with the swerde: as they that go doune to the stones of the depe, as a deade coarse that is troden vnder fete: and art not buryed with the? Euē because that thou hast wasted thy lande, and destroyed thy people. For the generation of the wycked shalbe vtterlye out worne for euer. Their shalbe a map be sought to destroye their children, for their fathers wyckednes: they shall not come vp agayne to possesse the lande, and fyll the worlde full of cyties and townes.

I will stande vp against them (sayeth the Lorde of Hoastes) and rote out the name & generacyon of Babylon (sayeth the Lorde) and will geue it to the Otters and wyl make watter pooles of it. And I will sweepe them oute with the besome of destruccyon, sayeth the Lorde of Hoastes. The Lorde of Hoastes hathe sworne an othe, sayenge: It shal come to passe as I haue determyned, and shalbe fulfylled as I haue purposed. The Assyrians shalbe destroyed in my lande, and vpon my mountaynes will I treade them vnder fote. Where thorow hys yocke shall come from you, & hys burthen shalbe taken from youre shoulders.

This doeth God take thorowe the whole worlde, and this is hys hand stretched out ouer all people. For yf the Lorde of Hoastes determyne a thynge, who wyl dysanulle it? And yf he stretch forth hys hande, who wil holde it backe?

The same yeare that kynge Ahaz dyed, was this spoken by Esay on this maner: Reioyse not (thou whole Palestina) as though

the rood of him that beateth the were broken: for out of the serpentes rote, there shall waxe a kockatrice, & the fruite shalbe a fyre worme. But the poore shall fede of the best thynges, and the simple shal dwel in safety. Thy rotes wil I destroye with hunger, and it shall slay thy remnaunt. Mourne ye portes, wepe ye cyties, and feare thou (O whole Palestina) for there shall come from the North a smoke, whose power noman may abyde. Who shall then maynteyne the messages of the Gentyles? But the Lorde stablisheth Sion, and the poore of my people shall put their truste in hym.

The notes.

a. By the rodde is vnderstande tirannie, & by the scepter, dominion.

b. Whyle Nabuchodonozor and his children lyued, the people were not onely oppressed, but also kynges and Princes: but when they were ouerridde out of the waye, then was misery and wayminge ended. By the woulde he signifieth the commen stand by sygge trees and cedres, the heades and rulers, as before in the. v. c.

c. That is, turn they that be in hel, will treble when Nabuchodonozor cometh thyther. It is figuratly spoken to the further settinge oute of the mischefe of Nabuchodonozor.

d. He compareth the death of Nabuchodonozor to the fallynge of Lucifer the morninge starre, whiche he calleth the childe of the morninge, because it appeareth onely in the morninge. The meaninge is: No lesse thinge ought to haue happened vnto ỳ, that erreth wyll lyke the morninge starre, whiche no man can take out of heauen: And thou that wast so mighty, that thou destroyedst, whole people thou wouldest, vnto whome it was a pastime to ouerthrowe nacyons, hast receyued such measure as thou broughtest. Such a like thynge is there in Ezechie. xxvij. Against kynge Tyrus.

The. xv. Chapter.

A Prophesy against Moab.

THis is the heauy burthen vpon Moab: Ar of Moab was destroyed (as me thought) in the night season: the walles of Moab perished in the night, and be mated & wepe. They went to Bayth and Dibon in the hie places, for to weepe: Moab dyd mourne from Nebo to Medeba. All their heades were couered, and all their beardes shauen. In their streetes were they girded about with sacke clothe. In al the toppes of their houses and streetes was there nothinge but mourninge and wepinge. Hesebon and Eleale cryed, that their voyce was heard vnto Jahaz. The worthyes also of Moab blearred and cryed for very sorowe of their myndes. Woe is my herte for Moabs sake. They fled vnto the cyty of Zoar, whiche is lyke a faire

two

Damascus.

frutefull hylloche, they went vp to Luhith, weping. The waye toward Horonaim was full of lamentacion for the hurte. The waters of Nimrim were dried vp, the grasse was withered, the herbes destroied, and what merelous grene thyng there was beside. In lyke maner the thing that was left them of their substaunce, they carryed it by water to Arabye. The crye wente ouer the whole lande of Moabitorm Eglaim vnto Beer was there nothinge but mournyng. The waters of Dimō were full of bloude, for the enemye hath sent thyther a bonde of men, which as vpon laye awaite for the remnaunt of the lande, and for them that were escaped.

The notes.

a. In tymes past it was a token of mourning to shaue the heade, and to clippe the bearde. and therfore sayth the Prophete, that the Moabites cut away their heares, for sorowe and carefulnesse. Lyke thing haue ye in Jeremye xlvij. Cut of thine heare, and cast it away, &c.

The.xvi. Chapter.

The destruction of Moab.

Hen sent the Lordes of the lande a man of warre, from the rocke that lyeth toward the desert. a. vnto the hyl of ỹ doughter Sion. (For as for b. the doughters of Moab, they were as it had bene a trebling byrd, that is put oute of hernest, by the ferye of Arnon) whiche mellaunger sayde: gather you counsell, come together. c. ouer vs wyth your shadowe. d. in the middaye, as the nyght doeth hyde the chased, and bewray not them that are fled, let the persecuted Moabites dwel amōg you, be you open refuge against the destroyer: for the adversarye oppresseth vs, the robber vndoeth vs, ỹ the tyraunt driueth vs oute of oure lande. But the throne of youre kyngedome is full of grace, therfore he that sitteth vpon it with faythfulnesse and trueth in the house of Dauid, knowe the thing, and be hys diligence to helpe thestly, according to equite and rygh teousnes. As for Moabs pride (that they answere) it is well knowne. And all thoughe they be excellent, proude, arrogante and hye minded: yet is their strength nothing lyke. And therfore Moab complayneth vnto Moab, where for sowe they come all to mourne: and now that they be smytten, they take their desyre beneth by the bychwall, ỹ make their complaynte.

The labarbes also of Hesebon were made waste, ỹ the Princes of the Gentyles hewed downe the vynepardes of Sibma, whyche were planted with noble grapes, and spred vnto Jazer, and wente vnto the ende of the desert, whose braunches stretched their selues south beyonde the sea. Therfore I mourned for Jazer, ỹ for the vineyardes of Sibma with great sorowe. I powred my teares vpon Hesebon and Eleale, for all their songes were layde downe, in their harvest and gatheryng of their grapes. Myrth and cheer was gone out of the felde and vyneyardes, in so muche that noman was glad nor songe. There was no treader into the wynepresse, their merye there was layde downe. Wherfore my bely rōbled (as it had bene a lute) for Moabs sake and myne inward membres, for the brickmal les sake. For it happened thus after when Moab sawe that she was turned vpside downe: she went vpon on hye into her Sanctuarie, to make her prayer there, but she might not be helped. This is the deuyce, whyche the Lorde toke in hande at that tyme against Moab. But now the Lorde sayeth thus: In thre yeare shall the power of Moab wyth their pompe (whiche is greate) be minished, lyke as the burthen of an hyred seruaunt. And as for the remnaunt of them, they shalbe lefte them a fewe, and not reckened muche worth.

The notes.

a. That is vnto the kyngedome of Israel.
b. That is, townes, cyties and villages.
c. That is, refreshe me that are afraid, and geue vs a place to harbour in.
d. That is in the most grieuous heate of persecucyon. So is the middaye often taken, as in the Psal. xcj. the sunne shal not burne the by daye.

The.xvij. Chapter.

A prophecye against Damascus.

Hus is the heauy burthen vpon Damascus: Behold Damascus shalbe no more a cite, but an heape of brokē stones. The cyties of Aroer shalbe waste: the cattell shal lye there, and noman shal fray the away. Ephraim shal no more be strong, and Damascus shal no more be a kingedom. And as for the glory of the remnaūt of the Syrians it shalbe as the glory of the children of Israel sayeth the Lorde of hoste. At that tyme also shal the glory of Jacob be very poore, and his fatnes leane. It shal happen to them, as when one shereth in harvest, which cutteth his hād full with the sickle, and when one gathereth ỹ eares together in the valley, of. a. Raphaim there remayneth yet some eares ouer: Or as when one shaketh an olyue tre, whyche ỹndeth but two or three olyue beries aboue in the toppe, ỹ foure or fyue in the braunches. Thus the Lorde God of Israel hath spoken.

Then shall man conuerte agayne vnto his maker, and turne his eyes to the holy one of Israel. And shall not turne to the aulters that are the worcke of his owne handes, neyther shal he loke vpō groues ỹ ymages, which his fingers haue wrought. At the same tyme shall their stronge cities be desolate, lyke as were ones the forsaken plowes ỹ coure, which they forsoke, for feare of the children of Israel.

So shalt thou (O Damascus) be desolate because thou hast forgotten God thy Sauy-

oure, & hast not called to remembraunce the rocke of thy strength. Wherfore thou hast also set a fayre plãt, & graffed a straung braūch. D In the day when thou diddest plant it, it was greate, and gaue fone the frute of thy sede. But in the daye of harueſt, thou shalt reape and heape of sorowes and myſeries.

Wo be to the multitude of manye people, that rush in lyke the sea, and to the heape of folke, that runne ouer al lyke greate waters. For thoughe so manye people increase as the flowynge waters, and though they be armed yet they ſle farre of, and vanyſhe awaye lyke the duſt with the winde vpon an hill, and as the whirle winde thorow a storme. Thoughe they be fearfull at night, yet in the morninge it is gone with them. This is their portion, that do vs harme, and heritage of them, that robbe vs.

The notes.

a Raphaim is a vallepe nye vnto Jeruſalem on the Northſyde of Jewry. Joſue. xviij. and ij. Regum. v.

The. xviij. Chapter.

A prophecye againſt Egypte.

A WO be to the land of fleinge ſhippes, whyche is of thys ſyde the floude of Ethopia: whych ſendeth her meſſage ouer the sea in ſhippes of reedes vpon the water: and ſayeth: go ſone & do youre meſſage vnto a ſtraunge and harde folke, to a fearful people, and to a people that is further then thynke a deſperate and pylled folke, whoſe lande is deuyſeth from vs with riuers of water. Yea, al ye that ſyt in the compaſſe of the worlde, and dwell vpon the earthe, when the token ſhalbe geuen vpō the mountaynes, then lohe vp: & when the horne bloweth, then herken to. for thus hath the Lorde ſayde vnto me. I ſayde me doune, and pondred the matter in my houſe, at the noone day whē it was hote. And there fell a miſtynge ſhower, lyke a dewe, as it happened in Haruest. But the frutes were not yet tyde ryt of, and the grapes were but younge and grene. Then one ſmote of the grapes with an hoke, yea he hewed doune alſo the bowes and the braunches and dyd caſt them awaye. And thus they were layde waſte, for the foules of the mountaynes, and for the beaſtes of the earthe toge ther. So that the foules ſat there vpon, and the beaſtes of the earth wynterred there. Thē ſhall there be a preſent brought vnto the Lord of Hoſtes, euen that harde folke, that fearful folke, and that further is then thys: that deſperate and pylled folke (whoſe lande is deuided from vs with ſtoudes of water) vnto the place of the name of the Lorde of Hoſtes: euē vnto the hyll of Sion.

The. xix. Chapter.

The prophecyeth ryll againſt Egypte.

THis is the heauy burthen vpon Egipt: Beholde, the Lord wyll A ryde vpon a ſwyft cloude, & come into Egipt. And the Goddes of Egypte ſhall tremble at hys commynge, and the herte of Egypt ſhal quake within her. For thus ſayeth the Lord: I wil ſtere vp the Egyptyans one againſte another among them ſelues, ſo that one ſhalbe ever againſt his brother & nyghbour, yea one city againſt another, & one kingdome againſt another. And Egypt ſhalbe choked in her ſelfe. Whē they aſke councel at their goddes, at their prophetes, at their ſothſayers & witches, then will I bringe their councell to naught.

I wil delyuer Egipt alſo into ỹ handes of grieuous rulers, and a cruel king ſhal haue ỹ rule of thē. The water of the ſea ſhalbe drawen out, Nilus ſhal ſincke away, & be dronchē vp. The riuers alſo ſhalbe drawē out, ỹ welles ſhal decrease and dye away. Rede & ruſh ſhal faile, the graſſe by the water ſyde or vpō the riuers banck, yea & whatſoeuer is ſowen by the waters, ſhalbe withered, deſtroyed, & brought to naught. The fiſhers ſhal mourne al ſuche as caſt angles in the water, ſhal complayne, & they that ſpredē their nettes in the water, ſhalbe ſayut harted. Such as labour vpon flax & ſylch, ſhal come to poouerte, and they alſo that weeue ſyne workes. All the pounders of Egypte, all the pollyrye of their Hoastes and dyches ſhall come to naught.

Yea the vndiſcrete Princes of Zoan, the councel of the wiſe Senatoures of Pharao, ſhall turne to folyſhenelle. Thoſe that darre boaſt & ſaye of Pharaos behalfe: I am come of wyſe people, I am come of the olde regall Progeny. But where are now thy wyſe mē? Let them tel the & thewe the, what the Lorde of hoſtes hath taken in hande againſt Egipt. Fooles are theſe Princes of Zoan, & proude are the Princes of Noph: yea they diſceyue Egypte with the nobilitye of their ſtock. For the Lorde hath made Egypte dronchen with the ſpirit of errour, and they ſhal vſe it in al matters, euen lyke as a dronchen man goeth ſpewynge aboute. For Egypte ſhall lacke good councell, ſo that they ſhall not knowe what to do, neyther beginning nor ende, neyther vpon the lande nor water. Then ſhal the Egyptyans be lyke vnto women, afrayde & aſtonied, at the liftynge vp of the hand, which the Lorde of Hoſtes ſhal lyft vp ouer them. The land of Juda alſo ſhall make the Egiptians afrayde, who ſo doeth but ſpeake vpon it, ſhal put them in feare. And that because of the councel, whiche the Lorde of Hoſtes hath deuyſed againſt them. Then ſhall the fyue cyties of Egypte ſpeake with the Canaanytes tonge, and ſwere by the Lorde of Hoſtes, & Heliopolis ſhalbe one of them. At the ſame tyme ſhall the Lorde of Hoſtes haue an aulter in the middeſt of the lande of Egypt, with thys tytle therby: Vnto the Lord. This ſhal-

be

Ethiopia. be a token or testimony vnto the Lorde of hostes in the lande of Egypt, whom they shall crye vnto him, because of those that oppresse them, that he shal sende them a Captayne and a Sauioure to deliuer them.

Moreouer, Egypte shalbe brought vnto the Lorde, and the Egiptians also shal know the Lorde at the same tyme: they shall do him reuerence with peaceofferinges, & with meatofferinges: they shal promyse him offeringes, yea and pay him also. Thus the Lorde shall smyte Egypt, and heale it agayne: and so shal they turne to the Lorde, & he also shall haue mercy vpon them, and saue them. Then shall there be a common waye out of Egypt, into Assiria. The Assirians shal come into Egipt, and the Egipcians into Assiria. The Egipcians also and the Assirians shall bothe haue one Goddes seruyce. Then shal Israel with honour be the thirde to Egypt and Assur, and the Lorde of hostes shall blesse them, saying: Blessed is my people of the Egipcians, Assur is the worcke of my hãdes, but Israel is mine enheritaunce.

The notes.

a. To ryde vpon a swyft cloude is, to vysit and punishe quickly and with expedicion: as the clowdes go swyftly in the ayre from regiõ to regiõ.

b. The water of the sea shalbe drawen out, &c. Egypt (as storyes) shew, neuer yeth no rayne lowth of the ayre, but is ouerflowed with the water Nilus at certayn times. xxvii. cubytes hyghe from the grounde. For yf it increase to anye lesse heyghte, the countreye escapeth not a darth, saith Plinius. And therfore by the scarcenesse and want of water is the desolacion of the lande described. Nilus is here called by dyuers names, some tyme the sea, some tyme riuers, some tyme welles, some time poundes, &c. For that floud ryseth by sundry waies, & it is called & sea, not only because the Hebrues cal all congregations of waters the sea, generally: but also because it was old time a cõstant opinõ after & floures, that it hath his original beginning from the Oceane sea. Perhaps also vnderstande by the dyches of Nilus, that it not ouerflowed & lãd contrary to the old accustomed maner therof. Some had leuer haue this to be Exposityue applyed. As there be certayne waters of the Gospell, whyche the holy ghost giueth, so are there also the troublous waters of Egypt, & is, of worldly doctryne. Therfore when the worde of God is open heard, these waters dye vp. For the holy ghost reproueth the world of sinne, & openeth & declareth the workes of darckenes. In these waters do ryde and rush grow, & is, hypocrite and tryfling workes lyche as are the workes of hypocrites, which after the outwarde shewe & apparaunce seame grene and fresshe, but are within hapne and naught wayth.

The.xx. Chapter.

Egypt and Ethiopia.

In the same yeare that Tharthã came to Asdod, where Sargon the kynge of the Assirians sent him, what tyme as he also besieged Asdod, and wanne it the same season. Then spake the Lorde vnto Esai the sonne of Amos, saynge: go and louse of that sacke clothe from thy loynes: and put of thy shoes from thy fete. And so he did, goyng naked and barefote. Then sayde the Lorde: where as my seruaunt Esai goeth naked and barefote, it is a token and significacion of the thinge, that after this yeare shall come vpon Egipt and Ethiopia. For euen thus shall the kynge of the Assirians dryue bothe younge & olde, as prisoners naked and barefote, out of Egypte and Ethiopia. And shall discouer the shame of Egipt. They shalbe also at their wittes ende, and ashamed one of another: the Egipcians of the Moriane, and the Moriane of the Egipcians, at the sight of their glorye.

a. Moreouer they that dwell in the Ile shall se euen the same daye: behold, thus is our hope to whom we fled to seke helpe, that we might be holpen from the kynge of the Assirians. How wil we escape?

The notes.

a. Some reade: And he that dwelleth in this Ile, shall, &c. Jerusalem and the lande of Iuda is wont ofte called an Ile, because it was beset rounde about with enemies and wycked nacions, as it had bene with the seas, and therfore ought it to haue trusted to the onely help and ayde of God. The church also is an Ile, that is troubled with diuers stormes, & that by the onely healpe of God is in safety. For he sufferyth not the persecuters to persecute any further, then the church may suffer, or & is profitable for it.

The.xxi. Chapter.

Against Babylon, Idumea, and Arabia.

The burthen of the a. wylde sea: A grieuous vysion was shewed vnto me, lyke as when a storme of winde & rayne ruslheth in from the wildernesse that terrible land. Who so may disceyue (said the voyce) let him disceyue. Who so may destroye, let him destroye. Vp Elam, besege it O Medai, for I wyll stynt all their gronynges. With this the rayners of my backe were full of payne: Panges came vpon me, as vpon a woman in her trauayle. When I hearde it, I was abashed, and when I loked vp, I was afrayde. Myne herte panted, I trembled for feare. b. The darcknesse made me fearfull in in my raynde.

Prepare the table (sayde this voyce) kepe the watch, eate & drynke. Vp ye Captaynes, take you to youre shild, for thus the Lorde hath charged me: go thy waye, and set a watche man, & he may tell what he seith. And when he had espyed dyligently, he saw two horsemen: the one ryding vpon an Asse, the other vpon a Camel. And the

I pondered: Lorde, I haue stande waytynge all the whole daye, and haue kepte my watch all the nyght. Wyth that came there one rydinge vpon a charet, whyche answered, and sayde: Babilon is fallen, she is turned vp syde downe, and al the ymages of her Godes are smytten to the grounde. This (O my felowe threshers and fanners) haue I hearde of the Lorde of Hostes the God of Israel, to shewe it vnto you.

D The heauy burthen of Duma.

One of Seir cryed vnto me: Watche man what hast thou espyed by nyght, what chemā what hast thou espyed by nyght. The watchman answered: The daye breaketh on, and the nyght is comming: yf youre request be earnest, then aske and come agayne.

The heauy burthen of Arabia.

At euen ye shall abyde in the wood, in the way toward Dedanim. Meete the thirsty w̄ water (O ye cytesins of Hema, mete those w̄ bread ẏ are fled. For they shal fle away from the weapen, from the drawen sweorde, from the bent bowe, and from the greate battel. For thus hath the Lorde spoken vnto me: ouer a yeare shall all the power of Kedar be gone, lyke as when the office of an hyred seruaunt goeth oute. And the remnaunte of the good Archers of Kedar, shalbe very fewe: For the Lorde God of Israel hath spoken it.

The notes.

a. By the wast sea is vnderstande Babylon. It is so called, because of the exceadynge great cruelnes and tyrannye, wherwyth it exercysed the Jewes. Hereof is there a prouerbe: Babylon is a sea of ruffles, and euen the wast of the sea, that is the most tempestuous and desolate place, and that is leste possible to be kepte thorowe.

b. By darckenes here do some vnderstād tribulacion ẏ aduersytie, as before in the .b.g. yf we lohe, yt it shalbe darckenes and sorowe.

The.xxij. Chapter.

A A prophesye against Jerusalem.

A The heauy burthen vpon the .a. valley of vysyons. What haste thou there to do, that thou clymmest vp into the house toppe, O thou cyte of miracles, sedycyous and wylfull syenge, thy slayne men are neyther kylled wyth sweorde, nor deade in battell. For all thy captaynes gat the to their holes from their ordinaunce, yea they are all together ridden awaye, ẏ fled farre of. Whē I perceyued that, I sayde: awaye from me, that I may wepe bitterly. Take no labour for to comforte me, as thoughinge the destruction of my people. For this is the daye of the lord of hostes, wherin he will plage, treade downe, ẏ wede out the valleye of vysions, and breake downe the walles with sorthe a cracke, that it shal geue a sounde in the mountaynes.

B I sawe the Elamites take the quyuers to carte and to horse, and that the walles were bare frō harnesse. Thy goodly valleye were ful of charettes, the horse men made the soure to besege the gates. Then was the couerynge of Juda put from thence, and then was sene the sege of the tymbar house. There shall ye se the cysternes in the walles of the cyte of David, whereof there shalbe many. Ye shall gather together the waters of the lower pole, and trill the houses of Jerusalem, and breake of some of them to kepe the walles. And ye shal make a pyt betwyxte the two walles of the water of the old pole, and nothing regard him, that toke it in hande, ẏ made it. And at the same tyme shall the Lorde of Hostes call men to wepinge, mournynge, to baldnesse ẏ puttynge on of sacke cloth. But they to fulfil their lust and wilfulnes, slaughter oxen: they kyll shepe, they eate rosty meate, and drincke wyne, *let vs eate and drincke, to morow we shall dye. Neuertheles when the Lorde of Hostes hearde of it, he sayde: yea, yf this wyne hedones of youre shalbe temptted, ye must dye for it. Thus hathe the Lorde of Hostes spoken.

D Sap.ij.b and i.Corin.xv.

Thus sayeth the Lorde God of Hostes: E Go into the treasury vnto Sobna the gouernoure, ẏ saye vnto him: What hast thou here to do, ẏ from whence comest thou? that thou hast made the a graue here? For he had rayled a rosty tombe of stone to be made for him selfe, ẏ a place to lye into be hewen out of a rocke. Beholde, the Lorde shal cast the out by violence, he wyl derke the of another fashyō, ẏ put vpon the a straunge cloth. He shall carye the into a farre countre, where a ball with hys handes. There shalt thou dye, there shal the pompe of thy charettes haue an ende: thou dishonour of the house of the Lorde: I wyl shut F the oute of thyne office, and put ẏ from thine estate.

After this wil I cal my seruaunt Eliakim, the soune of Helkiah, ẏ araye with him thy cote ẏ gyrde him with the gyrdle, ẏ I wil geue thy power into his hande. He shalbe a father of ẏ cytesins of Jerusalem and of the kinred of Juda: I will also laye the .b. keye of Dauids house vpon his shoulders, ẏ yf he open, noman shall shut: and yf he do shut, noman shal open. I wyl fastē him to a naple in the place of ẏ moost hye faithfulnesse, and he shalbe vpon G the glorious trone of his fathers house. They shall hange vpon him all the glorie of his fathers house, of the children and childers children, al apparel small and great, al instrumēts of measure ẏ musike. This shal come to passe (sayeth the Lorde of Hostes) when the naple that is fastened to ẏ place of the highest faythfulnesse, shalbe plucke of. And when the weyght that hangeth vpon it, shall fal, be broken, and hewen to peces. For the Lorde hym selfe hath sayde it.

The notes.

a. Jerusalem is called the valleye of vysyons because it had so many seers: that is, prophetes and teachers in Goddes worde.

b. By

b. By the kepe is signifyed auctorite and power (as in Apoc.iij.b. This is he, &c. that hath the kepe, &c.

The.xxiii. Chapter.

A prophecy against Tyrus, and a promes to reduce it again.

THE heauy burthen vpon Tyrus. Mourne ye shippes of Tarsis, for the is throwen doune to the grounde, and conquered of the that are come frō Cethim. The indwellers of the Ilandes, the marchauntes of Sidon, & they that occupied the sea (of whō thou wast full some tyme) are at a poynt. For by sea were there frutes brought vnto the, & all maner of corne by water. Thou wast the comen market of all people. Sidon is sorye for it, yea and all the power of the sea complaineth, and sayeth: O that I had neuer trāpled with child, that I had neuer borne any, that I had neither nourished boye, nor brought vp doughter. As sone as Egipte perceyueth it, she wilbe as sorye as Tyrus it selfe. Couer.a. the sea, mourne ye that dwel in the Iles. Is not that the glorious cytye, whiche hath bene of longe antiquitie, whose natiues dwelling farre of, commende her so greatly? Who hath deuysed suche thinges vpon Tyrus the croune of al cities, whose marchauntes and captaines were the highest & principal of the world? Euen the Lord of hoostes hath deuysed it, that he may put doune al pompe, & minish al the glory of the worlde. Go thorowe thy land (O thou doughter of the sea) as men go ouer the water, and there is not a girdle more.

Thus the Lord hath remoueth the kyngedomes, & hathe taken inhande agaynste that mighty Canaan to rote it out: hath stretched oute his hande ouer the.b.sea, and saide: frō henceforth shalt thou make no more mynthe, (O thou doughter of Sidon: for thou shalt be put doune of the Cethens. Stand vp therfore and go where the enemy will carye the, where thou shalt also haue no reste. Beholde (for thine ensample) the Chaldees were suche a people, that no man was like them, Assur buil ded them: he set vp his castels and palaces, & broke thē doune agayn. And therfore mourne (ye shippes of the sea) for youre power shalbe throwne doune.

After that, shall the.lxx.yeares of Tyrus (euen as longe as their kinges lyfe was) be forgotten. And after.lxx.yeares, it shall happen to Tyrus as with an harlot that playeth vpon a lute. Take the lute (saye men to her) and go about the citie, thou art yet an vnknowne whence, make pastyme with thy swete balettes, wherby thou mayest come into acquaintaunce. This shall it happen after lxx.yeares. The Lorde shall visit the cytye of Tyrus, and it shall come agayne to her marchaundyse, and shal occupye with all the kingedomes that be in the worlde. But al her occupyinge and wynninge shalbe halowed vnto the Lorde. For then shal they laye vp no thinge behind them, nor vpon heapes: but the marchaundyse of Tyrus shall belong vnto the eatyng of the Lorde, to the feadynge and sufferinge of the hungrye, and to the clothinge of the aged.

The notes.

a. Som trade into Tharsus. He speaketh vnto the marchauntes of Egypte and to the marchauntes of the Iles, that they now get them to Tharsus, because Tyrus is destroyed.
b. He meaneth Tyrus, which stādeth in the sea.

The.xxiiii. Chapter.

A prophecy vpon the mysbehauior that shal fal vpon the worlde, because of pryde.

BEholde, the Lorde shal waste & plage the worlde, he shal make the face of the earthe desolate, & scatre abroade the inhabitoures therof. Then shal the preste be as the people, the mayster as the seruaunt, the dame lyke the mayde, the seller lyke the byer, he that lendeth vpon vsurye, lyke vnto him that borroweth vpon vsury, the creditoure, as the detter. Yea vnmerably shall the worlde be wasted & clean destroyed. For the Lorde hath so determined in him selfe. The earth shalbe drawn & decay. The face of the earth shal perishe & fal away, the proude people of the worlde shal come to naught. For the earth is corrupt of her indwellers.

For why: they haue offended the law, chaunged the ordynaūces, & made the.b. euerlasting testament of none effecte. And therfore shall the curse deuoure the earth: for they that dwel therin haue sinned, wherfore they shal be halt also, and those that remaine shalbe very few. The swete wyne shal mourne, the grapes shalbe weake, and al they that haue bene merye in harte, shall sighe. The myrth of tabrettes shal be layde doune, the cheare of the ioyfull shall cease & the pleasure of lutes shal haue an ende there shal no more wyne be dronke with myrth, the beere shalbe bytter to them that dryncke it, the wicked cytyes shalbe broken doune, al houses shalbe shut, that no man maye come in.

In the stretes shall there be lyst vp a crye because of wine, al mens cheare shall vanyshe away & al ioye of the earth shal passe. Desolacion shal remayne in the cytyes, and the gates shalbe smytten with wastnesse. For it shall happen vnto al landes & to all people, lyke as when a man smyteth doune the olyues, that are left vpon the tree: or seketh after grapes, when the wyne gatheryng is oute. And those same (that remayne) shall lyft vp their hope, and be glad, & shal magnifye the glorye of the Lord, euen from the sea, & praise the name of the Lorde God of Israel, in the baleys, and Ilandes. We heare songes sung to the prayse of the righteous, frō al the endes of the worlde. Therefore I must speake: O myne vnfrutefulnesse, O my poouerte. Woo

me, all is full of synners, whiche offende of purpose and malice. And therfore (O thou that dwellest vpon the earth) there is at hand for the, feare, pyt and snare. Who so escapeth the terrible crye, shal fal into the pyt. And yf he come out of the pit, he shalbe taken with the snare. For the windowes above shalbe opened, and the foundacion of the earth shall mour. The earthe shall geue a greate cracke, it shall haue a sore ruyne, & take an horrible fall. The earth shal stacker lyke a dronken man, & be taken awaye like a tente. Her mysdedes shal lie so heauy vpō her, that she must fal, and neuer ryse vp agayne. At the same tyme shall the Lorde muster together the hye hoaste above, and the kynges of the worlde vpon the earth. These shalbe coupled together as prysoners be, and shalbe shut in one ward and punished innumerable dayes. The Mone and the Sunne shalbe ashamed, when the Lorde of Hostes shall rule them at Jerusalem vpon the mount Sion, before and wyth his excellent counsell.

The notes.

a. Preste doth often synifie every man that ruleth the people, be it kinge, or prynce, or other comen officer. Jere. vi. c. And from the prophete vnto the preste, &c.

b. Some do vnderstande vp the euerlastynge Testament, not onely that whych was made to Abraham, Isaac and Jacob: but also the lawe of nature, whych is wrytten in our hertes. Other vnderstande therby the lawe of charitye. For that is no new commaundement but a commaundement from the begynning. The law of charitie is the lawe of ỹ spryt. He that loueth hys neyghboure hath fulfylled the lawe. Rom. xiij. Gal. v.

The. xxv. Chapter.

A thancke'gyuinge to God for his benefites.

O Lorde, thou arte my God, I wil praise the, & magnifie thy name. For thou hast done marueylous thinges to passe, accordinge to thyne olde counceils, truly & stedfastly. Thou makest of townes, heapes of stone, and of head cities, broken walles: The palaces of the wicked destroyest thou out of ỹ cite that they shal neuer be buylded again. Therfore the very rude people must magnifie the, & the cities of the cruel Heathen muste feare the. For thou art the poore mans helpe, a strength for the needful in his necessyte.

Thou art a defence against cyold wether, a shadow agaynst the hete. But vnto the presumptuous, thou art lyke a stronge whyrle wynde, that casteth downe the boastynge of the vngodlye: thou kepest men from heate, as the shadow of the clouden, thou cuttest of the bauntynges of tyrannes.

Moreouer the Lorde of Hostes shall ouer purpare a feaste, for all people vpon the hyll: A plentyous, costly, pleasaunt a feaste, of fat & well fedde beastes, of swete & most pure thinges. Vpon the. b. hil shal he take away the face bale that hangeth before the face of al people and the couerynge wherwith al Gentiles are couered. As for death, he shal vtterly cōsume it. The Lord God shall wype awaye teares frō all faces, & take away the confusion of his people thorow the whole worlde. For the lord hym selfe hath sayde it.

At the same tyme shall it be sayde: lo, thys is oure God in whom we put oure trust, and he hath healed vs. This is the Lorde that we haue wayted for. Let vs reioyce and delyte in hys health. For the hand of the Lorde resteth vpon thys hyll. But Moab shalbe thrussten doune vnder him, lyke as the straw is trodē vnder fete in a donge hill. For he shal stretche out his handes vpon him, lyke as a swimmer doth to swimme. And with the power of his handes shal he cast doune his hye pompe. As for his strong holdes and hye walles: he shal bowe thē, that cast them doune, & set them to the grounde into dust.

The notes.

a. By the feaste of fatte & well fedde beastes, and of swete & most pure thynges, is betokened the anger & indignacion of God, as the scripture doth often synysy the same, vnder the name of a cuppe. Zacha. xij. a. Beholde I wil make Jerusalem a cuppe of surfet vnto al the people that are rounde about her.

b. By the hyll is meant the hyl of Sion, by whyche is synured the churche. There vpō the Lord iudge, and delyuer vs from all oure enemies. By the bale and couerynge, vnderstande, synne, wherin all man are found gylty. Romano. iij. All men haue synned, &c. From it hath the Lorde delyuered all men which beleue that he hath freely done it, of his only mercy for Christes sake, and not of their deserynges. Rom. iij. d.

The. xxvj. Chapter.

A songe of the deliuerance of the people.

THen shal thys songe be sung in the lande of Juda. We haue a stronge cyty, the walles and the bulwarke shal kepe vs. a. Open the gates, that the good people maye go in, whiche laboureth for the truthe. And thou, whiche art the doar & hast the matter in hand, shalt prouyde for peace, euen the peace that men hope for in the. Hope styl in the lord for in the Lorde God is euerlastynge strength. For why, it is he, that bringeth low the hye mynded citesins, & casteth doune the proude cytyes. He casteth them to the grounde, pulleth into myre that they may be troden vnder the fete of the symple, and wyth the stepes of the poore. Thou (Lorde) ouersyghtest the path of the ryghteous, whether it be ryght, whether the wape of the ryghteous be ryght. Therfore (Lorde) we haue a respecte vnto the b. waye of thy iudgementes, thy name & thy remembraunce stringe thy soule. My soule inclyneth

haſteth after the all the nyght longe, and my mynde haſteth freely to the. For as ſoone as thy iudgemente is knowne to the worlde, then the inhabytours of the earth learne righteouſneſſe. But the vngodly (though he haue receyued grace) yet letteth he not ryghteouſneſſe, but in the place where he is punyſhed, he offendeth, & feareth not the glorye of the Lorde.

Lorde, they wyll not ſe thyne hye hande, but they ſhall ſe it, and be confounded: when thou ſhalte deuoure them with the wrathe of the people, & wyth the fyre of thyne enemyes. But vnto vs, O Lorde, prouyde for peace: for thou worcheſt in vs all oure workes. O Lorde oure God thoughe ſuch Lordes haue dominacyon vpon vs as knowe not the: yet graūte that we maye hope onelye in the, and kepe thy name in remembraunce. The malycyous Tyraunte when they dye, are neuer more in lyfe nor in the reſurrectyon, for thou vyſyteſt & rooteſt them oute, and deſtroyeſt all the memoryall of them. Agayne, thou increaſeſt the people, O Lorde, thou increaſeſt the people, thou ſhalte be prayſed and magnyfyed in all the endes of the worlde. The people that ſeke vnto the in trouble, that ſame aduerſite whych they complayne of is vnto them a chaſtenyng before the. Lyke as a wyfe wyth chylde (whē her trauayle commeth vpon her) is aſhamed, cryeth and ſuffreth the payne: Euen ſo are we O Lorde, in thy ſight. We are with chylde, we trauayle, & beare, & with the ſpyrite we bring forth healthe, where thorowe the earth is vnderſtroyed, and the inhabytours of the worlde perysh not.

But as for thy.e.dead men and oures, ſhall be departed, they are in lyfe and reſurrection. They lye in the earthe, they wake, & haue ioye: for thy dewe is a dewe of lyfe and lyght. But the place of the malycyous tyraunte is fallen awaye. Go go now my people into thy chamber, & ſhut the doore to the, and ſuffre nowe the twynckelynge of an eye, tyll the wrathe be overpaſte. For beholde, the Lorde wyll go out of his habytacyon, and vyſyte the wyckednes of them that dwell vpon earthe. He wyll diſcouer the bloud that ſhe hath deuoured, ſhe ſhall neuer hyde them, that ſhe hath murthered.

The notes.

a. Open the gates, &c. Luke Plalm.cxviij.c. He wylleth preachers to open Chriſt vnto the people, for he is the doore thorowe whom they muſt entre. Joan.x.b.

b. The wope of the iudgementes of God, is the affliccyō and the croſſe that wythdraweth vs from ſynne: In thys do the Chriſten reioyce. Rom.v.a. Mercioyſe in tribulacyō &c. c. By the dead here vnderſtande the ryghteous as in the Apocalip.xiiij.c. Bleſſed are the dead, whiche here after dye in the Lord. They ſhall lyue agayne to lyfe not as the other whiche are vnryghteous. Joan.v.b. Daniel.xij.

The.xxvij. Chapter.

The prophecyeth that all enemyes ſhalbe deſtroyed thorow the ſo myghty of Chriſt.



In the Lorde with his hye A
and great, & longe.a. ſworde ſhall vyſyte Leuyathan that mooſtible ſerpent: that.b. Leuiathan that croked ſerpent & ſhall ſlaye the whalefyſh in the ſea. At the ſame tyme ſhall men ſynge of the vyneyarde of Muſcatel. I the Lorde kepe it, and water it daye by daye. I watche daye and nyght, that no man breake into it. I beare no euyl will in my mynde. Who wyll compell me, that I greatly forgettynge all faythfulneſſe, ſhulde burne it vp at ones B
with thornes & buſhes? Or who wyll enforce me to kepe or make peace. It wyll come to thys paſſe, that Jacob ſhalbe rooted agayne, & Iſrael ſhalbe grene, and beare flowres, and they ſhall fyll the whole worlde with theyr frute. Smyteth he not hys ſmyter, as cruell as he is smyten him ſelfe: Deſtroyeth he not the murtherers, as he is murthered? Every man C
recompenſeth with the meaſure that he receyueth: He muſeth vpon hys foule wounde, as vpō the dayes of extreame heate. And therfor ſhall & iniquite of Jacob be thus recōpyled. And ſo ſhall he take away all the frute of hys ſinnes.

As for ſuche ſtones, he ſhall make them all as ſtones beaten to poulder: the groues & Idols ſhall not ſtande. The ſtronge cytyes ſhalbe deſolate, & the fayre cytyes ſhalbe left lyke a wyldernes. The cattell ſhall fede and lye there, & the ſheepe ſhall eate it vp. Theyr harueſt ſhalbe barre, theyr wyues which were theyr bewyſe when they came forth, ſhalbe deſpyſed. For it is a people wythout vnderſtandynge, & therfore he that created them, ſhall not fauoure them, and he that made them ſhall not be mercyfull to them. In that tyme ſhall the Lorde ſhute frō the ſwyfte water of Euphrates, vnto the ryuer of Egypte. And there ſhal the chyldren be choſen oute one by one. Then ſhall the greate trompette be blowen, ſo that they whiche haue bene deſtroyed in the Aſſyrians lande, and thoſe that be ſcatred abroad in Egypte: ſhall come and worſchippe & Laude at Jeruſalem, vpon the holy mount.

The notes.

a. By the ſwerde of the Lorde is vnderſtande the worde of God, and the ſentence of the euerlaſtynge iudge. Wyth this the deuil & the power of Antichriſt ſtryue.

b. Leuiathan betokeneth here the deuyll after ſome expoſitours, albeit that it properlye ſygnifyeth a Whale as is ſpoke Job.xl.c. Scripture do alſo betoken the deuyll, becauſe of their ſotteltes & wolpnes. Deut.xxiij.a. The Hebrue vnderſtande here by ſerpentes myghtye kynges and pyners.

The.xxviij. Chapter.

Reproueth the pryde of Ephraim, and agayne hath promiſes and comforteth.



O be to the crowne of pryde, to A
the .a. drouncken Ephraimytes, & to the fayre flowre, to the gloyre of hys pompe, that is vpon the toppe of the plenteous

Ephraim. valleye which men be ouerladen with wine.
Beholde, the Lorde hath a mighty and strong one,
which as a tempest of hayle, and a destroying storme,
as a flowinge water of great power, shall cast it
downe to the earth with violence. The crowne of
pride of the dronken Ephraimites, shall be troden
vnder foote. And as for the fadinge flowre, the glory
of his pompe, which is vpon the toppe of the fruit-
full valley: it shall happen vnto him, as to an vn-
timely ripe fruite before the haruest
B come. Which as soone as it is seene, is vp and
vp deuoured, or euer it come well in a mans
hande.

And then shall the Lorde of Hoastes be a.b.
ioyfull crowne, and a glorious garlande vnto
the remnaunt of his people. Vnto the iudge,
he shalbe a spirite of iudgement, and vnto the
that driue away the enemyes from the gates
he shalbe a spirite of strength. But they go
wronge by the reason of wyne, they fall and
stacker because of strong drinke. Yea euen
the Priestes and Prophetes them selues go
amysse, they are dronken with wyne, they
be disparcd thorowe strong drinke. They
erre in visyons, and in iudgemente they slyp.
For all tables are so full of vomyte and fyl-
C thynes, that no place is cleane. c. What is he
amonge them, that can teache, instruct or en-
fourme the children, whiche are wened from
suche as taken from the breastes: of whye other
talkyng then: Commaunde that maye be com-
maunded, byd that maye be bydden, forbidde
that maye be forbidden, here bache that maye
be kept backe, here a lytle, there a lytle. And
therfore the Lorde also shall speake with lis-
pynge lippes and with a straunge language
vnto this people to whome he spake afore of
his mynde. This shall bringe rest, yf ye re-
freshe the weerye, ye this shall bringe rest.
But they had no will to heare. And therfore
the Lorde shall answere their stubbournes
(Commaunde that maye be cōmaunded, byd
that may be bidden, forbid that may be forbid
den, here backe that maye be kept backe, here
a lytle, there a lytle) That they maye go forth
fall backwarde, be broken, snared and taken.
D Wherfore heare the worde of the Lorde, ye
mockers that rule the Lordes people, whiche
is at Jerusalem. For ye comforte youre selues
thus: Tushe, death & we are at a poynte, and
as for hell, we haue made a couenaunt with it,
that though there breake out anye sore plage
it shall not come vpon vs. For with diseryte
will we escape, and with vnrulenes will we
defende oure selues. Therfore saith the Lorde
God: Beholde, I will laye a stone in Sion
a great stone, a costly, a corner stone for a sure
foundacyon: that who so putteth his truste in
him, shall not be confounded. Righteousnes
will I set vp against the balaunce, and iud-
gement in the weyghte. The tempest of haile
shall take away your refuge, that ye haue to
E holde you withall, & the ouerflowynge waters
shall breake doune youre stronge holdes of

dyssimulacion: Thus the appointmente that
ye haue made with deathe, shalbe doue away
and the conuocion that ye made with hell, shal
not stande. When the great destruccyō goeth
thorowe, it shal all to treade you. It shal take
you quyte away before it. For it shal go forth
earlye in the mornynge and rout, nye onelye
that daye & that nighte. And the very fearе on
ly shall teache you, when ye heare it. For the
bedde shall be so narrowe that a man can not
lye vpon it: And the couerynge to small, that a
man maye not wynde him selfe therein. For
the Lorde shall steppe forthe as he dyd vpon
the mosite *Perazim, and shall take on as he F
dyd vpon the *dale of Gabaō: that he maye *1. Par. 14.c.
bringe forthe his deuyse, c. *his straunge de- 2. Reg. 5.d.
uyse: and fulfyll his worcke, his wonderful Iosu. 7.d.
worcke. And therfore make no mockes at it,
that youre captiuite increase not: for I haue
hearde the Lorde of Hoastes saye, that there
shall come a soden destruccyon & plage vpon
the whole earthe. Take hede, and heare my
voyce, ponder and marcke my wordes well.
Goeth wot the housbande man euer in due sea-
son earnestlye to his lande: he moweth and
plowcth his grounde to sowe. And when he
hath made it playne, he soweth it with fet-
ches or comyn. He soweth the wheate & Bar- G
lye in their place. Myllum and Rye also in
their place. And that he maye do it ryght, his
God teacheth him and therwith him. For he
treadeth not the fytches out with a wayne,
neyther bringeth he the carte here & there ouer
the comyn, but he tresheth the fitches out with
a staffe, and the comyn with a rod. Also for the
wheate he grindeth it to make breade therof
Ju as muche as he can not bringe it to passe
with treadynge oute. For neither the draught
that the carte wheles make, nor his beastes
can grinde it. This and suche like thynges
come of the Lorde of Hoastes whiche is mar-
uelous in counsell, and greate in ryghtwoul-
nesse.

The notes.

a. Take after in the nexte Chapter. t
b. Joyfull crowne and glorious garment are
here taken, for triumphe, honour and reward
that we loke for: whiche we shall vndoubted re
ceyue, by his mercye graunteth in Christe.
c. Some reade: whome teacheth he knowe-
ledge: and whome wil he cause to vnderstand
his doctrine: euē thē that are weened frō milch
& take from the breastes. For it is comonly sayd.
Cōmaunde, &c. The same vnderstande by
mylche, worldlye promyses & the pleasures of
the worlde. And by them that are taken from
the breastes, they vnderstande suche as haue
lefte dyssimulynge and delayinge from daye
to daye, & that wolde saye no more, comman-
de, that maye be cōmaunded, &c. but do straight
waye at the fyrste call folowe the Lorde, not
lokynge to be called the seconde tyme.
d. Christe is called a corner stone, because
he

he bringe here medyatoure or mydweler betwene God and men. 1. Timot. 2. b. complieth in hym the Jewes and the Gentyles, & ioyneth them together. Ephes. 2. d.

t. That is, hys marueilous worcke that exceedeth mannes perseueraunce and lernynge.

The.xxix.Chapter.

The destruccyon of Jerusalem. Against the commaundementes of men.

A WO be vnto the O Ariel, thou cyte that Dauid wanne. Take yet some yeares, & let some festes yet passe ouer: then shall Ariel be besieged, so that she shall be heuy and sorowfull, & shall be vnto me euen as a lyon. For I will laye sege to the rounde aboute, & hepe the in with towers, and graue vp dykes against the. And thou shalte be brought lowe, and speake out of the earth and thy wordes shall go humbly out of the grounde. Thy voyce shall come out of the earthe, lyke the voyce of a witch, and thy talkynge shall grone out of the myre. For the multytude of thyne enemyes .a. shalbe lyke measdurste. b. And the nombre of tyrannes shalbe as the dusste that the wynde taketh away sodenlye. Thou shalte be vysyted of the Lorde of hostes with thonder, earthequake, & with a greate crack, with the whyrle wynde, tempeste, & with the flamme of a consumynge fyer. But nowe the multytude of all the people, that wente out against Ariel: the whole B holde, the stronge holdes and sege, is lyke a dreame whiche appeareth in the nyghte. It is lyke as when an hungry man dreameth that he eateth, and when he awaketh, he hath nothynge: lyke as when a thyrsty man dreameth that he is drinckynge, and when he awaketh, he is faynte, and hys soule vnpacyent.

So is the multitude of all people that warre them selues against the hyll of Syon. Wut ye shalbe at youre wyttes ende, ye shall be ashamed, ye shall stacker, and rele to & fro. c. Ye shalbe dronckē, but not of wyne. Ye shall fall, but not through we dronckennes. For the Lorde shall geue you an harde slepynge spyrte, and holde downe youre eyes: namelye D youre Prophetes and heades which should se, them shall he couer. And all vysyons shalbe vnto you, as the wordes that stande in a sealed letter, when one offereth it to a man that is learned, and sayeth reade vs thys letter. The he answereth: I cannot read it, for it is seale. Wut yf it be geuen to one that is not learned, or sayd vnto him reade thys letter: Then saith he: I can not reade.

Therfor thus sayth the Lorde: For so much as thys people draweth nye me with theyr mouthe, and honoureth me bothe with theyr lyppes (where as their herte neuertheles is farre from me, & the feare which they owe vn to me, that stode they to owre lawes and doctrynes) therfore will I also throwe vnto thys people a marueilous, terrible, and great thing (Namelye thys): I will destroye the wysdo E me of their wyse, & the vnderstandynge of their learned men shall perysshe. Wo be vnto them that seke so hyde their counsele from the Lorde, which reherse their counsels in the darckenes, & saye: who seyth vs, or who knoweth vs? Whiche ymagynacyon of yours is euen as when the potters clay taketh alwaye semynge, as though the worcke myghte saye to the worckemaister: make me not, or as whē an earthen vessell sayeth of the potter: he vnderstandeth not. d. Se ye not that it is harde by, that Lybanus shalbe turned into Charmell, and that Charmell shalbe taken as a F woode? Then shall deafe men vnderstande the wordes of the boke, and the eyes of the blynde shall se without anye cloude or darckenes. The oppressed shall holde a merye fraske in & Lorde, and the poore people shall reioyce in the holye one of Israell.

Then shall the furyous people cease, and the mockers shalbe put awaye, and all they that do wronge shalbe plucked out, suche as labboure to drawe men vnto synne: & that be- G syeger hym, whiche reproueth. e. them in the gate, and such as turne good persones to wanite. And therfore the Lord (euen the defender of Abraham) sayeth thus vnto the house of Jacob: Now shall not Jacob be ashamed, nor hys face confounded, when he seyth amonge hys children (whome my handes haue made) suche as halowe my name amonge them: that they maye sanctyfye the holye one of Jacob, and feare the God of Israell: and that they which afore tyme were of an erroneous spirite haue nowe vnderstandynge, and that such as before couldē not speake, are nowe learned in my lawe.

¶ The notes.

a. Shalbe lyke measdurste: that is, shalbe so many, and as vnable to be nombred as measdurste.

b. And the nombre of tyrannes shalbe &c. As who shulde saye: the moste heape and cruell enemyes that wyll be vpon you in a moment & sodenly, myght and yt quickelye be ouercome of the Lorde, as the bull is taken a waye with the wynde, as it happened vnto Sennacherib: Yet shall it not be so then, but as I wyll nowe shewe the: thou shalte be vysyted & punyshed of the Lorde, euen as when all thynges tremble for feare of the thunder, which no man eschewe: and as when the earthequake shaketh all that there is with an horrible & fearful soundes flame & tempest shall ouerthrowe the, and with the flamme of fyer shalt thou be consumed.

c. That is, ye shalbe dronckē that ye shall not wyte what to do, ye shalbe so cleane destitute of counsell, out of the wyne that ye shall drinck, for ye shall suffre extreame thyrst, & the wyne of correccyon and wyth shall ye not taste of. Ye shall be feble, & fall as ye go, ye shalbe vnapaires for the continuall fear, hate & persecucyon of all mennes for disobedience or strange

drinche, whiche ye shall want. Some expoun d
thys sentence of them that be dronchen in hy-
pocresye & dissimulacyon: and of them that be
full of theyr owne imaginacions of theyr owne worke.

d. As though he shulde saye: It is not longe
to that goodly trees (which are sygnifyed by
Lybanus, shalbe turned into playne feldes:
And that the playne feldes (whiche are signi-
fyed by Charmel) shall become roughe & full
of bushes. The tyme that Christe shulde come
is the shorte tyme that he mencyoneth, which the
scripture doth oft cal a short tyme. Then shal
the vnfruteful rough and woddye heathenesse
(whiche is vnderstande by Lybanus) be tur-
ned vnto the relygyon of Christes congregacyon
or churche, and vnto the true scripture of
the true God (which is vnderstande by Char
mel) that fruteful and well tylled felde.

e. That is, the whiche gene iudgement, and se
that euery man hathe right. Ruth. iiii. a

The. xxx. Chapter.

A curse expressyd vpon them that forsake the counsell of God and clyue vnto the counsell of men. He threatneth the rest of the people, which after the destruccion of Jerusalem wente into Egypte.

Alas

WOe be to these shrewde pyage chil-
dren (sayeth the Lorde) whiche
take counsell, but not at me:
whiche take a webbe in hande
but not after my wil: that they
may heape one synne vpon another. They go
downe into Egypte (and aske me no councell)
to seke helpe at the power of Pharao, and ex-
poste in the shadowe of the Egyptians. But
Pharaos helpe shalbe youre confusyon, & the
cōfort in the Egypcyās shadowe shalbe your
owne shame. Youre rulers haue bene at Zoā,
and youre messaungers came vnto Hanes.
But ye shall all be ashamed of the people that
may not helpe you, whiche shall not bringe
you strength or comforte, but shame and con-
fusyon.

Youre beastes haue borne burthens vpon
B theyr backes towarde the South, thorow the
way that is full of parell and trouble, because
of the lyon & lyonesse, of the Cockatrice & flu-
ynge dragon. Yea the Mules bare youre sub
staunce, & the Camels brought your treasure
vpon their croked backes, vnto a people that
can not helpe you. For the Egipcians helpe
shalbe but vayne and lost. Therfore I tolde
you also, that your pryde shulde haue an end.
Wherfore go hence, and write them thys in
theyr table, & note it in a boke: that it may re
mayne by theyr posterite, & be styll kept. For
it is an obstynate people, vnfaythful children
children that will not heare the lawe of y Lord.

C They darre saye to the Prophetes: Intro-
mytte youre selues with nothynge, and bu-
to the Sothsayers: tell vs of nothynge for to
come. But speake frendlye wordes vnto vs, &
preache vs false thynges. Create out of the
waye, go out of the path, turne the holye one
of Jsrael from vs. Therfore thus sayeth the
holye one of Jsrael: In as muche as ye haue
refused of youre brwye, and comforted youre
selues with power and vnrighteousnesse, and put
youre confidence therin: therfore shal ye haue
this myschefe agayne for youre destruccyon
and fall, lyke as an hye wall, that falleth be-
cause of some ryft (or blast) whose breakynge
cometh sodenly.

And youre destruccyon shalbe lyke as an
earthen pot, whiche breaketh no mā touching
it, yea and breaketh so sore, that a man shall
not fynde a sheuer of it to fetche fyre in, or to
take water wyth all out of the pyt. For the D
Lorde God, euen the holy one of Jsrael hath
promysed thus: Wyth styll sytting and rest
shall ye be healed, in quyetnesse & hope shall
youre strength lye. Notwithstandynge ye re-
garde it not, but ye wyll saye: No, for thus
are we constrayned to fle vpon horses. And
therfore shall ye fle, we muste ryde vpō swift
beastes, and therfore youre persecutours shal
yet be swyfter. A thousand of you shall fle for
one, or at the moste for fyue, whyche do but on
ly geue you eyght wordes: but yll ye be dese-
late, as a thyng maste vpon an hye mountayne,
and as a beakon vpon an hyll.

Yet standeth the Lorde waytynge, that
he maye haue mercye vpon you, and lyfteth
hym selfe vp, y he maye receyue you to grace.
For the Lorde God is righteous. Happy are
all they that wayte for him. For thus) O thou E
people of Syon and pecitizens of Jerusalem)
shalt ye neuer be in heauynes, for doutlesse he
wyll haue mercy vpon the. As sone as he hea-
reth the voyce of thy crye, he wyl helpe the.
The Lorde geueth you the a bread of aduer-
site, and the water of trouble. But thyne in-
structer sleyth not farre from the, yf thyne ey-
es loke vnto thyne instructer, and thyne eares
harken to his worde, that cryeth after the, and
sayeth: this is the waye, go this, and turne
neyther to the right hande nor to the lefte.

Moreouer yf ye destroye the syluer wor-
kes of youre Idoles, and caste awaye the gol-
den coppres that pertayne them wythall (as F
Ephraym) & saye get you hence: Then wyll
he geue rayne to the sede that ye shall sowe in
the earthe, and geue you bread of the encrease
of the earthe, so that all shalbe plenteous and
aboundaunt. Thy cattel also shall be fede in y
brode medowes, yea thyne oxen & Mules that
tyll the grounde, shall eate good fodder, which
is purged with the fanne. Goodly ryuers
shall flowe out of all hye mountaynes and
hylles. In the daye of the greate slaughter
when the towers shall fall, the moue shall
shyne as the sunne, and the sunne shyne shal-
be seuen folde, and haue as much shyne, as in
seuen dayes besyde. Deuter

In that daye shall the Lorde bynde vp the G
bruised sores of hys people, and heale theyr
wounde. Beholde the glory of the Lord shal
come from farre, hys face shal burne, that no
man shalbe able to abyde it, hys lyppes shall
wagge for verye indignacyon, and hys tonge
shalbe as a deuouringe fyre. His breath like
a rche-

a behement floude of water, whiche goeth vp to the throte. That he may take awaye the people, whiche haue turned them selues vnto vanite, and the vayne of errour, that lyeth in other folkes chawes.

But ye shall synge, as the vse is in ye night of the holy solempnyte. Ye shall reioyse from youre herte, as they that come with the pype, when they go vp to the mounte of the Lorde, vnto the rocke of Israel. The Lorde also shall set vp the power of his voyce, and declare his terrible arme, wyth hys angry countenaūce yea and the flamme of the consumynge fyre, with earthquake, tempest of wynde, and haile stones. Then shall the Assyrians feare also, because of the voyce of the Lorde, which shall smyte hi with the rodde. And the same rodde which the Lorde wil sende vpon hym, shall moue the whole foundacyon with trompet, with noyse of warre and battell to destroye. For he hath prepared the fyre of payne from the begynnynge, yea euen for Tyrus also. This hath he made depe & wyde, & nothyng therof is fyre & wonde immeasurable, whiche the breathe of the Lorde kyndleth, as it were a matche of brymstone.

The notes.

a. The brede of aduersyte & the water of trouble, do signifye a syle full of aduersitie & trouble. Ezech.xiii.d.

The.xxxi. Chapter.

We ouerlyeth them that forsake God, and seeke for the helpe of men.

A WOe vnto them that go doune vnto Egypte for helpe, and trust in horses, & comforte themselues in charettes, because they be many, & in horse men because they be lusty & strōg. But they regarde not the holy one of Israel, and they aske no question at the Lorde. Where as he neuertheles plageth the wicked, and yet goeth not from hys word when he sleyeth forthe, and taketh the victory agaynste the housholde of the frowarde, & agaynste the helpe of euyll doers. Nowe the Egyptyans are men, and not God, and theyr horses flesthe and not spyrite. And as soone as B the Lorde stretcheth oute his hande, then shall the helper fall, and he that should haue ben helped, and shall all together be destroyed. For thus hath the Lorde spoken vnto me: Lyke as the lyon or lyons whelpe roareth vpon the praye that he hath gotten, and is not afrayed, though he the multitude of shepardes crye oute vpon hym, neyther abashed for all the heape of C them: So shall the Lord of Hoostes come doune from the mounte of Sion, and defend hys hil. Lyke as the byrdes flotre about theyr nestes, so shall the Lord of Hoostes, hepe saue, defend & deliuer Jerusalem. Therfore, O ye children of Israel, turne agayne, lyke as ye haue exercised in youre goynge backe. For in that daye euerye man shall caste oute hys Idols of syluer and gold, which ye haue made with your synfull hādes. a. Assur also shalbe slayne with D the swerde, not with a mans swerde. A swerd shall deuoure hym, but not a mans swerde. And he shall fle from the slaughter, and hys seruauntes shalbe taken prysoners. He shall go for feare to hys stronge holdes, and hys Princes shal fle from hys badge. Thus hath the Lorde spoken, whose light burneth in Syon, and hys fyre in Jerusalem.

The notes.

a. Assur shalbe slayne wyth the swerde. &c. The Prophete shulde here seame to Prophecye of the greate destruccyon that happened vnto Sennaherib. ii. Paral. xxxii. e. and Esay. xxxvii. g. whiche was done by the swerde of the aungell) not by the swerde of man, as ye maye there se. Sennaherib was the kynge of Assyria, and therfore is the destruccion of the Assyryans whiche happened vnder hym, synguler by the worde Assur. Some (because the Prophete a litle before in the text, moueth the people to forsake Idoles) expound it thus. Not by our Idoles, not by oure strength, not by mannes helpe (which all maye be called ye swerde of man) shall oure spirituall enemye which is synguler by Assur) perysshe: but by the power of God, and the inuysible swerde that cannot be sene: with whiche the Aungell slewe. lxxxv. thousande in one nyght. Esay. xxxvii. g.

The.xxxii. Chapter.

The vnderstandyng of good rulers and Officers.

BEholde, the kynge shal gouerne A after the rule of ryghtwysnes, & the princes shal rule according to the balaunce of equyte. He shalbe vnto me as a defence for the wynde, & as a refuge for the tempeste, like as a ryuer of water in a thurste place, and the shadowe of a great roche in a drye land. The eyes of the seynge shall not be dymme, & the eares of them that heare, shall take vnderstandynge hede. The herte of the vnwyse, shall attayne to knowledge, & the vnparfyte tong shal speake playnely and distinctely. Then shal ye vngarde be no more called gētle, nor the churle liberal. B But the churle will be churlysh & wonder, & his hert wil worche euil & playe the Ypocrite, & pronayn abhominacyons against God, to make the hungry leane, & to withhold drynke from the thurstie. These are the perilous weapons of the couetous, these be hys shamefull counsels: that he maye begyle the poore with disceatfull wrackes, yea euen there as he shulde geue sentence with the poore. But the liberall person imagyneth honest thynges, and cometh vp with honestye.

Vp (ye ryche and welfull cytyes) harke vnto my voyce. Ye careles cytyes, marke my wordes. After yeares & dayes shal ye be brought in feare, O ye careles cytyes. For Haruest shalbe oute, and the grape gatheryng shall not come. O ye ryche welfull cytyes ye that feare no parell, ye shalbe abashed and remoued,

where

when ye ſe the barrenneſſe, the nakednesſe and preparynge to warre. Ye ſhall knocke vpon youre breſtes, becauſe of the pleaſaunte felde, and becauſe of the frutefull vynearde. Vpp peoples felde ſhall bringe thornes & thyſtels forth ouer youre houſe in ſuch aboundaunce, and in the cytyes, wyldnes. The palaces alſo ſhalbe broken, and the greatly occupied cytees deſolate. The towers and bulwarkes ſhalbe become dennes for euermore, the pleaſure of wyldes ſhalbe turned to paſture for the proun to the tyme that the ſpyrte be poured vpon vs from aboue.

Then ſhall the wyldernesſe be a frutefull felde and the plenteous felde ſhalbe rekened for a wodde. Then ſhall equyte dwell in the deſerte, and rightwiſnesſe in a frutefull land. And the rewarde of rightwiſnesſe ſhalbe peace, and her frute reſte and quyetnesſe for euer. And my people ſhall dwell in the vnnes of peace, in my tabernacle and pleaſure where there is plenty in them all. And whē hayle falleth, it ſhall fal in the wodde and in the cyte. O how happy ſhall ye be, when ye ſhall ſafely ſowe youre ſede beſyde all waters and depue thyther the fete of youre oxen and aſſes.

The.xxxiij.Chapter.

A thretninge ouer the Aſſyrians. A deſcripcion of them that dwell in the Lorde.

WOe vnto the (O robber) ſhalte not thou be robbed alſo? and vnto the that ſpoyleſte wayte, as who ſayt there ſhuld no waste be layde for the: When thou haſte ceaſed the deceit hurte, euen ſo ſhalte thou be hurte alſo. And as thou ſpoyleſt wayte, ſo ſhall waste be layde for the alſo.

Lorde be mercyful vnto vs, we wayte for the. Thyne arme is at a poynte to vyſet vs, but be thou oure health in the tyme of trouble. Straunge that the people may flye at the anger of the hoſte, & that at thyne vprijſinge the Gentyles maye be ſcatered abroade, and that a thyng ſpoyle maye be gathered as the greſſhoppers are commonly gathered togither into the pyt. Stande vp Lorde, thou that dwelleſt on hye: Let Syon be fylled with equyte & righteouſnesſe. Let trueth and ſtedfaſtnesſe be in her tyme: power, health, wiſdome, knowledge and the feare of God are her treaſure. Beholde, thye aungels crye without, & meſſangers of peace wepe bytterly. The ſtretes are waſte, there walketh no man therein, the appoyntment is broken, the cytees are deſpyſed, they are not regarded, the deſolate earthe is in heupnes. Libanus taketh it but for a ſporte, that it is hewen doune: Saron is lyke a wyldernes: Baſan and Charmel are turned vpſyde doune. And therfore ſayeth the Lorde, I wyll vp now wyll I get vp, nowe wil I aryſe b. Ye ſhall conceyue ſtubble, & bear ſtraw, & youre ſpurte ſhall be the fyre, that it maye conſume you: and the people ſhalbe burnt like lyme, and as thornes burne that are hewē of, and caſte in the fyre.

Now herken in, ye that are farre of, howe I do with thē, & conſyder my glorye, ye that be at hande. The ſynners at Syon are afrayd a ſodayne fearfulnesſe is come vpon the hypocrytes. What is he among vs (ſaye they) that wyll dwell by that conſumynge fyre? whyche of vs maye abyde that euerlastinge heate? He that ledeth a godly lyfe (ſaye I) and ſpeaketh the truth: he that abhorreth to do vyolence and oppreſſion: he that kepeth his hande that he touche no rewarde: which ſtoppeth his eares that he heare no counſel againſte the innocent: which holdeth doune his eyes, that he ſe none euyll. He it is, that ſhall dwell on hye: whoſe ſauegarde ſhalbe in the true rocke, to him ſhal be geuen the right wat meate and dauche. His eyes ſhall ſe the kynge in his glorye: and in the wyde warde, and his herte ſhal delyte in the feare of God. What ſhall then become of the ſcribe? of the Senatoure what of hym that tracheth chyldren? There ſhalt thou not ſe a people of a ſtraunge toonge to haue ſo diſtuted a language, that it may not be vnderſtande: neyther ſo ſtraunge a ſpeache but it ſhall be vnderſtanded.

There ſhal Syon be ſeen, the head cytye of oure ſolempne feaſtes. There ſhal thyne eyes ſe Jeruſalem that glorious habytacyon: the tabernacle that neuer ſhal remoue, whoſe nayles ſhall neuer be taken oute worlde without ende, whoſe coardes cuerychone ſhall neuer cumpte: for the glorious Mageſtye of the Lorde ſhall there be preſent amonge vs. In that place, where layre bonade ryuers & ſtreames are, ſhall neyther Galeyrowe, nor great ſhyppe layle. For the Lorde ſhalbe oure captayne, the Lorde ſhalbe oure lawe geuer. The Lorde ſhalbe oure kynge, and he hym ſelfe ſhalbe oure ſauyoure. There are the coardes ſo layde abrode, that they cannot be better: The maſte ſet vp of ſuche a faſhyon, that no banner nor ſayle hangeth therone: but there is dealed great ſpoyle, ye lame men runne after the pray. There lyeth no man that ſayeth I am ſick, but all euyll is taken awaye from the people, that dwell there.

The notes.

a. Thye ſpoyle, that is, of the Aſſyrians. It ſhalde ſeame that thye ſpoyle was ſo gathered after that the aungell had deſtroyed the hoſte of Sennaherib. iij. Reg. xix. g. ij. Para. xxxij. Eſaye. xxxvij. g.

b. By the conceyuynge is vnderſtande the thought & ymaginacion, and by the bearing or bringing forth the worke. The Aſſyrians thought to take y cite of Jeruſalem, but theyr thought was in vayne, & theyr worke of none effect. Wherupō they are counted to conceyue ſtubble & long ſtalke ſtraw.

c Youre ſpurte &c. That is, youre proud thoughtes & ymaginacion ſhalbe ſo verye ſpyte & ſhall brynge you to the cauſe wherfore the Lorde ſhal ſende oute his aungell to deſtroye you.

The

¶ The.xxxiiii.Chapter.

The last destruccyon of the Synagoge, to whiche the kyngdome & prestehode of that people was translated to the Churche and congregacyon of Christe.

COme ye heithen & heare, take

hede ye people. Herken thou
earth & all that is therin: thou
rounde cõpasse & all that gro-
weth there vpõ for the Lord is
angrye with all people, & hys
displeasure is kindled agaynst all the multi-
tude of thẽ, to curse thẽ, & to slepe thẽ. So that
their slayne shalbe cast out, and their bodyes
stynche: that euen the herye hilles shalbe wet
with the bloude of thẽ. All ỹ starres of heaue
shalbe consumed, & the heauen shall folde to-
gether lyke a roll, & all the starres therof shal
fall, lyke as the leaues fall from the vynes &
fygetrees. For my swearde (saieth he) shalbe
bathed in heauen, and shall immediatly come
downe vpon Idumea, and vpon the people
which I haue cursed for my vengeance.

And ỹ Lordes swearde shalbe full of blou
de, and be rusty wyth the fatnesse & bloude
of lambes & gootes, wyth the fatnesse of the
kydneys of wethers. For the Lorde shall kyl
a greate offringe in Bosra, and in the lande of
Idumea. There shall the Vnicornes fall
with the Bulles (that is with the gyaunts)
and theyr lande shalbe washed wyth bloude,
and their grounde corrupte wyth fatnesse.
Vnto the also (O Syon) shall come the daye
of the vengeaunce of God, & the yeare when
thyne owne iudgmentes shalbe recompen-
sed. Thy floudes shalbe turned to pytch, and
thyne earthe to brymstone, and ther wyth
shall the lande be kyndled, so that it shall not
be quenched daye ner nyght: But smoke ever
more, and so forth to lye waste. And no man
shall go thorowe thy lande for ever: But
Pellicanes, Storkes, great Owles, and Ra-
vens shall haue it in possessyon, and dwell
therin.

For God shall sparde out the lyne of desola-
cyon vpon it, and wepe it with the stones
of emptynes. When kinges are called vpon
there shalbe none, and all princes shalbe a-
waye. Thornes shall growe in their palaces,
nettels and thistles in theyr stronge holdes,
that the dragons maye haue their pleasure
therin, and that they maye be a courte for
Estriches. There shall straunge visures and
monstruous beastes mete one another, and
the wilde beye companye together. There
shall the lampa lye, and haue her lodginge.
There shall the hedghoge byelde, digge, be
there at home, and bringe forth hys younge
ones. There shall the kytes come together,
ech one to his lyke.

Seke thorow the scripture of the Lorde &
rede it. There shall none of these thynges
be left out, there shall not one (ner soche lyke)
fayle. For what his mouth commaundeth, that
same doth hys spirite gather together (or ful-
fylleth.) Vpon whom soever the lot falleth,
vnto whom he dealeth it with the lyne: shall
shall possesse the enheritaunce from gene-
racyon to generacyon, and dwell therin.

The.xxxv.Chapter.

Of the ryse and kyngdome of Christe.

BVt the.a* desert & wyldernes A
shall reioyce, the waste ground
shalbe glad, and florysh as the
lylye. She shall florysshe plea-
saunt lye, & be ioyfull, & ever be
growing of thanches more and more. For the
glory of Libanus, the beauty of Charmel and
Saron shalbe geuen her. These shall knowe
the honour of the Lorde, and the magestie of
oure God. And therfore strengthe the weake
handes, and comforte the feble knees.

Saye vnto them that are of a fearfull B
herte: Be of good cheare, & feare not. Beholde
youre God cometh, to take vengeaunce and
to reward, God commeth hym owne selfe, &
wyll deliuer you. Then shall the eyes of the
blynde be lyghtened, & the eares of the deafe
opened. Then shall the lame man.b* leape
as an herte, and the domme mans tunge shall
geue thanckes.

In the wyldernesse also there shall welles
springe, and floudes of water in the desert.
The drye grounde shall turne to ryuers, and
the thirstye to springes of water. Where as
dragons dwelt afore, there shall growe swete C
flowres and grene rushes. There shalbe fore
pathes and comen stretes, this shalbe called
c* the holy waye. No vncleane person shall
go thorow it, for the Lorde hym selfe shall go
with them that waye, and the ignorant shall
not erre. There shalbe no lyon, and no ravy-
shynge beast shall come therin, nor be there,
but men shall go there fre and safe. And the
redemed of ỹ Lorde shall conuerte, and come
to Syon with thanckesgeuynge. Euerlastinge D
ioye shall they haue, pleasure and gladnesse
shall be amonge them. And as for all sorowe
and heuynes, it shall vanysh awaye.

¶ The notes.

a* By the desert & wyldernes is signified the countrey of the Heathen, whyche were wythout grace, & wythout the fruyte of good and vertuous lyuing. Psa.cvii.d. It is a borrowed speache taken of the roughnes and vnfruitefulnes of the wyldernes.

b* By thys leape is vnderstande the triumphing, chearfulnes and quyckenes of the spirit. Cant.ii.b. is there a lyke thynge, of the spouse that commeth hoppynge vpon the mountaynes. Where he here saieth, the blynde shall se, the deafe heare, &c. He prophecyeth a manyfolde synge of the commyng of Christ and of the callynge of the Gentyles and Heathen, and of the kyngdome of God in the faythfull. Thankynde was deafe to heare the heauenly doctryne of God, dome to praise hym, lame to myndfulnes into hys neyghbours, and to preache the gospell, &c. These thynges Christe hath healede wyth hys comynge.

Hezekiah. * The waye of the lapactes and lapthfull is here called the holye waye.

The .xxxvi. Chapter.

Jerusalem is assaged by Sennacherib, in the tyme of kynge of Hezekiah.

IN the .xiiij. yeare of kyng Hezekiah, came Sennacherib kyng of the Assyrians downe, to lape sege vnto all the stronge cyties of Juda. * And the kynge of the Assyrians sent Rabsaketh from Lachis to warde Jerusalem, against kynge Hezekiah, with a greuous hoste, which set hym by the condute of ỹ ouerpole, in the waye that goeth thorowe the fullers lande. And so there came forth vnto hym Eliakim Helkiahs sonne the Presydent, Sobna ỹ Scribe, ỹ Joah Asaphs sonne the Secretary.

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And Rabsaketh sayde vnto them: Tell Hezekiah, that the greate kyng of Assyria sayeth thus vnto hym: What presumpcion is this, that thou trustest vnto? Thou thinckest (peraduenture) that thou hast councell and power ynough to maynteine this warre: or els wher to trustest thou, that thou darest thy selfe of fraunce to, thou puttest thy trust in a broken staffe of rede (I meane Egypte) whyche he that leaneth vpon, it goeth in to hys hande ỹ pearceth hym thorowe. Euen so is Pharao the kyng of Egypt, vnto all the that trust in hym. But yf thou woldest sayc to me: we trust in the Lorde oure God: A goodlye God in deede: whose hye places and aulters Hezekiah toke downe, ỹ commanded Juda ỹ Jerusalē, to worshippe onely before the aulter. Abyde me, thou haste made a condycion with my lorde the kyng of the Assyrians, that he shuld geue the two thousand horses: art thou able to set men ther vpō? Seyng now that thou cānot resiste the power of the smallest prynce, that my Lorde hath, how darrest thou truste in the charettes and horsemen of Egipt: Mo reouer, thinckest thou that I am come downe hether, to destroye thys lande without ỹ Lordes will? The Lord sayde vnto me, go downe in to the lande, that thou mayest destroye it.

Then sayde Eliakim, Sobna ỹ Joah vnto Rabsaketh: Speake to vs thy seruauntes (we praye the) in the Syrians language, for we vnderstande it well: And speake not to vs in the Jewes tonge, leste the folcke heare, whych syeth vpon the wall. Then answered Rabsaketh: Thynche ye, that the kynge sent me to speake this only vnto you? Hath he not sent me to them also, that lye vpon the wall? that they be not compelled to eate their owne donge, and drincke theyr owne stale with you?

And Rabsaketh stode styll, and cryed with a loude voyce in the Jewes tunge: and sayd: Mow take hede, how the greate kynge of the Assirians geueth you warning. Thus sayeth the kynge: Let not Hezekiah disceyue you, for he shal not be able to delyuer you. Moreouer let not Hezekiah comforte you in the Lorde, when he sayeth: The Lorde without doute shall defende vs, and shall not geue ouer this citie into the hādes of the kynge of the Assyrians, beleue hym not. But thus sayeth ỹ kyng of Assyria: optayne my fauoure, enclyne to me: so maye euery mā eniope his vineyardes and fygetrees, and drincke the water of hys cisterne: vnto the tyme that I come my selfe, and bringe you into a lande that is like youre owne: wher in is wheate and wyne, wherin is both sowen with sede, and planted with vyneyardes.

Let not Hezekiah dyscreyue you, when he sayeth vnto you: the Lorde shall delyuer vs.

Myght the Goddes of the Gentiles kepe euery mās lande, frō the power of the kynge of the Assyrians? Where is the God of Hemath and Arphad? Where is the God of Sepharnaim? And who was able to defende Samaria out of my hāde? Or which of all ỹ Goddes of the landes, hath delyuered their cōtree out of my power, so ỹ the Lorde shuld delyuer Jerusalem fro my hande? Vnto this Hezekiahs messaungers helde their tunges, ỹ answered not one worde: for the kyng had charged thē, that they shulde geue hym none answere. So came Eliakim Helkiahs sonne the President, Sobna the Scrybe, and Joah Asaphs sonne the Secretarye vnto Hezekiah with rente clothes, and tolde hym the wordes of Rabsaketh.

The .xxxvij. Chapter.

Ezechiah humbleth hym selfe before the Lord. The armye of Sennacherib is slayne of the Aungell of the Lorde. He hym selfe is slayne of hys owne sonne.

WHen Hezekiah hearde that, he A
rente his clothes, and put on a sack cloth, ỹ went into the temple of the Lorde. But he sent Eliakim the Presydēt, Sobna the Scrybe, with the eldest prestes clothed in sacke, vnto the Prophet Esay the sonne of Amoz, ỹ they sayde vnto hym: Thus sayeth Hezekiah: This is ỹ daye of trouble, of plage and of wrath: lyke as when a chylde cometh to the byrth, but the woman hath no power to bringe it forth. The Lorde thy God (no doute) hath well consydered the wordes of Rabsaketh, whom hys lorde the kynge of the Assyrians hath sent, to defye ỹ blaspheme the lyuynge God: with soch wordes as the Lord thy God hath heard right well. And therfore lyfte vp thy prayer for the remnaunt, that yet are left. So the seruauntes of kyng Hezekiah came to Esay.

And Esay gaue them this answere. Saye B
thus vnto youre lorde: thus sayeth the Lord: Be not afrayed of the wordes that thou hast hearde, wherwith the kyng of the Assyrians seruauntes haue blaspheined me. Beholde, I wyll cause a wynde go ouer hym, as sone as he heareth it, he shall go agayne into hys countre, there wyll I destroye hym with the swerde. Now when Rabsaketh returned, he founde the kynge of Assyria lapenge sege the Lobnah, for he had vnderstande, that he was departed

departed from Lachis. For there came a rumoure, that Tharhakah kynge of Ethiopia was come forth to warre against hym.

And when the kynge of Assyria hearde that, he sent other messaungers to kynge Hezekiah with this cõmaundement: Saye thus to Hezekiah kyng of Juda: Let not thy God deceyue the, in whom thou hopest, & sayeste: Jerusalẽ shall not be geuẽ in to the handes of the kyng of Assyria. For thou knowest well how the kynges of Assyria haue handled all the landes that they haue subuerted, and hopest thou to escape? Where the people of the Gentyles (whõ my progenytours cõquered) delyuered at any tyme theyrow their goddes? As namely, Gozan, Haran, Rezeph, and the chyldre of Eden, which dwell at Thalassar. Where is the kynge of Hemath, & the kynge of Arphad, & the kyng of the cytye Sephaimaim, Ena and Ava? Nowe when Hezekiah had receyued the letter of the messaungers, and read it, he went vp into the house of the Lorde and opened the letter before the Lord. And Hezekiah prayed before ỹ Lorde on this maner: O Lorde of hostes, thou God of Israel, which dwellest vpon Cherubyn. Thou art the God, that only is God of all ỹ kyngdomes of the world, for thou only hast created heauen & earth. Enclyne thyne eare Lord & consyder, open thyne eyes, O Lorde, & se, & põder all ỹ wordes of Sennaherib, whiche hath sent hys embage to blaspheme the lyuynge God. It is true, O Lorde, that the kynges of Assyria haue conquered all kyngdomes and landes, and cast their goddes in the fyre. Not wythstandynge those were no goddes but the worckes of mens handes, of wod or stone, therfore haue they destroyed them. Delyuer vs then, O Lorde oure God, frõ the handes of Sennaherib, that all kyngdomes of the earth maye knowe, that thou only art the Lorde. Then sent Esay the sonne of Amoz vnto Hezekiah, sayinge: Thus sayth the Lorde God of Israel: Where as thou hast made thy prayer vnto me, as touchyng Sennaherib, thys is the answere, that the Lorde hath geuẽ concernynge hym: Despised art thou, & mocked, a. * O daughter of Syõ, he hath shakẽ his head at the, O doughter of Jerusalem. But thou Sennaherib, whõ hast thou defyed & blasphemed? And agaynst whom hast thou lyfted vp thy voyce, & exalted thy proude lokes? euen agaynst the holy one of Israel. Thou with thy seruauntes hast blasphemed the Lord, and thus holdest thou of thy selfe: I couer the hye mountaynes, and tydes of Libanus with my horsmen. And there wyll I cut downe the hye Cedre trees & the sayreste fyrre trees. I will vp into the heygth of it, & into the chefest of his symbre woddes. If there be no water, I wyl graue & drynke. And as for waters of defence, I shall dryue them vp wyth the sole of myne foote. Per (sayest thou) hast thou not hearde, what haue taken in hande, and brought to passe of olde tyme? That same wyll I do now also: I waste, destroye, & bringe stronge cities vnto heapes of stones. For theyr inhabitours shal be syke lame men, brought in feare and confounded. They shalbe syke the grasse and grene herbes in the felde, syke the hayr vpon house toppes, that withereth a fore it be growne vp.

I knowe thy wayes, thy goinge forth and thy cõmyne home, yee & thy madnesse agaynst me. Therfore thy furiousnesse agaynst me, & thy pryde is come before me. I will put. b* a ringe in thy nose, and a bridle byt in thy chawes of the, & turne the aboute, euen the same waye thou comest. I will geue the also thys token (O Hezekiah) this yeare shalt thou eate that is kept in store, & the next yeare such as groweth of him selfe, and in the thyrde yeare ye shall sowe & reape, yee ye shall plante vpe arardes, and enioye the frutes therof.

And such of the house of Juda as are escaped, shall come together, and the remnaunt shall take rote beneth, and bringe forth frute aboue. For the escaped shall go out of Jerusalem, and the remnaunt from the mount Syon.

And this shall the gelousy of the Lorde of hostes bringe to passe. Therfore thus sayeth the Lorde, concernynge the kynge of the Assyrians: He shall not come in to the cytye, and shall shote no arowe in to it, there shall no shilde hurte it, nether shall they graue aboute it. The same waye that he came, shall he returne, & not come at thys cytie, sayeth the Lorde. And I wyll kepe and saue the cytie (sayeth he) for myne owne, and for my seruaunte Dauids sake.

* Thus the angel went forth, and slewe of the Assyrians hoste, an. clxxxv. thousande. And when men arose vp early (at Jerusalem:) Beholde, all laye full of dead bodyes. So Sennaherib the kynge of the Assyrians brake vp, and dwelt at Ninive. Afterwarde it chaunced, as he prayed in the temple of Nesrah hys god, that Adramalech and Sarasar hys owne sonnes slewe hym with ỹ sweard, and fled in to the lande of Ararat. And Asar hadon hys sonne reygned after hym.

iiij.Reg.xix. Eccl.xlviij. Tobie.i.d. i.Mach.vij. ij.Mac.viij.

The notes.

a* The daughter of Syon doth often signifye the people of pure fayth, whyche purely geueth hede vnto gods word, that was spoke geuẽ in the hill Syon Esa. xx. Mycah me rede thus: O thou begyrn daughter of Syõ &c. S. Paul also alludynge vnto this byrgynne calleth the church and congregacyon of the faythfull a virgin, sayinge: I haue coupled you vnto one man, to make you a chaste, virgin to Christ. ij. Cor. xi. d.

b* Of this ye hume in. iij. Reg. xix. f.

The.xxxviij.Chapter.

Ezechiah is sycke vnto the death, but at the request of the Lorde, and through ỹ. prayer after 15 yeres he is made hole by the ministery of Esay. The sonne of the Babylonyans sende vnto him. Esay prophecyeth vnto him of the captyuite of Babylon.

A
iiii. Reg. xx.a
2. Par. xxxii.

IN dede long afore thys, was Hezekiah sick vnto the deeth: and the Prophet Esay the sonne of Amoz came vnto hym, & sayde: Thus commaundeth the Lorde: Set thyne house in order: for thou must dye, and shalt not escape. Then Hezekiah turned hys face towarde the wall, and prayed vnto the Lorde, and sayde: Remembre (O Lorde) that I have walcked before the in a* treuth and a stedfast herte, and have done the thyng that is pleasaunt to the. And Hezekiah wepte sore. Then sayde God vnto Esay: Go and speake vnto Hezekiah: the Lorde God of Dauid thy father heareth thy prayer, and considereth thy teares: beholde I will put fyftene yeares mo vnto thy lyfe, and delyuer the and the cyttie also, from the hande of the kynge of Assiria, for I
B will defende the cyttie. And take the this token of the Lord, that he will do it, as he hath spoken: Beholde, I will returne the shadowe of Ahaz dial, that now is layed out with the Sunne 10 degrees backe warde. So the Sunne turned ten degree backward, the which he was descended afore.

¶ Hezechiahs sycknesse, whiche Hezekiah kynge of Juda wrote, when he had bene sycke, and was recouered.

C b* I thought I shulde have gone to the gates of hell in my best age, and have wanted the residue of my yeares.

I spake with in my selfe: I shall neuer beholde the Lorde God in this lyfe: I shall neuer se man amonge the dwellers of the worlde.

Myne age is folden vp together, and taken away fro me, lyke a shepherdes cotage: my lyfe in betwen vs, lyke as a weuer cutteth of his webb.

Whyle I was yet takynge my rest, he hewed me of, & made an ende of me in one day.

c* I thought I wolde have lyued vnto the morow, but he brosed my bones lyke a lyon, and made an ende of me in one daye.

Then chatred I lyke a swalowe, and lyke a crane, and mourned as a doue.

I lyfte vp myne eyes into the heyght: O Lorde (sayde I) vyolence is done vnto me, be thou suretye for me.

What shall I speake or saye, that he may this do? That I may lyue out all my yeares,
D yee in the bytternesse of my lyfe?

Verely (Lorde) men must lyue in bytternesse, & all my life muste I passe ouer therin: For thou takest me vp, and makest me. But lo, I will be well coted with thys bytternes.

Neuerthelesse my charitable hath so pleased the, that thou wouldest not make an ende of my lyfe: so that thou hast cast all my synnes behynde thy back.

d* For hell prayseth not the, death doth not magnifye the.

e* They that go downe into the graue, praise not thy trueth: but the lyuyng, yee the lyuinge acknowledge the, lyke as I do thys daye.

The father telleth hys chyldren of thy faythfulnesse.

Delyuer vs (O Lorde) and we will synge prayses in thy house, all the dayes of oure life.

And Esay sayde: take a playster of fygges, and laye it vpon the sore, so shall it be whole. Then sayd Hezekiah: O what a great thinge is this, that I shall go vp into the house of the Lorde.

¶ The notes.

a* Treuth for pureues, as in the Psalm. li. b. But lo, thou hast a pleasure in the trueth. &c. That is, in pureues, in true and perfecte righteousnes.

b* That is, I thought I shuld haue gone to my graue, and haue dyed in my best age. &c. The Hebrue worde signifyeth both hell and a graue, pitte or dytche. That maye ye perceyue in Gene. xlii. g. where Jacob sayeth, that yf any misfortune shulde happen vnto Ben Jamin in his Journey in to Egypt with hys other brethren, hys graye head shulde be brought with sorow vnto hys graue: where the comen translat. readeth hell, for graue. As for Hezekiah, he nether feared hell nor purgatory, as ye may wel se by that he a litel before sayth: Remembre O Lord, that I have walcked before the in trueth and a stedfast herte, and have done the thinge that is pleasant to the: which thynge who so doeth, needeth not to feare any of those two places. Besydes that the dunce men and Sophisters them selues, which were (as moste learned men thincke) the inuentoures and fynders, ye and the very makers of purgatory, saye that before the tyme of Christes commynge, there was no soche place: so that Hezekiah is by their sentence shylled quite of that place: and of hell doth the sentence of the worde of God quite hym whiche sayeth: There is no condemnacyon to them that are in Christe Jesu. Rom. viii. a.

c* I thought I wolde. & &c. But he brosed my bones lyke a lyon. &c. As who shoulde saye: I thought to haue lyued longer: but the Lorde toke me as it had bene a lyon: and feble my bones and strength: and so troubled me with the greuous pangues of my disease, as though he wolde in one daye haue made an ende of me. Soche a greuous sycknes do learned men thincke that Dauid also labourd with, when he sayde: O Lorde heale me, for all my bones are vexed. Psalm. vi. a. and. xxxviii. a.

d* For hell prayseth not the. &c. The meanynge is. If I now dye, I can not prayse the in thy temple. For the dead and buryed cannot loue and prayse the, with their materiall tonges or herte. Nether cā my breth, nor my buryeng, be at this season for the setting out of thy glorye. For all the godlye will be feared with this thy iudgement: And the wycked

wyll

wyll impute my death to the ouerthrowyng of Idolatrye, and to the puttynge downe of the brasen serpent.

c* They that go downe into ỹ graue prayse not thy trueth, that is, hope not in the trueth of thy worldlye promeses, whiche thou hast promesed vnto soche as walcke vnderpredy in thy lawe. Deutero. xxviii. They cannot reioyce of theyr health, when all hope of recouerynge is past. But yf thou graunt a man his lyfe, yf any man recouer his sickues and syne: he shall acknowledge thy goodnes, euē as I now geue thākes vnto ỹ, for ỹ benefyte of my health whiche thou hast restored me.

The xxxix. Chapter.

Ezekiah is reproued of Esay, bycause he shewed his treasure vnto the Embassadours of Babylon.

A AT the same tyme Merodach Baladam, Baladams sonne kynge of Babylon, sent lettres and presentes to Hezekiah. For he vnderstode how that he had bene sick, and was recouered agayne. And Hezekiah was glad therof, and shewed them the commodytyes of hys treasure, of syluer, B of golde, of spyces and rootes, of precyous oyles, all that was in hys cubbordes ỹ treasure houses. There was not one thing in Hezekiahs house, ỹ so thorow out all hys kyngdome, but he let them se it.

Then came Esay the Prophete of kynge Ezekiah, and sayde vnto hym. What haue ỹ men sayde, ỹ frō whence came they vnto the? Hezekiah answered: they came out of a farre countre vnto me, out of Babylō. Esay sayd: C what haue they loked vpon in thyne house? Hezekiah answered: All ỹ is in myne house haue they sene: and there is nothinge in my treasure, but I shewed it them.

Then sayde Esay vnto Hezekiah: Vnderstande the worde of the Lord of hoostes: Beholde the tyme wyll come, that euery thynge which is in thyne house, and al that thy progenytoures haue layde vp in stoare vnto this D daye, shalbe caried to Babylon, ỹ nothinge left behynde. Thus sayeth the Lorde. Yee ỹ parte of thy sonnes, that shall come of the, ỹ whom thou shalt get, shalbe caried hence, ỹ become gelded chamberlaynes in the kynge of Babylons courte: Then sayde Hezekiah to Esay: Now God prospet hys owne counsell, which thou hast told me. He sayde more ouer: So that there be peace and trouthfulnesse in my tyme.

The .xl. Chapter.

The comyng of S. Iohn Baptist. The preachynge of the Apostles. The callynge of the Gentyles.

A BE of good chere my people, be of good chere (sayeth youre God) comforte Jerusalem, and tell her: that a* her trauayle is at an ende that her offence is pardoned, that she hath receyued of the Lordes hande sufficient correccyon for all her synnes. A voyce cryeth: Prepare the waye for the Lorde in the wyldernesse, make streyght the path for oure God in the desert. Let all valleyes be exalted, ỹ euerymountayne ỹ hyll be layed lowe. What so is croked, let it be made streyght, ỹ lett the rough places be made playne felden. b* For the glory of the Lorde shall apeare, ỹ all flesh shall se it, for why, the mouth of the Lorde hath spoken it.

The same voyce spake: Now crye. And I sayde: what shall I crye? Then spake yt: that all flesh is grasse, and that c* all the beautye therof, is as the floure of the felde. When the grasse is withered, the floure falleth awaye. Euen so is the people as grasse, when the breath of the Lorde bloweth vpon them. Or wetheleese whether the grasse wyther, or the floure fade awaye: Yet the worde of oure God endureth for euer. Moreouer the voyce cried thus: d* Go vp vnto the hyll (O Sion) thou the bringest good tydynges, lyft vp thy voyce with power, O thou preacher Jerusalem. Lyft it vp without feare, ỹ saye vnto the cities of Juda: Beholde youre God, beholde the Lorde, euen the Almyghtie shall come with power, and beare rule with hys arme. Beholde, he bringeth his treasure with hym, ỹ hys workes go before hym. He shall fede his flock lyke an herdman. He shall gather the lambes together with his arme, and carie them in hys bosome, and shall hymselfe intreate those that beare yonge.

Who hath holden the waters in hys fyst? Who hath measured heauen with his spanne, and hath comprehended all the earth of the worlde in the fyngers? Who hath wayed D the mountaynes and hylles? Who hath restourned the mynde of the Lord? Or who is of hys counsell to teach him? At whom hath he asked counsell, to make hym vnderstand, and to lerne hym the waye of iudgment: to teach him sciencesand to instructe hym in the waye of vnderstandynge. Beholde, all people are in comparyson of hym, as a droppe to a boket full, and are counted as the lesse thynge that the balaunce weyeth. Beholde, the Iles are in comparyson of hym, as the shadowe of the sonne beame. Libanus is not sufficyent to mynyster fyre for his offrynge, and all the beastes therof are not ynough to one sacrefyce. All people in comparyson of hym are reckened as nothing, yee bayne vanyte and emptynesse.

To whom then will ye lyke God? or what To whom then wyll. symylitude wyll ye set vp vnto hym? Shall the caruer make hym a carued ymage? and shall the goldsmyth couer hym with golde, or cast hym in to a fourme of syluer plates? Moreouer shall the ymage maker (that the poore man whyche is dysposed, maye haue some thynge to set vp also) seke out ỹ chose a tree, that is not rotten, and carue therout an ymage, that moueth not? Knowe ye not then? F Hearde ye neuer of it? Hath it not bene preached vnto you sence the beginnynge? Haue ye

not bene enfourmed of this, sence the foundacyon of the earth was layde: That he sytteth vpon the circle of the worlde, and that all the inhabytours of the worlde are in comparison of him, but as grashoppers: That he spreadeth out the heauens as a courtyne, that he stretcheth them out, as a tent to dwell in: That he bryngeth Princes to nothyng, and the iudges of the earth to dust: so that they be not planted nor sowen agayne, nether theyr stocke rooted agayne in the earth: For as sone as he bloweth vpon them, they wither and fade awaye, lyke the straw in a whyrle wynde.

To whom now will ye lyken me, and whom shall I be lyke, sayeth the holy one? Lyft vp youre eyes on hye, and consydre. Who hath made those thynges, whyche come out by so greate heapes? And he can call them all by their names. For there is nothynge hyd vnto the greatnesse of his power, strength, and myght. How mayst then Jacob thynche, or how mayst Israel saye: My wayes are hyd from the Lorde, and my God knoweth not of my iudgementes. Knowest thou not, or hast thou not hearde, that the euerlastynge God the Lorde whyche made all the coostes of the earth, is nether weery nor faynt, and that his wysdome can not be comprehended, but that he geueth strength vnto the weery, and power vnto the fayntes? Chyldren are weery and fayne, and the strongest men fall: But vnto them that haue the Lorde before their eyes, shal strength be encreased, Aegles wynges shall growe vpon the: When they runne they shall not fainte and whē they go, they shal not be weery.

¶ The notes.

a* Her trauell is at an ende, that is, the tyme of her captyuyte, whyche dured. lxx. yeares is fynyshed.

b* The Prophetes call the glorye of the Lord, the ryghteousnes that shulde be shewed by the gospell wherby we shulde become righteous in the sight of God the father, for hys sonne Christes merytes. This glorye shal all flesh se, that is, all men, as well the Jewes as the Gentiles, that beleue. A lyke sayinge haue ye after in the. lx. a. The glorye of the Lord shall ryse vpon the. &c.

c* Al the bewtye therof is as the floure. &c. that is, all the good doynge, all the good spryngе, all the helpes and berth, all the rightwysnes therof. &c. Is of no nature: It dureth no longer then the floure of the felde. Owlye Christ is our righteousnes, and helpes &c. 1. Corint. i. d.

d* Sion and Jerusalem (by whyche vnderstāde the churche of the faythfull) do preache and brynge good tydynges, that is, shew the grace and health that hath bene long wayted for, and that is nowe accomplysshed and geuen by Christ. Mat. xi. a. Luke. ij. b.

The .xli. Chapter.

Of the goodnes and mercy of God towarde the people.

Kepe styll (ye Jlandes) and herken vnto me. Be stronge ye people, Come hether, and shewe youre cause, we wyll go to the lawe together. Who rayseth vp the iuste from the ryssynge of the Sunne, and calleth him to go forth? Who calleth downe the people, and subdueth the kynges before him: that he maye throwe them all to the grounde wyth hys swearde, and scatter them lyke stubble with hys bowe? He followeth vpon them, and goeth safely hym selfe, and cometh in no fote path with his fete. Who hath made, created, and called the generacions from the begynnyng? Euen I the Lorde, whyche am the fyrst, and with the last.

Beholde ye Jles that ye maye feare, and ye endes of the earth, that ye maye be abasshed, drawnye, and come hether. Euery man hath exorted hys neyghboure, and brother, and bydden him be stronge. The smyth confoted the moulder, and the Ironsmyth the hammerman, sayenge: It shalbe good, that we fasten this cast worche: and then they fastened it with nayles, that it shulde not be moued. And thou Israell my seruaunte: Jacob my electe sede of Abraham my beloued, whom I led from the endes of the earth by the hande: For I called the from farre, and sayde vnto the: Thou shalt be my seruaunt: I haue chosen the, and will not cast the away: be not afrayd, for I will be with the. Loke not behynde the, for I will be thy God, to strength the, helpe the, and to hepe the with thin right hand of myne. Beholde, all they that resyst the, shall come to confusyon and shame: and thine aduersaries shalbe destroyed and brought to naught. So that who so seketh after the, shall not fynde them. Thy destroyers shall perysh and so shall they that vndertake to make batell agaynst the: For I thy Lorde and God, will strengthen thy ryght hande. Euen I that saye vnto the: Feare not. I will helpe the. Be not afrayde thou lytle worme Jacob, and thou despysed Israell for I will helpe the, sayeth the Lorde, and the holy one of Israel thyne auenger. Beholde, I will make the a treadyng cart and a new flayle, that thou mayest thresshe and grynde the mountaynes, and bryngе the hylles to poulder. Thou shalt fanne them, and the wynde shall carye them awaye, and the whyrlwynde shall scatter the. But thou shalt reioyse in the Lorde, and shalt delyte in prayssinge the holy one of Israel.

When the thrysty and poore seke water and fynde none, and when their tonge is drye of thyrst: I geue it them sayth the Lorde. I the God of Israel forsake them not. I bringe forth floudes in the hylle, and welles in the playne feldes. I turne the wildernes to riuers, and the drye lāde to condythes of water. I plante in the waste grounde trees of Cedar, Boxe, Myrre and Olyues. And in the drye I set fyrre trees, Elmes, and Hawthornes together. All thys do I, that they altogether may

map se & marcke, perceyue with their hertes & consyder, that the hande of the Lorde maketh these thinges, and that the holye one of
H Israel bringeth them to passe. Stande at your cause (sayeth the Lorde) & bringe forth your stroungest grounde, counceleth the Kynge of Jacob. Let the goddes come forth & selues, & shewe vs the thynges that are past, what they be: let them declare them vnto vs, that we maye take them to herte, and knowe the hereafter. Ether, let them shewe vs thynges for to come, and tell vs what shalbe done hereafter: so shal we knowe, that they be goddes. Shewe somthing, ether good or bad: so will we both knowledge the same, and tell it out.

Beholde, ye goddes are of naught, & your makynge is of naught but abhominacion hath chosen you. Neuertheles I haue waked vp one from the North, and he shall come.
I And another from the East, which shall call vpon my name, & shall come to the Princes, as the Potter to his claye, and as the Potter treadeth downe the myre. Who tolde that afore? So will we counsell and saye, that he is righteous. But there is none that sheweth or declareth any thynge, there is none also that heareth your wordes. Beholde, I will first graunte them of Sion and Jerusalem to be Euangelistes. But when I consyder there is not one amonge them that prophecyeth, neither (when I aske hym) that answereth one worde. Lo, wicked are they and vayne, with the thynges also that they take in hande: yee wynde are they, and emptynesse, with their ymages together.

¶ The notes.

a* I bringe forth floudes in the hilles, &c. In hyghe places that be easy to se, whereunto the Heathen maye sone come, will I prepare, not spryll welles, but great floudes of holy doctryne: and in playne feldes and lowe places, springes and fountaynes: that the same ye slouthfull shall haue no excuse, but that all the thirsty may come to the worde of lyfe.

b* I turne the wyldernes into ryuers. &c. That is: I make the doctrine of truth so generall and so easy to all men, that where as there before waste wyldernesses (by whiche vnderstande the errours of the Heathen wherwith they had made all vnfruitefull: & dry) shall now by the grace of ye holy ghost, be ryuers of the water of lyfe. Where all was full of Idolatrye, of abhominacion and of stynckynge errours: there shall the hertes of the chosen be watered with goodly wysdome, thorow the gospell, and glad tydynges: and shall be indued with sayth, whereby they maye both profet them selues and other: and so shall they be fruiteful. Wyldernes is often thus taken, as before in the. xxxv. a.

The.xlij.Chapter.

The mekenes of Christ and his doctryne.

BEholde now therfore, thys is
A my seruaunte whom I will helpe to my selfe: myne electe, In whom my soule shalbe pacified. I will geue hym my spyrite, that he may shewe forth iudgement & ryghte amonge the Gentyles. He shall not be an outcryer, nor an hye mynded person. Hys voyce shall not be hearde in the stretes. A bruysed rede shall he not breake, and the smokyng flax shall he not quench, but saythfully and truly shall he geue iudgement. He shall neither be ouercome nor hastye, that he maye restore ryghteousnes vnto the earth: and the Gentyles also shall hope his lawes. For thus sayeth God the Lord vnto hym (euen he that the made heauens, and spred them abroade & setteth forth the earth with her increase, whych geueth breath vnto the people that is in it, & to them that dwell therin) I the Lorde haue called the in righteousnesse, & led the by the hande. Therfore will I also defende the, and geue the for a couenaunt of the people, and to be a lyght of the Gentyles. That thou mayest
B open the eyes of the blynde, let out the prysoners, & them that syt in darknesse, out of the dongeon house. I my selfe, whose name is the Lorde, whych geue my power to none other nether myne honoure to the Goddes: shewe now these newe tydynges, and tell you them or they come, for olde thynges also are come to passe.

Synge therfore vnto the Lorde, a newe songe of thankes geuynge, blowe out his prayse vnto the ende of the world. They that be vpon the sea, and all that is therin, prayse hym, the Iles and they that dwell in them. Let the wyldernes with her cities lyft vp her voyce, the townes also that be in Cedar. Let them be glad that syt vpon rockes of stone, & let them crie downe from the hye mountaynes, & ascribinge almightynes vnto the Lorde, and magnifying hym amonge the Gentyles.
C The Lord shal come forth as a gyaunte, and take a stomache to hym lyke as a fresshe man of warre. He shall roare and crye, and ouercome his enemyes.

I haue longe holden my peace (sayeth the Lorde) shulde I therfore be styll, and kepe sylence for euer? I will crye lyke a trauelynge woma, and ones wyl I destroye, & deuoure. I will make waste both mountayne & hyll, & dry vp euery grene thynge that groweth theron. I will dry vp the floudes of water, and drincke vp the ryuers. I will bringe the blynde into a strete, that they knowe not: & lede them into a fore path, that they are ignorant in. I shall make darcknesse light before them, and the thinge that is croked to be streyght. These thinges will I do, & not forget them. And therfore let them conuerte, and be ashamed earnestlye, that hope in Idoles, and saye to fashioned ymages: ye are oure goddes.

Heare, O ye deaf men, and sharpen your

sightes to se (O ye blynde.) But who is blinder, then my seruaunt? Or so deaf, as my a* messaungers, whom I sent vnto the? For
D who is so blinde as my people, & they þ haue the rule of the? They are lyke, as yf thou vnderstodest moch, & keptest nothyng: or yf one herde well, but were not obedient. The Lord be mercyfull vnto the for his righteousnesse sake, that his worde myght be magnyfyed & praysed. But it is a myscheuous and wycked people. Their younge men belonge all to the enare, & shalbe shut into prison houses. They shalbe caryed awaye captyue, and no man shall lowse them. They shalbe troden vnder fote, & no man shall laboure to bringe them agayne. But who is he amõge you, that pondreth this in hys mynde, that consyderth it, & taketh it for a warnynge in tyme to come?

Who suffred Jacob to be troddẽ vnder fote, and Israel to be spoyled? Dyd not the Lorde? Now haue we synned agaynst hym, & haue had no delyte to walcke in his wayes neither bene obedyent vnto his lawe. Therfor hath he poured vpon vs hys wrathfull displeasure, & stronge batell, whiche maketh vs haue to do on euery syde, yet wyll we not vnderstande: he burneth vs vp, yet spyeth it not in to oure hertes.

¶ The notes.

a* Messaungers. He meaneth the hyghe prestes, and those had cure of the people. Those shulde haue taught the other, but they were blyndest of all, as Christ declareth in the gospell. Soch there be at all tymes, and shalbe vnto the worldes ende.

The .xliij. Chapter.

God promyseth to sende his Christ, which shall deliuer his people. He forgyueth Synnes for his owne sake.

A But now, the Lorde that made the O Jacob, & he that fashyoned the O Israel, sayeth thus: Feare not, for I wyll defende the. I haue called the by name thou art myne owne. When thou wentest in the water, I was by the, that the stronge floudes shuld not pluck the awaye. When thou walkest in the fyre, it shall not burne the, and the flame shall not kindle vpon the. For I am the Lorde thy God, the holy one of Israel, thy Sauyour. I gaue Egypte for thy deliuerance, the Morians, and the Sabees for the: because thou wast deare in my sight, and because I set by the, and loued the. I
B applied all men for the, & deliuered vp al people for thy sake, that thou shuldest not feare, for I was wyth the. I wyll bringe thy sede from the East, and gather the together from the West. I wyll saye to the North, let go. And to þ South, kepe not backe: but bringe me my sonnes from farre, and my daughters from the endes of the worlde: Namelye, all those that be called after my name: For them haue I created, fashyoned, and made for myne honoure,

Bringe forth that people, whether they haue eyen or be blynde, deafe or haue eares. All nacyons shall come in one, and be gathered in one people. But whiche amonge ponder goddes shall declare soche thynges, & tell vs what is to come? Let them bringe theyr wytnesses, so shall they be fre: for then men shall heare it, & saye, it is trueth. But I bring you wytnesses (sayth the Lorde) euen those that are my seruauntes, whom I haue chosen: to the intent that ye myght be certyfyed and geue me faythfull credence: yee & to consyder, that I am he, before whom there was I am he be-
neuer any God, and that there shalbe none for whom.
after me. I am only the Lorde, and wythout C
me is there no Sauyour. I geue warnynge, I am only
I make whole, I teach you that there shalbe the Lorde.
be no straunge God amonge you. And thys recorde must ye beare me your selues (sayth the Lorde) that I am God. And euen he am I from the begynnynge, & there is none that can take any thynge out of my handes. And what I do, can no man chaunge.

Thus sayeth the Lorde the holy one of Israel your redemer: For your sake I wyll sende to Babylon, & bringe all the strongest of them from thence: Namely, the Chalders that boost them of their shyppes: Euen I the Lorde your holy one which haue made Israel, and am your kynge. Moreouer, thus sayeth the Lorde (euen he that maketh a waye in the sea, and a foorpath in the myghtye waters: which bringeth forth the charettes and horses, the hoste & the power, that they maye fall a slepe & neuer ryse, and be extincte, lyke as towe is quenched.

Ye remembre not thynges of olde, and regarde nothinge that is past. a* Therfore beholde, I shall make a newe thynge, & shortly shall it appeare: ye shall well knowe it, I told it you afore, but I wil tel it you agayne. I wyll make streetes in the desert, & ryuers of water in þ wyldernes. b* The wylde beastes shall worshyppe me: the dragon, and the Estryche. For I shall geue water in the wyldernesse, and streames in the desert: that I may geue dryncke to my people, whom I chose. This people haue I made for my selfe, & they shall c* shewe forth my prayse. For thou Jacob) wouldest not call vpon me, but thou haddest an vnlust towarde me, O Israel. d* Thou gauest me not thy younge beastes for burntofferynges, nether dydest honoure me with thy sacryfices. Thou boughtest me no deare spice wyth thy money, nether pouredest the fatt of thy sacrifices vpon me. Howbeit I haue not bene chargeable vnto the in offerynges, nether greuous in incẽse. e* But thou hast lade me wyth thy synnes, and wearied me wyth thyne vngodlynes. f* Where as I yet am euen he onlye, that for myne owne selfes sake do awaye thyne offences, & forget thy synnes: so that I wyll neuer thyncke vpon them. g* Put me now in remembraunce (for we wyll reason together)

ther) & shew what thou hast for the, to make the ryght. h* Thy fyrst father offended sore, & thy rulers have synned agaynst me. Therfore I ether suspended, or slue the chefest Princes: I dyd curse Jacob, and gaue Israel into reprofe.

¶ The notes.

a* Therfore beholde, I shall make a newe thinge. &c. He meaneth that he wyll forsake the Jewes whiche were his owne people, for their offences: and call the Gentyles that were Idolatrers, whom he vnderstandeth by ỳ desert & wyldernes: as before in the.xxxv.a. and.xli.e.

b* The wilde beastes shall worshyppe me the dragon. &c. Vnder the name of these beastes signifieth he also the Heathen, whiche were wylde, rude and beastly, concernynge godly knowledge. These sayth he that he wyll tame by the preachinge of the gospell (which thing he sygnifieth by waters & streames) so that they shall not hereafter do hurt in the church, but shall put theyr shoulders vnder the yocke of fayth, & be ruled with the law of charitye.

c* To shew forth the prayse of the Lorde, is, to preache the remyssyon of synnes, & the deliuerance from death and hell, and the geftes of euerlastynge lyfe by the mercye of God, for Christes sake. After maner of speakynge vseth Dauid in the Psal.xxii.d. where he bearynge the figure of Christe, sayeth: In the myddest of ỳ congregacyō wyll I prayse the. &c. Thus shulde the Gentyles and Heathen prayse hym, whiche people he chose for hym selfe, as ye maye se in the text: for the Jewes (whiche are signified by Jacob) wolde not do it, but put their confydence in keppynge of the lawe. Thys doth the Prophet vpbraide them with, in the person of God, sayinge: d* Thou gauest me not thy ponge beastes. &c. As who shoulde saye: Saye not that thou haste geuen me manye sacrifices, bothe because thou gauest them not vnto me only, but vnto thy calues and Baalles and other Idoles: and also because I dyd neuer set greatly by them, nor greatly required the. They greued me alwayes, when the sayth & the deuocyon of the geuers was away. The shepe of thy burntofferinges broughtest thou not vnto me, nether dydest thou glorifye me with thy sacrifices, but dydest onely sarfye thyne owne superstycions. I compelled the not to worshyp me with thyne offrynges, but because thou so redely offredest soch thinges vnto Idoles after the maner of the Heathen, I commaunded that they shulde not be offred vnto other goddes, but vnto me, of whose gyfte thou receyuedest them. &c. Now of all these thinges profyted me: in as moche as thou lackest of the thinges whiche I chefye required, righteousnes, sayth, and iudgement. Mat.xxiii. e* Thou hast moche more offended me wyth thy synnes, then that thou canste playse me with all these ceremonyes: which iustyfye not them that do them, but bringe them into my fauoure, in lesse then they fyrste be my beloued throughe fayth.

f* No maner of Idoles, nor the sacrifyces of oxen, sheepe, or goates, nor the wreathes of thy wouches, how precious or good ỳ so euer they be, do put awaye synne: But I I my selfe alone by my onely mercy and grace do pardon them, to all those that beleue that I so do and do not ones remember them, to thintent to punyshe them: Yee, & I sore longe the. Rom.iii.d. I am not bounde vnto the, ỳ hast so often fallē from thy fayth, which I onely regarde. g* Other elles bringe me in remembraunce, reason the matter with me, & shewe me, whether thou haue alwayes more prouoked me vnto anger, or I haue bene ouer moch fauorable vnto the: and whether I haue euer bene readyer to forgeue, then thou to amende. Thou canst surely neuer bringe any thynge for ỳ, wherby thou mayest iustyfye thy cause agaynst me.

h* Thou hast not chosen me, but I haue chosen the. I made thy father Adam. Gene.i.d. which streyght wayes transgressed the commaundemēt. Gene.iii.a.b. And Abraha coulde not be iustyfyed by his workes, but by hys fayth. Roma.iii.a. As no nother man can: whose whole lyfe is full of synne euen from their chyldē hode, yee euen he that lyueth but a daye. Jacob was preferred before Esau, not for hys merites or deserynges, but by electyon. Gen.xxv. Rom.ix.b. Thy rulers, or (as some rede) Interpretoures, Moses, & Aarō, were not founde without offence before me, but synned agaynst me. Numer.xi.e. Therfore not without a cause kylled I thy Princes and Prestes of the Sanctuarye, whiche shoulde offer both for them selues and for the people. Hebr.vii. For no man lyuyng shalbe iustyfyed in my syght. Psal.cxliii. And the Aungels are not cleane before me. Job.iii.d. How moch lesse then wyll I spare this styffe necked & stordye people: But I wyll at tyme conuenient curse ỳ sonnes of Jacob after the flesh, which be out of kynde concernynge the spirite, so that they shalbe a curse amongest the Heathen: where as on the other syde, the true and leafull sonnes of Jacob shalbe the blessynge of all nacyons throwe Christe, in whō all the chosen shalbe blessed. Gene.xii.a Gala.iii.c. Vouchsafe, good reader, to reade the text with all: so shalt thou perceyue to whyche parte of the text, euerye parte of the note belongeth.

The.xlviij. Chapter.

Christ promyseth to restore hys churche, whyche he hath reiected. Idolatry & hardyng before rebuked, is yet confuted.

 O heare now, O Jacob my ser-
uaunt, and Israel whom I haue chosen. For thus sayth the Lord that made the: fashioned the, and holpen the, euen from thy mothers wombe: Be not afrayed, O Jacob my seruaunt, thou righteous, whom I haue

chosen.

choſen.a* ffor I ſhall poure water vpon the dre grounde and ryuers vpon the thurſtye. I ſhall poure my ſpirite vpon thy ſede, and myne encreaſe vpon thy ſtocke. They ſhall growe together, lyke as the graſſe, and as the Willes by the waters ſyde.b* One wyll ſaye: I am the Lordes. Another will call vnder the name of Jacob. The thyrde ſhall deſcryde wyth hys hande vnto the Lorde, and geue hym ſelfe vnder the name of Iſrael.

Moreouer, thus ſaith the Lorde ſpoken: euen the kynge of Iſrael, and his auenger, the Lorde of Hoſtes: I am ſ^t^ fyrſt & the laſt, and wyth out me is there no God. ffor what is he, that euer was lyke me, which am from euerlastinge? Let hym shewe hys name, and do where thorow he may be likened vnto me. Let him tell you forth planely thinges, that are paſt & for to come: yee and that without any feare or stoppe. ffor haue not I euer tolde you hytherto, and warned you? Ye can beare me recorde youre ſelues. Is there any God excepte me? or any maker, that I ſhuld not knowe hym.

Wherfore all caruers of Idoles are but vayne, & their labour loſt. They muſt beare recorde them ſelues, that (ſeyng they came ne ther ſe nor vnderſtande) they ſhalbe confounded. Who ſhulde now make a God, or faſhion an Idole, that is profytable for nothynge? Beholde, all the felowſhippe of the muſt be brought to confuſyon. Let all the workemaſters of them come and ſtande together from amonge men: they muſt be abaſhed and confounded one wyth another. The ſmith taketh yron, and tempereth it with hoate coales, and faſhioneth it with hammers, and maketh it with all the ſtrength of his armes: yee ſometyme he is faynt for very hunger, & ſo thurſtye, that he hath no more power.c* The carpenter (or ymage caruer) taketh meat of the tymbre: & ſpardeth forth hys lyne: he maketh it with ſome coloure: he playneth it, he raſeth it, & ſquareth it, & maketh it after the ymage of a man, and accordynge to the bewtye of a man: that it maye ſtande in the temple.

Moreouer, he goeth oute to hewe downe Cedre trees: He bryngeth home Elmes and Okes, and other tymbre of the wod. Or els the ffyre trees which he planted hym ſelf, & ſoch as the rayne hath ſwelled, wherbe wod ſerueth for men to burne. Of this he taketh and warmeth him ſelfe with all: he maketh a fyre of it to bake bred. And afterwarde maketh a God there of, to honoure it: & an Idole to knele before it. One pece he burneth in the fyre, with another he roſteth fleſh, & he maye eate roſte hys belyfull: wyth the thyrde he warmeth hym ſelf, & ſayeth: Aha, I am well warmed, I haue bene at the fyre. And of the reſydue he maketh hym a God, and an Idole for hym ſelfe. He kneleth before it, he worſhyppeth it, he prayeth vnto it, and ſayeth: Delyuer me, for thou art my God.

Yet men nether conſider nor vnderſtande, becauſe their eyes are ſtopped, that they can not ſe: and their hertes, that they cannot perceyue. They ponder not in their mynden, for they haue nether knowledge nor vnderſtandyng, to thynche thus: I haue brent one pece in the fyre: I haue baked bred with the coles there of, I haue roſted fleſh with all, & eaten it: ſhall I now of the reſydue make an abhominacyon, & fall downe before a rotten pece of wodd? The hepping of duſt, and foliſhneſſe of herte hath turned them a ſyde: ſo that none of them can haue a fre conſcience to thynche maye not I erre?

Conſyder this (O Jacob & Iſrael) for thou art my ſeruaunt. I haue made the, that thou myghteſt ſerue me. O Iſrael, forget me not. As for thyne offences, I dryue them awaye lyke the cloudes, and thy ſynnes as the miſt. Turne the agayne vnto me, and I wyl deliuer the.

We glad ye heauens, whom the Lorde hath made, let al that is here beneth vpon ſ^t^ earth, be ioyfull. Reioyſe ye mountaynes & wodden, with all the trees that are in you: for the Lord ſhall redeme Jacob, & ſhewe his glory vpon Iſrael. ffor thus ſayth the Lorde thy redemer euen he that faſhioned the from thy mothers wombe: I am the Lorde, whiche do all thinges my ſelfe alone. I onlye haue ſpred oute the heauens and I only haue layde the foundacyon of the earth. I deſtroye the tokens of witches, and make the ſoth ſayers go wronge. As for the wyſe, I turne them backwarde, and make their connynge fooliſhneſſe.

But I ſet vp the purpoſe of my ſeruauntes, and fulfill.b* the councell of my meſſagers. I ſaye to Jeruſalem: turne agayne: And to the cyties of Juda, be ye buylded agayne: and I repayre their decayed places. I ſaye to the ground: be drie. And I dryе vp thy water floudes. I ſaye to Cyrus: thou art myne herd man: ſo that he ſhall fulfill all thinges after my will. I ſaye to Jeruſalem: be thou buylded, & to the temple: be thou faſt grounded.

The notes.

a* ffor I ſhall poure waters vpon the. & ꝛc. By the water and ryuers, vnderſtande the grace of God: and by the dre grounde and the thurſty, the gentyles and Heathen, which had not bene tylled and watered wyth the worde of God. Soche a lyke ſentẽce is there before in the .xliij.c. I wyll make ſtreates in the deſert. & ꝛc.

b* One wyll ſaye. ꝛc. As who ſhulde ſaye: here & there, and all the worlde ouer are there of the Lordes people, yee euen amonge ſt the Heathen.

c* Let the chylden learne note howe ſpuely the Prophete paynteth oute the vanitie of ymages. ffor it is to be feared that oure ſuperſtycyon, concernynge ſoch thinges, paſſeth and exceadeth the ſuperſticiõ of the Jewes. Ones impdent it is that the Jewes in oure tyme can

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in no wyse be persuaded to become Christen, so long as we shall bowne & knele before ymages. Their answere is, that they and we both (yf we be of God) shulde in no condicyō do any thing that is openly & in so many places forbydde of god. The Turches & Saracenes also mock vs therfore. The honoure of God (saye they, & truely it is) ought we to seche, and to speke by his worde: & neither to adde therto nor take awaye, neither to swarue to the right hand or to the left: but earnestly to stande by that whych is commaunded, & for sake that which is forbydden. God graunte vs Christē a better trade & conuersacion of liuing, then that we shulde with oure exāple be an offence either to Jew or Saracene, and an occasiō to kepe thē from the fayth of Christe: And geue the symple, eyes to se & perceyue the falsheed of the suttell, whiche for lucre augment their blindnes, and exhort thē to soch superstycyō. So be it.

b* That is their preaching wher with they councell the people.

The .xlv. Chapter.

The deliuerāunce of the people by Cyrus. The ofspryng of Christ and callyng of the Gentyles.

1 THus sayeth the Lorde vnto Cyrus his anoynted, whom he ledeth by the right hande: that the people maye fal downe before hym: I will lowse the girdle of kynges: that they shall open the gates before thy face, & not to shut their doores. I wil go before the, & make the croked streyght I shall breake ỹ brasen doores, & burst ỹ yron barres. 3 I shall geue the the hyd treasure & the thinge which is secretly kepte: ỹ thou maiest knowe that I the God of Israel haue called the by thy name: & that for Jacob my seruauntes sake and for Israel my chosen. ffor I called the by thy name, & ordened the or euer thou knewest me: Euen I the Lorde, before whom there is none other: for without me, there is no God. I haue prepared the or euer thou knewest me that it myght be knowne from the ryssyng of the sunne to the goyng downe of the same, that all is nothing without me. ffor I am the Lord, & there is els none. It is I that created the lyght and darckues, I make peace & trouble per euen I the Lorde do all these thinges. a* The heauens aboue shall droppe downe, & the cloudes shall rayne ryghtuousnes. The earth shall open it self, & bringe forth health, & therby shall ryghtuousnes florishe. Euen I the Lorde shall bringe it to passe.

9 Wo be vnto hym that chydeth with his maker, the potsherde with ỹ potter: Sayeth the clape to the potter: What makest thou? or thy worcke serueth for nothynge: Wo be vnto hym, ỹ sayeth to his father: Why begettest thou? And to hys mother: why bearest thou? Thus sayeth the Lorde, euen the holy one & maker of Israel: Axkenne of thynges for to come, concernynge my sonnes: and put me in remembraunce, as touchyng the worckes of my handes: I haue made the earth, & created man vpon it. Wyth myne handes haue I spred forth heauen, and geuen a commaundmēt for all the host therof. I shall make hym by with ryghtuousnesse, & order all hys wayes. He shall buylde my cyte, and lett out my prisoners: and that neither for gyft nor rewardes, sayeth the Lorde of Hostes.

14 The Lord hath sayde moreouer: The occupiers of Egypte, the marchauntes of the Morians and Sabees, shall come vnto the with tribute, they shalbe thyne, they shall folowe the, & go with chaynes vpon their fete. They shall fall downe before the, and make supplicacyon vnto ỹ. ffor God (without whō there is none other God) shall be with the. O how profunde art thou O God, thou God & Sauioure of Israel! Confounded be ye, and put to dishonour: go hence together with shame, all ye ỹ be worckmaysters of errour: (that is worshippers of Idols) But Israell shalbe saued in the Lorde, which is the euerlastinge saluacion: They shall not come to shame nor confusyon, worlde without ende.

17 ffor thus sayeth the Lorde: euen he ỹ created heauē, the God that made the earth, that fashioned it, & sett it forth: I haue not made it for naught, but I made it to be enhabited D Euen I the Lorde, wythout whom there is none other. I haue not spoke secretely, neither in darcke places of the earth. It is not for naught, that I sayde vnto the sede of Jacob: seke me. I am ỹ Lord, which when I speake, declareth the thing that is ryghtuous & true. Let them be gathered and come together, sett them drawe nye hyther, that are escaped of the people: Haue they eny vnderstandynge, that set vp the stockes of their Idols, & praie vnto a God, that cannot helpe the? Let men drawe nye, let them come hyther, & take counsell one at another, and shewe forth: What is he, that tolde this before? or who spake of it, euer sence the begynnynge? Haue not I the Lorde done it: wythout whom there is none other God: the true God and Sauioure, and there is els none but I? And therfore turne you vnto me (all ye endes of ỹ earth) so shall ye be saued, for I am God, and there is els none. I sweare by my selfe, out of my mouth commeth the worde of ryghteousnesse, and that maye no man turne: but all knees shall bowe vnto me, and all tunges shall sweare by me, sayinge: Verelye in the Lorde is my ryghteousnes and strenght. To hym shall men come: but all they that thynche scorne of hym, shalbe confounded. And the whole sede of Israel shalbe iustyfyed, and praysed in the Lorde.

¶ The notes.

a* Some trade, ye heauēs, send downe youre dew from aboue, & let the cloudes rayne. &c. The Prophete desyreth that kynge Cyrus may come, & helpe the people of Israel, vnder Cyrus figuringe Christ and vnder Israel

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the Churche. As though he shulde saye: wolde God the heuenlye powers wolde so geue their grace, as the earthly wolde not refuse to receyue it: so that here after our heauen be not of brasse, for oure synnes sake: Deuter. xxviii. b. but that by goddes grace, the rayne of saluacyon wolde fall on vs, and ryghteousnes droppe downe from heauen, to make oure hertes fertile and frutefull: that Christe oure sauyour, whiche is the righteousnes of the chosen, wolde come forthe of the earth, and bringe forth the blossomes of saluacion. This petycion doth the Lorde promes to per forme, saynge: Lucu. J the Lord shall bryng it to passe.

The .xlvii. Chapter.

Idolatrye is reproued. The bealed that cometh by Christ is prophecyed.

NEuertheles, a* Bell shall fall, and Nabo shalbe broke: whose ymages are a burthen for the beastes and cattell, to ouerlade them, and to make them weery. They shall synche downe, and fall together: for they maye not ease them of their burthen, therfore muste they go in to captyuyte.

Hethen vnto me, O house of Jacob, & all ye that remayne yet of the household of Israel: whom J haue borne frō youre mothers wombe, & brought you vp from your birth, tyll ye weere growen: J J whych shall beare you vnto youre laste age: J haue made you, J wyll also norysshe you, beare you and saue you. Whom wyll ye make me lyke, in fathōd or ymage, that J maye be lyke him? Ye fooles (no doute) wyll take out syluer & golde oute of youre purses, and weye it, and hyre a gold smith to make a God of it, ỳ men maye knele downe & worshippe it. Yet muste he be taken on mens shoulders & borne, & set in hys place that he maye stande and not moue. Alas that men shulde crye vnto hym, which geueth no answere: and delyuereth not the man that calleth vpon hym, from hys trouble.

Consyder this well, & be ashamed. b* Go in to youre owne selues (O ye transgressors.) Remember the thynges which are past, sence the begynnyng of ỳ worlde: that J am God, & that there is els no God, yee & that there is nothynge lyke vnto me. J in the beginning of a thynge, J shewe the ende therof: & J tell before, thynges that are not yet come to passe. With one worde is my counsell accōplyshed, & fulfylleth all my pleasure. J call a.c* byrde out of the East, & all that J take in hande, out of farre countrees, as soone as J cōmaunde, J bynge it hether: as soone as J thynche to deuyse a thynge, J do it.

Heare me, O ye ỳ are of an hye stomack, but farre frō ryghteousnesse. J shall bringe forth my ryghteousnesse. It is not farre, and my health shall not tarye longe awaye. J wyll laye health in Sion, and geue Israel my glorye.

The .xlvii. Chapter.

The notes.

a* Bell and Nabo were Idoles of the Babylonians. These sayth the Prophete shalbe ouerthrowen by the hoste of Cyrus.

b* Go in to them selues, is, to take good aduysement and call to remembraunce.

c* He meaneth Cyrus, whych shulde come sodenly as a byrd flieth and destroye Babylon, and set the Israelytes at lybertye. He shulde fulfyll that whiche the Lorde had deuised & decreed. In him is figured Christe, whyche with the lyght of hys worde purgeth the whole world of errours and Idolatrye, and setteth the consciences at peace & lybertye. He sayth sodenly out of the east, that is, out of heuen: wherupon he is called the daye spryngē from on hye. Luc. i. g.

The .xlvii. Chapter.

The worde of the Lorde against Babylon.

BVt as for the (O daughter thou virgin Babylō). a* Thou shalt sytt in the dust thou shalt sit vpō the grounde, & not in a trone (O thou mayde of Chalden.) Thou shalt no more be called tender and pleasaunt. Thou shalt bringe forth the. b* querne and grynd meele, put downe thy stomacher make bare thy knees & shalt wade thorow ỳ waters ryuers. Thy shame shalbe discouered, & thy reuenges shalbe sene. For J wyll auenge me of the, and no man shall lett me: sayeth oure redemer, which is called the Lorde of hoostes the holy one of Israel.

Sytt styll, holde thy tunge, & get the in to some darcke corner, O daughter Chalden, for thou shalt nomore be called lady of kyngdomes. J was so wroth with my people, ỳ J punished myne enheritaunce, & gaue them in to thy power. Neuertheles, thou shewedeste the no mercy, but euen the very aged men of the, dideste thou oppresse tyghe sore with thy yocke, & thou thoughteste thus. J shalbe lady for euer. And despyse all that, thou hast not regarded these thynges, nether cast, what shuld come after. Heare now therfore, thou wylful, ỳ sittest so carelesse, & speakest thus in thine herte: J am alone, & without me is there none J shall neuer be wydowe, nor desolate agayne. And yet both these thynges shall come to the vpō one daye in ỳ twynchlyng of an eye: Namely wyddowhead, & desolacyon. They shall mightely fall vpō the, for the multitude of thy witches, & for the greate heape of thy conniuers. For thou hast comforted thy selfe in thy dyscreatfulnes, and hast sayde: No man seyth me. Thyne owne wysdome & cunnyng hath deceyued the. Jn that thou hast sayde: J am alone, and without me there is none. Therfore shall trouble come vpō the, & thou shalt not knowe, from whence it shall aryse. Myschefe shal fall vpō the, which thou shalt not be able to put of. A sodayne myserye shall come vpon the, or euer thou be aware.

Now go to thy conniuers, and to the multitude of thy witches (whom thou haste bene acquainted

acquainted withall from thy youthe) yf they maye helpe the, or strengthen the. Thou haste hytherto had manye counceils of them, to let the heauengasers & the beholders of starres come on now and delyuer the: yea & let them shewe, when these new thynges shal come vpon the. Beholde, they shalbe lyke strawe, whiche yf it be kindled with fyre, no mā may rydde it for the vehemence of the flame: And yet it geueth no synners to warme a man by, nor cleare fyre to sit by. Euen so shall they be vnto the whome thou haste vsed and occupied from thy youthe. Euery one shall shewe the hys erroneous waye, yet shall none of them delende the.

The notes.

a. To sit in the dust is, to be broughte lowe, to be poorely arayed & decked, to syt without pompe, and to fall from her estate and degre, as it is sayde Jona.iij.c. The Prophete here describeth the destruccion of Babylon vnder the figure of a proude queene: which was delicyously and tenderly brought vp, & after fell into extreame pouertye, myserye, and wretchednes.

b. He vnderstādeth by the queene, or (as some reade) myll: seruple, poore, and lyke estate and condicyon.

The.xlviij. Chapter.

The hypocrysie of the Jewes is reproued. The Lord alone wyll be worshipped, which hath chosen vs, and wroughte fauourably vs for his owne sake.

HEare this, O thou house of Jacob: ye that are called by the name of Jsrael, and are come oute of the stocke with Juda, whiche sweare by the name of the Lorde, & beare wytnesse by the God of Jsrael (but not with trueth & right) whiche are called fre men of the holye citie, as they that lohe for comforte in the God of Jsrael, whose name is the Lorde of hostes.

The thinges that I shewed you ouer sence the beginninge: Haue I not broughte them to passe, immediatly as they came out of my mouthe, & declared them? And they are come. Howebeit I knewe that thou arte obstynate, & that thy neck hath a.an yron veyne, & that thy browe is of brasse. Neuertheles I haue euer sence the beginning shewed the of thinges for to come, and declared them vnto the, or euer they came to passe: that thou shouldest not saye: myne Idoll hathe done it, my carued or calte ymage hath shewed it. Heare and consyder all these thynges whether it was ye that prophecyed them? But as for me, I tolde the before at the beginning, new and secrete thinges that thou knewest not of. And some done nowe not of olde tyme, whereof thou neuer hearedest, before they were broughte to passe, lest thou couldst not saye: I knewe of them. Moreouer there be some whereof thou haste neyther hearde nor knowne, neyther haue they be opened vnto thyne eares afore tyme, for I knewe that thou wouldest traitorously offende, therfore haue I called the a transgressour, euen from thy mothers wombe.

Neuertheles for my names sake, I haue withdrawe my wrath, and for myne honours sake I haue ouersene the, so that I haue not rooted the oute. b. Beholde I haue pourged the, & not for money. I haue chosen the in the fyre of powerte, And that onely for myne owne sake, for I geue myne honourre to none other, lest thou shouldest not despyse me. Herken vnto me O Jacob, and Jsrael whom I haue called I am euen he that is. I am the fyrst & the last. My hande is the foundacyon of the earthe, & my ryghte hande spanneth ouer the heauens. As sone as I called them they were there. Gather you all together, and herken: Whiche of youder goddes hath declared this, that the Lorde wyll no by the kyng of Babylon (whō he loueth & fauoureth) & by the Caldees his arme? I my self alone haue tolde you this before. Yea I shall call him and bringe his youth & geue him a prosperous iourneye. Come nye and heare this, haue I spoken ouye thynge darkelye sence the beginninge: when a thyng begynneth, I am there.

Wherfore the Lorde God with his spyrite hathe sent me, And thus sayeth the Lord God thyne auenger, the holye one of Jsrael: I am the Lorde thy God, whiche teache the profytable thynges, & leade the the waye, that thou shuldest go. Yf thou wilt now regarde my commaundement, thy welthynes shalbe as the water streame, and thy ryghteousnes as the waues flowynge in the sea. Thy sede shalbe lyke as the sande in the sea, and the frute of thy body, lyke the gravel stones therof. Thy name shal not be rooted oute, nor destroyed before me. Ye shall go awaye from Babylon, and escape the Caldees with a merye voyce. This shalbe spoken of, declared abroad, and go forth vnto the ende of the worlde, for that is sayde: The Lorde hathe delended his seruaunte Jacob, that they suffred no thurste, when they were wayted in the wyldernesse. He clauē the rockes a sonder, and the water gushed out. As for the vngodlye, they haue no peace, sayeth the Lorde.

The notes.

a. By this he meaneth that the people of Jsrael were stubborne, frowarde, rebellyous, vntractable, brutysh and shameles.

b. Some reade: Behold I haue purgyed the: but not as syluer: I haue chosen the oute of the fournesse of affliccion. For myne owne sake, for myne owne sake haue I done this: for lyke whoome wolde they pollute me: truelye I wyll not geue my glorye to anye other. Herken & ceter. The same expounde it thus. I wolde not suffer the wholye to perysshe: for yf I had proued and purgyed the as golde and syluer is proued and purgyed, from whiche all maner of dosse is cleansed, there shoulde nothyng haue remayned in the: verye fewe, ye none shoulde haue ben saued. But

I brought the vnder, & proued the in the fourneffe of affliccion, that is, I wrapped the in captyuyte and bondage in Egypt, frō which I afterwarde delyuered the. And thys haue I done for myne owne sake, that is, onely for myne owne name and glorye, of myne owne gentylnes & louynge kyndnes, not for any of thy merytes and deseruynges, whyche were none at all. For how wolde the gentyles and heathen haue polluted, dispised and blaspheamed my name, yf I had rooted oute myne owne people, and to haue made the trueth of the promyses whyche I had determyned to fulfill in Christe, vayne and vntrue. For as wel this people of my trueth, as the glorye of the blessyng promysed in the seade of Abraham and Dauid, wyll I not geue vnto another people or nacyon. The health of the worde shal come of the Jewes. Joh. iiii. from none other. The glad tydinges of health shal the whole world receyue of no nother then of Christ, by the preachynge of the Apostles &c.

The. xlix. Chapter.

Christ shall gather together all nacyons be they neuer so farre of.

+ A Lso. Iles herken vnto me, & take he de ye people frō farre. The Lorde hath called me from my byrth, and made mencion of my name from my mothers wombe: & he hath made my mouth like a sharp swerd vnder the shadowe of hys hande hath he defended me, & hyd me in hys quyuer, as a good arowe, and sayde vnto me: Thou arte my seruaunt Israel, I wyll be honoured in the. Thē answered I: I shall lese my labour, I shall spende my strength in vayne. Neuertheles, I wyll committe my cause and my worcke vnto the Lorde my God. And now sayth he (Lord euen he that fashioned me from my mothers wombe to be his seruaunte, that I may bring Jacob agayne vnto him: howbeit, Israel wil not be gathered vnto hym agayne. In whose sight I am greate, whyche also is my Lorde my God and my strength. Let it be but a smal thynge, that thou arte my seruaunte, to set vp the kynredes of Jacob, & to restore the destruccyon of Israel: yf I make the not also the light of the Gētiles, that thou mayest be my helthe vnto the ende of the worlde.

‡ Moreouer thus sayth the Lorde the auenger and helper out of Israel, because of the abhorynge and despysynge amonge the Gentyles, concernynge the seruaunte of all them that beare rule: Kynges and princes shall se, and arise and worshippe, because of the Lord that he is sayth full: and because of the holpe one of Israell, which hath chosen the.

And thus sayth the Lorde: * In the tyme ‖ Cor. vi. a. Jerem. xv. a * Esay. xlii. a apointed wyll I be present with the. * And in the houre of healthe wyll I helpe the, and delyuer the. I wyll make the a pledge for the people, so that thou shalte helpe vp the earthe agayne, and chalenge agayne the scatred herytages: That thou mayest say to the prisoners: go forth, & to them that are in darknesse: come into the lyght, that they may fede in the hye wayes, and get their lyuynge in all places. There shall neyther hunger nor thyrste, heate nor sunne hurte them. For he that fauoureth them, shall leade them, and geue them drynche of the springe welles. I wyll make wayes vpon all my mountaynes, & my hye pathes shalbe exalted. And beholde, they shall come from farre: lo, some from the north and weste, some from the south. * Reioyce ye heauens, and springe prayse thou earthe: Calle of ioye ye hylles, for God wyll comforte hys people, and haue mercye vpon hys, that be in trouble. D

Esay. xxxvii. c

Then shal Sion say: * God hath forsake me, and the Lorde hath forgotten me. &c. Doth a wyfe forget the chylde of her wombe, & the sonne whom she hath borne? And though she do forget, yet wyll not I forget the. Beholde, I haue written the vp vpon my handes, thy walles are euer in my sight. &. They that haue broken the downe, shall make haste to bilde the vp agayne: and they that made the waste, shall dwell in the. Lyft vp thyne eyes, & loke aboute the: all these shall gather them together, and come to the. As truly as I lyue (saith the Lorde) thou shalte put them all vpon the, as an apparell, and gyrde them to the, as a bryde doth her Jewels. As for thy lande that lyeth desolate, wasted & destroyed: it shalbe to narowe for them, that shall dwell in it. And they that wolde deuoure the, shalbe farre awaye. &. Then the childe whom the baren shal bringe forth vnto the, shall saye in thyne eare: thys place is to narowe, sprede vs together, that I maye haue rowme. Then shalt thou thinche by thy self: Who hath begotte me these: seing I am baren & alone, a captyue & an oute cast? And who hath norysshed the vp for me? I am desolate and alone, but from whence come these? E * Rom. xi. d F

And therfore thus sayth the Lorde God. Beholde, I wyll stretch out myne hand to the Gentyles, and set vp my token to the people. They shal bring the thy sonnes in their lappes, and carye thy doughters vnto the vpon their shoulders. For kynges shalbe thy nourysshe fathers, and Quenes shalbe thy nourysshe mothers. They shall fall before the with their faces flat vpon the earth, and lycke vp the duste of thy fete: that thou mayest knowe, how that I am the Lord. * And no lo putteth his trust in me, shal not be confounded. Who spoyleth the gyaunte of hys praye? or who taketh the prisoner frō the mighty? And therfore thus sayeth the Lorde: The prysoners shalbe taken from the gyaunte, & the spoyle delyuered from the vyolente: for I wil maintayne thy cause agaynste thyne aduersaryes, and saue thy sonnes. And wyl fede thyne enemyes with their owne flesshe, and make them drynche of their owne bloude, as of swete wyne. And all flesshe shall knowe (O Jacob) that

that I am the Lorde thy Sauioure & stronge auenger.

¶ The notes.

a. What Iles signifie, loke before in the .xlv.b

b. He hath made my mouthe like a sharpe swerde, that is. He hath geuen me the spirit of sharp & pithie speache, so that my woordes shall euen cut a sonder (as it were) the heertes of the chosen whiche heare me, and diuide the to repentaunce, and declare the offences of the wicked to be without excuse. This doeth the spirite of prophecye, and of true preaching of the worde. Apoca. xix.c.

c. Doth a wyfe forget the child of her wombe. &c. As who saye, naye: And no more will I do the.

d. That is to saye the Gentyles.

e. Some reade: yet shall the children of thy barrenesse saye in thyne eare &c. The meaning is, when thou arte moste baren, and hast lest of the faythfull in the (that is to saye, the xii. Apostles, and a fewe of theyr disciples, Jewes borne) by and by shalte thou heare a nayse, that there are increased to suche a noumber, that they shall not finde place sufficyent to dwell in. At the fyrste sermon of Peter were there increased thre thousande. Act. ii. g.

The.l. Chapter.

The Jewes are reproued, and old called.

A Thus saieth the Lorde: Where is the bill of your .s. mothers deuorcement, that I sente vnto her or who is the dettour (to whome I solde you? Beholde, for youre owne offences are ye solde: & because of youre transgression, is your mother forsaken. For why wolde no man receyue me, when I came and when I called, no man gaue me answere. Was my hande cleane shorten of, that it might not helpe? or had I not power to deliuer? Lo, B at a worde I driuche vp the sea, and of water flouddes I make drye lande: so that for want of water, the fysh corruppe and dye of thurst. As for heauen, I clothe it with darcknesse, & put a sacke vpon it.

The Lorde God hath geuen me a well learned tunge, so that I can comforte the whiche are troubled, yea & that in due season. He waked myne eare vp by tymes in the mornynge (as the scolemaisters do) that I myght herke. The Lord God hath opened myne eare, therfore can I not saye naye, nor withdrawe my selfe, but I offre my backe vnto the smyters, C & myne cheekes to the noppers. I turne not my face from shame & spittynge, for the Lorde God helpeth me, therfore shall I not be confounded. I haue hardened my face like a flynt stone, for I am sure, that I shall not come to confusyon. Myne aduocate speaketh for me, who wyll then go with me to law? Let vs stande one agaynste another: yf there be any D yu wyll reason with me, let him come here faithy to me. Beholde the Lord God standeth by me, what is he that can condempne me? lo, they shalbe all lyke as an olde clothe, whiche the mothes shall eate vp.

Therfore who so feareth the Lorde among you let him heare the voyce of his seruaunt. Who so walketh in darcknesse, and no lyghte shyneth vpon him, let him hope in the Lord, and holde him by his God. But take heede, E ye haue all kindled a fyre, and gyrded youre selues with the flamme: Ye walke in the glistenyng of youre owne fyre, and in the flame that ye haue kindled. This cometh vnto you from my hande, namely that ye shall slepe in sorowe.

¶ The notes.

A. God was not the cause why the congregation of the Jewes (whiche is vnderstande by mother, and was ouer his spouse) was diuorced and forsaken: but their owne offences dyuorced them, & was the cause why they were solde to the diuell and geuen ouer into the handes of the Gentyles, or Heathen, and sparpled amongest the Medyans, Persians, Babylonians, Grecians, & Romayns.

b. As who saieth youre selues haue kindled the fyre of my vengeaunce, with youre offences: I was no causer therof: ye must therfore suffer the punyshmente therto belongyng. For it commeth of youre owne deserte: that I so laye my hande vpon you and punyth you.

The li. Chapter.

Consolacyon and comforte is promysed vnto the faythfull.

Epist. for the 1. Friday in Aduent.

H Eken vnto me, ye that hold of righteousnes, ye that seke the Lord. Take hede vnto the stone wherout ye are hewen, and to the graue wherevnto ye are digged. Consyder Abraham youre father, & Sara that bare you: how that I called him alone & prospered him well, & encreased him: how the Lorde comforted Sion, and repayred all her decaye: makynge her delycte as a Paradyse, & her wyldernesse as the garden of the Lorde. Myrth and ioye was there, thanckesgeuynge and the voyce of prayse. Haue respecte vnto B me then, O my people, and laye thyne eare to me: for a lawe and an ordynaunce shall go forth from me, to lyghten the Gentyles. It is harde by, that my health & my righteousnesse shall go forthe, and the people shalbe ordered with myne arme.

The Ilandes (that is the Gentyles) shall hope in me, & put theyr trust in myne arme. Lyfte vp youre eyes towarde heauen, & looke vpon the earthe beneth. For the heauens shall vanysshe awaye lyke smoke, & the earthe shall weare lyke a clothe, & they that dwell therin, shall perysshe in lyke maner. But my healthe endureth for euer, & my righteousnes shall not ceasse. Therfore hearken vnto me, ye that C haue pleasure in righteousnes, thou people that beareste my lawe in thyne heart. Feare not the curse of men, be not afrayde of theyr blasphemies & reuylynges: for worme eate

mothes that eate them vp lyke cloth and wol. But my ryghteousnesse shall endure for ever, & my sauinge health from generacion to gene racyon. Wake vp, wake vp, and be strong: O thou.a. arme of the Lorde: wake vp, lyke as in tymes paste, euer and sence the worlde beganne.

Arte not thou he, that hast wounded that proude lucyfer, & hewen the dragon in peces? Arte not thou euen he, whiche hast dryed vp the depe of the sea, whiche hast made playne the sea grounde, that the delyuered myght go thorow? That the redemed of the Lord, which turned agayne, myght come with ioye vnto Syon, there to endure for ever? That mirthe and gladnesse might be with them, that sorow & wo myght flee from them? Yea I, I am euē he, that in all thynges geueth you consolacō. What arte thou thē, that feareste a mortal mā, the chylde of man, whiche goeth away as doeth the flowre? And forgetteste the Lord that made the, that spred oute the heauens, & layde the foundacyon of the earthe. But thou arte euer afrayde for the spyght of thyne oppressour which is ready to do harme: Where is the wrath of the oppressour? It commeth on fast & maketh haste to apeare: It shall not perysh, that it shulde not be able to dell rope, neyther shall it lacke for fawte of nourishyng. I am the Lorde thy God, that make the sea to be styll, & to rage: whose name is the Lorde of hoostes. I shall put my worde alsom thy mouth, & defende the with the rurnynge of my hande: that thou mayest plante the heauens, and laye the foundacyons of the earth, and saye vnto Syon: thou arte my people.

Awake, awake, and stande vp, O Jerusalem, thou that from the hande of the Lorde, hast dronchen oute the .b. cuppe of hys wrath, thou that hast supped of, and sucked oute the stombynge cuppe to the bottome. For amōge all the sonnes whome thou hast begotten, there is not one that maye holde the vp: and not one to leade the by the hande, of al the sonnes that thou hast nourished. Both these thynges are happened vnto the, but who is sorye for it: Yea, destruccyon, wastynge, hunger, & swerde: but who hath consoled the? Thy sonnes lye comfortles at the heade of euery strete lyke a tabru wrestion, and are full of the terryble wrath of the Lorde, & punyshmente of thy God. And therfore (thou miserable & dronche (thowbe it not with wyne) heare this: Thus sayth thy Lorde, thy Lorde & God, the defender of his people: Beholde, I wyll take the fro hynge cuppe oute of thy hande, euen ye cuppe with the dregges of my wrathe: that fro hence forthe thou shalt neuer dronche it more, & wyll put it in theyr hande that troubled the: whiche haue spoke to thy soule: stoupe downe, that we maye go ouer the: make thy body euen with the grounde, and as the strete to go vpon.

The notes.

a. The arme of the Lorde here sygnifyeth Christe, and the redempcyon of the worlde and the puttynge awaye of errours, that commeth by hym. For this prayeth the Prophet that it maye come.

b. The cuppe of the Lordes wrath, sygnifyeth the afflictyon that we suffre, because we haue done agaynst the wyll of the Lorde and the vēgeaunce that he taketh of vs, for theyr offences. Psal. lxxv. b.

The.lij. Chapter.

A consolacyon & comforte to the people of God.

VPon vp, take thy strength vnto the: put on thyne honeste rayment O Jerusalem, thou cite of the holye one. For from thys tyme forthe, there shall no vncyrcumcysed nor vncleane person come in the. Shake the from the dust, aryse and stand vp, O Jerusalem. Plucke oute thy necke frō the bonde, O thou captyue doughter Syon. For thus sayth the Lorde: ye are solde for naught, therfor shal ye be redemed also without auye monaye.

For thus hath the Lorde sayde: My people wente downe afore tyme into Egypte, there to be straungers. Afterwarde dyd the kynge of the Assyrians oppresse them, for naughte. And nowe what profyt is it to me (sayeth the Lorde) that my people is frely carped awaye, & brought into heuynes by theyr rulers, and my.a. name euer styll blasphemed? sayth the Lorde. But that my people maye knowe my name, I my selfe will speache in that daye. Behold, here am I. O howe beutyfull are the fete of the Embassyatour, that bryngeth the message from the mountaine, and proclameth peace, that bringeth the good tydynges, and preacheth health, and sayeth vnto Syon. Thy God is the kynge. Thy watchemen shall lyft vp theyr voyce with loude voyce shall they preache of him: for they shall se him parfectly, when the Lorde shall come agayne to Syon.

Be glad, O thou desolate Jerusalem, and reioyce together, for the Lorde wyll comforte hys people, he wyll delyuer Jerusalem. The Lorde wyl make bare.b. hys holye arme, and shewe it forthe in the sight of al the Gentyls, & all the endes of the earthe shall se the sauing healthe of oure God. Awaye, awaye, get you oute from thence, and touche no vncleane thyg. Go oute from amonge suche. And be cleane, ye that beare the.c. vessell of the Lorde. But ye shall not go oute with sedicion, nor make hast as they that fle awaye: for the Lord shall go before you, and the God of Israel shal kepe the watche.

Beholde, my seruaunt shall deale wyselye, therfore shall he be magnyfyed, exalted and greatly honoured. Lyke as the multitude shal wonder vpō hym, because.b. his face shalbe so deformed & not as a mans face, & hys beautye lyke no mans: Euen so shall the multitude of y Gentyles loke vnto hym, & the kinges shall shut theyr mouthes before hym. For they that haue not bene tolde of hym, shall se hym, and

they

they that heard nothynge of hym, shall beholde hym.

¶ The notes.

a. Of blasphemynge or dishonourynge hys name, and what it signifyeth, ye shall fynde in Ezech.xxxvi.c.

b. Hys holye arme (for the ayde and help that is done by hys holy worde. It wyll the Lorde make bare, that is ope & declare & geue the beleue therof to all the Gentyles and Heathen, not onelye to the Jewes. Psal.xcviii.a. Some reade: The Lorde hath made bare the arme of hys holy one. & they understande thereby the strength, power and vertu of Christe.

c That is to wete, after the Chald. the vessell that was borne into Babylon and broughte from thence agayne. Some reade Hermes. They understande thereby the lawe, and the goodnes & mercy of God. Howe & what barnes the Christen shulde beare (for vnto vs is it spoken as well as vnto the Jewes) doth S. Paule teache vs in the pistle to the Ephesians the.vi. Chapter.c.

d His face shalbe so deformed & not as a mans face. &c. That is, Hys bylage shalbe more deformed then other mens: and hys beuty shall be more then the beautye of the sonnes of me. The whole sentence meaneth, that many me shalbe astonyed when they shall se Christ ouer layd vpon (which was ordeyned beforsell before all the sonnes of men. Psalm.xlv.a) also wicked ly and spoyleuly intreated of the Jewes: spit vpon, charged, crowned with thorne) and all be bloudyed: yea and greatlyer humbled, contemned and despysed, then euer was any mortall man.

The.liii. Chapter.

The prophet reciteth vnbeleue of the people of vnto Christe Jesus Christe.

+ Rom.x.c Joan.xii.f

WHo wyll geue credence vnto oure preachynge? Or to whome is the arme of the Lorde knowne? He shall growe before the Lorde lyke as a braunche, and as a rote in a drye grounde, he shall haue neither beautye nor fauoure. When we loke vpō him there shalbe no fayrenesse: we shall haue no lust vnto him. He shalbe the most symple, and despysed of all, which yet hath good experience of sorowes & infyrmyties. We shall rekē him so symple and so vyle, that we shall hyde our faces from hym. Howbeit (of a truth) he only taketh away oure infyrmyties, and beareth our payne: Yet we shal iudge him, as though he were plaged & caste doune of God: where as he (notwithstanding) shal be wounded for oure offences, & smytten for oure wickednes. For the payne of oure punyshmente shalbe layde vpon hym, and with hys stripes shall we be healed.

b

c As for vs, we go all astraye (lyke sheepe) euery one a turneth hys owne waye. But the Lorde hym, the Lorde pardoneth all oure synnes. He shall be payned & troubled, and shall not open his mouth. He shalbe led as a sheepe to be slayne, yet shall he be as styll as a lambe before the shearer, and not open hys mouthe. He shall be had away, hys cause not hearde, & without any iudgement: Whose generacion yet no man maye number, when he shalbe cut of from the b grounde of the lyuynge: Vnto whom punishment shall go vpon him, for the transgression of my people. His graue shalbe geuen hym with the condempned, & hys tombe with the theues. Where as he dyd neuer vyolence nor wrought, neyther had there bene any deceytfulnesse in hys mouth.

Yet hath it pleased the Lorde to smyte him with infirmite, that when he had made hys soule an offrynge for synne, he myght se longe lasting seed. And this desyre of the Lord shall prosper in hys hande. With trauayle and labour of hys soule, shall he obtayne great ryches. Hys righteous seruaunte shall with hys wysdome iustifye & deliuer the multitude, for he shal beare away their synnes. Therfore wyll I geue him the multitude for hys parte, and he shall deuyde the strange spoyle because he shall geue ouer hys soule to death, & shalbe reckened amonge the transgressours, which neuertheles shall take away the synnes of the multytude, and make intercessyon for the mysdoers.

D

* Mar.xv.d Luc.xxij.b

¶ The notes.

a. To turne oure owne waye, is to do oure owne wylles, and to satisfye oure owne appetites, & to be geuen vp into oure owne hertes lustes as it is said Psal.lxxxi.c. I gene them vp &c.

b. The grounde or lande of the lyuynge no nother thynge then this present lyfe, and the grounde or land, wherin we lyue Psa.cxlij.b.

The.liiij. Chapter.

Of the great dominion of Christe. The vnthankfulnesse of God conuerteth not a whole people, but hys mercy is euerlastynge.

REioyce therfore be glad now, thou barē that beareste not. Reioyce, synge, and be merye, thou that arte not with childe. For the desolate hath mo children, then the maried wife sayeth the Lorde. Make thy tente wyder, and spreade out the hangynges of thyne habytacion: spare not, laye forth thy coardes, and make fast thy stakes, for thou shalt breake oute on the ryght syde and on the left, & thy sede shall haue the Gentyles in possessyon, & dwell in the desolate cities. Feare not, for thou shalte not be confounded: Be not ashamed, for thou shalt not come in confusyon. Yea thou shalt forget the shame of thy youth, and shalt not remembre the dishonoure of thy widowhode. For he that made the, shalbe thy Lorde & husband (whose name is the Lorde of hoostes) & thyne auenger shalbe euen the holy one of Israel, the Lorde of the whole worlde. For the Lord hath called the, beynge as a desolate sorowful woman and as a younge wyfe that hath broken her wedlocke: sayeth thy God.

Z Galat.iiij.b

A lytle whyle haue I forsaken the, but with
greate mercyfolnes shall I take the vp vnto
me. When I was angry, I hyde my face frō
the for a lytle season, but thorowe everlasting
goodnes shall I pardon the, sayeth the Lorde
thyne avenger. L
Gene. ix. b * And thus must be vnto me
as the water of Noe: for as lyke I have
sworne that I wyll not bringe the water of
Noe any more vpon the worlde: so have I
sworne that I wil never be angry with the,
nor rebuke the: The mountayns shal remoue
and the hylles shal fal doune: but my louing
kyndnesse shall not moue, & the bonde of my
peace shal not fal doune from the, sayth ỹ lord
thy mercyfull louer. Beholde thou poore, vexed
and desolate: I will make thy walles of pre-
cious stones, & thy foundacyon of Saphyres,
thy wyndowes of Chrystal, thy gates of fyne
cleare stone, and thy borders of pleasaunt sto-
nes. * Thy children shall all be taught of god
1. Joh. ii. d & I wyll geue the plenteousnes of peace. In
Joh. vi. e righteousnes shalt thou be grounded, and be
farre frō oppressyon: for the whiche thou ne-
dest not be afrayed, neither for hyndraunce
for it shall not come nye the. Beholde, the ale-
aunt that was farre from thy, shal dwel with
the: & he that was sometyme a straunger vnto
the, shalbe ioyned with the: Beholde, I make
the smyth that blowyth the coales in the fyre,
& he maketh a weapon after hys hādy worke.
I make also the waster to destroye: but al the
weapens that are made agaynste the, shal not
prospere. And as for all tunges, that shall re-
sist the in iudgement, thou shalte overcome
them, and condempne them. This is the herye-
tage of the Lordes servauntes, and the righ-
teousnes that they shal haue of me, sayeth the
Lorde.

The. lv. Chapter.

A consolacyon & comforte to the people. The frute
and profyte of the worde of God.

COme to the a. waters all ye, ỹ
be thurstye, & ye that have no
money. Come, bye, ỹ ye maye
have to eate. Come bye. b. wine
& mylke, without any money
& money worth. Wherfore do
ye laye out your money, for the thing that
feedeth not, and spende youre labour about
the thynge that satisfyeth you not. But herken
rather vnto me, & ye shall eate of the beste, &
youre soule shall have her pleasure in plente-
ousnes. Enclyne youre eares, & come vnto me,
take hede, & your soule shall lyue. For I wyll
make an everlastynge covenaunt with you,
even the sure mercyes of Dauid.

Beholde, I shall geue him for a wytnesse
amonge the folke, for a Prynce and Captaine
vnto the people. Lo, thou shalte call an vn-
knowne people: & a people that had no knowe-
ledge of the, shall runne vnto the: because of
the Lorde thy God, the holye one of Israell,
which glorifieth the. Seke the Lorde, whyle
he maye be founde, & call vpon hym whyle he
is nye. Let the vngodly man forsake his wayes
& the vnrighteous his ymaginacions, & turne L
agayne vnto the Lorde: so shall he be mercy-
full vnto him: & to oure God, for he is redy to
forgeue. For thus saith the Lorde: my thoughtes are not youre thoughtes, & youre wayes are not my wayes, but as farre as the heauen are hyer then the earth, so farre do my wayes excede youres, and my thoughtes youres. And lyke as the rayne & snowe commeth doune frō heauen, & returneth not thyther agayne, but watereth the earthe, maketh it frutefull and grene, that it maye geue come and bread vnto the sower: So the worde also that commeth
out of my mouthe shall not turne agayne D
voyde vnto me, but shall accomplysh my wil
& prosperye in the thinge, wherevnto I sende it.
* And so shall ye go forth with ioye, & be led * In the kingdom of Christ & of the vnder-
with peace. The mountaynes & hylles shal sig- stondinge of faith, by
with you for ioye, and all the trees of the feld me almayes
shall clappe their handes. For thornes, there lyue in ỹ hope
shall growe. ffyrre trees, & the Myrre tree in of the spirite
the stede of bryers. And thys shall be done to pea though
the prayse of the Lorde, and for an everlasting the thynges
token, that shall not be taken awaye. of this world
be against us

The notes.

a. Of these waters ye have in the Psa. xxiij. a.
b. The worde of God is called wyne & mylke:
Wyne because it rejoyceth the herte, in that it
pacyfyeth the conscience, and setteth it at rest
Mylke because it norysheth & increaseth the
tyrelynges and younge ones in the faith, as
ye have in. i. Pet. ii. a. And as wyne doth
bere despyse the reasonable mylke, &c.
c. To call here, is, by parathynge to bringe to
the faith. By the vnknowen people vnder-
stand the heathen.

The. lvi. Chapter.

An exhortacyon to iudgement & righteousnes, and
to the spirituall kepyng of the Sabboth. Against Ob-
stynate that devoure their flock.

THus sayth the Lord Kepe equi- A
tye, and do ryght, for my saluing
health shal come shortly, & my
righteousnes shalbe opened.
Blessed is the man that doth this
& the mans chylde which keepeth the same. Se
that taketh hede, that he vnhalow not ỹ Sab-
both (that is) he that kepeth him self that he do
no evyll. Then shall not the straunger, which
cleaueth to the Lorde, saye: Alas the Lorde
hath shut me cleane oute from his people. Ne-
ther shall the gelded man saye lo, I am a dry
tre. For thus sayeth the Lorde, vnto the B
gelded that kepeth my Sabboth: Namelye: ỹ
holdeth greatly of the thynge that pleaseth
me, and kepeth my couenaunte: Vnto them
will I geue in my housholde and within my
walles, a better herytage' and name then of
they had bene called sonnes and doughters. I
will geue them an everlastynge name, that
shall not perysshe. Agayne, he sayeth vnto the
straungers that are disposed to speke to the
Lorde, to serue hym, and to love hys name: C
That they shalbe no bonde men. And all they
whyche

whiche kepe them selues, that they wathalowe not the Sabboth, namely that they fulfil my cournaunt. Then will I bringe to my holye mountayne, and make them ioyfull in my house of prayer. Their burnt offeringes & sacrifyces shalbe accepted upon mine aulter, for my house shalbe an house of prayer for all people.

D Thus sayeth the Lorde God whiche gathered together the scatred of Israel: I wil bring yet another congregacion to him. All the beastes of the felde, and all the beastes of the wood shal come to deuoure hym. For hys.a.watchmen are al blind, they haue altogether no vnderstandyng, they are al domme dogges, not beyng able to barcke, they are sleepy: slogish are they, & lye snortynge: they are shameleße dogges, that be neuer satisfyed. The shepherdes also in lyke maner haue no vnderstandyng but euery man turneth his owne way, euery one after his owne couetousnes with all hys power. Come (saye they) I wil fetche wyne, so shall we fyll oure selues, that we maye be dronchen. And to morowe, lyke as to daye, yea and much more.

The notes.

a. By these blynde watchmen, vnderstande the chefe Priestes, the Scribes, and Pharises &c. whyche were the peruerters and depraues of the law of God. These for enyuy lukers take abolished the true seruyce of God: and were the chefe causers of the forsakinge of Israel. They were slouggishe, and sought not that whiche was for the edifycacyon of the people, and for the glorye of God: but that whiche was for their owne priuate profyt & pleasure. They were slouthful to rote out vice and to plante vertue, and disporn in to the profounde and depe steape of ignoraunce, of Idylnesse, of lecherousnesse, and of pryde. As oft as the Prelates of the people, Bysshoppes, Abbates, and they that exaunte them selues, for religyous be suche: there hangeth a great scourg ouer the whole flock of Chryst.

The.lvii. Chapter.

The Iewes are rebuked for their vnkynde dealynge to Christ.

A BVt in the meane season the righteous perysheth, and no man regardeth it in his herte. Good godly people are taken awaye, and woman consyderth it. Same lye: that the righteous is remoued awaye thy rowe the wicked, that he hym selfe myght be in rest, lye quietly vpon his bed, & lyue after his owne pleasure. Come hyther therfore ye charmers children, * ye sonnes of the aduoutrer & the whore: Wherin take ye your pleasure? Vpon whom gape ye with your mouth and blare out your tonge? Are ye not children of aduoutry, and a sede of dissimulacion? Ye take youre pleasure vnder the okes, and vnder all grene trees, the childe beyng slayne in the valleys, and dennes of stone. Thy part shalbe with the stony rocke & by ryuer. Yea euē these shalbe thy part. For there thou hast poured meat and drinke offeringes vnto the. Shoulde I ouerle that? Thou hast made thy bed vpon hye mountaynes, thou wentest vp thither, and there hast thou slayne sacrifyces. Behinde the doores and postes, hast thou set vp thy remembraunce.

Ephes.5.d.

When thou haddest discouered thy selfe to another then me, when thou wentest downe & made thy bed wyder (that is) when thou hadest caused the ertaynes of yonder Idole, & inwardest their couches, where thou sauerest the. Thou wentest streyght to kinges with oyle & diuerse oyntmentes (that is) thou hast sente thy messaungers farre of, and yet are thou fallen into the pyt therby. Thou hast had trouble for the multitude of thine owne waies, yet sayedest thou neuer: I will leaue of. Thou thynkest to haue lyfe (or health) of thy selfe, & therfore thou beleuest not that thou art sycke. For whē wilt thou be abashed or fear synge: thou hast broken thy promise, and remembrest not me, nether hast me in thyne herte. Thou beholdest, that I also will holde my peace (as a fast tyme) that thou fearest me not? Prayse trip I wil declare thy goodnes and thy workes, but they shal not profyt that when thou cryest, let thy chosen heape deliuer the. But the winde shall take them al away, & carye them into the ayre. Neuertheles, they that put there trust in me, shal inherit the lande, and haue my holy hill in possession.

Thou thinkest to haue lyfe.

Jeremi.5.b. Deut.xxxii.b

D And therfore thus he sayeth: Make ready, make ready, & clense the streete, take vp what ye can out of the waye that leadeth to my people. For thus sayeth the hye and excellent, and he that dwelleth in euerlastinge nesse, whose name is the holy one. * I dwell hye about & in the sanctuary, and with him also, that is of a contrite & humble spirite: that I maye healp a troubled mind, & a contrite herte. For I chyde not euer, & am not wroth without ende. But the blastinge goeth from me, though I make the breath. I am wroth with him for his couetousnes and lust, I smyte him, I hyde me, and am angry, when he turneth him selfe, & so goeth the by the waye of his owne herte. But yf I maye se his right way again, I make hym whole, I lede him and restore him vnto them, whome he maketh ioyfull, and that were large for him. I make the frutes of thankesgiuynge. I geue peace vnto them that are farre of, and to them that are nye, sayeth I the Lorde, that make hym whole. But the wycked are lyke the rayenyng sea, that is not rest, whose water foameth with the myre and grauel. And so the wycked haue no peace, saith my God.

Psalm.l.b. Esa.lvii.a. For I chyde not euer.

Esa.lvij.b

The.lviii. Chapter.

The Lorde the mouth of the Prophete reproueth the people for two faultes, whereof most rose of hypocrysye.

Cry therfore crye now, as loude as thou canst. Leaue not of, lyft vp thy voyce like a trompet, and shewe my people their offences,

Ephes.5.a. Jerem.xxxi.

and the house of Jacob their synnes. For they seke me daylye and wyll knowe my wayes, euen as it were a people that did right & had not forsaken the statutes of their God. They argue with me concerninge right iudgement, and wil plete at the lawe with their God. Wherfore (all we (saye they) and thou seest it not: we put oure sowles to straytnesse, & thou regardest it not?

Beholde, when ye a. fast, your lust remayneth still: for ye do no lesse violence to youre debtours: ye fast to stryfe and debate, and to smite hym with youre fyst that speaketh vnto you. Ye fast not (as now tyme) that your voyce might be heard aboue. Thynche ye this fast pleaseth me, that a man shoulde chastyn hym self for a daye, and to wythe his head aboute lyke an hoke in an heayre cloth, and to lye vpon the earth? Shoulde that be called fastyng, or a daye that pleaseth the Lord. But this fastyng pleaseth not me, tyl the tyme be thou louse hym out of bondage, that is my dayinger: that thou brake the ooth of wicked bargennes, that thou let the oppressed go fre and take from them all maner of burthens. It pleaseth not me, tyll thou deale thy breade to the hungry, and bringe the poore fatherlesse home into thy house, when thou seyste the naked that thou couer hym, and hyde not thy face from thyne owne flesshe.

Then shall thy lighte breake forthe as the morninge, and thy healthe florysshe ryghte shortly: thy righteousnesse shall go before the, and the glorye of the Lorde shall embrace the.

Then yf thou callest, the Lorde shall answere the: yf thou cryest, he shall saye: here I am. Yea, yf thou lyfest awaye thy burthens, and holdest thy fingers, and ceasest from blasphemous talkinge, yf thou hast compassyon vpon thy hongrye, and refreshest the troubled soule: Then shall thy lighte springe vnto in the darcknesse, and thy darknesse shalbe as the noone day. The Lord shal euer be thy gyde, and satisfye the desire of thyne herte, and fyl thy bones with marye. Thou shalt be like a freshe watred garden, and lyke the fountayne of water, that neuer leaueth runninge. Then the places that haue ouer bene waste, shalbe buylded of the: there shalt thou lay a foundacion for many kinredes: thou shalt be called the maker vp of hedges, and the buylder againe of the waye of the Sabboth.

Yea yf thou turne thy fote from the Sabboth, so that thou do not the thynge whyche pleaseth thy selfe in my holy daye: then shalte thou be called vnto the pleasaunt, holy, & glorious Sabboth of the Lorde, where thou shalt be in honoure: so that thou do not after thyne owne ymagination, neyther lyke thyne owne wyll, nor speake thyne owne wordes. Then shalt thou haue thy pleasure in the lord whyche shal cary the aboue the earthe, & fede the with the herytage of Jacob thy father: for the lordes owne mouthe hathe so promised.

The notes.

a. This fast remayneth yet amonge the Children, for true chastenyng of the body & abstayning frō vice wil we get neyther vnderstande nor heare of: but still thynche with the Jewes bothe that we do God a great pleasure when we fast, and also that we then faste, whē we abstayne from one thing, and fyl oure bellyes with another. And verily in thys thing doth oure superstition expyde the superstycyon of the Jewes. For we neuer reade that they euer toke it for a fast to abstayne from flesh, & eate ether fysshe or whit meate (as they call it.)

The.lix. Chapter.

¶ The Lorde is myghtye to saue, and ready to heare oure requestes.

Beholde, the Lordes hand is not so shortened, that it can not helpe, neyther is his eare so stopped, that it maye not heare. But youre mysdedes haue separated you from youre God, and youre synnes hyde his face from you, that he heareth you not. For your handes are defiled with blood and youre fyngers with vnrygh teousnesse. Youre lippes speake lesynges, and your tong setteth out wickednes. Noman regardeth righteousnes, and noman iudged truely. Euery man hopeth in vayne thinges, and ymagyneth vnryghte, conceyueth wickednesse, and bringeth forth vayne. They a. hatche cockatrice egges, and weue the spyders webbe. b. Who so eateth of their egges, dyeth. c. But yf one treade vpon them, there commeth vp a serpēt. d. Their webbe maketh no clothe and they maye not couer them with their labours. e. Their dedes are the dedes of wickednes, and the woork of robbery is in their hāds: Their fete runne to euyll, & they make haste to shed innocent blonde. Their counsels are wycked counsel, harme and destruccion are in their wayes. But the way of peace they know not. In their goinge is no equite, their wayes are so croked, that whosoeuer goeth therin, knoweth nothinge of peace.

And this is the cause that equyte is so far from vs, and that righteousnes cōmeth not nye vs. We loke for light, but it is darcknesse: for the morninge shyne, lo we walke in the darcke. We grope like the blinde vpon the wal, we grope euen as one y hath none eyes. We stomble at the none daye, as thoughe it were toward night, in the fallynge places, lyke men that are halfe deade. We roare all lyke Beeres, and mourne still like doues. We loke for equyte, but there is none: for healthe, but it is farre from vs. For oure offences are many before the, and oure synnes testifie against vs. Yea we must confesse y we offende, and knowledge that we do amysse: Namely transgresse and dissemble against the Lorde, and fall awaye from oure God:

Iniqui-

vlinge presumptuous and traperous ymagi nacions, and cast puge false matters in oute hertes. And therfore is equite gone a syde, & rghteousnes standeth farre of: truthe is fal len doune in the strete, and the thinge that is playne and open, maye not be shewed. Yea, the truth is layde in parson, and he that re frai neth him selfe from evyl, must be spoyled.

When the Lorde sawe this, it displeased him sore, that there was no where any equite. He sawe also, that there was noman, whiche had pitie therof, or was greved at it. And he helde him by his owne power, and cleved to his owne rghte cousnes. & he put rghteous nes vpon him for a brest plate, and set the helmet of health vpō his heade. He put on wrath steade of clothinge, and tooke gelousye aboute hym for a clobe (sayde he as when a man goeth forth wrothfully to recompence his enemies, and to be auenged of his aduersaryes.) Namely that he might recompence and rewarde the Ilandes, where thoroughe the name of the Lorde might be feared, from the rysynge of the Sonne: and his magesty, vnto the gouge doune of the same.

Esay.lvi.b. 1.Thessa.v.b.

For he shall come as a violent water-streame, whyche the winde of the Lorde hath moued. But vnto Sion there shall come a re-deemer, and vnto them in Jacob that turne frō wyckednesse, sayeth the Lorde. I will make this couenaunt with them (sayeth the Lorde) My spirite that is come vpon the, and the wordes whyche I have put in thy mouthe, shall neuer go out of thy mouthe, nor oute of the mouth of thy childern & childrē, from this tyme forth for euermore.

Psal.cxiii.a. Rom.xi.b.

The notes.

a. To brede cockatrycr eggres, is, to go about that which is mischeuous and wycked. And to weue spyders web, is, to go about vaine and trayflynge thinges, whiche are of no valure: although they frame neuer so excellent vnto the doores.

b. As he that eateth of a cockatryce egge dieth so they that delite in evyl workes, or that consent vnto them, shall perysshe.

c. And yf a man at vnwares treade on their eggesor so passe out the cockatryce & be touched, he shalbe kylled of her: euen so shall the thoughtes of the evyl bring them to deathe.

d. As noman maketh clothes of the spyders webbe, so shall wycked workes eueryche no man, nor profyt him on the daye of iudgement, when we must go in vnto the feaste in the weddynge garment. Matth. xxii. b.

e. By the deades of wyckednes vnderstande gilefull and crafty deades. And by the deades of robbers, violent, and tyrannious deades. The text sayeth that their deades are the deades of robbery, because they helpe nought vnto their handes. But do rather robbe and begile the poore so are they without charitie, yea so lacke they not what charitie requyreth on the.

The.lx. Chapter.

¶ Christ vpon and comforteth Jerusalem.

ARise therfore get the vp by tymes, for thy lyght cometh, and the glorye of the Lorde shall ryse vp vpon the. For lo, whyle the darcknesse and cloude couered the earth and the people, the Lorde shal shewe the lyght, and his glorye shalbe seene in the. The Gentyles shal come to thy light, & kynges to the brightnes that springeth forth vpō the. Lyft vp thyne eyes, & loke rounde aboute the: All these gather them selues, and come to the. Sonnes shal come vnto the from farre, and doughters shal gather them selues to the on every syde. When thou seyst this, thou shalt marueyle exceadingly, and thyne hert shal be opened: when the power of the sea shalbe conuerted vnto the (that is) when the strength of the Gentyles shall come vnto the. The multitude of Camels shall couer the, the dromedaries of Madian and Epha. All they of Saba shal come, bringinge golde and incense, and shewinge the prayse of the Lorde. All the catel of Cedar shalbe gathered vnto the, the rammes of Nabaioth shall serue the, to be offred vpon myne aulter, whiche I have chosen, and in the house of my glorye, whiche I have garnysshed. a. But what are these that flie here like the cloudes, and as the doues flynge to their wyndowes?

The Iles also shall gather them vnto me, and specially the shippes of the sea that they may bringe the sonnes from farre, and their syluer and their goulde with them, vnto the name of the Lorde thy God, vnto the holye one of Israel, that hath glorifyed the. Straungers shall buylde vp thy walles, and their kinges shall do thy seruice. For when I am angrie, I smyte the: & when it pleaseth me, I pardon the. The gates shall stande open stil both daye and nyght, and neuer be shut: that the hoste of the Gentyles may come, and that their kinges may be brought vnto the. For euery people & kingedom that serueth not the, shal perysh, and be destroyed with the sworde. The glorye of Libanus shall come vnto the. b. Fyre trees, Boxes and Cedres toge-ther, to garnish the place of my Sanctuarye, for I will glorifie the place of my fete.

Moreouer those shall come lowlinge vnto the, that have vexed the: and all they that despised the, shal fall doune at thy fote. Thou shalt be called the cite of the Lorde, the holye Sion of Israel. Because thou hast bene forsaken and hated, so that noman went thoroughe the: I will make the glorious for euer and euer, and ioyfull thoroughe oute all posterities. Thou shalt sucke the mylke of the Gentyles, and kinges breestes shal fede the. And thou shalt knowe that I the Lorde am thy Sauyour and defender, the mightye one of Jacob. For brasse, will I geue the golde, and for yron syluer: for wood brasse, & for stones yron. I will make peace thy ruler, and rghteousnes thyne officer. Violence and robbery shall

neuer

neuer be heard of in thy land, neither harme and destruccion within thy borders. The walles shalbe called healthe, and thy gate the prayse of God. * The Sunne shall neuer be thy day light, and the light of the Mone shal neuer shyne vnto the, but the Lorde hym selfe shalbe thyne euerlasting light, and thy God shalbe thy glory.

Apoc.xxi.g.

* Thy Sunne shall neuer go downe, & thy Mone shal not be taken awaye, for the Lorde hym selfe shalbe thy euerlast ynge light, & thy sorowfull dayes shalbe rewarded the. Thy people shalbe all godly, and possesse the land for euer: the floure of my plantinge, y worcke of my handes, wherof I will reioyce. The poungest and leest shall growe into a thousande, and the symplest into a strong people. I the Lorde shall shortly bringe this thinge to passe in hys tyme.

Apoc.xxij.b.

The notes.

a. In these wordes is the readynes and promptenes of them that obeye the worde of God declared. As though he should saye: Turn as fast as the cloudes come & go, and as swyftly as doues flye to their nest so roundly will the faythfull leane all, and couple them selues to the churche, at the voyce of Christ and of his teachers.

b. By the fayre trees and suche lyke are signifyed Princes & rulers that gouerne the people, as before in the .xx. As who shoulde saye: euen y most excellent me shalbe adioyned vnto the churche, and helpe maruche to the fourthe rance therof.

The.lxi. Chapter.

The prophecyeth that Christ shalbe annoynted, and sent to preache.

THe spirite of the Lorde God is with me, for the Lorde hath annoynted me, & sent me, to preache good tydinges vnto the poore, that I myght binde vp the wounded hertes, that I myght preach deliueraunce to the captyue, and open the prison to them that are bounde: that I myght declare the acceptable yeare of the Lorde, and the daye of the vengeaunce of oure God: that I myght comforte al them that are in heauynesse, that I might geue vnto them that mourne in Sion beawtye in the stede of ashes, ioyful oyntment for sorowing, pleasaunt rayment for an heauy mynde: That they might be called excellente in righteousnesse, a plantinge of the Lorde for hym to reioyce in.

a

Luc.iiij.c.

b

They shal builde the longe roughe wylderues, and set vp the olde desolate. They shal repayre the waste places, & such as haue bene vnpeopled thrown out many generacions. Straungers shall stande and fede your cattel, and the Alyauntes shalbe your plowmen and vynerers. But ye shalbe named the priestes of the lord, & men shall call you the seruauntes of oure God. Ye shall enioye the goodes of the Gentiles and triumphe in their subtilnesse. For your greate reproffe & shame, shall they haue ioy y ye may haue parte with them. For they shall haue double possession in their lande, & euerlastinge ioy shalbe with them. For I the Lorde, whiche loue righte and hate robberye (though it were offred me) shal make their workes of faythfulnes, and make an euerlastinge couenaunt with them.

c

Their sede also and their generacion shalbe knowne amonge the Gentiles, and amoge the people. All they that se them, shal knowe that they are the hye blessed sede of the Lord.

d

And therfore I am ioyful in the Lorde, and my soule reioyceth in my God. For he shall put vpon me the.a. garment of healthe, & couere me with the mantle of righteousnes. He shal decke me lyke a bridegrom, and as a bryde y hath her apparell vpon her. For lyke as the ground bringeth forth fruite, & as the garden causeth y sede. So shall the Lorde God cause righteousnesse, and the feare of God to flourishe before all the Heathen.

The notes.

a The garment of healthe is sayth that worketh charitie, whiche is called the weddinge garment Matth.xxij.b. This garment (sayth the Prophete) shal Christ put vpō the church. For al that beleue in God, shalbe saued throwe Christ, and be his beloued children by election, and iustified by hys blonde Ephes.i.a.b.

The.lxij. Chapter.

A prophecye of the commynge of Christ.

FOr Sions sake therfore will I not holde my tonge, and for Jerusalems sake I wil not reste: vntil their righteousnesse breake forth as the shininge lyghte, & their healthe as a burninge lampe. The shal the Gentiles se thy righteousnesse and all kinges thy glorye. Thou shalt be named wyth a newe name, whyche the mouthe of the Lorde shal shewe. Thou shalt be a croune in the hande of the Lorde, and a glorious garlande in the hande of thy God. From this tyme forthe thou shalt neuer be called y forsaken, & thy land shal no more be called the wildernesse. But thou shalt be called. a. Hephzibah, & thy lande. b. Beula: for the Lorde loueth the, and thy land shalbe inhabyted. And lyke as a younge man taketh a doughter to mariage, so shall God marry him selfe vnto thy sonnes. And as a bridegrome is glad of his bride, so shall God reioyce ouer the.

a

b

c

d

+ I wyll set watchmen vpon thy walles (O Jerusalem) whiche shall neyther euelle daye nor nyght to preache the Lorde. And ye also shal not kepe him close, nor leaue to speake of him, vntill Jerusalem be set vp, & made the prayse of the worlde. The Lorde hath sworne by his right hande, and by his strong arme, y from thence forthe he will not geue thy corne to be meate for thine enemies, nor thy wyne (wherin thou hast laboured) to be dronke for y straungers. But they y haue gathered in y

Ebr. straūg thy drinke.

corne

I promes to the Gētiles.

come shall eate it, and geue thankes to the Lorde: and they that haue bonne in the wyne, shal drincke it in in the court of my sanctuary.

D Stande backe, and depart a sunder, ye that stand vnder the gatermake rowme ye people, repayre the streete, and take awaye the stones, & set out a token for the people. Beholde, the Lorde proclameth in the endes of the worlde

a Esai.xl.c. Zacha.ix.b. & Matth.xxi.b. * tell the doughter Sion: Se, thy saluacyon commeth, beholde he bringeth his treasure wyth hym, and his workes go before hym. For they whome the Lorde delyuereth, shalbe called the holy people: and as for the, thou shalt be named the greatly occupied, and not the forsaken.

¶ The notes.

a. That is my pleasure in her.

b. That is, the marred. For the churche is spouse of the Lorde.

The.xlviij. Chapter.

Of the redemption promysed to the people.

a WHat is he this, that cometh frō Edom, with stayned read clothes of Bosra: (whyche is so costly cloth) and cometh in so nimbly wyth all his strength: I am he that teacheth rygh teousnes, and am of power to helpe. Wherfore then is thy clothinge reade, and thy rayment lyke hym that treadeth in the wyne presse? I haue troden the presse my selfe alone, and of al people, there was not one with me. Thus haue I troden doune myne enemyes in my wrath, and set my fete vpon them in my indignacyon. And their blonde sprange vpon my clothes, and so haue I stayned al my raiment. For the day of vengeaunce that I haue taken in hande, and the yeare of my delyuerance is come. I lohed about me, and there was noman to shewe me any helpe, I fell doune, & no man helde me vp. Then I held me by myne owne arme, and my feruentnesse sustayned me: and thus haue I troden doune the people in my wrath, and bathed them in my displeasure: In so muche that I haue shed their blonde vpon the earth.

I haue troden the presse.

b I wyl declare the goodnesse of the Lorde, yea and the prayse of the Lorde for all that he hath geuen vs, for the great good that he hath done for Israel: whyche he hath geuen them of his owne fauoure, and accordynge to the multytude of his louynge kyndnesses. For he sayde: They are no doute wylde my people and no vnchrystyan children, and so he was their sauioure. In their troubles he forsoke them not, but the aungel that went forthe frō his presence delyuered them. Of very loue & kindnesse that he had vnto them, redemed he them. He hath bonne them, and carryed them vp euer, sence the worlde begaune. But after

c they prouoked him to wrath, and dered his holy mynd, he was their enemye, and fought against them him selfe. Yet remembred he the olde tyme of Moses and his people: How he brought them from the water of the sea, as a shepeide doth wyth his shepe: how he had geuen his holy spyryte amonge them: howe he had led Moses by the ryght hande with his glorious arme: how he had deuided the water before them (whereby he got him selfe an euerlasting name) how he led them in the depe as an horse is led in the playne, that they shoulde not stomble. The spirite of the Lorde led them, as a tame beast goeth in the feide.

Thus (O God) hast thou led thy people, to make thy selfe a glorious name wyth all.

D * Loke doune then from heauen, and beholde the dwellinge place of thy sanctuary and thy glorye: how is it, that they grudge, thy strength the multitude of thy mercyes, & thy louynge kyndnesse, will not be entreated of hē. Yet art thou oure father: For Abraham knoweth hē not, neither is Israel acquainted with vs. But thou Lorde art oure father and redemer and thy name is euerlastinge. O Lord wherefore hast thou led vs out of thy wayes: wherefore hast thou hardened oure hertes, that we feare the not? Be at one with vs agayne, for thy seruauntes sake that are of the generacyō of thine heritage. Thy people hath had but litle of thy Sanctuarye in possession, for oure enemies haue taken it in. And we are become euen as we were from the begynnynge: but thou art not their Lorde, for they haue not called vpon thy name.

Deut.xxvi.b. Baruch.ij.b.

The.xlix. Chapter.

The prophete (vnder the person of the Iewes) bewayleth their cryme and banysshement. Christ, regardeth nothinge to take a strayte wife out of the stocke of a woman.

THat thou wouldest cleaue the heauen in sonder, & come doune that thy mountaynes myght melt awaye at thy presence, lyke as at an hote spyre and that the malicious might bowle, as the water doth vpon the fyre: Wherby thy name might be knowne amonge thyne enemies, and that the Gentiles might tremble before the. That thou mightest come doune, with thy wonderous strōng workes, then shoulde the hilles melt at thy presence. For sence the begynnynge of the worlde there was none except thou O God) that

i.Cor.ij.b. hearde or perceyueth, * neyther had anye eye sene, what thou dost for them, that put their truste in the.

D Thou helpest him that doeth ryght with the reuerence, and them that thynche vpō thy wayes. But lo, thou art angry, for we offend and haue euer ben in sinne, * there is not one whole. We are al as vncleane thinge, and all oure ryghteousnesse are as the clothes defyled with the floures of a woman: we fall to earth lyke as the leafe, for oure synnes carye vs away lyke the winde. There is no man that calleth vpon thy name, that standeth vp to take hold vp the. Therfore hydest thou the face from vs, and consumest vs, because of oure synnes.

Rom.iij.b. Psal.xiij.a.

But now O Lorde, thou father of oure

me

*we are al the clape, and thou art our potter
Roma.ix.c. ‡ we are al the worcke of thy handes. Be not
Psal.xxxiii.b to sore displeased (O Lorde) and kepe not our
offences to longe in thy remembraunce, but
D consider that we are all thy people. Thy
cytees of thy Sanctuary lye waste, Sion is a
wildernesse, and Jerusalem a desert. Oure
holy house where in oure fathers prayed the, is burnt vp: yea all oure
commodities & pleasures are wasted awaye.
Wylt thou not be intreated (Lorde) for all
this? Wylt thou holde thy peace, and scourge
vs so sore?

The lxv. Chapter.

The kingdome of Jerusalem, and the callynge of the Gentyles.

Esai.xl.a. Roma.x.d. THey that seke me, that hytherto haue not. Cald for me:
they shall fynde me, that hytherto haue not soughte me.
Then shal I say immediatly to the people that neuer
called vpon my name: I am here, I am here.
For that longe haue I euer holden out my
handes to an vnfaithfull people, that go not
the ryght waye, but after their owne ymaginacyons: To a people that is euer dekynge
Deut.xii.a. me to my face.* They make their oblacyons
Deute.xxiii.b in gardens, and their smoke vpon auters of
bryche, they lurche amonge the graues, and
lye in the dennes all nyght.* They eat swyne
Deut.xiii.a. flesche, and worcksome broth is in their vessels.
Leuit.xi.a. Yf thou comest nye them, they saye, touche me
not, for I am holyer then thou.

All these men when I am angry, shalbe
turned to smoke and fyre, that shall burne
for euer. Beholde, it is written before my face
D and shal not be forgotten, but recompenced,
Jerem.xvi.a. * I shall rewarde it them in their bosome. I
Esai.lxvi.a. meane youre mysdedes and the mysdedes of
Ezech.xx.d. youre fathers togyther (sayeth the Lorde)
whyche haue made their smokes vpon the
mountaynes, and blasphemed me vpon the
hylles: therfore wyll I measure their olde
dedes into their bosome agayne. Moreouer
thus sayeth the Lorde: lyke as who one would
gather holy grapes, and say vnto him: breake
it not of, for it is holy: euen so wyll I do also
for my seruauntes sake, that I wyll not de-
stroye them all. But I wyll take a sede oute of
Jacob, and out of Juda one, to take possessiō
of my hyll. My chosen shall possesse these thin-
ges, and my seruauntes shal dwell there. Sa-
ron shalbe a shepefolde, and the valleye of
E Achor shall geue the flocke lodge for the catel of
Proverbi.i.c. my people, that seke me.* But as for you, ye
Jeremi.ii.c. are they, that haue forsaken the Lorde, and
forgotten my holy hyl. Ye haue set vp an aul-
ter vnto fortune, and geuen ryche drinke offe-
ringes vnto treasure. Therfore will I nom-
bre you with the swerde, that ye shalbe de-
stroyed altogether. For when I called, none
gaue me answere: when I spake, ye herkened
not vnto me, but dyd wyckednes before my
eyes, & chose the thing that pleased me not.

The. lxv. Chapter.

Therfore thus saieth the Lorde God: Be-
holde, my seruauntes shall eate, but ye shall
haue honger. Beholde, my seruauntes shall
drynke, but ye shall suffre thurste. Beholde
my seruauntes shalbe merry, but ye shalbe
confounded. Beholde, my seruauntes shall
triumpe for very ioyefulnesse of herte: But ye
shal crye for sorowe of herte, and complayne
for very payne vpon of mynde. Youre name shal not
be sworne by amonge my chosen, for God
the Lorde shall slay you, and cal his seruaun-
tes by another name. Who so reioyseth vpon
earthe shall reioyse in the true God. And
who so sweareth vpon earth, shal sweare in
the true God. For the olde ennyte shalbe
forgotten and taken awaye out of my syght.
For lo, I shall make a newe heauen, and a
newe earthe. And as for the olde, they shall
neuer be thought vpō, nor kept in minde: but
men shalbe glad and ioyfull for euermore, for the
thinges, that I shall do.

For why: Beholde, I shal make Jeruſalem ioyfull D
& Jerusalem, yea and my selfe wyll reioyse with
Jerusalem, and be glad with my people: And
the voyce of weppynge and waylynge shall
not be heard in her from thence forth.b. There
shal neuer be chylde, nor olde man, that haue
not their full dayes. But when the childe co-
meth to an hundreth yeare olde, it shall dye,
b. And yf he that is an hundreth yeare of
age do wronge, he shalbe cursed. They shall
buylde houses, and dwell in them: they
shall plante vynyardes, and eate the frute
of them. They shall not buylde, and another
possesse: they shall not plante, and another
eate. But the lyfe of my people shalbe lyke
a tree, and so shall the worcke of their han-
des.

My chosen shall lyue longe, they shal not
labour in vayne, nor beget with trouble, for
they that are the lyke blessed sede of the Lord,
and their frutes with them. And it shalbe,
that or euer they call, I shall answere them.
While they are yet but thynckinge howe to
speake, I shal heare them. c. The wolfe and
the lambe shall fede togyther, and the lyon
shall eate hay lyke the bullocke. d. But earthe
shalbe the serpentes meate. There shal nomā
hurte nor slaye another, in al my holy hyll,
sayeth the Lorde.

¶ The notes.

a. God is counted to repent, when the people
followeth his minde and wyll, and that he
therfore doeth them good, and geueth them
his benefytes. A like sayinge haue ye in Je-
remi.xxxvi.g. I will haue a lust and pleasure
to do them good, &c.

b. There shal neither be childe nor olde man.
&c. The meaninge is: There shal no man be
desired in the hoyse hope of this mortal lyfe.
They that be but rype of age, that haue
professed faythe and holy workes, and that
loue not this present lyfe, shal thynke them
selues olde ynough. And that for the contem-
placion

they knowe right well shalbe muche better.

c. Some reade: he shalbe counted youngo.

d. And yf he that is an hundreth yeare of age, &c. The Prophete meaneth herby that although he the wicked come to an exceadinge great age, yet thinche they that they haue not liued ynoughe, so shall their damnacion be the greater.

e. The wolfe and the lambe shall feede together, &c. The meaninge is, that the moost wicked and cruell men shall at the commyng of Christ agree with the good and peasable: And that the Gentyles (whyche for their beastlye liuynge, are often signified under the name of beastes) shalbe at vnytie with the faythfull, and the one lyue louingly with the other without stryfe. The very same sayinge haue ye before in the.xi.a. and.b.

f. But earthe shalbe the serpentes meate, that is, with earth shall the serpent be content, and neyther synge man, nor hurte hym with her venome.

The.lxvi. Chapter.

God dwelleth not in temples made by mannes handes. He delyteth in prayers done without hipocrysie and faith. God comforteth them that are troubled for his sake. Amonge the Gentiles, the Sabboth is continuall.

THus sayeth the Lorde: Heaven is my seat, and the earth is my foote stole. a. Where shal nowe the house stande, that ye wyll buylde vnto me. And where shalbe the place, that I dwell in? As for these thynges, my hande hath made them all, and they are all created, sayeth the Lorde. Whyche of them shall I then regarde? Euen hym, that is of a lowly troubled spyryte, and standeth in awe my wordes. For who so slayeth an oxe for me, doth me so great dishonour as he that killeth a man. He that killeth a shepe for me, choketh a dogge. He that bringeth me meate offrynges, offereth swynes bloude. Who so maketh me a memorial of incense, prayseth the thinge that is vnryghte. Yet take they suche wayes in hand, and their soule delyteth in these abhominacions.

b Therfore wyll I also haue pleasure in laughing him to scorne, & the thing y they feare wyll I bringe vpon them. For when I called, no man gaue answere: when I spake, they wolde not heare. But did wickednesse before myne eyes, and chose the thynges that displease me. Heare the worde of God all ye, that feare the thynge whyche he speaketh. Your brethre that hate you, and cast you out for my names sake, saye: Let the Lorde magnifye him selfe, that we may see youre gladnesse: and yet they shalbe confounded.

c For as touchinge the cytie and the temple, I heare the voyce of the Lorde, that wyll rewarde, and recompense his enemies, lyke as when a wyfe bringeth forth a man chylde, he euer the latter the payne of the byrth, and auoydeth of the trauaple. Who euer hearde or sawe suche thinges? doth the grounde beare in one hare: or are the people borne all at ones, as Sion beareth her sonnes? For thus sayeth the Lorde: Am I he that maketh other to beare, and beare not my selfe? Am not I he that beareth, and maketh baren? sayeth thy God. Reioyse with Jerusalem, and be glad with her, all ye that loue her. Be ioyful with her, all ye that mourneth for her. For ye d shall suche comforte out of her breastes, and be satysfyed. Ye shall take, and haue delyte in the plentyousnesse of her power. For thus sayeth the Lorde: Beholde, I wyll let peace into her, lyke a water floude, and the myght of the Heathen lyke a flowinge streame. The shall ye suche, ye shalbe borne vpon her sides and be ioyfull vpon her knees. For lyke as a chylde is comforted of hys mother, so shall I comforte you, and ye shalbe comforted in Jerusalem. And when ye se thys, youre herte shall reioyse, and youre bones shall florysshe lyke an herbe.

e Thus shall the hande of the Lorde be knowne amonge his seruauntes, and his indignacion amonge his enemyes. For behold the Lorde shall come with fyre, and hys charet shalbe lyke a whirle winde, that he maye recompence his vengeaunce in his wrath and hys indignacion w the flamme of fyre. For the Lorde shall iudge all flesche with the fyre, and with his swearde, & there shalbe a greate nombre slayne of the Lorde. Suche as haue made them selues holy and cleane in the gardens, and those that haue eaten swyne flesche, myce, and other abhominacions, shalbe taken awaye together, sayeth the Lorde. For I f wyll come to gather all people and tongues vnto their workes and ymaginacions: these shall come, and se my glory. Vnto the shall I geue a token, and geue a certayne of them (that be delyuered) amonge the Gentyles: vnto Tely cia, Affrica and Lidia (where men can handle bowes) into Italye also and Grecke lande.

g The Iles farre of, that haue not hearde speake of me, and haue not sene my glorye, shall preache my prayse amonge the Gentyles, and shall bringe all youre brethren for an offeryng vnto the Lorde, out of all people vpon horses, charettes and horse litters, vpon Mules and carres to Jerusalem my holy hill (sayeth the Lorde) like as the children of Israel bringe the offeryng in cleane vessels, to the house of the Lorde.

h And I shall take out of them certayne of them for to be Preestes and Leuytes, sayeth the Lorde. For lyke as the newe heauen and the newe earthe whyche I will make, shalbe fast stablyshed by me, (sayeth the Lorde.) So shall youre seade and youre name endure. i. and there shalbe a newe Moone for the other, and a newe Sabboth for the other, and k all flesche shall come to worshippe, before

By all flesche here vnderstande the Gentiles.

me(sayeth the Lord.) And they shall go forth and loke vpon the carions of them, that have transgressed against me. For their wormes shall not dye, neyther shall their fyre be quenched, and al flesshe shall abhorre them.

The notes.

a. Where shall now the house stande, &c. As we shoulde saye: Whereto make ye me a temple of mannes handy worke, which rule the whole worlde? Hytherto have I suffred ỳ temple, to kepe you Jewes in a certayne maner of subiection, and obedience: and chose you one place for your seruice, to thintent that ye shoulde not fall to the Idoles of the Gentiles. But nowe will I have all Idoles banished, and for Jewrye will I chalenge vnto me the whole worlde, for one people all the dwellers vpon the earthe, whyche shalbe my worshippers in spirite and in truthe. Joh. iiii. I will not be superstitiously worshipped with sacrifices and ceremonies in the temple but with righteousnes, with faith, and with the spirite. The same songe that the Prophete here singeth in the latter ende of hys Prophecye, sange he before in the beginninge, euē in the fyrste Chapter. Let the christen note these two Chapters (I meane the fyrste, and last) well, and then shal they perceyue, howe greatlye God abhorreth suche Ipocrytycall workes done without faith, although they seame and apeare outwardly to be most godlye.

b. That is, there shalbe a perpetuall feaste, and a perpetual reste. They shall not then kepe their Sabboth after the maner of the Jewes, nor make differēce betweue daye and daye, but they shall kepe a continuall Sabboth, & neuer do seruile workes, that is spanes. Then shal they alwaies be in the tēple, that is, alwaies shall they praise God, in spirite and truethe, as well in aduersite as in prosperite. They shal neyther runne vnto Idoles nor any creatures, but shal worshippe the Lorde only.

The ende of the boke of the Prophete Esai.

The boke of the Prophete Jeremye.



The fyrst Chapter.

The boke of Jeremye, and in what tyme he prophecyed. He excuseth him selfe and wolde refuse the office of a Prophete, because he is yong and vnexpert. He is taught of the Lorde, and becometh bolde. God openeth vnto him, that the destruccion of the Jewes by the Babilonians, is at hande. Jeremye is commaunded to speake the word of God vnto the Jewes without feare.



Here are the sermons of Jeremye the sonne of Helkiah the preste, one of them that dwelt at Anathoth in the land of Beniamin: whē the Lorde had fyrste spoken with him. a. in the tyme of Josiah the sonne of Amon kinge of Juda, in the xiii. yeare of his kingdome, and so during vnto the tyme of Jehoakim the sonne of Josiah kynge of Juda, and vntill .xi. yeares of Zedekiah the sonne of Josiah kinge of Juda were ended: when Jerusalem was taken, euē in the fyfth Moneth. The worde of the Lord spake thus vnto me: Before I fashioned the in thy mothers wombe, I did know the. And or euer thou wast borne, b. I sanctified the, and ordeyned the, to be a Prophete vnto the people. Then sayde I: Oh Lorde God, I am vnmete, for I am yet but younge. And the Lorde answered me thus: Saye not so, I am to younge. For thou shalt go to al that I shall sende the vnto, and whatsoeuer I commaund the, that shalt thou speake. Be not afrayed of their faces, for I wilbe with the, to deliuer the, sayeth the Lorde.

And with that, the Lorde stretched out his hande, and touched my mouthe, and sayde moreouer vnto me. Beholde I put my wordes in thy mouth, & this daye do I set ỳ ouer the people & kingdomes, that thou mayest roote out, breake of, destroye, & make waste: and that thou mayest buylde vp and plante. After thys, the Lorde spake vnto me sayinge: Jeremy, what seyst thou? And I sayde: I se a walkinge

a wakinge roade. Then sayde the Lorde: thou hast sene ryght, for I will watch diligentlye vpon my worde, to performe it.

It happened afterwarde, that the Lorde spake to me againe, and sayde: What sepst thou? And I sayde: I do se a seethinge pot, lokinge from oute of the North hytherward.

Then sayde the Lorde vnto me: Oute of the Northe shall come a plage vpon all the dwellers of the lande. For lo, I wil cal all the officers of the kingdomes of the north (sayeth the Lorde.) And they shall come, and euery one shall set the seate in the gates of Jerusalem, and in al their walles round about and thorowe al the cytyes of Juda. And thorowe them shall I declare my iudgement, vpon all the wyckednesse of those men that haue forsaken me: that haue offered vnto straunge Goddes, and worshipped the workes of their owne handes.

And therfore gyrde vp thy loines, arise, and tell them al, that I geue the in commaundement. Feare them not, I will not haue the to be afrayed of them. For beholde, this daye do I make the a strong fenced towne, an yron pyller, and a wall of stele agaynst the whole lande, against the kinges and myghtye men of Juda, agaynste the prestes and people of the lande. They shall fyght agaynst the, but they shall not be able to ouercome the: for I am with the, to helpe the, sayeth the Lord.

The notes.

a. It is a necessarye thinge to the vnderstandynge of the Prophetes, to knowe the Storyes of the tymes, wherin they prophesyed. The Storyes of Jeremyes tyme ye haue in the fourthe of the kynges, from the.xxi. Chapter to the ende of the boke: and in the seconde of the Chronycles, from the .xxiij. chapter to the ende also. He prophesyed aboute.xli. yeares.

b. I sanctified the, &c. That is, I dedicated, chose, appointed, and prepared, and set the a syde, to be a Prophete vnto the people. So in Jhon.x.g. Saye ye then vnto him, whom the father hath sanctyfyed, &c. that is, hathe chosen, &c.

c. For a Prophete or Preacher to gyrde vp hys lopnes, is boldely and constantlye, to resyst the falle opynion, and doctryne of the wycked, and euen to enpugne in them the worde of truth (whyche engendreth hate) whether they wyl or no: and that not ones or twyse, but vntil suche tyme as they ether amende, or elles waxe angrye and furyous with it. Yea, and then to set moare by the commaundement of the Lorde, then by the power and tyrannye of thys worlde: and not to set by the threateninges of rulers, whyche can do nothynge but that whyche God permytteth and suffereth them: therfore are they no to be feared of an obedient and faythfull seruaunt of the Lorde.

The.ij. Chapter.

God reherseth his benefytes done vnto the Jewes. Against Prestes and Prophetes, or preachers that tourne not and helpe God. The Jewes are bothsyed because they forsake God, and because they trust in those yuanytyes of their Idoles.

MOreouer, the worde of the Lord commaunded me thus: Go thy waye, crye in the eares of Jerusalem, and saye: Thus sayeth the Lorde: I remembre the for a kyndnesse of thy youth, and because of thy fredfast loue: in that thou folowdest me thorowe the wildernesse, in an vntilled lande. Thou Israel wast halowed vnto the Lorde, and so was his fyrst frutes. All they that deuoured Israel, offended: myschefe fell vpō them, sayeth the Lorde. Heare therfore the worde of the Lorde, O thou house of Jacob, and al the generation of the house of Israell. Thus sayeth the Lorde vnto you.

What vnfaythfulnesse founde youre fathers in me, that they wente so farre awaye from me, fallinge to lightenesse, and beynge so vaine? They thought not in their hertes: Where haue we left the Lorde, that broughte vs oute of the lande of Egipte, that led vs thorowe the wildernesse, thorow a desert and roughe lande, thorow a drye and deadly lande, ye a lande that no man had gone thorowe, and wherin noman had dwelt. And when I had broughte you into a pleasaunt welbuilded lande, that ye might enioye the frutes and all the commodities of the same: ye went forth, and defyled my lande, and broughte myne heritage to abhominacion.

The prestes them selues sayde not ouer where is the Lorde? They that haue the lawe in their handes, knowe me not. The shepardes offende against me. The Prophetes do seruice vnto Baal, and folowe suche thinges as shall bringe them no profyt.

Wherfore I am constrayned (sayeth the Lorde) to make my complaynte vpon yo: vpon youre chyldren. Go into the Iles of Cethim, and loke well: sende vnto Cedar, take diligent hede, and se, whether suche thinges be done there, whether the Gentiles the selues deale so falsly and vntruly with their goddes (whiche yet are no Goddes in dede.) But my people hath geuen ouer their fyre honoure, for a thinge that maye not helpe them.

Be astonished (O ye heauens) be afrayde and abashed at soche thinge, sayeth the Lorde. For my people hath done two euyls. They haue forsaken me the well of the water of life and dygged them pyttes, yea byle & brokē pittes, that holde no water. Is Israell a bond seruaunt, or one of the houshold? Why is he then so spoyled? Why do they roare, and crye then vpon him, as a lyon? They haue made his lande waste, his cities are so burnt vp, that there is noman dwellynge in them. Yea the chyldren of.a. Noph and Taphnes haue defyled thy neck.

Commeth not this vnto the, because thou hast forsaken the Lorde thy God, euer sence he led the by the waye. And what hast thou nowe to do in the strete of Egipte: to drynke

foule water? Ether, what makest thou in the way to Assiria? To drincke water of ♄ flood? Thyne owne wickednesse shall reprove the, and thy turninge awaye shal condemne the: that thou maiest know and understand, how cruel and hurtful a thinge it is, that thou hast forsaken thy Lorde thy God, and not feared him, sayeth the Lorde God of Hostes.

J haue euer broken thy yocke of olde, and burste thy bondes: yet sayest thou: J will no more serue, but (lyke an harlot) thou runnest aboute vpon all hye hilles, and amonge all grene trees, where as J plãted the out of noble grapes & good rotes. How art thou turned the into a bitter, vnfrutefull, and straunge grape? Yea, & that so sore: that thoughe thou wasshe the with .b. Nitrus, and make thy self to sauoure with that swete smelling herbe of Worth: yet in my sight thou art stayned with thy wyckednesse, sayeth the Lorde thy God.

Saye not nowe J am not vncleane, and J haue not folowed the Goddes. Loke vpon thyne owne wayes in the woddes, valleyes and dennes, so shalt thou knowe, what thou hast done. Thou art lyke a swyft Dromedary, that goeth easely in his waye: and thy wãtonnes is like a wilde Asse, that vseth the wil dernesse, and that snoffeth and blowseth at his will. Who can tame the? All they that seke the, shal not saple, but finde the in thyne owne vnclennes. Thou kepest thy fote from nakednes, and thy throte from thyrste, and thynkest thus in thy selfe: nothe, J will take no sorow, J will loue the straunge Goddes, and hang vpon them.

Lyke as a thefe that is taken with the dede commeth to shame, euen so is the house of Jsrael come to confusion, the comen people their kynges and rulers, their preestes & prophetes. For they saye to a stocke: thou art my father, and to a stone: thou hast begotten me, yea they haue turned their backe vpon me, & not their face. But in the tyme of their trouble, when they sayest stande vp, and helpe vs, J shal answere them: Where are now thy Goddes, that thou hast made the? Lyft them stande vp, & helpe the in the time of nede? For loke how many cityes thou hast (O Juda) so many Goddes hast thou also.

Wherfore then will ye go to lawe with me, seynge ye are all synners agaynste me, sayeth the Lorde? Jt is but lost laboure, that J smyte youre children, for they receyue not my correccyon. Youre owne swearde deuoureth youre Prophetes, lyke a deuourynge lyon. Ye ye bestie people of the Lorde, then her hen vnto this worde: Am J then become a wyldernesse vnto the people of Jsrael: or a lande that hath no light? Wherfore sayeth my people then: we are fallen of, and we wyl come no more vnto the? Doth a mayden forget her rayment, or a bryde her stomacher? And doth my people forget me so lõg? Why boastest thou thy wayes to hyre (to obtayne fauoure there thorowe) when thou hast yet stayned them with blasphemyes?

Vpon thy wynges is founde the bloude of poore and innocent people, and that not in corners and holes onlye, but openly in all these places. Yet darest thou saye: J am guiltlesse: Tushe, his wrath can not come vpõ me. Beholde, J will reason with the because thou darest saye: J haue not offended. O how euill wilt it before the, to abyde it, when it shalbe knowne, how oft thou hast gone backwarde? For thou shalt be confounded, as well of Egipte, as of the Assirias: yea thou shalt go thy waye from them, and smyte thyne handes together vpon thy heade. Because the Lorde shall brynge that confydence and hope of thyne to naught, and thou shalt not prospere with all.

Deut. xxiij. Jerem. xxij. Ezech. xxij.

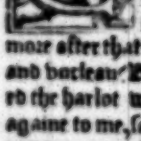
The notes.

a. Noph and Taphnes were two of the chefe cytyes of Egipte, wherin the Hebrues put their trust, but in vayne.

b. Nitrus is a kynd of salte good to washe clothes in, and the bodye also.

The. iij. Chapter.

God beyng mercyful calleth vnto repentaunce his people: whiche he had forsaken for their wyckednesse with Idolos. He exhorteth Jsrael vnto repentaunce prophesyinge the destruccyon that should come the true knowledge of God. The returne of Jsrael vnto God, confessynge their offence.



Omenlye, when a man putteth awaye his wife, and she goeth from him, and marieth with a. another, then the question is: should he resorte vnto her any more after that? Is not this selde then defiled and vncleane? But as for the, a thou hast playd the harlot with many louers, yet turne againe to me, sayeth the Lorde. Lyft vp thine eyes on euery syde, and loke, yf thou be not defyled. Thou hast wayted for them in stretes, and as a murtherer in the wildernesse, Thorowe thy whordome and shameful blasphemies, is the lande defyled. b

Thus is the cause, that the rayne and euenynge dew hath ceased. Thou hast gotten the an whores forheade, and canst not be ashamed. Is it wouldest thou saye vnto me: O my father, thou art he that hast brought me vp, and led me from my youth. Wilt thou then put me awaye, and cast me of for euer? Or wilt thou withdrawe thy selfe cleane frõ me? Neuertheles, thou spekest suche wordes, but thou art euer doynge worse and worse.

c The Lord sayd also vnto me in the time of Josiah the kinge, hast thou sene what that shrinkinge Jsrael hath done? howe she hathe runne vp vpon all the hilles, and amonge all thicke trees, and there playeth the harlot? hast thou sene also (when she had done all this) how J sayde vnto her: that she shoulde turne againe vnto me, and yet she is not returned? Juda that vnfaythfull systter of hers also sawe this: Namely, that after J had well sene the abusurpe of the shrynkynge harlot Jsrael.

Jeremi. i. d. Jerem. ij. d. iij. Ezech. xxij.

J put

I put her awaye, and gaue her a byl of deuorcement.

For al this, her vnfaithfull syster Juda was not ashamed, but went backe and plaied the whore also. Yea and the noise of her whordome that defyled the whole lande. For she hath committed her aduoutrye with stones and stocke.

Neuertheles, her vnfaithfull syster Juda is not turned vnto me again with ther whole herte, but fayndly, sayeth the Lorde. And the Lorde sayde vnto me. The backsyder Israel is more righteous, then the vnfaithfull Juda: and therfore go preache these wordes towarde the North, and saye: Thou shrinkinge Israel, turne againe (sayeth the Lord) and I wyll not turne my face from you, for I am mercyfull, sayeth the Lorde, and I will not alwaye beare displeasure againste the: but on this condicion, that thou knowe thy greate blasphemy: Namely, that thou hast vnfaithful forsaken the Lorde thy God, and hast made thy selfe partaker of straunge goddes vnder all grene trees, but hast had no wil to heare my voyce, sayeth the Lorde.

O ye shrinkinge children, turne againe, sayeth the Lorde: and I wilbe maried wyth you. For I will take one out of the citie, and two out of one generacion from amonge you, and bring you out of Sion: and wil geue you herdmen, after mine owne mynd, which shal feede you with learninge and wysedome. Moreouer, when ye be increased and multiplied in the land, then (sayeth the Lorde) there shall no more boost be made of the arche of the Lordes Testament: No man shal thinche vpon it, neyther shall any man make mencion of it: for from thence forth it shall neyther be visited, nor honoured with gyftes.

Then shal Jerusalem be called the Lordes seate, and all Heathen shalbe gathered vnto it, for the name of the Lordes sake, whyche shalbe set vp at Jerusalem. And from that tyme forth, they shal folow no more the ymaginacion of their owne frowarde herte.

Then shall they that be of the house of Juda, shal go vnto the house of Israel, and they shal come together out of the North, into the same land, that I haue geuen youre fathers. I haue shewed also, howe I toke the vpberinge but a shylde, & gaue the a pleasaunt lande for thyne heretage, yea & a goodly flocke of the heathe: Matth.xxiij.c & how I commaunded the, that thou shouldest * cal me father only, & not to shrynck from me.

But syke as a woman sayeth her louer, so are ye vnfaithfull vnto me (O ye house of Israel) sayeth the Lorde. And therfore the voyce of the children of Israel was heard in euery syde, weping & waylinge: for they haue defyled their waye, and forgotten God their Lorde.

O ye shrinkynge children, turne againe, (sayinge: lo, we are thyne, for thou arte the Lorde oure God:) And so shall I heale your backsydynges. The hylles say, and al the hye

pyde of the mountaynes, but the healthe of Israel standeth onely vpon God oure Lorde.

Confusion hath deuoured oure fathers labour from our youth vp: yea their shepe and bullockes, their sonnes and doughters. So do we also slepe in oure confusion, and shame couereth vs: for we and oure fathers from oure youth vp vnto this daye haue sinned against the Lorde oure God, and haue not obeyed the voyce of the Lord oure God.

The notes.

a. That is, thou hast loued, worshipped, and serued many Idoles of the Gentiles, in holes, wodes, valleyes, fyldes, and in many other places as we often reade in the Bible: and hast forsaken me thy husbande, contrary to the maner of honest maryed women, wherfore thou art worthy to be dishonored: yet turne and repente and forthinche the carnall lyf, and I will not spche to reuenge me against.

The.iiij. Chapter.

The true repentaunce or returning to God. He exhorteth to the circumcision of the herte. The destruccion of Jerusalem is prophecied, for the malice of their hertes.

IF Israel, yf thou wylt turne the, then turne vnto me, sayeth the Lorde. And yf thou wilt put awaye thine abhominacions out of my sight, thou shalt not be moued. And shalt sweare: The Lorde liueth: in truthe, in equyte and ryghteousnesse: and al people shalbe fortunate and ioyful in him. For thus sayeth the Lorde, to al Juda and Jerusalem: plowe your lande, and sowe not amonge the thornes.

Be circumcised in the Lorde, and cut away the foreskinne of youre hertes, all ye of Juda and all the indwellers of Jerusalem: that my indignacion breake not oute like fyre & kindle so that no man may quenche it, because of the wickednes of youre ymaginacions.

Preache in Juda and Jerusalem, crye out and speake: blow the trompettes in the land, crie that euery man may heare, and saye: Gather you together, and we will go into stronge cyties. Set vp the token in Sion, spede you, and make no tarynge: for I will bringe a greate plage, and a greate destruccion from the north. For the spoyler of the Gentyles is broken vp from his place, as a lyon out of his denne, that he may make the land waste, and destroye the cities, so that no man may dwell therin. Wherfore girde youre selues about with sacke cloth, & mourne and wepe for the fearfull wrath of the Lorde shall not be withdrawen from you.

At the same tyme (sayth the Lorde) the hert of the kinge and of the Peeres shalbe gone, the preestes shalbe astonished, and the prophetes shalbe sore afraied. Then sayde I: O Lord God, hast thou disceyued then this people and Jerusalem, saienge: ye shall haue peace, & now the swerde goeth thorowe their

lyue? Then ſhall it be ſayde to the people
& to Jeruſalē.b. There commeth a warm wind
from the North-thorow the waye of my people, but nether to fanne, nor to cleanſe.
D c. After that ſhall there come vnto me a ſtrōg
winde, and then will I alſo geue ſentence vpon them. For lo, he commeth downe lyke as
a cloude, and his charettes are lyke a ſtormye
winde: his horſemen are ſwifter then the
Aegle. Wo vnto vs, for we are deſtroyed.
O Jeruſalem waſh thine herte from wycked
neſſe, that thou mayeſt be holpen. Howe
longe ſhal thy noyſome thoughtes remayne
with the.

For a voice from Dan and from the hil of
Ephraim ſpeaketh out, and telleth of a deſtruccion. Beholde, the Heathen geue Jeruſalem warninge, and preache vnto her, that
her deſtroyers are comming from farre coil
tres. They tell the cities of Juda the ſame
E alſo, they ſhal geue him warninge in euery
place, lyke as the watchmen in the felde. For
they haue prouoked me to wrath, ſayeth the
Lorde.

Thy wayes and thy thoughtes, haue
brought the vnto this, this is thyne owne
wickednesse and diſobedience, that hath poſſeſſed thine herte: Ah my helpe, ah my helpe,
(I ſhal crye) how is my herte ſo ſore? my
herte paineth within me, I can not be ſtyl,
for I haue heard the crying of the trompetters and peales of warre.

They crye murthur vpon murthur, the
whole lande ſhall periſhe. Immediatly my
tentes were deſtroyed, and my hangynges, in
the twynchelinge of an eye. Howe longe ſhall
I ſe the tokens of warre, and heare the noyſe
of the trompetters.

Neuertheles thus ſhal come vpon them,
F becauſe my people is become folyſh, and hath
Plate.v.d. Baruch.iii.d vtterly no vnderſtandynge. They are the
children of folyſhnes, and without any diſcre
cion. To do euill, they haue wyt ynough: but to do wel, they haue no wiſdome. I haue
loked vpon the earth, and ſe it is waſte, and
voyde. I loked toward heauen, and it had no
ſhyne.

I beheld the mountaynes, and they trem
bled, and all the hilles were in a feare. I loked
about me, and there was no body, and all
the birdes of the ayre were awaye. I marked
wel, and the plowed felde was become waſte:
yea all their cytyes were broken downe, at the
preſence of the Lorde, and indignacyon of his
wrath.

For thus hath the Lorde ſayde: The whole
G lande ſhalbe deſolate, yet will I not then
haue done. And therfore let the earth mourne
and let the heauen be ſory about: for the thing
that I haue purpoſed and taken vpon me to
do, ſhall not repente me, and I wil not go frō
it. The whole lande ſhall flē, for the noyſe of
the horſmen and bowmen, they ſhal runne
into denues into woodes, and climme vp the
ſtony rockes. All the cyties ſhalbe voyde,
and noman dwellinge therin.

What wilt thou now do, for thou beynge
deſtroyed? For though thou clotheſt thy ſelfe Jeremi.iiij.
with ſcarlet, and dreſſeſt the wyth goulde:
though thou paynteſt thy face with colours
yet ſhalt thou trymme thy ſelfe in vayne.

For thoſe that hytherto haue bene thy great
fauourers, ſhall abhorre the, and go about
to ſlaye the. For (me thinke) I heare a noyſe
lyke as it were of a woman trauaylyng, or
one laboringe of her fyrſte chylde. Euen the
voyce of the doughter of Syon, that calleth
out her armes, and ſoureth, ſayenge: Ah wo
is me, how ſore verred and ſayntē is my herte
for them? that are ſlayne.

The notes.

a. To mourne in the Scripture ſygnifyeth
ſome tyme to make an vnmeaſurable and gre
uous lamentacion, as when a man for impacyence and greefe, ſmyteth his owne body, rentteth his clothes, teareth his heare, &c. So in
Matthe.xxvii.c. And then ſhall al the kinredes of the earth mo mvrne.

b. Some reade the fyre wynde cometh out of
the hyghe places of the wildernesse, by the
way of the doughter of my people, &c. They
vnderſtand by the wynde, the king of Egipte.
And by the waye of his people, the waye
whiche he ledde hys people when they came
fourthe of Egipte, whyche was throughe the
wyldernesse. Exodi.xiij.d.

c. After that ſhall there come vnto me a ſtrōg
wynde, &c. By this winde is vnderſtande the
kinge of Babylon and his armye.

The.v.Chapter.

*No Iewes is there no righteouſnes or faythfull man
founde, either amongeſt the people, or the rulers, for
whose ſake the Lorde ſhoulde ſpare the cyte: wherfore Iewrye is deſtroyed of the Assirians.*

RVne thorow Jeruſalem, beholde
and ſe: Seke thorow the her ſtre- A
tes alſo wythin, yf ye can fynde
one man, that doth equall and
right, or that laboureth to be
faythfull: and I ſhall ſpare hym (ſayeth the
Lorde.) For though they can ſaye: the Lorde
liueth, yet do they ſweare to diſceyue: Where
as thou (O Lorde) a. lokeſt only vpon fayethe
and truthe.

Thou haſt ſcourged them, but they take
no repentaunce: thou haſt correcte them for
amendement, but they refuſed thy correctiō.
They made their fared harder then a ſtone,
and woulde not amende. B

Therfore I thought in my ſelfe: peraduen
ture they are ſo ſymple and folyſh, that they
vnderſtande nothinge of the Lordes waye,
and iudgementes of our God. Therfore wil
I go vnto their heades and rulers, and talke
with them: yf they knowe the waye of the lord
and the iudgementes of oure God. But theſe
(in like maner) haue broken the yocke, and
burſte the bandes in ſonder.

b. Whether a lyon out of the wood ſhall
hurte

hurte them, and a wolfe in the euenyng shall destroy them. The cat of the mountayne shal lye lurking by their cities, to teare in peces al them, that come thereoute. For their offences are manye, and their departynge awaye is greate. Shulde I then for al thys haue mercy vpon the? Thy children haue forsaken me, & swome by them that are no Goddes. And al be it they were bounde to me in marryage, yet they fell to aduoutrye, and haunted harlottes houses.

In the desyre of vnclenly lust they are become lyke the stoned horse, euery man neyeth at hys neyghbours wyfe: Shulde I not correcte thys, sayeth the Lorde.

Shulde I not be auenged of euerye people that is lyke vnto this? Clymme vp vpō their walles, beate them doune, but destroye them not vtterlye, e. cut of their braunches, because they are not ỳ Lordes. For vnfaythfully hath the house of Israell and Juda forsaken me, (sayth the Lorde). They haue denyed ỳ Lord, & sayde it is not he. Euyll, there shall no mysfortune come vpō vs, we shall se neither sword nor hunger. As for the warnynge of the Prophetes, they take it but for wynde, yea there is none of these, which wyll tell them, ỳ suche thynges shall happen vnto them.

Wherfore thus sayth the Lord thy God of Hostes: because ye speake suche wordes, beholde: The wordes that are in thy mouth wyl I turne to fyre, & make the people to be wood, that it maye consume them.

Lo, I wyll bryng a people vpon you from farre, O house of Israel (sayeth the Lorde) a myghtye people, and olde people, a people whose speache thou knowest not, neyther vnderstandest what they saye. Their arowes are lyke an open graue, they them selues be very gyaslites. Thys people shall eate vp thy fruite & thy meate, yea they shall deuoure thy sonnes and thy doughters, thy shepe and thy bullockes.

They shall eate vp thy grapes & figgres. As for thy stronge and well fensed cytes, wherein thou dyddest trust, they shal destroy them with the swerde. Neuertheles I wyll not then haue done with you, saith the Lorde. But yf they saye: wherfore doeth the Lord our God all this vnto vs?

Then answere thē: because, that lyke as ye haue forsaken me, & serued straūge goddes in your owne lande, euen so shall ye serue other Goddes also in a straunge lande. Preach this vnto the house of Jacob, and crye it oute in Juda (and saye thus: Heare thys (thou folyshe and vndiscrete people) *ye haue eyes, but ye se not, eares haue ye, but ye heare not. Feare ye not me, sayeth the Lorde? Are ye not ashamed, to lyke me in the face? which haue set the sea with the sande, so that it can not passe hys bounde: For though he it rage, yet can it do nothynge, and though the waues thereof do swell, yet maye they not go ouer.

But thys people hath a false and an vnfaithfull

*Esay.lvii.h. Jere.xx.ii.

nature herte, they are departed & gone awaye from me. They thincke not in their hertes: O let vs feare the Lorde our God, that geueth vs rayne, both early and late, whē ỳ tyme is, which kepeth vnto vs ỳ yll the harueste fruytfull yeare.

Neuertheles your wyckednes haue turned these from you, and your synnes haue robbed you therof. For among my people are founde wicked persones, that payre lye snares & wayte for men, to take them & destroye the. And lyke as a net is ful of birdes, so are their houses full of that which they haue gotten vnfaithfully and deceyte. Therof commeth their greate substaunce and ryches, therof are they fat and welthy, and are ryme awaye from me wyth shameful blasphemyes. They myniştre not the lawe, they make no ende of the fatherlesses cause, they iudge not the poore righteously to equite.

Shulde I not punyshe these thynges, saith the Lorde? shulde I not be auenged of al suche people, as these be? Horryble and greuous thinges are done in the lande.

The Prophetes teache falsely, and the priestes folowe them, and my people hath pleasure therein. What wyll come therof at the laste.

¶ The notes.

a. The lokinge of God is hys approuing and alowynge, as it is sayde in Genesi. a

b. Wherfore vpon &c. Vnder the name of these beastes is spoken of the kynge of Babylon.

c. That is, make awaye the wicked people of their cytye.

d. Of the earlye and latter rayne. Loke in the Epist. of James. v. Chapter. b

The. vi. Chapter.

The tyranny for which Jerusalem is afflicted. Their vnrighteousnes. Their wickednes. The Lorde threatneth the destruction of the Jewes. The messengage of the Babylonians is prophecied against.

Come out of Jerusalē, ye frōg children of Ben Jamin: blowe vp the trompettes ye Tekoites, set vp a token vnto Bethacerem, for a plage and a greate myserye appeareth oute from the North.

I wyll liken the doughter Sion to a fayre and tender woman, and to her shall come the shepeherdes with their flockes. Their tentes shall they pytch rounde about her, and euery one shall fede *them that are vnder his hande. Make battell against her (shall they say) Arise, let vs go vp, whyle it is yet daye.

Alas, the daye goeth awaye, & the nyghtes shadowes fal doune: Arise, let vs go vp by nyght, and destroye her stronge holdes, for thus hath the Lorde of hostes commaunded.

Hewe doune her trees, and set vp bulwarkes against Jerusalem. Thys is the cytye that must be punyshed, for in her is all maner oppressyon. Lyke as a condupte abounderh in water, euen so thys cytye abounderh in wyckednes. Robberye and vnrighteousnesse is heard

*Some reade in his place: of hys parte.

in her, sorow and woundes are ever there in my sight. Amende the (O Jerusalem) leste I withdrawe my herte from the, and make the
K desolate: ♀ thy lande alle, that no man dwell in it. For thus sayeth the Lorde of hoostes.
a. The residue of Jsrael shalbe gathered, as the remnaunt of grapes.

And therfore turne thyne hande agayne into the basket, like the grape gatherer. But unto whome shall I speake, whome shall I warne that he maye take hede? Their eares are so uncircumcysed, ♀ they maye not heare. Beholde, they take the worde of God but for a scorne, ♀ have no lust therto. And therfore
b. I am so ful of thyne indignacyon (O Lorde) that I maye suffre no longer. Shede oute thy wraith upon the childre that are without, and upon all yonge men. Yea the man must be taken personer with the wife, and the aged with the crepel. Their houses with their landes and woures shall be turned unto straūgers, when I stretche oute myne hande upon the inhabitours of this land, sayeth the Lord. For from the leaste unto the moost, they hang all upon couetousnes: ♀ from the Prophet unto the preste, they go all about with falshed and lyes.

D And besyde that: they heale the hurte of my people with swete wordes, sayinge: peace peace, when there is no peace at all. Therfore they must be ashamed, for they have committed abhominacyon. But howe shulde they be ashamed, when they knowe no thinge, neither of shame nor good maūrours? And therfore they shall fall amonge the slayne, and in the houre when I shall upsit them, they shall be brought doume, sayeth the Lorde.

Thus sayth the Lorde: go into the streates consider and make inquisicion for the old way and yf it be the good and right waye, then go therein, that ye maye fynde rest for your soules. But they sayde: we will not walcke therin and I wil set watchemen over you, ♀ therfore
E take ye hede unto the voyce of the trompet. But they sayde: we will not take hede. Heare therfore ye Gentyles, and thou congregacō shalt knowe, what I have devised for them. Heare thou earth also: beholde, I will cause a plage come upon this people, even the frute of their owne imaginacions.

For they have not bene obedyente unto my wordes and so my lawe, but abhorred them.
Esa.i.b. Esa. lxvi.a. ♀ Jer. vi.c. Wherfore bringe ye me incense from Saba, ♀ swete smellinge Calamus from farre countres? Your burntoffrynges displease me, ♀ I delyte not in your sacrifices.

And therfore thus sayth the Lorde: beholde I will make this people fall, ♀ there shall fall from amonge them the father with the children, one neyghboure shall perysshe with another.

F Moreover thus sayeth the Lorde: Beholde, there shall come a people from the North, and a greate people shall aryse from the endes of the earthe, with bowes ♀ with dartes shall they be weapened: It is a roughe ♀ fearce people, an unmercyfull people: their voyce roareth lyke the sea, they ryde upon horses wel appointed to ♀ battel against the (O doughter Sion. Then shall thy cry be heard: Our armes are feble, heavyed ♀ sorowe is come upon us, as upon a woman travaylynge with childe. No man go forth into the felde, no mā come upon the hye streete: for the swerde and feare of the enemye shalbe on every syde.

Wherfore, gyrde a sack clothe about the G
(O doughter of my people) sprinkle thy selfe Amos.viij.
with ashes, mourne and wepe bytterlye, as upon thy onely beloued sonne: For the destroyer shall sodenly fall upon us. The have I set for a proufe of my harde people, to lyke oute, and to trye their wayes. For they are al unlaythfull and fallen awaye, they hange upon lyinge lyppes, they are cleane brasse ♀ yron for they hurte and destroye every man. The bellous are burnt in the fyre, the lead is consumed, the melter melteth in vayne, for the evyll is not taken awaye from them. Therfore shal they be called naughtye syluer, because the Lorde hath caste them oute.

¶ The notes.

a. By the preachinge of the worde shal the chosen be gathered unto Christe, although ♀ nombre of them be but very fewe.
b. That is, I cannot but powre oute the heavy sentence of thy worde against them.

The.vij. Chapter.

Jeremye is commaunded to declare unto the people the worde of God, which resteth in the outwarde seruyce of the temple, that beleyth nothinge. The ruyne that shall happen to the Jewes for the despysinge of their Prophetes. Sacrifyce doth not the Lorde chefelye require of the Jewes, but that they shulde obeye his worde. Euphues.

THese are the wordes that GOD A
spake unto Jeremie: Stande under the gates of the Lordes house ♀ crye oute these wordes there, in a loude voyce, and saye: Heare ♀ worde of the Lorde all ye of Juda, that go in at thys dore, to honoure the Lord. Thus sayth the Lorde of Hoostes the God of Jsrael. Amend youre wayes and youre counceles, and I will let you dwell in this place. Truste not in false lyenge wordes, sayenge: here is the temple of the Lorde, here is the temple of the Lorde, here is the temple of the Lorde.

* For yf ye will amende youre wayes ♀ B
counceles, yf ye will judge right betwixte a Exod.xxiij.
man and his neyghboure: yf ye will not oppresse the straunger, the fatherles ♀ the wyd- Zacha.vij.
dowe: yf ye will not shede innocent blood in Ecclus.xxxiij.
this place: yf ye will not cleve to straunge Job.xxviij.
goddes to youre owne destruccō: then will I let you dwell in this place, yea in the lād ♀ I gave alwaye unto youre fathers for ever. But take hede, yea trust in counceles, that begyle you ♀ do you no good. For whē ye have stolen, murthered, committed aduoutrye, and periurye

periury: When ye haue offred vnto Baal, folowyng straunge & vnknowne Goddes. The come ye, and stande before me in this house, whiche hath my name geuen vnto it and say: Lorde, we are absolued quite, though we haue done all these abhominacions.

L Leui.xix.b. * What thinche you this house & heareth my name, is a denne of theues? And these thinges are not done priuelye, but before myne eyes sayeth the Lorde. Go to my place in Job.xi.b Mat.xxi.b Jere.xxxii.f Josue.xviii.a Jere.xxvi.a 3.Reg.xi. iiij. b.vi. * Siloh, whereunto I gaue my name afore tyme, & loke wel what I did to the same place for the wickednes of my people of Jtraell. And now, though ye haue done all these dedes (sayeth the Lorde) & I my selfe rose vp euer by tymes to warne you & to comen with you yet wolde ye not heare me: I called, ye wolde not answere. And therfore euen as I haue done vnto Siloh, so wil I do to this house, & my name is geuen vnto (and that ye put youre trust in) ye vnto the place that I haue geuen to you & youre fathers. And I shal thrust you of my sight, as I haue cast out all youre brethren the whole sede of a.* Ephraim.

M Therfore thou shalt not praye for this people, thou shalt neither geue thankes, nor bid prayer for them: thou shalt make no intercession to me for the for in no wyse wil I heare the. Sepst thou not what they do in the cyties of Juda, and without Jerusalem? The children gather sticks, the fathers kindle & fyre, the mothers breade the doughe, to bake cakes for the queue of heauen,

They poure out drinche offrynges vnto straunge goddes, to prouoke me vnto wrath: Howe be it they hurte not me (sayth the Lord) but rather confounde, and shame themselues.

And therfore thus saith the Lorde God: behold, my wrath and my indignacion shalbe poured out vpon this place, vpon men & cattel vpon the trees in the felde & all fruite of the lande, and it shall burne so, that no man maye quenche it.

Thus sayeth the Lorde of hoostes, the God of Jtrael. Ye heape vp your burntofferinges with youre sacrifyces, & eate the flesshe. But when I brought youre fathers out of Egipt I spake no worde vnto them of burntofferynges & sacrifyces: but this I commaunded them, saying: herken & obeye my voyce, & I shalbe youre God, and ye shall be my people: so that ye walcheu all the wayes, whiche I haue commaunded you, that ye maye prosper.

But they were not obedyent, they inclined not their eare a tytle vnto, but wente after their owne ymaginacyons and after the motions of their owne wicked herte, & so turned them selues awaye, and conuerted not vnto me. And thus haue they done, from the tyme that youre fathers came out of Egypte, vnto this daye.

N Neuertheles, I sente vnto them my seruauntes all the Prophetes I rose vp early & sente them worde, yet wolde they not herken, nor offre me their eares, but were obstynate and worse then their fathers. And thou shalt now speake all these wordes vnto them, but they shall not heare the: thou shalte crye vpon them but they shall not answere the. Therfore shalte thou saye vnto them: This is the people that neyther heareth the voyce of the Lord their God, nor receyueth his correccion. Faithfulnes & truethe is cleane rooted oute of their mouth. O

Wherfore cut of thyne heare, and cast it awaye, take vp a complaynte in the whole hyre for the Lorde hath caste awaye, and forsake the people, that he is displeased withall. For the children of Juda haue done euyll in my sight sayeth the Lord. They haue set vp their abhominacions in the house that hath my name, & haue defyled it. They haue also buylded an aulter at.b Topheth, which is in the valley of the children of Hennom: that they might burne their sonnes and doughters, whiche I neuer commaunded them, neyther came it euer in my thought. And therfore behold, the dayes shall come (sayeth the Lorde) that it shall no more be called Topheth, or the valleye of the children of Hennom, but the valleye of the slayne, for in Topheth, they shall be buryed because they shall els haue no roume. Yea the dead bodyes of this people shall be eaten vp of the foules of the ayre & wylde beastes of the earth, and no man shall fraye them awaye. And as for the voyce of myrth and gladnesse of the cyties of Juda, and Jerusalem, the voyce of the bridegrome & of the bryde I wil make them cease, for the lande shall be desolate.

The notes.

a. He vnderstandeth the .x. tribes of Jtraell whole kingedome was deuyded, and fell to Jeroboam, the Ephrate. iii. Reg. xi. f. g

b. Topheth is a valleye wherevnto all the dead bodyes & filthynes of Jerusalem were caried and where Idolatters offred their children to Moloch.

c. That is, the pypynge and all the pastyme, that is vsed before brydes and bridegromes, at their marryages.

The.viij. Chapter.

The destruccion of the Jewes. The Lorde moueth the people to amendement, enforcing by their causes the reprehension of their wyng hardenes of the Prophetes and Scribes, and their abominable idolatry.

AT the same tyme sayeth the Lord the bones of the kinges of Juda, the bones of his princes, & bones of the priestes & prophetes, yea & the bones of the citizens of Jerusalem, shalbe brought oute of their graues & layed against the sunne, the Moone and all the heauenlye hoste, whom they loued, whome they serued whome they rane after, whome they sought & worshipped. They shall neither be gathered together nor buryed, but shall lye vpon the earthe, to their shame and despytynge.

And all they that remayne of this wyc- Ecc.xxiiij.a.

ked

hed generacyon, shall desyre rather to dye the
B to lyue: wherefore ye they remayne, ¶ where
as I scatre them, sayth the Lorde of hoostes.
Thus shalte thou saye vnto them also: Thus
sayeth the Lorde: Do men fall so, that they
ryse not vp agayne? And turne they so farre
awaye, that they neuer conuerte? Wherfore
then is this people and Jerusalem gone so
Jerem.viii.d farre backe, that they turne not agayne. They
are euer the longer the more obstynate, ¶ wyl
not be conuerted.

For I haue loked, ¶ considered: but there
is no man that speaketh a good worde: there
is no man that taketh repentaunce for hys
synne, that wyll so muche as saye: wherfore
C haue I done thys? But euery man (as sone
as he is turned backe) runneth forth styl, lyke
a wylde horse in a battayle. The Storke know-
eth hys appointed tyme, the Turtle dour, ¶
Swalowe ¶ the Crane consydre the tyme of
their trauayle: but my people wyll not know
the tyme of the punyshmente of the Lorde.
How darre ye saye then: we are wyse, we
haue the lawe of the Lorde amonge vs.

Beholde, the disceptfull pryne of the scrybes,
setteth forth lyes: therfore shall the wyse
be confounded, they shalbe afrayed and take:
for lo, they haue caste out the worde of the
Lorde: what wysdō can then be among them?
Wherfore I will geue their wyues vnto alie-
naunts, and their fyelds to destroyers.

For from the lowyste vnto the hyeste, they
D folowe all fylthy lucres: from the Prophete
vnto the preste, they deale al with lyes. Ne-
uertheles, they heale the hurte of my people
with swete wordes, saying: peace, peace where
there is no peace at all.

Aye for shame, how abhominable thinges
do they? and yet they be not ashamed, yea they
knowe of no shame.

Wherfore in the tyme of their vysytation
they shall fall among the dead bodyes (sayeth
the Lorde.

A. Moreouer I wyll gather them in (sayth
the Lorde) so that there shall not be one gra-
pe vpon the vyne, neyther one fygge vpō the
fygge tree, and the leaues shalbe plucte of.

E Then wyll I cause thē to departe, ¶ saye:
why prolong we the tyme? Let vs gather our
selues together, ¶ go into the stronge cytye,
there shall we be in reste: For the Lorde oure
God hath put vs to sylence, and .b. geuen vs
water myxte with gal, to drinche: because we
haue synned agaynst hym.

We loked for peace, and we fare not the
better, we wayted for the tyme of health, and
lo, here is nothynge but trouble.

F Then shall the noyse of hys hoses be hearde
from Dan, the whole lande shall be afrayed
at the neyenge of his stronge horses: for they
shal go in, ¶ deuoure the lande, with al that is
in it: the citie, and thole that dwel therin. Mo-
reouer, c. I will sende Cochatrypces and serpē
tes amonge you (which wyl not be charmed)
¶ they shall byte you, sayeth the Lorde.

Sorowe is come vpon me, and heuynes
G breeth my herte, for lo, the voyce of the crying
of my people is hearde from a farre countre:
Is not the Lorde in Sion? Is not the kynge
in her? Wherfore then haue they greued me
(shall the Lorde saye) with their ymages and
folysshe straunge fashyons? The haruest is
gone, the Sommer hath an ende, and we are
not holped. I am sore vexed, because of ¶ hurte
of my people: I am heuye and abashed, for
there is no more Tryacle at Galaad, ¶ there
is no Physycyen, that can heale the hurte of
my people.

The notes.

A. Moreouer I wyll gather them in.&c. The
meaning is: I wyll gather the Jewes frō all
the partes of Jewrye vnto Jerusalem. There
shall no kynge, grape, or other fruite remayne
in the vyllages or fyelds: and so shall they haue
no lust to abyde there, but shall be sayne
to flye to the cyty. Thyther caused he them to
flye, ¶ there also punyshed them ¶ delyuered
them into their enemyes handes. Suche pu-
nyshment had their synnes deserued.

b. Hath geuen vs water myxte wyth gall to
drinche, that is, hath wrapped vs in myserye
¶ wretched thraldome.

c. I wyll sende Cochatrices ¶ serpentes. &c.
That is, I will bringe among you a feater cō
pany of loudpeyes, with whose deadly arrowes
¶ dartes, ye shalbe slayne ryght as though
ye should perysh vnder the strokes or venemous
bytynges of Cochatrices ¶ serpentes.

The .ix. Chapter.

The complaynte ¶ bewayling of the Prophete, for
the wyckednesse of the people. In the knowledge of God
ought the cause to stande. The vnfruytfulnesse of the
lande.

O Who wyl geue my heade water
enough, and a well of teares for
myne eyen: that I may wepe
nyght and day, for the slaughter
of my people? Wold God that
I had a cottage some where farre from folcke
that I myght leaue my people, ¶ go frō them
for they be all aduouterers and a thornyhynge
sorte. They bende their tunges lyke bowes,
to shute out lyes. As for the truth, they may
nothynge awaye with all in the worlde. For
they go frō one wyckednes to another, ¶ hold
nothynge of me, sayeth the Lorde.

Yea one must kepe him selfe frō another
no man maye safely trust his owne brother:
for one brother vndermyneth another, ¶ one
neyghboure beguyleth another. Yea one dys-
sembleth wyth another, ¶ they deale wyth no
truth. They haue practyced their tunges to
lye, and taken great payne to do mischefe.
They haue set their stole in the myddest of dy
scrypte, and for very dyssemblynge falsehede
they wyll not knowe me, sayeth the Lorde.

Therfore thus sayeth the Lorde of hoostes:
beholde, I wyll melte them, and trye them,
for what shulde I els do to my people? Their
tunges are lyke sharpe arowes, so speake dis-
crypte. Wyth their mouthe they speake pea-
ceably

trable ye to their neyghboure, but priuely they laye wayte for hym. Shulde I not punyshe them for these thynges, sayeth the Lorde? Or shulde I not be auenged of any suche people as these? Vpon the mountaynes wyl I take vp a lamentacyon and sorowfull crye, and a mournynge vpon the layre playnes of the wyldernes: Namely, howe they are so burnte vp, that no man goeth there anye more. Yea a man shall not heare one beaste crye there.

D Byrdes and catell are al gone from thence. Pol.lxvij.a. Hyb.xlij.c I wyll make Jerusalem also an heape of stones, and a denne of venymous wormes. And I wyll make the cyties of Juda so wast, that no man shall dwell therein. What man is so wyse, as to vnderstaunde this? Or to whome hath the Lorde spoken by mouth, that he may shewe this, and saye: O thou lande, why perysheth thou so? Wherfor art thou so burnt vp (e lyke a wyldernesse, that no man goeth thorowe? Yea the Lorde hymselfe tolde the same vnto them, that forsoke hys lawe, and kepte not the thynge that he gaue them in commaundement, neither ipured thereafter: but folowed the wyckednes of their owne hertes, and serued straūge Goddes, as their fathers taught them. Ier.xxv.b. Jere.xxiij.c

Therfore, thus sayeth the Lorde of Hostes the God of Israell: Beholde, I wyll feede this people with wormewood, and geue them gal to drinche. I wyll skatter them also among the Heathen, whome neyther they nor their fathers haue knowen: & I will sende a swearde amongst them, to persecute them, but yet I byd them to naught. Moreouer, thus sayeth the Lorde of Hostes: Loke that ye call for mournynge wyues, and send for wyse women: that they come shortly, & synge a mournyng song of you: that the teares maye fall oute of oure eyes, and that oure eye lydds maye gushe oute of water. Deut.xxviij.c Jere.xxiij.c

F For there is a lamentable noyse heard of Sion: O how are we so sore destroyed? O howe are we so pitefully cōfounded? We muste forsake oure owne naturall countreye, & we are throte out of oure owne lodgynges. Yet heare the worde of the Lorde (O ye women) and let youre eares regard the wordes of hys mouth: that ye may learne your doughters to mourne, and that euerye one maye teache her neighboure, to make lamentacyon. Namely thus: Death is clymminge vp in at oure windowes he is come into oure houses, to destroye the chylde before the doore, and the younge man in the streete.

But tell thou plainelye, thus sayeth the Lorde: The dead bodyes of men shall lye vpō G the grounde, as the dong vpon the felde, and as the heye after the mower, and there shalbe no man to take them vp. Moreouer, thus sayeth the Lorde: Let not the wyse man reioyse in his wisdome, nor the stronge man in hys strēgth, neyther the ryche man in hys ryches: But who so wyl reioyse, let hym reioyse in this, that he vnderstandeth and knoweth Let not the wyse man reioyse.

mersor I am the Lorde, which do mercy, iudgement, and ryghteousnes vpon the earth. Therfore haue I pleasure in suche thynges, sayeth the Lorde. Beholde, the tyme commeth (sayth the Lorde) that I will vyset a. all them, whose foreskinne is vncircumcysed. The Egyptias, the Jewes, the Edomytes, the Ammonytes, the Moabites, and the shauen Haboryters, that dwell in the wildernes. For all the Gentyles are vncircumcysed in the fleshe, but all the house of Israell are vncircumcysed in the herte.

¶ The notes.

a. All, that is (as well the Jewes as the Gentyles: for the one is as fre as the other. The Jewes are cyrcumcysed as well as the Heathen, as touchynge the herte, although they be circumcysed, as touchyng the fleshe. Therfore are they here reckened amonge the vncircumcysed.

The.x. Chapter.

The conuersacyons of the Gentyles are not to be fearyd. Of the madnesse of Idols, and of the power of God. Of myne enemyes.

HEare the worde of the Lorde, & A he speaketh vnto the, O thou house of Israell: Thus sayeth the Lorde: Ye shall not learne after the maner of the Heathē, & ye shall not be afrayed for the tokens of heauen: for the Heathen are afrayed of suche: yea all the customes and lawes of the Gentiles are nothinge, but vanite. They hewe downe a tree in the wood with the handes of the workeman, and fasthon it with the axe: they couer it ouer with gold or syluer, they fasten it with nayles and hammers, that it wyll not. It stādeth as styfe as the palmetree, it can not neyther speake nor go, but must be borne. Be not ye afrayed of suche, for they can do neyther good nor euill. But there is none lyke vnto thē, O Lorde, & great is the name of thy power. Who wolde not feare the? Or what kynge of the Gentyles wolde not obeye the. Leuy.xix.d. Leuy.xxvi.d. Barue.vi. iiij.Re.xvij.g Judi.vi.b

For amonge all the wyse men of the Gentyles, & in all their kyngdomes, there is none that maye be lykened vnto the. They are all together vnlearned and vnwyse. All the preaūnge is but vanyte: namelye, woode, syluer, whiche is brought oute of Tharsis, and beate to plates: and golde from Ophir, a worke that is made with the handes of the craftesmen and the caster, clothed with yelowe sylke & scarlet: euen so is the worke of their wyse men al together. But the Lorde is a true God, a lyuynge God, and an euerlastinge kyng. If he be wroth, the earthe shaketh: all the Gentiles maye not abyde his indygnacyon. B

* As for their Goddes, it maye well be sayde of them: they are Goddes, that made neyther heauen nor earthe: therfore shall they perysche from the earthe & frō al thynges vnder heauē. But (as for oure God) he made the earth with his power, and with hys wysdom hath he sprēded the whole cyrcle of the worlde, with his discression hath he spred oute the heauens. * This lettle is written in Chalde to Jewes to the Gentyles of Chalde to confusion.

At his

c At the voyce the waters gather together in the aire, he draweth vp the clouddes from the vttermoste partes of the earth: he turneth lyghtenynge to rayne, & bringeth forth the windes out of their treasures: Gods wysdom maketh all men fooles. And confounded be all caruers of ymages, for that their craft, is but a vayne thynge, and hath no lyfe. The vayne craftesmen with their workes, that they in their idolatrie haue made, shall perysshe one with another in the tyme of vysitacyon. Neuertheles, Jacobs porcyon is not suche: but it is he, that hath made all thynges, and Jsrael is the rode of his enherytaunce: The Lorde of hoostes is his name. Put awaye thyne vncleanesse oute of the lande, thou that arte in the stronge cyties. For thus sayth the Lorde: Beholde, I wyll throwe thruste oute the inhabitours of this lande a greate waye of, and trouble them of suche a fashyon, that they shall no more be founde.

Alas how am I hurte? Alas, howe paynefull are my scourges vnto me? For I consyder this sorowe by my selfe, & I must suffre it. My tabernacle is destroyed, and all my coardes are brokē. My children are gone fro me, & can no where be found. Nowe haue I none to spreade oute my tente, or to set vp my hangynges. For the herdmen haue done folyshly, that they haue not soughte the Lorde. Therfor haue they dealt vnwyselye with their cattell, and all are scatred abroade. Beholde, a noyse is harde at hande, and greate tydynges out of the northe to make the cyties of Juda a wyldernesse, and a dwellynge place for Dragōs. Now I knowe (O Lorde) that it is not in mans power to ordre hys owne wayes, or to rule hys owne steppes and goinges. Therfor chastē thou vs, O Lorde, but wyth fauoure and not in thy wrath, leynge vs not vtterlye to naught. Poure oute thyne indygnacion vpō them vpon the Gentyles, that knowe the not, and vpon the people that call not on thy name: And that bycause they haue consumed, deuoured and destroyed Jacob, and haue roted out hys glorye.

The .xi. Chapter.

A rehersall of them that obeye not the voyce of Gods worde. The people of Juda forsakynge the doctryne of their fathers worshippeth straunge Godes. The Lorde sayeth that he will not heare the Jewes, & forbiddeth also Jeremye to praye for them.

A GAin is another Sermon, which the Lorde commaundeth Jeremy for to preache, sayeng: Heare the wordes of the couenaunt, & speake vnto all Juda, and to all them that dwell at Jerusalem. And saye thou vnto them: Thus sayth the Lorde God of Jsrael. Curssed be cursye oute that is not obedient vnto the wordes of this couenaunt: whiche I commaunded vnto youre fathers, what tyme as I brought them oute of Egypte, from the yron fornace, sayenge: Be obedient vnto my voyce, & do accordynge to all that I cōmaund you: so shall ye be my people, & I wilbe youre God, and will kepe my promyse, that I haue swoorne vnto youre fathers: Namelye, that I wolde geue them a lande which flowerth with mylcke and honye, as ye se, it is come to passe vnto this daye. Then answered I, and sayd: Amen. It is euen so Lorde, as thou sayest.

Then the Lorde sayde vnto me: Crye agaynst B
all these thinges in the cyties of Juda & rounde about Jerusalem, & saye: Heare the wordes of this couenaunt, that ye maye kepe them. For I haue diligently exorted youre fathers, euer synce the tyme that I brought them oute of the lande of Egipte, vnto this daye. I gaue them warnynge by tymes, sayenge: Herken vnto my voyce: Neuertheles, they wolde not obeye me nor enclyne their eares vnto me, but folowed the wicked ymaginacions of their owne hertes. And therfore haue I caused them all to fall, accordynge to all the wordes of this couenaunt, that I gaue them to kepe, whiche they (not with vnderstandynge) haue not kepte.

And the Lorde sayde vnto me: It is solde oute, that whole Jsrael and all their citesens of Jerusalem are gone backe. They haue turned them selues to the blasphemyes of their forefathers, whyche had no lust to heare my worde. Euen lykewyse haue these also folowed straunge Goddes, and worshypped the. The house of Jsrael and Juda haue broken my couenaunt, whiche I made wyth their fathers.

Therfore thus sayth the Lorde: Beholde, C
I wyll sende a plage amonge you, whiche ye shall not be able to escape: and though ye crye vnto me, I wyll not heare you. Then shall the cyties of Juda and the cytesyns of Jerusalē go, and call vpon their Goddes, vnto whom they made their oblacyons: but they are not able to helpe them in tyme of their trouble. For as many cyties as thou hast, O Juda, so many Goddes hast thou also: And loke how many stretes there be in the (O Jerusalem) so manye shamefull autres haue ye set vp, to offre vpon them vnto Baal. But praye not thou for thys people, bid neyther prayse nor prayer for them, for though they crye vnto me in their trouble, yet wyl I not heare them.

b. O thou beloued, why dooest thou so shamefull greate blasphemyes in my house, sith as though that holy flesh myght abolysshe the, specially when thou hast made thy boaste of thy wickednes. The Lorde called the a greue olyue tree, a fayre one, a fruteful one, a goodly one, but nowe that there is a contrarye reporte of the abroade, he wyl burne the vp, & destroye thy braunches. For the Lorde of hoostes that planted the, hath decreed a plage for the, (O thou house of Jsrael and Juda) for the euyll that ye haue done to prouoke him to wrath, in that ye hys seruyce vnto Baal.

Thus (O Lord) haue I learned of the, and vnderstand it, for thou hast shewed me their ymaginacions. But I (as a meke lambe, whō D
assayed

cuted awaye to be slayne: not knowing, that they had deuised soche a councell agaynst me sayenge: We wyll destroye hys mynde wyth c* woord, & depue hym out of the. d* lande of the lyuyng: þ his name shall neuer be thought vpon. Therfore I wyll beseche the now (O Lord of hoostes) thou rightuous iudge, thou that tryest the reynes and the hertes: lett me se the auenged of them, for vnto the haue I cõmitted my cause. The Lord therfore spake thus of þ citezyns of Anothoth, that sought to slaye me, sayenge: Preache not vnto vs in the name of the Lord, or els thou shalt dye of oure handes. Thus (I saye) spake the Lorde of hoostes: Beholde, I will visit you. Youre yonge men shall perysshe wyth the swearde, your sonnes & youre daughters shall perisshe dye of hunger, so that none shall remayne. For vpõ þ citezyns of Anothoth wil I bring a plage, the yeare of their visitacion.

The notes.

a* Egypte was vnto them an yron fornace, for the greate angup she, greefe, sorowe, and carefulnes of herte, which they there suffred. iii. Reg. iiii. c.

b* He speaketh vnto the Jewes, whiche in their Synagoge worshipped manye and diuers Idoles, and therby blaspheamed God: And yet thought they to haue redeamed their wyckednesse with the offrynges of their bullockes and fleshly sacrifices, whiche are herr called holy flesh.

c* Wodd, vnderstande: benomed an poysoned. Some expounde herby the wodde of the crosse and of affliccion which the wicked deuysed to wrappe the prophet in, for his reburge of the trueth.

d* What the lande of the lyuinge signifieth is shewed in Esay. liii. c.

The. xii. Chapter.

The Prophete marueileth greatly at the prosperyte of the wycked, although he confesse God to be rightuous. The Iewes are shadowed of the Leete. He complayneth against Tyrantes and persecuters of Gods people. The Lorde answereth vnkyndenesse vnto the enemyes that blaspheme vpon Jewrye, wherby trouble is ordayned.

I Lorde, thou art more rightuous then that I shulde dyspute wyth the: Neuertheles, lett me talke wyth the in thynges reasonable. *Howe happeneth it, that the waye of the vngodlye is so prosperous: and that it goeth so well with them, which (vnto oure shame) offende and lyue in wyckednesse? Thou plantest them, they take rote, they growe, and bringe fouth fruite: They boaste much of the, yet dorst thou not punish them. But thou Lorde (to whõ I am well knowne) thou that hast sene, and proued my herte, take them awaye, lyke as a flocke is carped to the slaughter house, & apoynte them for the daye of slaughter.

*Job. xxi. a. Psal. l. b.

How longe shall the lande mourne, and all the herbes of the felde perysh, for the wyckednes of them that dwell therin?

The catell and the byrdes are gone, yet saye they: tushe, God wyll not destroye vs vtterly. D

a* Seing thou art weery in runnynge wyth þ fote men, how wilt thou then runne wyth horses? In a peaceable lande thou mayest be safe, but how wilt thou do in the swpous pryde of Jordane? For thy brethren and thy kynred haue all together despised the, & cried out vpon the in thine absence. Beleue them not, though they speake fayre wordes to the. As for me (saye I) I haue forsaken myne owne dwellyng place, & left myne heritage. My life also that I loue so well, haue I geue in to the handes of myne enemyes. Myne heritage is become vnto me, as a lyon, in the wod. It cried out vpon me, therfore haue I forsaken it. Myne heritage is vnto me, as a speckled byrde, a byrde of dyuerse colloures is vpon it. Go hence, and gather all the beastes of the felde together, that they maye eate it vp.

Dyuerse herdmen haue broke downe my vyneyarde, and troden vpon my porcyõ. Of E my pleasaunt porcyõ, they haue made a wyldernes & desert. They haue layed it waste: and now that it is waste, it sygheth vnto me. Yee the whole lande lyeth waste, and no man regardeth it. The destroyers come ouer the heth euery waye, for the swearde of þ Lorde shall consume from the one ende of the lande to the other, & no flesh shall haue rest. They shall sowe wheate, and reape thornes. They shall take herytage in possession, but it shall do them no good. And ye shalbe confounded of youre owne reuenuges, because of the greate wrath of the Lorde.

Thus sayeth the Lorde vpon all myne euell neyboures, that laye hande on myne he- D ritage, whiche I haue geuen my people of Israel: Beholde, I will plucke them (namely Israel) out of their lande, & put out the house of Juda from amõge the. And when I haue rooted them out, I wyll be at one wyth them agayne, and wyll haue mercye vpon them: & bringe the agayne, euery man to hys owne heritage, and in to his land. And yf they (namely that trouble my people) wyll learne the wayes of them, to sweare by my name: The Lorde liueth (lyke as they learned my people to sweare by Baal) then shall they be reckened amõge my people. But yf they will no obeye then wyll I roote out the same folke & destroy them, sayeth the Lorde.

The notes.

a* Thus spake the wicked of the Prophete by the waye of rebuke. As though they had sayde by a parable. When thou wast but in a spiell towne, thou couldest not beare the persecucyon of thyne owne cyrcumstant & howsholde folcken: How wilt thou then beare the powers and chefe rulers of Juda, and the Nobles of Jerusalem? And after, by the possible sure lande is vnderstande Anathoth and

Jewrye. by the ryuer of Jordan Jerusalem. The lytel ryuer of Anathoth is not to be compared to the greate flowynge streames of Jordan. If he were dispoyled of hys owne auditoures, how shalbe he be heared of other, and those greater and excellenter.

The.xiij. Chapter.

The destruccyon of the Jewes is prefigured, and their vnrighteous abuse. Why Israell was ordeyned to be the people of God, and wherfor they were forsaken.

Moreouer, thus sayde the Lorde vnto me: go thy waye, a* and gett the a lynnen girdle, and gyrde it about thy lopnes, and let it not be wet. Then I got me a girdle, accordynge to the commaundement of the Lorde, and put it about my lopnes. After this, the Lord spake vnto me agayn: Take the girdle that thou hast prepared and put about the, and gett the vp, and go vnto Euphrates, and hyde it in a hole of the rock. So went I, and hyde it, as the Lorde commaunded me. And it happened longe after this, that the Lorde spake vnto me: Vp, and get the to Euphrates, and fet the girdle from thece, which I commaunded the to hyde there. Then went I to Euphrates, and dygged vp, and toke the girdle from the place where I had hyd it: and beholde, the girdle was corrupt, so that it was vnprofytable for nothinge.

a* A people dyd by an outward sygne, as it is layd in iij Reg. xi. e. f.

Then sayde the Lorde vnto me: Thus sayeth the Lorde: Euen so will I corrupte the pryde of Juda, and the hye pryde of Jerusalē. This people is a wycked people, they will not heare my worde, they folowe the wicked ymaginacyons of their owne herte, and hange vpon straunge Goddes, them haue they serued and worshypped: and therfore they shalbe as this girdle, that serueth for nothynge. For as strayterlye as a girdle sytteth vpon a mans lopnes, so straytly dyd I bynde vnto me the whole house of Israell, and the whole house of Juda vnto me, sayeth the Lorde: that they myght be my people, and they myght haue a glorious name: and they myght be in honoure: but they wolde not obeye me. Therfore saye thys vnto them, and saye: Thus sayeth the Lorde God of Israel: Euery pot shalbe fylled with wyne. And they shall saye: thynckest thou we knowe not, that euery pot shalbe fylled with wyne? Then shalt thou saye vnto the: Thus sayeth the Lorde: Beholde: I shall fyll all the inhabytours of this lande with dronckēnes, the kynges that sytt vpon Dauids stole, the Prestes and Prophetes, with all that dwell at Jerusalem. And I will dasshe them one agaynst another, yee the fathers agaynst the sonnes, sayeth the Lorde.

Jere. xix. c. xx. b. xxxij. a. xxx

Deut. xxviij. c. xxxij. d.

I will not pardon them, I will not spare them, nor haue pytye vpō them: but destroye them. Be obedyēt, geue eare, take no dysdayne at it, for it is the Lorde hym selfe that speaketh. Honoure the Lorde youre God herein, or he take hys lyght from you, and or euer youre fete stomble in darcknesse at the hylls: lest when ye loke for the lyght, he turne it in to the shadowe and darcknesse of death. But if ye will not heare me, that geue you secrete warnyng, I will mourne fro my whole hert for youre stubburnesse. Oh trouble will I wepe, and the teares shall gushe out of myne eyes. For the Lordes flocke shall be caryed awaye captyue. Tell the kynge and the rulers: Humble youre selues, sett you downe lowe, for the crowne of youre glory shall fall from your head. The cities towarde the south shalbe shut vp, and no man shall open them. All Juda shalbe caried awap captyue, so that none shall remayne.

Jere. xxxij. d. Then. i. d.

Lyft vp youre eyes, and beholde the, that come from the North: Lyke a fat flocke shall they fall vpō the. To whom wylt thou make thy mone, when they come vpō the? for thou hast taught them thy selfe, and made them maysters ouer the. Shall not sorowe come vpon the, as on a woman trauaylinge with childe: And if thou wolde say the in thyne herte: Wherfore come these thynges vpō me? Euen for the multitude of thy blasphemyes, shall thy hinder partes and thy fete be discouered. For lyke as the man of Jude maye chaunge hys shyne, and the cat of the mountayne her spottes: so maye ye that be exercysed in euell, do good. Therfore will I scatte you, lyke as the stobble that is taken awaye with the south wynde. This shall be youre porcyon, and the porcyon of youre measure, wherwith ye shal be rewarded of me, sayeth the Lorde: because ye haue forgotten me, and put youre trust in disceptfull thynges. Therfore shall I turne thy clothes ouer thy head, and discouer thy thyghes, that thy pryuities maye be seene, thy aduoutrye, thy deedly malice, thy beastlinesse and thy shamefull whordome. For vpon the fyldes and hylles I haue seene thy abhominacions. Woe be vnto the (O Jerusalem) when wylt thou euer be clensed emp more?

Jere. iij. c. Ose. ij. d.

The.xiiij. Chapter.

Of the derth that shulde come in Jewrye. The prayer of the people wythoute mercy of the Lorde. The vnthryftfull people are not heared. Of prayer, fastinge and of false prophetes that deceaue the people.

The worde of the Lorde shewed vnto Jeremye, concernynge the derth of the fruites. Juda shal mourne, men shall not go moch more thorow hys gates: the lande shalbe no more had in reputacyon, and the crie of Jerusalem shall breake out. The Lordes shall sende their seruauntes to fetch water, and when they come to the welles, they shall fynde no watre, but shall cary their vessels home empeye. They shall be ashamed and confounded, and shall couer their heades. For the grounde shalbe dried vp, because there commeth no rayne vpon it. The plowmen also shalbe ashamed, and shall couer their heades. The hynde shall forsake the

Jewrye. ponge fawne, that he bringeth forth in the felde because there shalbe no grasse. The wylde Asses shall stande in the Molle, and drawe in their wynde lyke ỹ Dragons, their eyes shall faple for want of grasse.

B Doutles oure owne wickednesse reward vs: But Lorde do thou accordinge to thy name, though oure transgressyons and synnes be many. For thou art the comforte & helpe of Israel in ỹ tyme of trouble. a* Why wilt thou be as a straunger in the Lande, and as one that goeth ouer the felde, and commeth in onely to remayne for a nyght? Why wilt thou make thy self a cowarde, and as it were a gyaunte that yet maye not helpe? b* For thou art oure (O Lorde) and we beare thy name, therfore forsake vs not.

Then spake the Lorde, concernynge this people that haue pleasure to go so vnrulye with their fete, and leaue not of, and therfore displease the Lorde: in so moch, that he wyll now bringe agayne to remembraunce al their myssededes, and punysh all their synnes. Yee euen thus sayde the Lorde vnto me: Thou shalt not praye to do this people good. For though they fast, I wyll not heare their prayers. And though they offre burntoffringes & sacrifices, yet wyll not I accepte them. For I wil destroye them with ỹ swearde, honger and pestilence. Then answerede I: O Lorde God, the prophetes saye vnto them: Tush, ye shal se no swearde, and no honger shall come vpon you, but the Lorde shall geue you contynuall rest in this place.

And the Lorde sayde vnto me: The prophetes preach lyes vnto them in my name. I haue not spoken with them, neither gaue I them eny charge, neither dyd I sende the: yet they preach vnto you false visions, charmynge wayne, & disceytfulnesse of their owne herte. Therfore thus saieth the Lorde: As for those prophetes that preache in my name) whom I neuertheles haue not sent) and that saye: Tush, there shall neither batell ner honger be in this lande: With swearde and with honger shall those prophetes perish, and the people to whom they haue preached shalbe cast out of Jerusalem, dye of honger, and be slayne with the swearde (and there shallbe no man to burye them) both they and their wyues, their sonnes and their daughters. For thus will I poure their wyckednes vpon them. This shalt thou saye also vnto them: Myne D eyes shall wepe without ceassynge daye and nyght. For my people shalbe destroyed with great harme, and shall perish with a great plage. For yf I go in to the felde, lo, it lyeth all full of slayne men. If I come in to the cyte, lo, they be all famished of honger.

Yee their prophetes also and preistes shall be led in to an vnknowne lande.

Hast thou then vtterlye forsaken Juda? (sayde I) Doeth thy soule abhorre Syon? Or hast thou so plaged vs, that we can be healed nomore? We loked for peace, and there commeth no good: for the tyme of health, and lo, here is nothynge but trouble: We knowlege (O Lorde) all oure vngodlynes, & the synnes of oure fathers, that we haue offended ỹ. Be not displeased (O Lorde) for thy names sake, forgeit not thy louynge kyndnes: Remẽbre the trone of thyne honoure, breake not the couenaunt, that thou hast made with vs. Are there eny amonge the goddes of the Gentiles that sende rayne or geue the showers of heauen? Doest not thou it O Lorde oure God, in whom we trust? Yee Lorde, thou doest all these thinges.

¶ The notes.

a* Why wilt thou be as a straunger. &c. As who saye. Thou behauest thy selfe vnto vs as a straunger, or as a wayefarynge man: for thou settest not by vs, ner dyspleasest thy strengthes to helpe vs.

b* Some reade, but thou, O Lord, art in the myddest of vs: and thy name is called on, of vs.

¶ The.xiiv.Chapter.

The Lorde will not heare Moses or Samuel, yf they praye for the people, but will wrappe them in many myseryes. The cause of soche greate myseryes.

THen spake the Lorde vnto me, & sayde: Though Moses and Samuel stode before me, yet haue I no herte to thys people. Dryue them awaye, that they maye go out of my syght. And yf they saye vnto the: Whyther shall we go? Then tell them: The Lorde geueth you thys answere: Some vnto death, some to the swearde, some to honger, some in to captyuyte. For I will bryng soure plages vpon them sayeth the Lorde. The swearde shall strangle them, the dogges shal deuoure them, the foules of the ayre, and beastes of the earth shall eate them vp, and destroye them. I wyll scatter them aboute also in all kyngdomes and landes to be plaged, because of Manasseh the sonne of Ezechias kynge of Juda, for the thynges that he dyd in Jerusalem. A Jere.xvi.b. xi.c.xiiii.b. & Ezech.xiiii.c

Who shall then haue ppte vpon the O Jerusalē? Who shall be sory for the? Or who B shall make intercessyon, to optayne peace for the? Synce thou goest fro me, & turnest backwarde, saieth the Lorde? Therfore I will stretch out myne hand agaynst the, to destroye the, and I wyll not be intreated. I will scatter the abrode with fanne no euery syde of the lande: I wyll waste my people and destroye them, for they haue had no lust to turne from their owne wayes. I wyll make their wyddowes mo in nombre, then the sandes of the sea. Vpon the mothers of their chyldren, I shall bryng a destroyer in the noone daye. Sodenlye & vnawarres, shall I sende a feare vpon their cyties. She that hath borne.vii. chyldren, shall haue none, here herte shal be full of sorowe.

The Sunne shall sayle her in the cleare daye, when she shalbe cõfounded and sayne

for wery heupnesse. As for those ꝑ remayne, J wyll deliuer the vnto the swearde of their enemyes, sayeth the Lorde. O mother, alas that euer thou dyddest beare me, an enemye and hated of the whole lande: Though J neuer lente nor receyued vpon vsury, yet all me speake euell vpon me. And the Lorde answered me: Lorde not J ꝑ then vnto good? Come not J to the, when thou artest trouble? helpe the, when thyne enemye oppresseth the? Doth one vpon hurte another, or one metall that cõmeth from the South, another? As for youre riches and treasure, J wyll geue them out in to a praye, not for ony money, but because of all youre synnes, that ye haue done in all youre coastes. And J wyll bringe you with youre enemyes in to a lande, that ye knowe not: for the fyre that is kyndled in my indignacyon, shall burne you vp.

O Lorde (sayde J then) thou knowest all thynges, therfore remembre me, ꝙ vysyt me, deliuer me fro my persecuters: Receyue not my cause in thy longe wrath, yet thou knowest, ꝑ for thy sake J suffre rebuke. When J had founde thy wordes, J ate them vp greedely: they haue made my hertte ioyfull ꝙ glad. For J call vpon thy name, O Lorde God of Hoostes. J dwell not amõge the scorners, neyther is my delyte therin: but J dwell only in the feare of thy hand, for thou hast fylled me with bytternes. Shall my heuynes endure for euer? Are my plages so greate, that they maye neuer be healed? Wilt thou be as a water, that falleth, and can not continue? Vpon these wordes, thus sayde the Lorde vnto me: If thou wylt turne agayne, J shall set the in my seruyce: and yf thou wylt take out the thynge that is precious from the vile, thou shalt be euen as myne owne mouth. They shall conuerte vnto the, but turne not thou vnto them ꝙ so shall J make the a stronge wall of stele agaynst this people. They shall fyght agaynst the, but they shall not preuayle. For J my selfe will be with the, to helpe the, and deliuer the, sayeth the Lorde. And J wyll rydde the out of the handes of the wycked, and delyuer the out of the hande of Tyrauntes.

The .xvi. Chapter.

The prophesyeth the myserye of the Jewes. The thynge that the worshyppynge of Idoles ꝙ the contempt of Gods lawe, is the cause of their myserie. The prophesyeth the captyuyte of Babylon, and their deliuerance fro those agayne. The callyng of the Gentyles.

AGayne, thus sayde the Lorde vnto me: Thou shalt take ꝑ no wyfe, nor beget chyldre in this place. For of the chyldren ꝑ are borne in this place, of their mother ꝑ haue borne them, and of their fathers that haue begotten the in this lande, thus sayeth the Lorde: They shal dye an horrible deeth, no man shall mourne for them, nor burye them, but they shall lye as dounge vpõ the earth. They shall perisshe thorow the swearde and honger, and their bodyes shall be meate for the foules of the ayre, ꝙ beastes of the earth. Agayne, thus sayeth the Lorde: Go not vnto them, that come together, for to mourne and wepe: for J haue taken my peace from this people (sayeth the Lorde) yee my fauoure ꝙ my mercy. And in this lande shall they dye, olde and yonge, and shall not be buryed: no man shall bewepe them, no mã shall clyppe or shaue hym selfe for them.

Psal. lxxix. Jer. xlv.a.

There shal not one visit another, to mourne with the for their deed, or to cõforte them. One shall not offre another the cuppe of consolacyon, to forget their heuynes for father ꝙ mother. Thou shalt not go in to their feaste house, to syt downe, moche lesse to eate or drincke with the. For thus sayeth the Lorde of Hoostes the God of Jsraell: a* Beholde, J shall take awaye out of this place, the voyce of myrth and gladnesse, the voyce of the bredegrome and of the bryde: yee ꝙ that in youre dayes, that ye maye se it.

a

Now when thou shewest this people all these wordes, and they saye vnto the: Wherfore hath the Lorde deuysed all this greate plage for vs? Or what is the offence ꝙ synne, ꝑ we haue done agaynst the Lord oure God? Then make thou the this answere: Because youre fathers haue forsaken me (sayeth ꝑ Lord) and haue cleued vnto straunge goddes, whõ they haue honoured and worshypped: but me haue they forsaken, ꝙ haue not kepte my lawe. And ye with youre shamefull blasphemyes, haue exceaded the wyckednes of youre fathers. For euery one of you folowyth the frowarde and euell ymagynacyon of his owne herte, and is not obedient vnto me.

B

C

Therfore wyll J cast you oute of this lande, in to a lande that ye and youre fathers knowe not: and there shall ye serue straunge goddes daye and nyght, there wyll J shewe you no fauoure. Beholde therfore (sayeth the Lorde) the dayes are come, that it shall no more be sayed: The Lorde lyueth, whyche brought the chyldren of Jsraell out of the lande of Egypte: but, it shall be sayde, ꝑ Lord lyueth, that brought the chyldren of Jsraell from the North, and from all landes where J had scatred them. For J wyll bringe them agayne in to the lande, that J gaue vnto their fathers.

Deu. xxviii. Jer. xxiii.b.

Beholde (sayeth the Lorde) J wyll sende out many b* fyshers to take them, ꝙ after ꝑ wyll J sende out many hunters to hunte the out, from all mountaynes and hylles ꝙ out of ꝑ caues of stones. For myne eyes beholde all their wayes, and they can not be hyd fro my face, nether can their wycked dedes be kepte close out of my syght. But fyrste wyll J sufficiently rewarde their shamefull blasphemies and synnes, wherwyth they haue defyled my lande: Namely, wyth their stynkyng Idols and abhominacions, wherwith they haue fylled myne heritage. O Lorde, my

b

D

my strength, my power, and refuge in tyme of trouble. The Gentyles shall come vnto ỹ from the endes of the worlde, and saye: Verely our fathers haue cleued vnto lyes, their Idols are but vayne ỹ vnprofitable. How cā a man make vnto his goddes, which are not able to be goddes. And therfore I wyll ones teach them, saieth the Lorde, I wyll shewe them my hande ỹ my power, that they maye knowe, that my name is the Lorde.

¶ The notes.

a* The maner of the Prophetes commenly, is first vtterly to condemne, and after to reuiue and comforth the faythfull, as Jeremye doth here in this chapter, and as it is vsed ỹ whole scripture thorow.

b* By these fishers are vnderstande the hostes, by whō the Lord scourged the Jewes, ỹ fyshed awaye their rulers. At foure sondrye daughtes were foure of their kynges taken ỹ at euery tyme some of the cheafe of the people withall. But at the last in the tyme of Zedekiah was all the reste of the people hunted oute, of those cruel hunters the Chaldees. iiij. Reg. xxv. a. b. Reade the note in the. xxij. chapter folowynge, at the letter. c.

¶ The. xvij. Chapter.

The frowardnesse of the Jewes. Cursed be those that put their confidence in man, & those blessed that trust to God. Manners hert to wretched. God is the searcher of the hert. The kyngs waters are forsaken. The halowynge of the Sabboth is commanded.

a THe Jnne of Juda) is written in the table of youre hertes, and grauen so vpon the edges of your aulters with a penne of yron and with an adamant clawe: that youre chyldren also maye thinche vpon youre aulters, woddes, thicke trees, hye hylles, mountaynes ỹ feldes. Wherfore, I will make all youre substaunce ỹ treasure be spoyled, for the great synne that ye haue done vpon your hye places thorow out all the coastes of youre lande. Ye shall be cast out also from the heritage, that I gaue you. And I wyll subdue you vnder the seruy bondage of youre enemyes, in a lande that ye knowe not. For ye haue myngled fyre to my indignacyon, whyche shall burne euermore. Thus saieth the Lorde: Cursed be the b man that putteth his trust in man, & a* that taketh flesh for hys armeand he, whose herte departeth from the Lorde. He shall be lyke the heeth, that groweth in the wildernes. As for the good thing that is for to come, he shal not se it: but dwell in a drye place of the wildernes, in a salt and vnoccupied lande. * Blessed is the man, that putteth hys trust in the Lorde, and whose hope in the Lorde hym selfe.* For he shalbe as a tre, that is planted by the water syde: which spreadeth out hys rote vnto moystnesse, whom the heate can not harme, when it cōmeth, but his leaues are grene. And though there growe but lytle fruite because of drouth, yet is he not carefull, but he neuer leaueth of to bringe forth fruite. Amonge all thynges lyuinge, man hath the moste discreptfull and vnsercheable herte.

Who shall then knowe it? Euen I the Lorde searche out the grounde of the herte, ỹ trye the reynes, and rewarde euery man accordinge to hys wayes, and accordinge to the fruyte of his councels.

The discreptfull maketh a nest, but bringeth forth no ponge. He commeth by ryches, but not ryghteously. In ỹ middest of his life must he leaue them behinde hym, and at the last he foūde a very foole. But thou (O Lord) whose trone is moste glorious, excellent and of moste antiquite, whych dwellest in the place of oure holye reste: Thou art the comforte of Jsraell. All they that forsake the, shal + be confounded: all they that departe from the, shalbe written in earth, for they haue forsaken the Lorde the very condyte of the waters of lyfe.

Heale me, O Lord, and I shall be whole: saue thou me, and I shalbe saued, for thou art my prayse. Beholde, these men saye vnto me: Where is the worde of ỹ Lord: Lett it come. Where as I neuertheles lefte nge the flocke in thy wayes, haue compelled none by violence. For I neuer despred eny mans deeth, this knowest thou well. My wordes also were right before the. Be not now terrible c vnto me, O Lorde, for thou art he in whom I hope, when I am in parell. Let my persecuters be cōfounded, but not me: let them be afraied, and not me. Thou shalt bringe vpō them the tyme of their plage, and shalt destroye them right sore. +

Agayne, thus hath the Lorde sayde vnto me: Go and stande vnder the gate, where thorow the people and the kynges of Juda goo in and out, yee vnder all the gates of Jerusalem, and saye vnto them: Heare ỹ worde of the Lorde, ye kynges of Juda, and all thou people of Juda, and all ye cytesyns of Jerusalem, that go thorowe thys gate: This the Lorde commaundeth: Take hede for youre lyues, that ye carye no burthen vpon you in the Sabboth, to bringe it thorowe the gates of Jerusalem: ye shall beare no burthen also out of youre houses in the Sabboth. b* Ye shall do no labour therin, but halowe the Sabboth, as I commaunded youre fathers. Yow be it they obeyed me not, neither herkened they vnto me: but were obstynate ỹ stubburne, ỹ neither obeyed me, nor receyued my correccyon. Neuertheles, yf ye will heare me (saieth ỹ Lord) ỹ beare no burthē in to ỹ cytie thorow this gate vpon the Sabboth: If ye d will halowe the Sabboth, so that ye do no worcke therin: then shall there go thorowe the gates of this cytie, kynges and princes, that shall syt vpon the stole of Dauid: They shall be caried vpon charettes, and ryde vpō horses, both they and their princes. Yee whole Juda and all the cytesyns of Jerusalem shall goo here thorowe, and this cytye

shall euer be the more and more inhabyted. There shall come men also from the cyties of Juda, from aboute Jerusalem, & from the lande of Ben Jamin, from the playne fyldes, from the mountaynes and from the wyldernesse: whiche shall bryng burntoffrynges, sacrifyces, oblacions, and incense, and offre vp thanckesgyuyng in the house of the Lord. But yf ye wyll not be obedyent vnto me, to halow the Sabboth, so & ye will beare youre burthens thorow the gates of Jerusal. vpon the Sabboth: Then shall I set fyre vpon the gates of Jerusalem, and it shall burne vp the houses of Jerusalem, and no man shall be able to quench it.

The notes.

a* That taketh fleshe for his arme, that is, that putteth his truste in anye thynge but in the Lorde.

b* Ye shall do no labour ther in, but halowe the Sabboth, as I commaunded youre fathers. &c. The foundacyon of the sayth, is to beleue Goddes promeses, and that made the whole worlde, and doeth also gouerne it: and further that he knoweth and will iudge all thinges. &c. These thynges dyd the lawe requyre in kepynge of the Sabboth, to confesse bothe wyth worde and spyrit: and to geue vp lyngerynge heade to the hearyng & interpretynge of the lawe, to thynche of the glorye of God, and to refreine the faythfull soule with the foode of the worde, to mynyster occasion also vnto the symple that they lykewise might attempte suche thinges in their houses amongest their housholde folkes, to be prayfull ouer the werynes of suche nepghboures as labored soare all the weke longe, and releace the, to attende and geue hede to the exercyses of the spirite and to the consolacyon and comforte of their nepghboures: not onlye to abstayne from outwarde workes, and fulfyll their appetytes and lustes, for that dyd the Lord forbyd. The Sabboth shuld be applyed to the lefull seruynge of God, not to synfulnes and wantonnesse. It is commaunded to be sanctyfyed, not to be polluted and defyled wyth naughtynesse. To God alone must we also hepe it, and call on his name: other Godes or goddes felowes ought we not to enquyre of, nor fall downe vnto them. But whē suche occasyons come as turne oure treast in to occupacyon and labour, then ought we to remembre that the Sabboth was ordeyned for man, not man for the Sabboth. Mar.ij.d. so that in the meane season, the feare of God and the charitye towarde oute nepghboure (which are the cheafe and principall thynges in the obseruacyō of the Sabboth) be not lyghtely regarded.

The.xviij.Chapter.

God threteneth by the exaumple of a potter, that it is in his power to destroye the kyngdoms of the worlde, and to helpe them agayne when they amend. The conspiracye of the Jewes against Jeremye. Hys prayer against his aduersaryes

THis is another communicacyō, A that God had with Jeremye, saying: Aryse, and go downe in to the Potters house, and there shall I tell the more of my mynde. Now when I came to the Potters house, I founde hym makynge his worke vpon a whele. The vessell & the Potter made of claye, brake amonge hys handes: So he he ganne a new, and made another vessell, accordynge to hys mynde. Then sayde the Lorde thus vnto me: Maye not I do with you, as this Potter doth, O ye house of Jsrael, sayeth the Lord? Beholde, ye house of Jsrael: ye are in my hande, euen as the claye in the Potters hande.

When I take in hande to rote out, to de- B stroye, or to waste awaye eny people or kingdome: yf that people (agaynst whom I haue thus deuysed) conuerte from their wickednes: Immediatly, I a* repente of the plage, that I deuysed to bryng vpon the. Agayne, When I take in hande, to buylde, or to plāte a people or a kyngdome: yf the same people do euell before me, and heare not my voyce: Immediatly, I repente of the good, that I de vyse to do for them.

Speake now therfore vnto whole Juda, and to them that dwell at Jerusalem: Thus sayeth the Lorde: Beholde, I am deuysynge a plage for you, and am takynge a thynge in hande agaynst you.

Therfore let euery man turne from hys C euell waye, take vpon you the thinge that is good, and do ryght. But they saye: No more of this, we wyll folowe oure owne ymaginacyons, and do euery man accordyng to the wylfulnesse of his owne mynde.

Therfore thus sayeth & Lord: Aske amōge the Heathē, yf eny man hath hearde soch horryble thynges, as the daughter of Syon hath done. Shall not the snowe (that melteth vpō the stony rockes of Libanus) wasshen the feldes? Or maye the sprynges of waters be so drawen awaye, that they runne no more, geue wasshynesse, nor make fruitefull? But my people hath so forgotten me, that they haue made sacrifyce vnto vayne Goddes. And whyle they folowed their owne wayes they are come out of the hye streete, & gone in to a fote waye not vsed to betroden. Where thorowe they haue brought their lande in to an euerla stynge wyldernesse and scorne: So that whosoeuer trauapleth therby: shalbe abashed, and wagge their heades. With an East wynde will I scatre them, before their enemyes. And when their destruccion cōmeth, I wyll turne my backe vpon them, but not my face. Then sayde they: come, let vs ymagyn smothynge agaynst this Jeremy. Per thys dyd euen the Jere.xi.d. prestes, to whom the lawe was committed: the Senatours, that were the wysest, and the prophetes, whiche wanted not the worde of God. Come (sayde they) lett vs cut out hys D tunge, & let vs not regarde his wordes. Con-

sydre

psa.cix.a. ¶ spare me, O Lorde, and heare the voyce of
psal.lxix.b. myne enemies. Do they not recompence euell
for good, when they dygg a pyt for my soule?
Remembar, how that I stode before the, to
speake for the, and to turne awaye thy wrath
from them.

Therfore let their chyldren dye of hunger
and lett them be oppressed with the swearde.
Let their wyues be robbed of their chyldren,
and become widdowes: let their housbandes
be slayne, lett their yonge men be kylled with
the swearde in the felde. Let the noyse be her
de out of their houses, when the murtherer
commeth sodenly vpon them: For they haue
digged a pyt to take me, and layed snares for
*Jerr. xi.d. my fete. Yet Lorde, thou knowest all their
councell, that they haue deuysed, to * slaye
me. And therfore forgeue them not their wyc
kednes, and let not their synne be put out of
thy syght: but lett them be iudged before the
as the gyltye: Thys shalt thou do vnto them
in the tyme of thy indygnacyon.

¶ The notes.

*a The repentaunce of God is, the chaunginge of hys deade, as ye haue. 1 Reg. xv. c.

The.xix.Chapter.

We prophesyeth the destruccyon of Jerusalem, for the contempt and dispysynge of the woorde of God.

A MOreouer, thus sayde the Lorde vnto Jeremy: Go thy waye, and bye the an earthen pytcher, & bringe forthe the Senatours, & chefe prestes in to the valley of the chyldren of Hennom, which lieth before the porte that is made of bryck, & shewe them there the woordes, that I shall tell the, & saye thus vnto them: Heare the woorde of the Lorde, ye kynges of Juda, and ye cytesyns of Jerusalem: *Thus sayeth the Lord of Ho-
*iii.Re.xxi. Jer.vii.c. stes the God of Israel: Beholde, I will bring soche a plage vpon this place, that the eares of all that heare it, shall glowe. And that because they haue forsaken me, and vnhalowed this place, and haue offred in it vnto straunge goddes: whome neither they, their fathers, nor the kynges of Juda haue knowne.
B They haue fylled this place also with the bloude of innocentes, for they haue sett vp an
aulter vnto Baall, to burne their children for a burntoffrynge vnto Baall, which I neither cõmaunded, nor charged the, neither thought ones there vpon.

Beholde therfore, the time cõmeth (saieth the Lorde) that this place shall nomore be cal
a Of Topheth ye haue before in the.vij.g. led. a Topheth, nor the valley of the childre of Hennom, but the valley of slaughter. For in thys place wyll I slaye the Senatours of Juda and Jerusalem, and kyll them downe with the swearde in the syght of their enemyes and of them that seke their lyues. And their dred carcases wyll I geue to be meate for the foules of the ayre, and beastes of the felde.
C And I wyll make this cytie so desolate, and despysed, that who so goeth ther by, shall be abashed and wast vpon her, because of al her plages.

*I wyll fede them also with the fleshe of *Therm.iiij. Deu.xxviij. their sonnes and their daughters. Yee euery one shall eate vp another in the besegynge & straytnesse, wherwith their enemyes (yͤ seke their lyues) shall kepe them in. And the pytcher shalt thou breake in the syght of the me, that shalbe with the, and saye vnto them: Thus sayeth the Lorde of Hostes: Euen so wyll I destroye thys people and cytie: as a Potter breaketh a vessell, that can not be ma de whole agayne.

Jn Topheth shall they be buried, for they
D shall haue none other place. Thus wyll I do vnto this place, also sayeth the Lorde, and to iiij.Re.xxiij. them that dwell therin: yee I wyl do to thys cytie as vnto Topheth. (For the houses of Je rusalem & the houses of the kynges of Juda are defyled, lyke as Topheth) because of all yͤ houses, in whose parlers they dyd sacrifyce vnto all the hoost of heauen and poured out drinche offrynges vnto straunge goddes. And so Jeremye came from Topheth, where the Lorde had sent hym to prophecye, and stode in the courte of the house of the Lorde, and spake to all the people: Thus sayeth the Lord of Hostes the God of Jsrael: Beholde, I will bringe vpon this cytie and vpon euery towne aboute it, all the plages that I haue deuysed against them: for they haue bene obstinate, & wolde not obeye my warnynges.

The.xx.Chapter.

Jeremye is smytten and cast in to prison, for preachyng of the woorde of God. He prophesyeth the captiuite of Babylon. He complayneth that he is a mocked gasse, for the worde of God. He is compelled by the spirite to preache the woorde, wyll he wyll he not.

WHen.a* Phashur the preacte, the sonne of Emer, chefe in the
A house of the Lorde, harde Jeremy preache so stedfastly: he smote Jeremye, & put hym in the stockes, that are by the hye gate of Ben-Jamim, in the house of the Lorde. The nexte daye folowynge Phashur brought Jeremye out of the stockes agayne. Then sayde Jeremy vnto hym: The Lorde shall call the nomore Phashur (that is excellent and increasynge) but Magor (that is fearfull and afrayed) euery where. For thus sayeth the Lorde: beholde, I wyll make the afrayed, the thy selfe, and all that fauoure the: which shall ye rysse wyth the swearde of their enemyes, euen before thy face.

And I wyll geue whole Juda vnder the
B power of the kynge of Babylon, which shall carie some vnto Babylon personers, & slaye some with the swearde. Moreouer, all the substaunce of this lande, all their precyous and gorgeous workes, all costlynesse, & all the treasure of the kynges of Juda: wyll I geue in to yͤ handes of their enemyes, which shall spoyle them, and carie them vnto Ba-

bylon. But as for ỹ (O Phashur) thou shalt be caried vnto Babylon with all thine housholde, & to Babylon shalt thou come, where thou shalt dye, and be buried: thou & all thy louers, to whom thou hast preached lyes. O Lorde, thou makest me weake, but thou refreshest me, & makest me stronge agayne. All the daye longe am ỹ despysed, & laughed to scorne of every man: because I haue now preached loge agaynst malycious Tyranny, & shewed them of destruccion. For the which cause they call the worde of the Lorde in my teeth, and take me vere to the worst.

Wherfore, I thought from hence forth, not to speake of hym, nor to preach eny more in hys name. But the worde of the Lorde was a very burnynge fyre in my herte and in my bones, which whe I wolde haue stopped I might not. For why, I herde so many derisyons and blasphemues, per zeuen of myne owne companions, and of soch as were conuersaunte with me: whiche wente aboute, to make me afrayed, sayinge, vpon hym, let vs go vpon him to feare hym and make hym holde his tonge: ỹ we maye ouer come hym, and be auenged of hym.

But the Lorde stode by me, lyke a myghtie giaunte: therfore my persecuters fell, and coulde do nothing. They shall be sore cõfoumded, for they haue done vnwyselp, they shall haue an euerlastynge shame. And now, O Lorde of hoostes, thou ryghteous sercher (which knowest the reynes and the very herte:) let me se them punished, for vnto the I committe my cause.

P Synge vnto the Lorde, and prayse hym, for he hath deliuered the soule of the oppressed, from the hande of the violent. b* Cursed be the daye, wher in I was borne: vnhappye be the daye, wherin my mother brought me forth. Cursed be the man, that brought my father ỹ tydynges, to make hym glad, sayinge: thou hast gotten a sonne. Lett it happen vnto that man, as to the cyties whyche the Lorde turned vp syde downe (when he had hearde longe the wicked rumoure of the) because he slewe me not, as sone as I came out of my mothers wombe, & because my mother was not my graue her selfe, that the byrth myghte not haue come out, but remayned styll in her. Wherfore came I forth of my mother wõbe? To haue experience of all laboure & sorowe, & to leade my lyfe wyth shame?

¶ The notes.

a* Thys Phashur was the hye bysshop of the temple, the rynge leader of false Prophetes, the cheyfe heretike taker, that is, the ouerthrower of true godlynesse. The dignite of preestlode geue vnto him he abused. For he taught not and reproued by the worde, but feared the godly with cruelye. He is not the greatest mã that striketh, but he is the stroger that is stryken. He not onelye stroche but also parsoned hym that with stode hym not, but patientlye loked for the helpe of God. It is no newe thyng (pe may se) for Bysshoppes to persecute the Prophetes of the Lorde, for their preachyng of the trueth and constancye.

b* What is sygnyfyed by cursinge of the daye is shewed in Job. iij. a. Thys sentence and other lyke are not to be take as examples of impacyence in holy men, but as the confession of the frayltye of man, complaynynge thus vnto hym that onelye can helpe and cõfort the.

The xxi. Chapter.

The prophecyed that Zedekiah shall be taken, & the cyte burned.

THese are ỹ wordes that ỹ Lord spake vnto Jeremye what time as kynge Zedekiah sent vnto hym Pashur the sonne of Melchiah, and Sophoniah the sonne of Maasiah preaste, sayinge: Aske counsell at the Lorde (we praye the) of oure behalfe, for Nabuchodonosor the kynge of Babylon besegeth vs, yf the Lorde (peraduenture) wyll deale wyth vs, accordynge to his marueylous power, and take hym from vs. H

Then spake Jeremy. Geue Zedekiah this answere. Thus sayeth the Lorde God of Israell, beholde, I wyll turne backe the weapens, that ye haue in youre handes, wherwith ye fyght agaynst the kynge of Babylon and the Caldees, whyche besege you rounde aboute the walles, and I wyl bynge them together in to the myddest of this cyte and I my selfe wyll fight agaynst you, with an outstretched hande, and with a myghtye arme, in great displeasure and terrible wrath and wyll smyte them, that dwell in this cyte: per both men and catell shall dye of the pestilence.

And after this (sayeth the Lorde) I shall delyuer Zedekiah the kynge of Juda, & hys seruauntes, hys people (& soch as are escaped in the cyte, from the pestilence, swearde, and honger) in to the power of Nabuchodonosor kynge of Babylon: yee in to the handes of their enemyes, in to the handes of those that folowe vpon their fyres, whiche shall smyte them with the swearde: they shall not spare them, they shall not haue no mercye vpon them. I

And vnto this people thou shalt saye: Thus sayeth the Lorde:* beholde, I laye before you the waye of lyfe and death. Who so abydeth in this cyte, shall perish: ether wt ỹ swearde, with honger, or with pestilence. But who so goeth out to holde on the Chaldees parte, ỹ besege it, he shall saue hys lyfe, and, a* shall wynne hys soule for a praye. For I haue sett my face agaynst this cyte (sayeth the Lorde) to plage it, and to do it no good. It muste be geuen in to the hande of the kynge of Babylon, and be burnt with fyre. L Deu. xxx. a. Jer. xxxviii. Jere. xxxix. a

And vnto the house of the kynge of Juda, saye thus: Heare the worde of the Lorde (O thou house of Dauid) for thus sayeth ỹ Lorde

My mastre

myniſtre ryghtwouſines, and that ſoone, de-
D lyuer the oppreſſed from vyolent power: or
euer my terrible wrath breake oute lyke a
fyre, and burne ſo, that no man maye quench
it, because of the wyckednes of youre ymagy-
nacions. Beholde (ſayeth the Lorde) I will
come vpō you, that dwell in the valleyes, roc-
kes & feldes, & ſaye: Tush, who will make vs
afrayed? or who will come into oure houſes?
For I wyll vyſet you (ſayeth the Lorde) be-
cauſe of the wickednes of youre inuencions
and wyll kyndle ſuch a fyre in youre wod, as
ſhall conſume all, that is aboute you.

¶ The notes.

*a Shall winne hys ſoule for a praye, that is
ſhall eſcape daunger: It is all one wyth
that whiche goeth before, he ſhall take hys lyfe.
His ſoule, that is, hys lyfe, ſhall be vnto hym
as a praye: becauſe he ſhulde vtterly haue loſt
it, yf he had bidden in Jeruſalem: and by ſtry-
inge vnto the Chaldees he ſhulde wynne it,
euen as a man winneth a praye in battel.

The.xxij.Chapter.

He exhorteth the kynge of Juda to iudgement and
ryghtwouſines. VVo vpō Jeruſalem is prouyded into cap-
tyuytye. The death of Selum the ſonne of Joſias is
propheſyed.

A Thus ſayde the Lorde alſo: Goo
downe in to ꝑ houſe of the kyng
of Juda, and ſpeake there theſe
wordes, & ſaye: Heare the worde
of the Lorde, thou kyng of Ju-
da that ſytteſt in the kyngly ſeate of Dauid:
thou and thy ſeruauntes and thy people, that
go in and out at this gate. Thus the Lorde
commaundeth: kepe equyte and ryghtwouſ-
neſſe, delyuer the oppreſſed from the power
of the violent: do not greue ner oppreſſe
the ſtraunger, the fatherleſſe ner the wyd-
dowe, and ſhede no innocent bloude in this
place.

B And yf ye kepe theſe thinges faythfully,
then ſhall there come in at the dore of thys
houſe kynges, to ſyt vpō Dauids ſeate: they
ſhall be caryed in Charettes and ryde vpon
horſes, both they & their ſeruauntes, & their
people: But yf ye wyll not be obedient vnto
theſe commaundementes, I ſweare by myne
owne ſelfe (ſayeth the Lorde) this houſe ſhall
be waſte. For thus hath the Lord ſpoken vpō
the kynges houſe of Juda: Thou art the head
as Galaad is in Libanus. What wylt thou
haue of it, yf I make the not ſo waſte (& thy
cyties alſo) that no man ſhall dwell therin?
I will prepare a deſtroyer with his weapens
for ꝑ, to hew downe thy ſpeyall Cedre trees
and to caſt them in the fyre.

And all the people that go by this cytie,
C ſhall ſpeake one to another: Wherfore hath
Deu.xxix.d. the Lorde done thus vnto thys noble cytye?
iij.Reg.ix.b. Then ſhall it be aunſwered: *becauſe they ha-
iij.Re.xvij. ue broken the couenaunt of the Lorde their
ij.Par.vij.d God, & haue worſhipped & ſerued ſtraunge
goddes. Mourne not ouer the dede, & be not
wo for them, but be ſory for hym that depar-
teth awaye: for he commeth not agayne, and
ſeeth his natyue countre no more. For thus
ſayeth the Lorde, as touchynge a* Selum
the ſonne of Joſiah kynge of Juda, whiche
raygned after his father, and is caryed oute
of this place: He ſhall neuer come hether
agayne, for he ſhall dye in the place, wher
vnto he is led captiue, and ſhall ſe this lande D
nomore. Wo wyth him, that buyldeth hys
houſe with vnrighteouſines, and hys parlers
with the good that he hath gotten by violēce:
which neuer recompenſeth hys neyghbours
laboure, ner payeth hym his hyre. He thyn-
keth in hym ſelfe: I wyll buylde me a wyde
houſe, and goodly parlers: He cauſeth win-
dowes to be hewen therin, and the ſylynges
and geaſtes maketh he of Cedre, & payneth
the with Cenober. Thinckeſt thou to raigne,
now that thou prouokeſt me to wrath wyth
the Cedre trees?

Dyd not thy father eate and drincke, and
proſpere well, as longe as he dealt vp equyte
and ryghtwouſneſſe? Yee when he helped the
oppreſſed and poore to their ryght then pro-
ſpered he well.

For wherof came this, but onlye becauſe
he had me before hys eyes, ſayeth the Lorde.
Neuertheles, as for thyne eyes & thine herte,
they loke vpon couetouſneſſe, to ſhede inno-
cent bloude, to do wronge and violence. And
therfore, thus ſayeth the Lorde agaynſt Je-
hoakim, the ſonne of Joſiah kynge of Juda:
They ſhall not mourne for hym (as they vſe E
to do) alas brother, alas ſyſter: Nether ſhall
they ſaye vnto hym: Alas ſyre, alas for that
noble prynce. But as an Aſſe ſhall he be bu-
ried, corrupte and be caſt without the gates
of Jeruſalem.

Clymme vp the hyll of Libanus (O thou
daughter Sion) lyft vp thy voyce vpon Ba-
ſan, crye from all partes: for all thy louers
are deſtroyed. I gaue the warnynge, whyle
thou waſt yet in proſperyte. But thou ſay-
deſt: I wyll not heare. And thys maner haſt
thou vſed from thy youth, that thou wouldeſt F
neuer heare my voyce. All thy herdmē ſhalbe
dryuen wyth the wynde, and thy derlynges
ſhalbe caryed awaye in to captyuite: Then
ſhalt thou be brought to ſhame & confuſyon,
becauſe of all thy wickednes: ꝑ thou dwelleſt
vpon Libanus, & maheſt thy neſte in the Ce-
dre trees. O how greate ſhall thy mourning
be, when thy ſorowes come vpon the, as a
woman trauelynge with chylde?

As truelye as I lyue (ſayeth the Lorde)
Though.b* Conaniah ꝑ ſonne of Jehoakim
kynge of Juda were the ſygnet of my ryght
hande, yet wyll I pluche hym of: And I wyl
geue the in to the power of them that ſeke to
ſlaye the, and in to the power of them that
thou feareſt: in to the power of Nabuchodo-
noſor the kynge of Babylon, and in to the
power of the Caldees. Moreouer, I wyll
caſte the, and thy mother that bare the, in
to a ſtraunge lande, where ye were not borne,

and

and there shall ye dye. But as for the lande
c that ye will desyre to returne vnto ye shall neuer come at it agayne. This man Conaniah shall be lyke an ymage robbed and broke in peces, which pleaseth no man, for all hys apparell. Wherfore both he & hys sede shal be sent awaye, and cast out in to a lande, that they knowe not.

O thou earth, earth, earth: heare ye worde of the Lorde: Write this man amonge the outlawes, for no prosperite shall this mã haue all hys lyfe longe. Neither shall eny of his sede be so happie, as to syt vpon the seate of Dauid, and to beare rule in Juda.

The notes.

a* Some vnderstande here by Selum all the sonnes of Josiah. And verelye they were all take prysoners with greate shame, and dyed oute of Jerusalem, yee out the land of Jsrael, & were buried without the honour one vnto dynges. Forsite Jehoahaz (whom manye thynche to be specyally signified by Selum) was brought into Egypte, and there he dyed. iiij. Reg. xxiij. g. And hys brother Eliakim, which came in hys steade, was taken of Nabuchodonoz. & fettered & brought to Babylon. ij. Para. xxxvj. a. Whose successoure Jehoacim was also brought to Babylon, & hys mother to. iij. Reg. xxiiij. c. At the last his vncle Zedekiah throughe hys falshed both to God & man, betraied the whole kyngdome, and was also brought to Babylon, and there had his chyldren slayne before hys face, and hys owne eyes put oute. iij. Reg. xxv. b. All this whole lamentable busines shulde Jeremy frame to note here in few wordes. Jf any mã thynche thys prophecy to belonge only to Jehoahaz, with hym will I not stryue.

b* Otherwyse, Jehoacim. iij. Reg. xxiij. b. and also Jeconiah. Mat. i. b.

The .xxiij. Chapter.

He speaketh against euell Curates that make hauock of the flock of the Lord. Of the conuersacyon of the remnaunt of the Jewes to the Lord. The comynge of the true shepherde Christe is prophecyed. Against false prophetes. Whose prophesi gouerneth the wordes of God, God commyttyth the secrets of the hearers. Against Prophetes that preache lyes vnder the name of God. The myracles of false Prophetes.

a Eyze. xxxiiij.

WO be vnto the shepherdes, that destroye, and scatre my flocke, sayeth the Lorde. Wherfore, thys is the commaundemẽt of the Lorde God of Jsrael, vnto the shepherdes that fede my people: Ye scatre and thrust out my flocke, & loke not vpõ thẽ. Therfore now will I vyset the wickednes of youre ymaginacyons, sayeth the Lorde: And will gather together the. a* remnaunt of my flocke, from all landes that I had dryuen them vnto, & will bringe them agayne to their pastures, that they maye growe and increase. I will set shepherdes also ouer them whiche shall fede them. They shall no more feare and dreade, for there shall none of them be losse, sayeth the Lorde. Beholde, the tyme
b comneth, sayeth the Lorde, that I will rayse vp the ryghtuous braunche of Dauid, which Jere. xxxiij. c
shall beare rule, and discusse matters wyth wysdome, & shall sett vp equyte & rightuousnes agayne in the earth. Esay. xi. a.

In hys tyme shall Juda be saued and Jsrael shall dwell without feare. And thys is Deu. xxxiij.
the name that they shall call hym: euen the Lorde oure ryghtuous maker. And therfore beholde, the tyme cõmeth, sayeth the Lorde, i. Cozin. i. d.
that it shall no more be sayde: the Lorde lyueth, which brought the chyldren of Jsrael Jere. xvi. c.
out of the lande of Egypte: But the Lorde lyueth, which brought forth, and led the sede of the house of Jsrael, out of the North lande, and from all countrees where I had scatred them, & they shall dwell in their owne lande agayne.

My herte breaketh in my bodye because of the false prophetes, all my bones shake: I am become lyke a dronchen man (that by the reason of wyne can take no reste) for verye feare of the Lorde, and of hys holy wordes: Jere. viij. a.
Because the lãde is full of aduouterers, where thoow it is destroyed and mourneth, and the pleasaunt pastures of the deserte are dryed vp. Yee the waye that men take, is wycked, c
and their gouernaunce is nothinge lyke the holy worde of the Lorde. For the prophetes & the prestes them selues are poluted ppocrytes, and their wyckednes haue I founde in my house, sayeth the Lorde. Wherfore, their waye shall be slypperye in the darcknesse, where in they maye stacker and fall. For I wyll bringe a plage vpon thẽ, euen the yeare of their visytacyon, sayeth the Lorde. I haue sene folye amonge the Prophetes of Samaria that they preached for Baal, & disceyued my people of Jsrael.

I haue sene also amonge the Prophetes of Jerusalem foule aduouterye, and presumptuous lyes. They take the moste shamefull men by the handes, flatryng them, so that they can not returne from their wickednes. All these wyth their cytesyns are vnto me, as Sodom, and as the inhabitours of Gomorre.

Therfore thus sayeth the Lorde of Hostes concernynge the prophetes: Beholde, I wyll Jere. xj. b.
fede them with wormwod, and make them dryncke the water of gall. For from the prophetes of Jerusalem is the sprõge of ppocrisye come in to all the lande.

And therfore the Lorde of Hostes gruetly D
pou this warnynge: Heare not the wordes of Jere. xxvij. & xxviij. b.
the prophetes, that preach vnto you, and disceyue you: for they speake the meanynge of their owne herte, and not out of the mouth of the Lorde. They saye vnto them, that dispyse me: The Lorde hath spoken it: Tusshe, ye shall Jeremi. xiij.
prosperr ryght well. And vnto all them, that Sophon. i. c.
walcke after the lust of their owne herte, they saye: Tushe, there shall no misfortune happen you. For who hath spoken in the counsell of the Lord, that he hath hearde and vnderstande, what he is about to do? Who

hath

hath marched hys deuyce, and herde it? Beholde, the stormy wether of the Lorde (that is his indignacyon) shall go forth, and shall fal downe vpon the head of the vngodlye. And ℣ wrath of the Lorde shall not turne agayne, vntyll he perfourme and fulfull ℣ thoughte of his herte. And in the latter dayes ye shall knowe his meanynge.

I haue not sent these Prophetes (sayeth the Lorde) and yet they ranne. I haue not spoken to them, and yet they preached. But yf they had continued in my councell and Jerr.xiiij.b. herdemy wordes: they had turned my people from their euell wayes and wycked ymaginacyons. Am I then God that seyth but the thynge, whiche is nye at hande, and not that is farre of? sayeth the Lorde. Maye eny man hyde hym self so, that I shal not se him? sayeth the Lorde. Do not I fulfyll heauen and earth? sayeth the Lorde. I haue herde well ynough, what the prophetes saye, that preache lyes in my name, sayinge: I haue dreamed, I haue dreamed. How longe wyll this continue in the prophetes hertes, to tell lyes, and to preach ℣ craftye sotyltes of their owne herte? Whose purpose is (wyth the dreames that euery one tell) to make my people forgete my name, as their forefathers dyd, when Baal came vp. The prophet that hath a dreame, let hym tell it: and he that vnderstandeth my worde, lett hym shewe it faythfully.

ℱ For what hath chaffe and wheate to do to gether? sayeth the Lorde. Is not my worde lyke a fyre, sayeth the Lorde, and lyke an hammer, that breaketh the harde stone? Therfore thus sayeth the Lorde: beholde, I wyll vpon the prophetes, b* that steale my worde priuely from euery man. Beholde, here am I (sayeth the Lorde) agaynst the prophetes, that take vpon their tunges to speake: The Lorde hath sayde it. Beholde, here am I (sayeth the Lorde) agaynst those prophetes, that darre prophecye lyes, and dyscerue my people with their vanities, and myracles, whom I neuer sent, nor commaunded them. They shall do thys people greate harme, sayeth the Lorde.

If this people, ether eny prophet or preste aske the, and saye: what is the. c* burthen of the Lorde? Thou shalt saye vnto the: What burthen? Therfore wyll I cast you fro me (sayeth the Lord) because ye youre selues are a burthen. And the prophet, preste or people that vseth this terme (the burthe of the Lord) hym wyll I visit, and hys house also.

But thus shall ye saye, euery one to another: What answere hath the Lorde geuen? or, what is the Lordes commaundement? ℭ And as for the burthen of the Lorde, ye shall speake nomore of it: for euery mans owne worde is his burthen, because ye haue altered the wordes of the lyuynge God the Lorde of Hostes oure God.

Thus shall euery man saye to the Prophetes: what answere hath the Lorde geuen the? Or, what sayeth the Lord? And not ones to name the burthen of the Lorde. Therfore thus sayeth the Lord: ffor so moch as ye haue vsed thys terme (the burthen of the Lorde) where as I not withstandinge sent vnto you and forbade you to speake of the Lordes burthen.

Beholde therfore, I wyll rayse you as a burthen, ℣ will cast you out of my presence: ye and the cytie also, that I gaue you and youre fathers: ℣ will bringe you to an euerlastynge confusyon, and in to soch a shame, as shall neuer be forgotten.

The notes.

a* The faythfull people are called remnaunte, because they are but fewe in nombre: as it appeareth Esa.x.c. Mat.xx.b.

b* That steale my name, that is, that shewe in my name, another thing which I haue not commaunded.

c* That is, the prophecy and heuy worde of the Lorde. Esa.xiij.a. Nahu.i.a.

ℭ The.xxiiij.Chapter.

The vision of the .ij. gaskets of figges. The first betokeneth that parte of the people shuld be brought agayne fro captiuite. The seconde, that Zedekiah and the reste of the people shuld be destroyed.

The Lorde shewed me a vysion: Beholde, there stode two mannes of figges before the temple of the Lord, after that Nabucho donosor kynge of Babylon had led awaye captyue Jechoniah the sonne of Jehoakim kynge of Juda, the myghtie men also of Juda, with the workemaysters, and coumpuge men of Jerusalem, vnto Babylon. In the one maunde were verye good figes, euen lyke as those that be fyrst ripe. In the other maunde were verye naughtye figes, which might not be eaten, they were so euell. Then sayde the Lorde vnto me, what seyste thou Jeremy? I sayde: figes, wherof some be verye good, and some so euell, that no man maye eate them. iiij.Re.xxiiij

Then came the worde of the Lorde vnto me, after this maner: Thus sayeth the Lorde the God of Israell: lyke as thou knowest the good figes, so shall I knowe the men led awaye, whom I haue sent out of thys place in to the lande of the Caldees, for their profyte: and I wyll set myne eyes vpon them for the best, for I will bringe them agayne in to this lande: I wyll buylde them vp, and not breake them downe: I will plante them, and not rote them out. And I wyll geue them an herte, to knowe, how that I am the Lorde. They shalbe my people, and I wyll be their God, for they shall returne vnto me with their whole herte.

And lyke as thou knowest the naughtye figes, whyche maye not be eaten, they are so euell: Euen so wyll I (sayeth the Lorde) lett Zedekiah the kynge of Juda (ye and all hys

princes,

princes, and the residue of Jerusalem that re
P mayne ouer in this lande, and them also that dwell in Egypte, to be vexed & plaged in all kyngdomes & landes. And wyll make them to be a reproue, a comen by worde, a laughinge stocke and shame, in all the places, where I shall scatre them. I wyll sende the swearde, honger & pestilence amonge them, vntyll I haue cleane consumed them out of the lande, that I gaue vnto them and their fathers.

The .xxv. Chapter.

Jeremye prophecyeth that they shall be in captyuyte lxx yeares, because they contemned and despised the worde of God. He threteth that after lxx yeares the Babylonians shalbe destroyed. The destruccion of al nacyons is prophecyed. He meaneth the Iewes of the ensuynge to wayting.

A THe sermon that was geuen vnto Jeremy, vpon all the people of Juda: In the fourth yeare of Jehoakim the sonne of Josiah kynge of Juda, that was, in the fyrste yeare of Nabuchodonosor kynge of Babylon, Which sermon, Jeremy the prophet made vnto all the people of Juda, and to all the inhabitours of Jerusalem, on thys maner.

From the .xiij. yeare of Josiah the sonne of Amon kynge of Juda, vnto this present daye (that is euen .xxiij. yeare) the worde of the Lorde hath bene comynge vnto me. And so I haue spoke to you, I haue rysen vp early & haue geuen you warnynge in season, but ye wolde not heare me. Though the Lorde hath sent his seruauntes, all the prophetes vnto you in season: Yet wolde ye not obeye, ye wol be not enclyne youre eares to heare.

B He sayde: turne agayne euery man from hys euell waye, & from your wicked ymaginacions, and so shall ye dwell for euer in the lande, that the Lorde promysed you & youre forefathers: And go not after straunge goddes serue them not, worshipe them not, and angre me not wyth the workes of youre handes: then wyll not I punish you. Neuertheles, ye wolde not heare me (sayeth ỹ Lorde) but haue defyed me with the workes of youre hãdes, to youre owne greate harme.

Wherfore thus sayeth ỹ Lorde of hoostes: Because, ye haue not herkened vnto my worde, lo, I wyll sende out, call for all the people, that dwell in the North, sayeth the Lorde, and will prepayre Nabuchodonosor the kynge of Babylon my seruaunt, and will bringe them vpon this lande, & vpon all that dwell therin, and vpon all the people that are aboute them, & will vtterly rote them oute. I wyll make of them a wyldernesse, a mockage and a continuall desarte.

C Moreouer, I will take frõ the .a. voyce of gladnesse and solace, the voyce of the bredegrom & ỹ bryde, the voyce of ỹ anoynted, wyth the crelshettes: and this whole lande shall become a wyldernes, & they shall serue ỹ captyue people & the kynge of Babylon, thre score yeares and ten. When the .lxx. yeares
D are expyred, I wyll vysyt also the wickednesse of the kynge of Babylon & hys people sayeth the Lorde: ye and the land of the Caldees, and wyll make it a perpetuall wyldernes, and will fulfyl al my wordes vpon that land, which I haue deuysed against it: ye all that is wrytten in this boke, whyche Jeremy hath prophecyed of al people: so that they also shal be subdued vnto diuerse nacyons and greate kinges, for I wil recompense them, ac- Job. xxxiiij.
cordyng to theyr dedes and workes of their owne handes.

E For thus hath the Lord God of Israel spoken vnto me: Take this * wyne cuppe of in- Esay. li.d. & Psal. lxxv.d
dignacion fro my hande, that thou mayest cause al the people, to whom I sende the, for to drinche of it: that when they haue dronckē therof, they may be mad, and out of their wyttes, when the swearde commeth, that I wyll sende amonge them. Then toke I the cuppe from the Lordes hande, and made all the people drynche therof, vnto whom the Lorde had sent me.

F But fyrst the cytie of Jerusalem, and all the cytyes of Juda, theyr kinges and princes to make them desolate, waste, despised & cursed according as it is come to passe this day. Pe & Pharao the kinge of Egipt, his seruauntes, his princes & hys people altogether one wyth another & al kinges of the land of Hus, al kinges of the Philistines lande, Ascalon, Azah, Accaron & the remnaunt of Asdod, the Edomites, the Moabites & the Ammonites: al the kinges of Tirus & Sidon: the kynges of the Iles, that are beyonde the se: Dedan, Thema, Buz and the shauen Ismaelites: all the kynges of Araby, and (generally) all the kynges that dwell in the desarte: all the kynges of Zamri, al the kinges of Elam, all the kynges of the Medes, all kynges towarde the North, whether they be farre or nye, euery one wyth his neyghboures: Pe and all the kyngdomes that are vpon the whole earth. The kynge of Sezach, sayde he, shal drinche with them also.

G And saye thou vnto them: This is the commaundement of the Lorde of hoostes the God of Israel: Drinche and be dronckē, spewe & fall, that ye neuer ryse: and that thorow the swearde, whyche I wyll sende amonge you. But yf they wyl not receyue the cuppe of thy hande, and drinche it, then tell them: Thus Jere. xlix.b. Lyrch. ij.b. i. Petri. iiij.c
doeth the Lord of hoostes threate you: drinck it ye shal, and that shortly. For lo, I begynne to plage the cyty, that my name is geuen vnto: thynke ye then, that I will leaue you vnpunyshed: Ye shal not go quyte. For why, I call for a swearde vpon al the inhabitours of the earth, sayeth the Lord of hoostes.

H Therfore tell them all these wordes, and saye vnto them: The Lorde shall crye from aboue, and let hys voyce be hearde from his holy habitacion. Wyth a greate noyse shall he crye from his courte regall. He shall geue a greate voyce (like the grape gatherers) and Joel. iij.c. Amos. i.a.

the

the sounde thereof shalbe heard vnto ỹ endes of the worlde. For the Lorde had a iudgement to geue vpon all people, and will holde hys courte of iustice with all flesshe and punysshe the vngodly, sayeth the Lorde.

Jerm. xxv. b

For thus sayeth the Lorde of hostes: Beholde, a miserable plage shall go from one people to another, and a greate stompe water shall aryse from all the endes of the earth. And the same daye shall the Lorde hym selfe slaye them, from one ende of the earth to another. There shall no mone be made for any of them, none gathered vp, none buried: but shall lye as donge vpon the grounde.

Mourne (O ye shepherdes) & crie: sprinkle youre selues wyth ashes, O ye rammes of ỹ flocke: for the tyme of youre slaughter is fulfilled, and ye shall fall lyke vessels cunningly made for pleasure.

Polychro.

The shepherdes shall haue no waye to flie, and the rammes of the flocke shall not escape. Then shall the shepherdes crye horrybly, & the rammes of the flocke shall mourne: for the Lorde shall consume theyr pasture, & theyr best feldes shall lye dead because of the horryble wrath of the Lorde. They shall forsake theyr folded lyke as a lyon: for theyr landes shalbe waste, because of the wrathe of the destroyer, and because of hys fearefull indygnacyon.

¶ The notes.

a. By these thynges are vnderstande the pastyme, the prosperyte, and the aboundance of worldly thynges. All these wolde the Lorde take awaye from the Jewes. Jere. xvi. g. and. xvi. h.

The .xxvi. Chapter.

¶ Jeremye warneth the people to amendemẽt. He is taken of the Prophetes and preistes, & brought to iudgement. He depenge accused before the Princes and Rulers, that he had preached onely the wordes of god. The rulers and the people delyuer Jeremye, against the wyll of the Preistes and Prophetes after the ensample of Vryhah, whiche had deliuered Ieremye, that had preached the same thynges that Jeremye had preached. Vrijah the Prophete in hyde of Jehoiakim, conueyed to the well of God.

A

In the begynninge of the raygne of Jehoiakim the sonne of Josiah kinge of Juda, came thys worde from the Lorde, saying: Thus sayeth the Lorde: Stande in the courte of the Lordes house, and speake vnto all them whiche (oute of the cyties of Juda) come to do worshyppe in ỹ Lordes house, all the wordes that I commaunde the to saye. Lake that thou kepe not one worde backe, yf (peraduenture) they wyll herken, and turne euerye man from hys wycked waye: that I maye also repente of the plage, whiche I haue determed to bringe vpon them, because of theyr wycked inuencyons.

B

And after thys maner shalte thou speake vnto them: Thus sayth the Lorde: yf ye will not obeye me, to walcke in my lawes, whiche I haue geuen you, and to heare the wordes of my seruauntes the Prophetes, whome I sende vnto you, rysynge vp tymelye, and sendyng: If ye will not folowe them (I saye) then will I do to thys house, as I dyd vnto Silo, and will make thys cytie to be abhorred of all the people of the earth. And the preistes the Prophetes and all the people hearde Jeremye preache these wordes, in the house of ỹ Lorde.

Nowe when he had spoken vnto all ỹ wordes, that the Lorde commaunded hym to preach vnto all the people, then the Preistes, ỹ Prophetes, and all the people tooke holde vpon hi, and sayde: thou shalte dye. Howe darrest thou be so bolde, as to saye in the name of the Lorde it shall happen to thys house as it dyd vnto Silo? and thys cytie shalbe so waste, that no man shall dwell therein? C

And when all the people were gathered aboute Jeremye in the house of the Lorde, the princes of Juda hearde of this rumoure and they came fone oute of the kynges palace, vnto the house of the Lorde, and sat them doune before the newe dore of the Lorde. Then spake the preistes and the Prophetes vnto ỹ rulers, & to all the people, these wordes: This man is worthy to dye, for he hath preached agaynste this cite, as ye youre selues haue hearde with youre eares. 1ẽ. Reg. xb. g Jer. xxxvi. b D John. xix. a.

Then sayde Jeremye vnto the rulers and to all the people: The Lorde hath sente me to preache agaynste thys house and agaynst thys cytie all the wordes that ye haue hearde. Therfore amende youre wayes and youre adupleme̅tes, and be obedyente vnto the voyce of the Lorde youre God: so shall the Lorde repent of the plage, that he hath decreed against you. Nowe as for me: I am in youre handes, do wyth me, as ye thynche expedyent & good. But thys shal ye know: yf ye put me to death ye shall make youre selues, thys cytie and all the inhabytours thereof, guylty of innocente blonde. For thys is of a treuth: that the Lorde hath sente me vnto you, to speake all these wordes in youre eares. E Mat. xxvii. a

Then sayde the rulers and the people vnto the preistes and Prophetes: This man maye not be condemned to death, for he hath preached vnto vs in the name of the Lorde oure God. The Elders also of the lande stode vp, and sayde thus vnto all the people: Micheah the Morasthite, which was a Prophet vnder Ezechiah kynge of Juda, spake to all ỹ people of Juda: Thus sayeth the Lorde of Hoostes: Sion shalbe plowed lyke a felde, Jerusalem shalbe an heape of stones, and the hyll of the Lordes house shalbe turned to an hye wood. Dyd Ezechiah the kyng of Juda, & the people of Juda put hym to death for this? No, verely but rather feared the Lord, & made theyr prayer vnto hym. For the whiche cause also the Lorde repented of the plage, ỹ he had decreed agaynst them. Shulde we then do suche a greuous dede agaynst oure soules? There was a Prophete also, that preached lykewyse in ỹ name of the Lorde, called Vrijah the sonne F Micha. iii. a

of Semeiah of Lariathiarim: this man preached also against thys cyttye and against this lande, accordynge to all as Jeremye sayeth.

Nowe when Jehoakim the kyng with all the
16.Reg.xxiv.d estate and princes had hearde his wordes, the kynge went about to slaye hym. Whē Uriah perceyued that, he was afrayed, & fled, and departed into Egypte.

6.Reg.xix.a Mat.6.c. Then Jehoakim the kinge sente seruauntes into the lande of Egypte. Namely, Elnathan the sonne of Achabor and certayne men with hym into Egipte, whiche fetched Uriah oute of Egypte, and brought hym vnto kyng Jehoakim that slewe hym with the sweard, and caste hys dead bodye into the comon peoples graue. But Ahikam the sonne of Saphan helped Jeremye, that he came not into the hādes of the people to be slayne.

¶ The notes.

a. The Lorde reproueth hym of the plage that he wolde sende when he auengeth it not, but forbeareth and forgeueth it: and when sinners amēd, and forthynche theyr offences. Gene.vi. b.1.Reg.xv.c.

The xxvij. Chapter.

Jeremye, at the commaundement of the Lorde, sendeth bondes to the kynge of Juda, and to the other kynges that were repayred vnto him, whereby they are monyshed to become subiectes vnto Nabuchodonosor. He warneth the people and the kynges and rulers, that they beleue not false Prophetes.

21 In the beginninge of the raigne of Jehoakim the sōne of Josiah kynge of Juda, came this worde vnto Jeremye from the Lorde, which spake thus vnto me: Make the bondes & chaynes, & put them about thy necke, & sende them to the kynge of Edō, the kynge of Moab, the kynge of Ammon, the kynge of Tyrus, and to the kynge of Sydō: and that by the messaungers, whiche shall come to Jerusalem vnto Zedekiah the kynge of Juda, and byd them saye vnto theyr maysters Thus sayth the Lorde of Hostes the God of Israell, speake thus vnto youre maysters: I am he that made the earthe, the men, & the catell that are vpon the grounde, with my great power and outstretched arme, & haue geuen it vnto whome it pleased me. And nowe will
b I delyuer all these landes into the power of
Exech.29.a Nabuchodonosor the kynge of Babylon, my
Jude.xxvii.b seruaunt. The beastes also of the felde shall
Jere.xxxii.a I geue hym to do hym seruice. And all peo-
Dani.i.a.c. ple shall serue hym, and hys sonne, and hys
Jere.xxv.b childes childern, vntyll the tyme of the same
Jere.xxv.b. lande become also: yea many people & greate
xxxviii.a.xlix.a kynges shall serue hym.

Moreouer, that people and kyngedome whiche will not serue Nabuchodonosor, and that will not put theyr neckes vnder ỹ poch of the kynge of Babylon: the same people will I vyset with the sweard, with hunger, with pestylence, vntyll I haue consumed them in hys handes, sayeth the Lorde. And therfore
Jer.xxix.c xxxii.b. folowe not youre Prophetes, sothsayers, expounders of dreames, charmers and wytches whiche saye vnto you: ye shall not serue the kynge of Babylon. For they preache you vntruly vnto bringe you farre from your lande, and that I myghte cast you oute, and destroye you. But the people that put theyr neckes vnder the poche of the kynge of Babylon, and serue hym, those I will let remayne styll in theyr owne lande (sayeth the Lorde) and they shall occupye it, and dwell therein.

All these thynges tolde I Zedekiah the c
kynge of Juda, and sayde: Put youre neckes Jer.xxviij.a
vnder the poche of the kynge of Babylon, & serue hym & hys people, that ye maye lyue. Why wylte thou and thy people perysh with the sweard, with hunger, with pestylence: lyke as the Lorde hath decreed for all people, that will not serue the kynge of Babylon? Therfore geue no eare vnto those Prophetes Jere.xxiij.a
that tell you: Ye shall not serue the kynge of Jere.xxv.b
Babylon, for they preache you lyes, neyther haue I sente them, sayeth the Lorde: howbeit they are bolde, falsely to prophecye in my name, that I myghte thrust you oute, and that ye myghte perysshe with youre preachers. I spake to the Prestes also, and to all
d the people: Thus sayth the Lorde: Heare not the wordes of those Prophetes, that preache vnto you, and saye: Beholde, the .a. vessels of the Lordes house shall shortly be brought hyther agayne from Babylon: for they prophecye lyes vnto you. Heare them not, but serue the kynge of Babylon, that ye maye lyue. Wherfore will ye make this citie to be destroyed? b. But yf they be true Prophetes in
deede, and yf the worde of the Lorde be cō
mytted vnto them, then let them praye ỹ Lord of Hoostes, that the remnaunte of the ornamē
tes (whiche are in the house of the Lorde, and remayne yet in the house of the kyng of Juda and at Jerusalem) be not carryed to Babylon also. For thus hath the Lorde of hostes spoke concerning the pyllers, the lauer, the seate and the residue of the ornamētes that yet remaine in this citie, which Nabuchodonosor the kyng of Babylon toke not, when he caryed awaye Jechoniah the sonne of Jehoakim kynge of Juda, with all the power of Juda and Jerusalem, from Jerusalem vnto Babylon, captyue.

Yea thus hath the Lorde of hoostes the God of Israell spoken, as touchynge the residue of the ornamentes of the Lordes house of the kynge of Judahs house, and of Jerusalem: They shalbe caryed vnto Babylon, & there they shall remayne, vntyll I vyset them sayeth the Lorde. Then will I bringe them hyther agayne. And thus was done in the same peare: euen in the begynnynge of the raygne of Zedekiah kynge of Juda.

¶ The notes.

a. That is, to wete, those vessels that were caryed awaye with Jeconiah.

b. But yf they be true prophetes, &c. Marcke. The true Prophetes and suche as leane to the

the worde maye with prayer myghtye the vengeaunce that God threatned: But the false Prophetes and preachers as they leane to lyes, and preache no nother thynge, so is their prayer vayne and fruteles.

The.xxviii.Chapter.

The false Prophecye of Hananiah the Prophete. Jeremye sheweth that his Prophecye of Hananiah is false, by the exaple of the other Prophetes. He brynge inspyred of the Lorde reproueth Hananiah, prophecyinge lyes vnto them.

BVt in the fourthe yeare of the raygne of Zedekiah kyng of Juda, in the fyfth moneth, It happened, ỹ Hananiah ỹ sonne of Assur ỹ Prophet of Gabaō, spake to me in ỹ house of the Lord, in the presence of the prestes & of all the people, & sayd. Thus sayeth the Lorde of Hostes the God of Jsrael: I haue broken the yoke of the kynge of Babylon, and after two yeare wyll I bryng againe into thys place, all the ornamentes of the Lordes house, that Nabuchodonosor kynge of Babylon caryed awaye from thys place vnto Babylon. Yea, I wyll bryngе againe Jechonias the sonne of Jehoahim the kynge of Juda hym selfe, with all the prysonners of Juda (ỹ are caryed vnto Babylon) euē into this place sayeth the Lorde, for I wyll breake the yoke of the kynge of Babylon.

Then the Prophet Jeremye gaue answere vnto ỹ Prophete Hananiah, before the prestes and before all the people that were presente in the house of the Lorde. And the Prophet Jeremye sayd: Amen: the Lord do that, & graūt the thynge, whyche thou hast prophecyed: that he maye bryngе againe all the ornamentes of the Lordes house, and restore all the prysonners from Babylon into the place. Neuertheles, herken thou also, what I wyll saye, that thou and all the people maye heare: The Prophetes that were before vs in tymes paste, whyche prophecyed of warre, or trouble, or pestilence, eyther of peace, vpon many countreys and greate kyngedomes, were proued by this yt God had sende them in very dede) when ỹ thynge came to passe, whyche that Prophete tolde before.

L And Hananiah the Prophete toke ỹ chaine Deut.xxiii.d Jere.xxvii.a. from the Prophet Jeremies neck, and brake it and with that sayde Hananiah, that all the people myghte heare: Thus hath the Lorde spoken: Euen so wyll I breake the yoke of Nabuchodonosor kynge of Babylon, frō the necke of all nacyons, yea & that within thys two yeare. And so the Prophete Jeremye went hys waye. Now after that Hananiah the prophet had taken the chayne from the Prophete Jeremyes necke, and broken it: The worde of the Lord came vnto the Prophete Jeremye saynge: Go, and tell Hananiah these wordes: Thus sayeth the Lorde: Thou hast broke the D chayne of wode, but in steade of woode thou shalte make chaynes of yron. For thus sayeth the Lorde of hostes the God of Jsrael: I will put a yoke of yron vpon the necke of all thys people, ỹ they maye serue Nabuchodonosor the kynge of Babylon, yea & so shal they do. And I wyll geue him the beastes in the felde. Jere.xxix.a.

Then sayde the Prophete Jeremye vnto the prophet Hananiah: Heare me (I praye the) Hananiah: The Lorde hath not sent the, but thou bringest this people into a false beleife. And therfore thus sayeth the Lorde: beholde, I wyll sende the out of the land, & within a yeare thou shalte dye because thou hast falsely spoken agaynste the Lord. So Hananiah the Prophete dyed the same yeare in the seuenth moneth.

The.xxix.Chapter.

The pystle of Jeremye, sent vnto them that were in captyuyte in Babylon. He prophecyeth their returne from captyuyte after.lxx. yeares. He prophecyeth the destruccyon of the Kynge and of the people that remayned in Jerusalem. He reproueth false Prophetes that deceaued the people. The death of Semeias the Nehelamyte is prophecyed.

THis is the copye of the letter, ỹ A Jeremye the Prophete sent frō Jerusalem vnto the prysoners: the Senatours, prestes, prophetes, and all the people, whome Nabuchodonosor had led vnto Babylon after ỹ tyme that kynge Jechonias, and his Mother, hys chamberlaynes the princes of Juda & Jerusalem the workemaysters of Jerusalem were departed thyther. Whiche letter Elasah the sonne of Saphā and Gamariah the sonne of Helkiah dyd beare, whome Zedekiah the kynge of Juda sente vnto Babylon to Nabuchodonosor the kynge of Babylon: these were the wordes of Jeremyes letter.

Thus sayeth the Lorde of hostes the God B of Jsrael, I spoken vnto all the prysonners, that were led from Jerusalē vnto Babylon: buylde you houses to dwell therein: plante you gardens, that ye maye eniope the frutes therof: take you wyues, to beare you sonnes & doughters: prouyde wyues for youre sonnes, and husbandes for youre doughters, ỹ they maye get sonnes and doughters, and that ye maye multyplye there. Labour not to be frwe, but seke after peace & prosperite of the citie, where in ye be prysoners, and praye vnto God for it: For in the peace therof, shall youre peace be. C For thus sayeth the Lorde of hostes the God of Jsrael: Let not those prophetes and sothsayers that be amonge you deceyue you: and beleue not youre owne dreames. For why, they preach you lyes in my name, and I haue not sente them, sayeth the Lorde.

But thus sayeth the Lorde: When ye haue fulfylled.lxx. yeares at Babylon, I wyl bring you home, & of myne owne goodnes I wyll cause you hyther agayne vnto this place. For I knowe what I haue deuysed for you sayeth the Lorde. My thoughtes are to geue you peace, and not trouble (whiche I geue you all redye) & ỹ ye might haue hope agayn. Ye shal crye vnto me, ye shall go & call vpon me, & I shall heare you. Ye shall seke me & fynde me,

The captyupte of Israel.

The Prophecye of Jeremye.

Yea, yf so be that ye seke me with your whole herte, I wyll be founde of you (sayeth ỹ Lord) & wil delyuer you out of prison, & gather you together agayne oute of all places, wherein I haue scatred you, sayeth the Lord: & wil bring you agayne to the same place, from whence I caused you to be caryed awaye captyue.

But wherr as ye say, that a. God hath raysed you vp Prophetes at Babylon: Thus hath the Lorde spoken (concernyng the kyng that sytteth in the stole of Dauid, and all the people that dwell in this cyte, youre brethre that are not gone with you into captyuyte. Thus (I saye) speaketh the Lorde of hoostes: Beholde I wyll sende a swearde, honger and pestilence vpon them, and wyll make them like vnsauerye figes, that maye not be eaten for bytternes. And I wyll persecute the wyth the swearde, with honger and death.

I wyll delyuer them vp to be vexed of all kyngedomes, to be cursed, abhorred, laughed to scorne, and put to confusyon of all the people, amonge whome I haue scatred them: and that because they haue not bene obedyent vnto my commaundementes (sayeth the Lorde) whyche I sente vnto them by my seruauntes the prophetes. I rose vp earlye, and sent vn to them, but they wolde not heare, sayeth the Lorde. Heare therfore the worde of the Lorde, all ye prisonners, whome I sent from Jerusalem vnto Babylon: Thus hath the Lorde of hoostes the God of Israell spoken, of Ahab the sonne of Colaiah, and of Zedekiah the sonne of Maasiah, whyche prophecye lyes vn to you in my name: Beholde I wyll delyuer them into the hande of Nabuchodonozor the kynge of Babylon, that he maye slaye them before youre eyes. And all the prisonners of Juda that are in Babylon, shall take vpon them this terme of cursynge, and saye: Now God do vnto the, as he dyd vnto Zedekiah & Ahab, whome the kynge of Babylon rosted in the fyre, because they sponed shamefullye in Israell.

For they haue not only defyled their neighbours wyues, but also preached lyenge worldes in my name, whyche I haue not commaunded them. This I testifye, and allure, sayeth the Lorde. But as for Semeiah the Nehelamyte thou shalte speake vnto hym: Thus sayeth the Lorde of hoostes the God of Israell: Because thou haste sealed letters vnder thy name, vnto all the people that is at Jerusalem, and to Sophonyah the sonne of Maasiah the prest, yea and vnto them to al the prestes: whe in thou wrytest thus vnto hym: The Lorde hath ordened the to be preste in stede of Jehoiada the preste, that thou shuldest be the chefe in the house of the Lorde about all Prophetes and preachers, and that thou myghtest put them in prison, or in the stockes. How happeneth it then, that thou halte not reproued Jeremye of Anathoth, whyche vnder leaueth of hys prophecyenge, And besyde all this, he hath sente vs worde vnto Babylon, and tolde vs playnelye, that oure captyuyte shall longe endure? that we shuld buylde vs houses to dwell there in, and to plante vs gardens, that we might eniope the frutes therof. Whyche letter Sophonyah the preste dyd rede, and let Jeremye the Prophet heare it.

Then came the worde of the Lorde vnto Jeremye, sayenge: Sende worde to all them that be in captiuite, on this maner: Thus hath the Lorde spoken concernyng Semeiah the Nehelamyte: Because that Semeiah hath prophecyed vnto you wythoute my commyssyon, & broughte you into a false hope, therfor thus the Lorde doeth certyfye you: Beholde, I wyll vysyte Semeiah the Nehelamite, and his sede: so that none of his shall remayne amonge this people, and none of them shall se the good, that I wyl do for this people, sayth the Lorde, For he hath preached falsely of the Lorde.

The notes.

a. Such prophetes as preached vnto them the thynges whyche they were desyrous of, dyd they gretlye alowe: yea euen after they came to Babylon. In them they reioyced, as though they had bene sent of the Lorde, and yet were they in deade false Prophetes. But Ezechiel the true Prophete of the Lorde, whyche preached them contrarye, dyd they persecute. By the false Prophetes they sayde: God hathe sente vs Prophetes: and they: doctrine dyd they heare and folowe. But the true Prophete dyd they mocke and laughe to scorne: and wolde neyther brieue his doctrine, nor geue eare vnto it.

The .xxx. Chapter.

The restoure of the people from Babylon. God by his chastenynge: Betweth that the people is ynstull. The destruccyon of the enemyes of Israell.

These are the wordes, that the Lorde shewed vnto Jeremye, sayenge: Thus sayth the Lorde God of Israell: Wryte vp dylygentlye al the wordes, that I haue spoken vnto the, in a boke. For lo, ỹ time commeth (sayeth the Lorde) that I wyl brynge agayne the prisonners of my people of Israel and Juda, sayeth the Lord: For I wyl restore them vnto the lande, that I gaue to their fathers, and they shall haue it in possessyon.

Agayne, these wordes spake the Lorde, concernyng Israell and Juda: Thus sayeth the Lord: We heare a terrible crye, feare & disquietnesse. For what els doth this signifye, that I se Manelye, that al strong men smyte, euerye man his hande vpon his loynes, as a woman in the payne of her trauayle. Who euer sawe a man trauayle wyth chylde? Enquyre therafter, and se. Yea al their faces are maruelous pale:

Alas for this daye, whyche is so vnderfull, that none maye be lykened vnto it: and alas for the tyme of Jacobs trouble, from the whyche he shall yet be delyuered. For in that daye, sayeth the Lorde, I wyll take his yoche from

The captiuite of Israel.

The prophecy of Jeremye.

from of thy necke, & breake thy bondes. They shall no more serue straunge Goddes vnder hym, but they shall do seruice vnto God their Lorde, and to Dauid their kynge, whome I will raise vp vnto them. * And as for the, O my seruaunt Jacob, feare not (saith the Lord) and be not afrayed, O Israell. For lo, I will helpe the also from farre, & thy seed from the lande of their captiuite.

Leui.xxvi.d. Ezec.xxxiiii.d. Jere.xlvi.g

And Jacob shall turne agayne, he shalbe in rest, and haue a prosperous ydle, and no man shal make hym afrayed. For I am with the, to helpe the, saieth the Lorde. And though I shall destroye all the people, amonge whome I haue scatred the, yet will I not destroy the but correcte the, and that with discretion. For I knowe, that thou arte in no wyse without faute. Therfore thus saieth the Lorde: I am sory for thy hurte and wounde. There is no man to medle with thy cause, or to bynde vp thy woundes: there maye no man helpe the.

Jere.x.d. Ezec.xxxiii.a Lamen.i.a

All thy louers haue forgotten the, and care nothynge for the. For I haue geuen the a cruell stroke, and chastened the roughly: and that for the multitude of thy mysdedes, for thy synnes haue had the ouer hande. Why makest thou mone for thy harme? My selfe haue pyte of thy sorowe, but for the multytude of thy mysdedes and synnes, I haue done this vnto the.

Jere.xvi.d

And therfore all they that deuoure the, shalbe deuoured, and all thyne enemyes shall be led into captiuite. All they that make the waste, shalbe wasted them selues: and all those that robbe the, wyll I make also to be robbed. For I will geue the thy healthe agayne, and make thy woundes whole, saieth the Lorde, because they reuyled the, as one caste awaye, and despysed, O Syon.

Jere.xxxiii.a

For thus saieth the Lorde: Beholde, I will set vp Jacobs tentes agayne, and defende his dwellynge place. The cyte shalbe buylded in her olde estate, and the houses shall haue their rygh te foundacyon. And out of them shall go thankesgeuynge, and the voyce of ioye.

I will multyplye them, and they shall not mynishe: I shall endue them with honoure, and no man shall subdue them. Their children shalbe as afore tyme, and their congregacyon shall continue in my syght. And all those that vexe them, will I vysit.

A captayne also shall come of them, and a prince shall spynge out from the myddest of them: hym will I chalenge to my self, and he shall come vnto me. For what is he, that geueth ouer his herte to come vnto me, saieth the Lorde. Ye shalbe my people also, and I will be youre GOD. Beholde, ye the other syde shall the wrathe of the Lorde breake out as a stormye water, as a myghtye whyrle wynde: and shall fall vpon the heades of the vngodly.

Ose.i.b Jere.l.b Jere.xxiii.f Jere.xxiii.c & xxx.b

The terrible displeasure of the Lorde shall not leaue of, vntyll he haue done, and performed the intente of his herte, which in the latter dayes ye shall vnderstande. After those and the same tyme (saieth the Lorde) shall I be the God of all the generacions of Israel, and they shalbe my people.

Of the latter dayes what thynges they haue in Hoseae.i.a

The.xxxi. Chapter.

The prophecyeth vnto the people of Israell shalbe restored againe vnto their possessyons. To be turned from trouble to the ioye of God. The mercie of God to prophecyed. All the wicked shall not be there hurte. The newe Testamente and couenaunte is prophecyed. The Churche are taught and comforted of the Lorde. Ouer Iewes shall be restored that they shall not ouer be rooted out. God promyseth that he will call of the Iewes. The hatred against Israell.

Thus saieth the Lorde: The people of Israel which escaped in the wyldernes from the swearde, founde grace to come into their rest. Euen so shall the Lorde worke also agayne vnto me from farre, & saye: I haue ye with an euerlasting loue, therfore do I sparde my mercye before the. I will repayre the agayne (O thou doughter of Israel) that thou mayest be faste and sure. Thou shalt take thy tabrettes agayne, and go forth with them, that lede the daunce.

Ose.xiii.b Ezech.xxxvi.b

Thou shalte plante vynes agayne vpon the hylles of Samaria, and the grape gatherers shall plante, and synge.

And when it is tyme, the watche men vpon the mounte of Ephraim shall crye: Aryse, let vs go vp vnto Syon to oure Lorde God, for thus saieth the Lorde: Reioyce with gladnes because of Jacob, crye vnto the heade of the Gentyles: speake out, synge, and laye: The Lorde shall helpe his people, the remnaunte of Israell, and make them whole. Beholde, I will bringe them agayne from out of the north lande, and gather them from the endes of the worlde, with the blynde and lame that are amonge them, with the wemen that be greate with childe, and suche as be also nere vnderstand the compasse of them that come agayne, shall be great.

Esay.xl.b Ose.xi.b

They departed from hence in heuynes, but with ioye will I bringe them hyther agayne. I will lede them by the ryuers of waters in a straighte waye, where they shall not stomble: for I will be Israels father, and Ephraim shalbe my fyrstborne.

Deut.xxiii.b Gen.xlviii.b

Heare the worde of the Lorde, O ye Gentyles, preache in the Iles that lye farre of, & saye: he that hath scatred Israell, shall gather hym together agayne, and shall kepe hym as a shepeherde doth his flocke. For the Lorde shall redeme Jacob, and ryde hym from the hand of the byolente. And they shal come, & reioyce vpon the hyll of Syon, and shall haue plenteousnes of goodes, whiche the Lorde shall geue them: Corne, wheate, wyne, oyle, younge sheepe & calues. And their conscience shalbe as a well watered garden, so they shal no more be hongrye.

Then shall the mayde reioyce in the daunce, both younge and olde folkes. For I will turne their sorowe into gladnesse, and will

comforte them, and make them ioyfull, euen from their borders. I will poure plenteousnes vpon the bodies of the Preestes, and my people shalbe satisfyed with good thinges, saith the Lorde.

Thus saith the Lorde: The voyce of heuynes, wepinge and lamentacion came vp into heauen: euen of Rachell mournynge for her children, and wolde not be comforted, because they were awaye.

But now saith the Lorde: leaue of from wepynge and crienge, withholde thyne eyes from teares, for thy labour shalbe rewarded saith the Lorde. And they shall come againe oute of the lande of their enemyes: Yea euen thy posterite shall haue consolacion in thys, (saith the Lorde) that thy children shall come againe into their owne lande.

Moreouer I hearde Ephraim, that was led awaye captiue, complayne on this maner: O Lorde, thou haste corrected me, and thy chastening haue I receyued, as an vntamed calfe. Conuerte thou me, and I shalbe conuerted, for thou arte my Lorde God: Yea as sone as thou turnest me, I shall repente me my selfe: and when I vnderstande, I shall a. smyte vpon my thyghe. For verelye I haue committed shamefull thinges: O let my youth beare this reproche and confusion.

Vpon this complaynte, I thoughte thus by my selfe: is not Ephraim my deare sonne? Is he not the childe, with whom I haue had all my pastyme? For sence the tyme that I spake commened with him, I haue him euer in remembraunce: therfore my bowels are moued vnto him, gladly and louyngly will I haue mercy vpon him, saith the Lorde. Set the watchemen, prouyde teachers for the set thyne herte vpon the right waye, that thou shuldest walcke, and turne againe (O thou doughter of Jsrael) turne againe to these cyties of thyne. Howe longe wilte thou go astraye, O thou vnthankinge doughter? For the Lorde wil worke a newe thynge vpon earthe: b. A woman shall compasse a man.

For thus saith the Lorde of hostes the God of Jsrael: Jt wil come theito, that whē I haue brought Juda oute of captiuyte, these wordes shalbe hearde in the lande and in his cities: The Lorde, whiche is the faire habitacion of righteousnesse, make the frutefull O thou holy hyll: And there shall dwell Juda, and all her cities, the shepeherdes and husbandmen. For I shall fede the hongry soule, and refreshe all faint hertes. When I heard this I came againe to my selfe, and mused, like as I had bene waked oute of a swete slepe.

Beholde (saith the Lorde) the dayes come, that I will sowe the house of Jsrael and the house of Juda, with mē & with catell. Yea it shall come theito, that lyke as I haue gone about in tymes paste to rote them out, to scatre them, to breake them downe, to destroye them and chastē them: Euen so will I also go aboute to buylde them vp againe and to plante them, saith the Lorde.

Then shall it no more be sayde: the fathers haue eaten a sower grape, and the childrens teeth are set on edge: for euerye one shall dye for his owne misdede, so that who so eateth a sower grape, his teeth shalbe set on edge.

Beholde, the dayes come (saith the Lord) that I wil make A newe couenaunt with the house of Jsrael & with the house of Juda: not after the couenaunte that I made with their fathers, when I toke them by the hande, and led them oute of the lande of Egypte: whiche couenaunte they brake, wherfore I punyshed them sore, saith the Lorde: But this shall be the couenaunte that I will make with the house of Jsrael after those dayes, saith the Lorde: I will plante my lawe in the inwarde partes of them, & write it in their hertes, and will be their God, and they shalbe my people.

And from thence forth shall no man teache his neyghboure or his brother, and say: know the Lorde: But they shall all knowe me, from the loweste vnto the hyeste, saith the Lorde. For I will forgeue their misdedes, and wil neuer remembre their sinnes any more. Thus saith the Lorde which gaue the sunne to be a lyght for the daye, and the mone and starres to shyne in the night: whiche moueth the sea, so that the floodes thereof waxe fearce: his name is the Lorde of hostes. Lyke as this ordynaunce shal neuer be taken out of my sight saith the Lorde: So shall the sede of Jsrael neuer ceasse, but all waye be a people before me.

Moreouer, thus saith the Lorde: lyke as the heauen aboue can not be measured, and as the foundacions of the earth beneth may not be sought oute: So will I also not caste oute the whole sede of Jsrael, for that they haue cō mitted (saith the Lorde). Beholde the dayes come saith the Lorde, that the cyte of ſ Lord shalbe enlarged from the toure of Hananeel, vnto the gate of the corner wall. Frō thence shall the righte measure be taken before her vnto the hyll toppe of Gareb, and shall come about Goath, and the whole vallepe of the dead barcases, and of the ashes, and all Kedromoth vnto the broke of Kedron: and from thence vnto the corner of the horsgate toward the Easte, where as the Sanctuarye of the Lorde also shall be set. And when it is newe buylded, and set vp of this fashyon it shall neuer be broken, nor caste downe any more.

¶ The notes.

a. To smyte vpon the thyghe is a token of greefe. He meaneth that when the Lorde geueth him vnderstandynge, he shall come to repentaunce & loothincke his euyll conuersacion.

b. This do they commenlye expounde of the redempcion of Jsrael, by the similytude a woman fearthynge her husbande. Al though the Prophete had sayde: The people of Jsrael, after they haue of longe tyme forsaken their spouse G O D, shall yet at the laste returne and embrace him with the armes

Ierr. iii. f. ¶ Mat. ii. c.

Heb. 8. b Exo. xix. b. Jerr. xxxii. b. ¶ xxxiii. b.

ſ. Ezech. xl. Zacha. xiv.

armes of faith, charitie and obedience, &c. Some expounde it of the virgin Mary. And some of the churche the spouse of Christ.

The.xxxij. Chapter.

Jeremye in ward unto goston, because he prophesyed that the cyte shoulde be taken of the kynge of Babylon. By the lyne that Jeremye bought of the comaundement of the Lorde, to signifye, that the people shoulde come againe to their owne possession. The people of God are bpo stronnesse, and he to shew Lord. To trust God in Gospell gyft, to repente that synnes maye be forgyuen.

THese wordes spake the Lord vnto Jeremye, in the tenthe yeare of Zedekiah kynge of Juda, whyche was the.xviij yeare of Nabuchodonozor, what tyme as the hinge of Babylons hoste laied seage vnto Jerusalem. But Jeremye the Prophete laye bounde in the courte of the prison, whiche was in the kinge of Judaes house: where Zedekiah the king of Juda cauled hym to be layed, because he had prophecyed of this maner: Thus sayeth the Lorde: Beholde, I wil delyuer this cytye into the handes of the kyng of Babylon, which shall take it. As for Zedekiah the kynge of Juda, he shall not be able to escape the Chaldees, but surely he shal come into the handes of the kynge of Babylon: whiche shal speake with him mouth to mouth, and one of them shal loke another in the face. And Zedekiah shalbe carped vnto Babylon, and there shall he be, vnto the tyme that I vysit him, sayeth the Lorde. But yf thou takest in hand to fight against the Caldees, thou shalt not prosperr.

Jer.xxxiij. b xxxvij.a. xxxix.a.

And Jeremye sayde. Thus hath the Lorde spoken vnto me: Beholde, Hanameel ꝑ sonne of Selum, thyne Uncles sonne shall come vnto the, and requyre the to redeme the lande, that lyeth in Anathoth vnto thy selfe: for by reason of kinred it is thy parte to redeme it, and to bye it oute.

And so Hanameel myne Uncles sonne came to me in the courte of the prison (according to the worde of the Lorde) and sayde vnto me: Bye my lande (I praye the) that lyeth in Anathoth in the countreye of Beniamin: for by heritage thou hast right to lowse it oute for thy selfe, therfore redeme it. Then I perceyued, that this was the commaundement of ꝑ lord, and so I lowsed the lande from Hanameel of Anathoth, myne Uncles sonne, and weyed him there the money: euen seuen syckles, and ten syluer penis.

Jer.xxxij.b Ru.xxvij.a. xxxiij.a. Ruth.iij.a.

I cauled him also to make me a writtinge and to seale it, and called recaude therby, and weyed him there the money vpon the waighes. So I toke the euydence with the copye (when it was orderly sealed and redd ouer) and I gaue the euydence vnto Baruch the sonne of Neriah, the sonne of Maasiah in the sight of Hanameel my cosen, and in the presence of the witnesses, that he named in the euydence, and before all the Jewes that were therby in the courte of the prison.

I charged Baruch also before them, sayinge: The Lorde of hoostes the God of Israel commaundeth the, to take his sealed euydence & the copie, & to lay it in an earthen vessel, that it may longe endure.

For the Lorde of hoostes the God of Israell hath determined, that houses, feldes and vynyardes shalbe possessed agayne in thys lande.

Now when I had delyuered the euydence vnto Baruch the sonne of Neriah, I besought the Lorde, sayinge: O Lorde God, it is thou that hast made heauen and earthe with thy greate power, and hye arme, and there is nothinge to harde for the. Thou shewest mercy vpon thousandes, thou recompencest the wickednes of the fathers, into the bosome of the children, that come after them.

D Ps.xxxiij.a.

Thou art the greate and mighty God, whose name is the Lorde of hoostes, greate in counsel, and infinite in thought. Thine eyes loke vpon all the wayes of mens children, Roma.ij.b. to rewarde euery one after his waye, and according to the frutes of his inuentyons. Thou hast done greate tokens and wonders in the Exod.vij. lande of Egypt (as we se this daye) vpon the to the.xij. people of Israel, and vpō those men: to make Chapter. thy name greate, as it is come to passe this daye. Thou hast brought thy people Israell out of the land of Egipt, with tokens, & wonders, with a mighty hande, with a stretched out arme, and with greate terribleness: & hast geuen them this lande, lyke as thou hast promysed vnto their fathers: Namely, that thou wouldest geue them a land, that floweth with mylche and honye.

Now when they came therin, and possessed it, they folowed not thy voyce, and walked not in thy law: but all that thou commaundedest the to do, that have they not done, & therfore come all these plages vpon them.

Beholde, there are bulwarkes made now against the citie, to take it: and it shalbe wōne of the Caldees that beleage it, with swerde, & honger and death, and loke what thou hast spoken, that same shall come vpon them.

For lo, all thinges are present vnto the: Yet sayest thou vnto me (O Lord God) and commaundest me, that I shal lowse a pece of land vnto my selfe, and take witnesses therto: and yet in the meane season the citie is delyuered into the power of the Caldees.

Then came the worde of the Lorde vnto me sayinge. Beholde, I am the Lorde God of all flesshe, is there any thynge then to harde for me. Therfore thus sayde the Lorde: beholde, I shall delyuer this cytie into the power of the Caldees, and into the power of Nabuche- Jere.xx.b.d & donozor the kynge of Babylon, they shal take xxij.b. it in. For the Caldees shal come, and wynne this citie, and set fyre vpon it, and burne it, & the gaynous houses, in whose parietes they haue made sacrifice vnto Baal, and powred drinckoffrynges vnto straunge goddes, to prouoke me vnto wrath.

For sythens the chyldren of Israel, and the chyldren of Juda haue wrought wickednes

before me ever from their youth vp, what have they els done, but provoked me with the workes of their owne handes? saieth the Lorde.

Or what hath this ppl here els, but a provokinge of my wrath, ever sence the day that I buylded it, vnto this houre? Wherin I cast it out of my sight, because of the great blasphemies of the children of Israell, and Juda, whiche they have done to provoke me: yea, they, their kinges, their princes, their priestes their prophetes, whole Juda, and all the cytesins of Jerusalem.

ff When I stode vp earlye, and taught them Jeremye. ii. d and instructe them, they turned their backes to me, and not their faces. They wouldē not heare, to be reformed and corrected. They have set their Goddes into the house, that is halowed vnto my name, to defyle it. Jere. vii. a. d. They have buylded hye places for Baal in the valeye of the children of Hennom, to bowe their sonnes and doughters vnto Moloch: whiche I never commaunded them, neyther came it ever in my thought, to make Juda sinne with suche abominacion.

Moreover thus hath the Lorde God of Israel spoken, concerninge this cytie, whiche (as ye moute selues confesse) shalbe delyuered into the handes of the kinge of Babylon, whē Deute. xxx. a. it is wonne with the swearde, with hunger, and with pestilence. Beholde, I will gather them together from all landes, wherin I have scatred them in my wrath, in my fearfull, and greate displeasure: and will bringe them agayne vnto this place, where they shal dwell safely. And they shalbe my people, and I wilbe their God.

g And I will geue them one herte and one waye, that they maye feare me all the dayes Psalm. xxxvi. a of their lyfe, that they and their children after them maye prosper. And I will set vp an everlastinge covenaunt with them, Namely, that I will never cease to do them good, and th t I will put my feare in their hertes, so that h they shall not ronne awaye from me.

Yea I will have a lust and pleasure to do them good, and faythfully to plante them in this lande, with my whole herte, and with al my soule.

For thus saieth the Lorde: lyke as I have brought all this great plage vpon this people: so will I also bringe vpon them all the good, that I have promysed them. And men shall have their possessions in this lande, whereof ye saye now, that it shall neyther be inhabited of people nor of catell, but be delyuered into the handes of the Caldees: Yea lande shalbe bought for money, & euidences made therupon and sealed before witnesses in the countre of Beniamin, and round about Jerusalem, in the cytes of Juda, in the cities that are vpon the mountaynes, and in them that lye beneth, yea and in the cytyes that are in the desert. For I will bringe their possessiōs hyther agayne, saieth the Lorde.

The. xxxiii. Chapter.

The Prophete is monished of the Lorde, to praye for the deliueraunce of the people, whiche the Lorde promyseth. God threateneth Juda and bydde prayer vnto the people, for his owne truethe. Of the birth of Christ. The kingdom of Christ in the church shall never be ended.

A Moreover the worde of the Lord came vnto Jeremye on this maner, when he was yet bound in Jeremy. xxxii. a. the courte of the prison. Thus saieth the Lorde, whiche fulfilleth the thynge that he speaketh, the Lorde whyche performeth the thynge that he taketh in hande: euen he, whose name is the lorde thou hast * cryed vnto me, and I have heardē ther: I have shewed greate and hye thinges, * Exod. xiii. b. i. Reg. viii. b. whiche were vnknowen vnto you.

Thus (I saye) spake the Lorde God of Israel, concerninge the houses of this cite, and the houses of the kinges of Juda: that they shalbe broken thorow the ordynaunce & weapens, when the Caldees come to besege them & they shalbe filled wt ye dead karkases of me, whom I will slaye in my wrath and displeasure: when I turne my face from this cytye, because of all her wickednes. Beholde (saieth the Lorde) I will heale their woundes, and make them whole: I will open them the treasure of peace and truethe.

And I will returne the captyuyte of Juda and Israell, and I will set them vp agayne, as they were afore. ffrō all misdedes (wherein they have offended against me) I will clēse them. And al their blasphemies whiche they have done against me, when they regarded me not, I will forgeue them.

And this shall get me a name, a prayse and B honoure, amonge all people of the earthe, whiche shall heare al the good, that I will shewe vnto them: yea they shalbe afrayed and astonyed at all the good deedes and benefytes, that I will do for them. Moreouer thus saieth the Lorde: In this place, whereof ye saye that it shalbe a wyldernesse, wherein neyther people nor catell shall dwell: in lyke maner in the cytes of Juda and wythoute Jerusalem (whyche also shalbe voyde, that neyther people nor catell shal dwell there.) Shall the voice of gladnesse be hearde agayne, the voyce of the Bydegrome and of the bryde, the voyce of them that shall synge. Prayse the Lorde of hoostes, for he is louinge and his mercy endureth for ever) and the voyce of thē that shall offer vp gyftes in the house of the Lorde. For I will restore the captyuite of this lande, as it was afore, saieth the Lord. Thus saieth the Lorde of Hoostes: It shall come yet therto, that in this lande, whiche is voyde frō men and catel, and in al the cytes of the land, there shalbe set vp sheperdes cotages: in the cytyes vpon the mountaynes, and in the cyties that lye vpon the plaine, and in the desert.

In the lande of Beniamin, in the feldes of Jerusalem, and in the cytes of Juda, shall the shepe be nombred agayn, vnder the hand of him

of him, that telleth them, sayeth the Lorde.
+ Beholde, the tyme commeth, sayth the Lorde
Jerem.xiij.a that I wil performe that good thing, which I have promysed vnto the house of Israell & to the house of Juda. In those dayes and at the same tyme, I wil bringe forthe vnto Dauid, the braunche of righteousnes, and he shal do equite and ryghteousnesse in the lande. In those dayes shal Juda be holped, and Jerusalem shall dwel safe, and he that shal call her, is euen God our ryghteous maker. For thus the Lorde promyseth: Dauid shal neuer want one, to syt vpon the stole of the house of Israell: nether shal the preestes and Leuites wat one to offre alwaye before me burntofferinges, to handle the meatofferynges, and to prepare the sacrifyces.

D And the worde of the Lorde came vnto Je
Gene.viij.b. remy after this maner. Thus sayeth the lorde: Nay the couenaunt whiche I have made vp dayes and nyght be broken, that there shoulde not be day and nyght in due season: Then
Gene.xvij.a & xxvj.c. may my couenaunt also be broken, whyche I made with Dauid my seruaunte, and so he not to have a sonne to reygne in hys Trone. So shall also the Preestes and Leuites neuer kepe, but serue me. For lyke as the starres of heauen may not be nombred, neither the sand of the sea measured: so will I multyplie the seade of Dauid my seruaunt, and of the Leuites my mynysters.

Moreouer the worde of the Lorde came to Jeremy saying: Considerest thou not what this people speaketh? Two kindredes (saye they) had the Lorde chosen, and those same two hath he cast awaye: for so farre is my people come, that they have no hope to come to gether any more, and to be one people again. Therfore thus saieth the Lorde: Yf I have made no couenaunt with day and nyght, and geuen no statute vnto heauen and earth: then will I also cast awaye the sede of Dauid my seruaunt: so that I will take no rulers out of his sede, to rule the posterite of Abraham, Isaac and Jacob. But yet I will turne again their captiuite, and be mercyfull vnto them.

The.xxxiiij.Chapter.

The treatement that the cyte, and kinge Zedekiah also, shulde geuen into the handes of the kinge of Babylon. The kindnesse shewed vnto certayne Iewes, that were purposed to go as exyles into Egypte.

THese are the wordes whiche the
A Lord spake vnto Jeremy, what tyme as Nabuchodonozor the kinge of Babylon, and all hys Hoste, (out of all the kingedomes that were vnder hys power) and all his people, fought agaynste Jerusalem, and all the cytyes therof. Thus saieth the Lord God of Israel: Go, & speake to Zedekiah the kinge of Juda, and tell him: The Lorde sendeth the this worde: Beholde, I will delyuer this cyte into the handes of the kinge of Babylon, he shal burne it, and thou shalt not escape his handes, but shalt be led awaye prisoner, and delyuered into hys power. Thou shalt loke the kinge of Babylon in the face, and he shal speake to ỹ mouth to mouth, & the shalt thou go to Babylon. Yet heare the worde of the Lorde, O Zedekiah thou kynge of Juda. Thus sayeth the Lorde vnto the: Thou shalt not be slayne with the swerde, but shalt dye in peace. Lyke as thy forefathers the kinges thy pangentfours, were burnte, so shalt thou be burnt also, & in the mourninge they shall saye: Oh Lorde. For thus have I determined sayeth the Lorde.

Then spake Jeremy the Prophet all these B
wordes vnto Zedekiah kinge of Juda in Jerusalem: what tyme as the kinge of Babylons hoste besieged Jerusalem, and the remnaunt of the cytyes: Namely, Lachis, and Azecah, whiche yet remayned of the stronge defenced cities of Juda.

These are the wordes that the Lord spake vnto Jeremy the Prophete, when Zedekiah was agreed with all the people at Jerusalem, that there shoulde be proclamed a libertie, so that euery man shoulde let his seruaunt and handmayde go free, Hebrue and Hebrueße, & no Jewe to holde his brother as a bond man. Now as they had consented, euē so they were obedient, and let them go free. But afterward they repented, & toke agayne the seruaunts and handemaydens, whome they had let go free, and so made them bonde agayne.

For the whiche cause the worde of the Lord C
came vnto Jeremy from the Lorde hym selfe, saying. Thus sayeth the Lorde God of Israell: * I made a couenaunt with youre fathers
Deuter.xv.a & Exod.xxi.a when I brought them oute of Egypte, (that they shoulde no more be bondmen) saying: When seuen yeares are oute, euery man shall let his bought seruaunte an Hebrue go free, yf he have serued him syx yeares. But youre fathers obeyed me not, and herkened not vnto me. As for you, ye were now turned, & dyd ryght before me, in that ye proclamed, euery man to let his neyghboure go free, & in that ye made a couenaunt before me, in the temple that beareth my name. But yet ye have turned youre selues agayne, and blasphemed my name. In this, that euery man hath required hys seruaunte and handmayden againe whom ye had let go quite and free, and compelled them to serue you agayne, and to be youre bondmen. And therfore thus sayeth the lorde: D
ye have not obeyed me, euery man to proclayme fredom vnto his brother and neighbour: wherfore I wil call you vnto a fredome, sayeth the Lorde, euen vnto the swerde, to the pestilence, & to hunger, & will make you to be plaged in all the kingedomes of the earthe. Yea those men that have broken my couenaunt, and not kepte the wordes of the appointment, which they made before me: whē they hewed the calfe in two, and when there
Gene.xv.b. were throwne the two halfes therof. The Princes of Juda, the Princes of Jerusalem, the gelded men, the preestes and all the peo-

ple

The Rechabites.

ple of the lande, whiche wente thorowe the two syden of the calte. Those men will I gene into the power of their enemies, & vnto the hãdes of them that folowe vpon their lyues.

And their dead bodies shalbe meate for the foules of the ayre, and beastes of the felde. As for Zedekiah the kynge of Juda and his Princes, I wil delyuer them into the power of their enemies, and of them that desyre to slaye them, and into the hande of the kynge of Babylons hoste, a. whyche now is departed from you. But thorowe my commaundement (sayeth the Lord) they shall come again before this cytye, they shall fyght agaynste it, winne it, and burne it. Moreouer I will laye the cities of Juda so waste, that no man shal dwell therin.

The notes.

a. The Babylonians were departed from them to go agaynste the Egyptians, whom when they had vanquyshed, they returned to fyght agaynste Jerusalem.

The .xxxv. Chapter.

The propounder the obedience of the Rechabites, & thereby confoundeth the myne of the Jewes. The commaundement of Ionadab, the father of the Rechabites. The ouerthrowe gyuen vnto the rebellious Jewes. The promyses prosperite vnto the Rechabites for their obedience vnto their father.

A THe wordes, whiche the Lorde spake vnto Jeremy, in ye raigne of Jehoakim the sonne of Josiah kynge of Juda, are these: Go
4. Reg. 23. c. vnto the house of the Rechabites, and call them out, and bringe them to the house of the Lorde into some commodyous place, and gene them wyne to drynche. Then toke I Jazaniah the sonne of Jeremye, the sonne of Habazinjah, and his brethren and all his sonnes, and the whole housholde of the Rechabites, and brought them to the house of the Lorde, into the closet of the children of Hanan the sonne of Jegedaliah the man of God: which was by the closet of the Princes, that is aboue the closet of Maasiah the sonne B of Sellum, whyche is the chefe of the treasorye. And before the sonnes of the hyneed of the Rechabites I set pottes full of wyne, and cuppes, and sayde vnto them: Drynche wyne. Jere. xxix. b. But they sayde: we drynche no wyne, for Jonadab the sonne of Rechab oure father cõmaunded vs sayenge: yea and youre sonnes shall neuer drynche wyne, bylde no houses, sowe no sede, plaute no vynes, yea ye shall haue no vyneyardes: but for all youre tyme ye shall dwel in tentes, that ye maye lyue longe in the lande wherin ye be straungers.

Thus haue we obeyed the commaundement of Jonadab the sonne of Rechab oure father, in al that he hath charged vs, & so we drynche no wyne all oure lyue longe: we nor oure wiues, oure sonnes and oure doughters. Neyther bylde we any houle to dwell therin we haue also amonge vs neither vyneyardes nor corne lande to sowe: but we dwell in tentes, we obeye, and do accordynge vnto all, that Jonadab oure father commaunded vs.

But now that Nabuchodonozor the kyng of Babylon came vp into the lande, we sayde: come, let vs go to Jerusalem, that we maye C escape the Hoste of the Caldees and the Assirians, and so we dwell nowe at Jerusalem. Then came the word of the lord vnto Jeremy sayenge: Thus sayeth the Lorde of Hostes the God of Israel: Go and tell whole Juda & al the enhabitours of Jerusalem: Wil ye not be reformed, to obey my wordes? sayeth the Lord. The wordes which Jonadab the sonne of Rechab commaunded his sonnes, that they shoulde drynche no wine, are fall and surely kept: for vnto this day they drinche no wine, but obeye their fathers commaundemente. But as for me, I haue stand vp early, I haue Jere. xxv. a. spoken vnto you, and genen you earnest war xxvi. a. nynge, and yet haue ye not bene obedient vn to me. Yea, I haue sent my seruauntes, al the prophetes vnto you, I rose vp early, and sent you worde, sayenge: O turne you, euery mã from his wicked waye: amende your lyues, and go not after straunge Goddes, to worshippe thẽ, that ye may contynue in the land which I haue genen vnto you & your fathers but ye would neither heare me, nor folow my.

The children of Jonadab Rechabs sonne D haue stedfastly kept their fathers commaundement, that he gaue them, but this people is not obedient vnto me. And therfore thus saieth the Lorde of Hostes the God of Israell: Beholde I will bringe vpon Juda and vpon euery one that dwelleth in Jerusalẽ, al ye trouble that I haue denyded against them. For I Power. 1.c. haue spoken vnto them, but they wouldo not Esaye. 65.b. folowe. I haue called vnto them, neuertheles Jerem. 29.b. they wouldo gene me no answere. Jeremye also spake vnto the housholde of the Rechabiten: Thus sayeth the Lorde of Hostes the god of Israel: For so muche as ye haue obeyed the commaundement of Jonadab youre father, & kept all his preceptes, and done accordynge vnto all that he hath bidden you: Therfore Jere. xxxv. d. thus sayeth the Lorde of Hostes, the God of Israell: Jonadab the sonne of Rechab shall not fayle, but haue one of his stocke, to stand alwaye before me.

The .xxxvi. Chapter.

Baruch writeth an Jeremye counsayle the boke of the curssio against Juda & Israel. He so sent wryte the boke vnto the people, & readeth it before them al. He is called before the rulers, & readeth it before them also. The rulers shewe vnto the kynge the wordes of the boke. Jehudi taketh the boke, and readeth a lyttel of it, & castech it in the fyre. There is another written at the commaundement of the Lorde.

IN the fourth yeare of Jehoakim the sonne of Josiah kyng of Juda, came the worde of the Lorde vnto Jeremye sayenge: Take A a boke, & wryte therin all the wor- Jerem. xxx. a. des, that I haue spoken vnto the, to Israel, to Juda, and to all the people, from the tyme that I began to speake vnto the (in the raygne of Josiah) vnto this daye. That when the house of Juda heareth of the plage whyche

whych I have devised for them, they may preadventure turne, every man from his wicked
Jere.xviij.a. waye, that I maye forgeve their offences and synnes.

Then dyd Jeremy call Baruch the sonne of Neriah, and Baruch wrote in the boke at the mouth of Jeremye, al the wordes of the
Jer.xlv.a. Lorde, whiche he had spoken unto him. And Jeremye commaunded Baruch, sayinge: I am in prison, so that I maye not come into the house of the Lorde: therfore go you thyther, and reade the boke, that thou hast written at my mouth: Namely, the wordes of the Lorde, and reade them in the Lordes house upon the fastynge daye: that the people, whole Juda, and al they that come out of the cyties, maye heare. Peraduenture they will praye mekely before the face of the Lord, and turne every one from his wicked waie. For greate is the wrath and displeasure, that the Lorde hath taken against this people.

So Baruch the sonne of Neriah dyd, accordynge unto all that Jeremy the Prophete cõmaunded him, readynge the wordes of the Lorde out of the boke in the Lordes house. And this was done in the fyfth yeare of Jehoakim, the sonne of Josiah kynge of Juda, in the.ix. moneth when it was commaunded
Jere.xlvi.a. that all the people of Jerusalem shoulde fast before the Lorde, and they also that were come from the cyties of Juda unto Jerusalem.

Then read Baruch the wordes of Jeremye out of the boke within the house of the lorde,
L out of the treasury of Gamariah the sonne
Jer.xxxvi.d. of Saphan the Scrybe, whiche is beside the hyer lofte of the new dore of the lordes house: that al the people myght heare. Nowe when Michaeh the sonne of Gamariah the sonne of Saphan had heard all the wordes of the Lorde out of the boke, he wente downe to the Kynges palace unto the Scrybes chamber, for there al the Princes were set: Elisama the Scrybe, Dalaiah the sonne of Semei, Elnathan the sonne of Acabor, Gamariah the sonne of Saphan, Zedekiah the sonne of Hananiah, with all the Princes. And Michaeh tolde them all the wordes, that he harde Baruch reade out of the boke before the people.

Then all the Princes sent Jehudi the sonne
M of Nathaniah, the sonne of Selamiah, the sonne of Chusi, unto Baruch, sayinge: Take in thyne hande the boke, wherout thou hast read before all the people, and come. So Baruch the sonne of Neriah toke the boke in his hande, & came unto them. And they sayde unto him: Sit doune, and read the boke that we may heare also. So Baruch reade, that they might heare. Now when they had heard all the wordes, they were abashed one upon another, and sayde unto Baruch: we wyl certifie the kynge of all these wordes. And they
N demaunded Baruch, saying: tell us, howe didest thou write all these wordes out of his mouth. Then Baruch answered them: He spake all these wordes unto me with his mouth and I alone was with him, and wrote them in the boke.

Then sayde the Princes unto Baruch: Go thy waye, and hyde thy with Jeremye, so that no man knowe where ye be. And they went in to the kynge to the courte. But they kepte the boke in the chambre of Elisama the scribe and tolde the kynge all the wordes that he myghte heare. So the kynge sent Jehudi to fetch hym the boke, whiche he brought out of Elisama the Scribes chambre. And Jehudi read it, that the king & al the Princes, whiche were about hym, might heare. Now the king sat in the winter-house, for it was in the ninth Moneth, and there was a good fyre before him. And when Jehudi had read three or foure leaues therof, he cut the boke in peces with a
Acto.xix.b. penne knyfe, and cast it into the fyre upon the herth, until the boke was al burnte in the fyre upon the herth.

Yet no man was abashed therof, or rente his clothes: neyther the kinge him selfe, nor his seruauntes, though they heard all these
P wordes. Neuertheles Elnathan, Dalaiah, and Gamariah besought the kynge, that he
Q woulde not burne the boke: notwithstanding the kinge woulde not heare them, but commaunded Jerahmeel the sonne of Amalech, Saraiah the sonne of Ezriel and Selamiah the sonne of Abdiel, to laye handes upon Baruch the Scrybe, and upon Jeremy the Prophete: but the lord hepte them out of the sight. After now that the kyng hath burnt the boke and the sermons whiche Baruch wrote at the mouthe of Jeremye: The worde of the Lord came unto Jeremye, sayinge: Take another boke, and wryte in it al the forsayde sermons, that were written in the fyrste boke, whyche Jehoakim the kinge of Juda hath burnte.

And tell Jehoakim the kinge of Juda: thus
R sayeth the Lorde: thou hast burnte the boke, and thoughtest within thy selfe: Why hast thou written therin, that the kynge of Babilõ shall come, and make this land waste, so that he shall make bothe people and catell to be fro. Regum out of it. Therfore thus the Lord sayeth of xxiiij.b. Jehoakim the king of Juda. There shal none of hys generacyõ sit upon the throne of David. His dead corse shalbe cast oute, that the Jere.xxij.c. heate of the daye, and the frost of the nyghte may come upon him. And I wil visyte the wickednes of him, of his seede, and of his seruauntes. Moreouer all the euyll that I have promysed them (though they heard me not) wil I bringe upon them, upon the inhabytoures of Jerusalem, and upon al Juda. Then toke Jeremye another boke, and gaue it Baruch the Scrybe, the sonne of Neriah, which wrote therin out of the mouth of Jeremye: all the sermons that were in the fyrst boke, whiche Jehoakim the kynge of Juda dyd burne. And there were added unto the many mo sermons, then before.

The.xxxbiij. Chapter.

Jeremiah foreshoweth Sedechiah. He forbyddeth many Jewes to goo into Egypte. Jeremy goyng out the lite of Iuda

*Of Jeremias to whom he is beaten, & put in prison. & is delyuered by kynge Zedekiah.

ZEdekiah the sonne of Josiah, whome was made kyng thorow Nabuchodonozor kinge of Babylon, reygned in the lande of Juda in the stead of Jeconiah the sonne of Jehoakim. But neyther he, nor hys seruauntes, nor the people in the lande wolde obeye the wordes of the Lord, whych he spake by the Prophet Jeremye. Neuertheles Zedekiah the kynge sent Jehucal the sonne of Selemiah and Sophonich the sonne of Maaseh the preeste to the Prophet Jeremye, sayenge: O praye thou vnto the lord oure God for vs. Now Jeremye walked fre amõg the people at that tyme, and was not put in prison as yet. Pharaos hoste also was come out of Egypte, which when the Caldees that beleged Jerusalem perceyued, they departed from theme.

Then came the worde of the Lorde vnto Jeremye the Prophet, sayenge. Thus sayeth the Lorde God of Israel, thus answere shall ye geue to the kinge of Juda, that sent you vnto me for counsell: Beholde, Pharaos hoste whyche is come forthe to helpe you, shall returne to Egypte into hys owne lande: but the Caldees shall come agayne, and fyght agaynst this cyte, wynne it, and set fyre vpon it. For thus sayeth the Lord. Deceyue not your owne myndes, thynkinge on thys maner: tush, the Caldees go now their waye from vs: No, they shall not go their waye. For though ye had slayne the whole hoste of the Caldees, that belege you, and euery one of the slayne laye in his tente, yet should they stande vp, and set fyre vpon this cyte. Nowe when the hoste of the Caldees was broken vp from Jerusalem, for feare of the Egyptians armye, Jeremye went out of Jerusalem, towarde the lande of Ben Jamin, to departe thence there amonge the people. And when he came vnder Ben Jamins porte, there was a porter, called Jeriah, the sonne of Selemiah the sonne of Hananiah, whyche fell vpon him, and take hym sayenge: thy myndo is to runne to the Caldees. Then sayde Jeremye: It is not so. I go not to the Caldees. Neuertheles Jeriah wolde not beleue him, but brought Jeremye bounde before the Princes. Wherfore the Princes were angrye with Jeremye, smytinge him to beaten, and to be layde in prison in the house of Jonathas the scribe. For the was the ruler of the prison. Thus was Jeremye put into the dongeon and prison, and so laye there a longe tyme. Then Zedekiah the kynge sent for him, and called him, and asked him quietly in hys owne house, sayenge: Is there ought from the Lorde? Jeremye answered: yes that is, both: and thou (said he) shalt be delyuered in to the kinge of Babylons power.

Moreouer, Jeremye sayde vnto kynge Zedekiah: What haue I offended against the, against thy seruauntes, or against this people, that ye haue caused me to be put in prison? Where are youre prophetes whych haue prophesied vnto you, and sayd, that the kinge of Babylon should not come against you & this lande? And therfore heare now, O my Lord the kynge: let my prayer be accepte before the, and sende me no more into the house of Jonathas the Scribe, that I dye not there. Then Zedekiah the kinge commaunded to put Jeremye in the fore entre of the prison, and daylye to be geuen him a cake of breade, & ele no dighe meate, vntil al the breade in the cyte were eaten vp. Thus Jeremye remaineth in the fore entre of the prison.

The notes.

a. Some reade: lyft not vp your afflictyons, sayenge: The Caldees, &c.

b. Some reade: to deuyde the possession in the myddest of the people. They vnderstande hereby the deuision of certayne landes, with his kinsfolcken at Anathoth. Other reade: to departe (vnderstande him selfe) because he was in the middest of the people: that is, to thinken to departe fourthe of the myddest of his people. They thynche that he would haue fled, for feare of persecucyon.

c. Of this waste and scarcenes, whyche was in the eleuenth yeare of Zedekiah vnto the .ix. daye of the fourth Moneth ye reade after in the .xlij. & .lij. Reg. xxv. a.

The .xxxviii. Chapter.

Of the myssyon of the rulers Jeremye is put into a dongeon. At the request of Abdemelech the Chamberlaine, the kyng (Emanuel) Jeremy is to be brought fourth of the Dongeon. Jeremye chargeth the kynge how he might escape death.

SAphatiah the sonne of Mathan, Godoliah the sonne of Phashur, Jucal the sonne of Selemiah, & Phashur the sonne of Melchiah perceyued the wordes, that Jeremy had spoken vnto all y people, namely on this maner: Thus sayeth the Lorde: Who so remayneth in this cyte, shall perishe, eyther with the sweard, with honger or with the pestilence. But who so falleth vnto the Caldees shal escape, * winninge his soule for a praye, and shall lyue. For thus sayeth the Lord: the cyte (no doute) must be deliuered into the power of the kinge of Babylon, and he also shal winne it. Then sayd the princes vnto the king: Syr, we beseche you, let this man to be put to death. For thus he discouraged the handes of the soudyars that be in this cyte, & the hãdes of al the people, whē he speaketh such wordes vnto thē. This man seeketh not for peace of the people, but mischefe. Zedekiah the kinge answered & sayde: lo he is in youre handes, for the king may denye you nothing. Then toke they Jeremye, and cast him into the dongeon of Melchiah the sonne of Hamelech, that dwelt in the fore entre of the prison. And they let downe Jeremye with cordes into

Jerem. xxi. b. xxxix. a.

Ezech. xxix. b

Jerem. xxi. b. xxxix. a.

* Winninge his soule for a praye, this is expounded before in the .xxi. Chapter. a.

into a dongeon, where there was no water, but myre. So Jeremy stack fast in the myre. Now when Abedmelech the Morian beinge a chamberlayne in the kinges courte, understode, that they had cast Jeremy into the dongeon: he went out of the kinges house, & spake to the king (which sat vnder the porte of Beniamin) these wordes: Myne Lorde the king where as these men medle with Jeremye the
E prophet, they do him wrong. Namely, in that they have put him in prison, there to dye of honger, for there is nomore bread in the city. Then the kynge commaundeth Abedmelech the Morian and sayde: Take frō hence .xxx. men whom thou wilt, & drawe vp Jeremy ỹ prophet oute of the dongeō, before he dye. So Abedmelech toke the men with him, & went to the house of Amalech, and there vnder an almery he gat olde ragges & worne cloutes, and let them downe vp a corde, into the dongeon to Jeremy.

And Abedmelech the Morian sayde vnto the prophet Jeremy: O put these ragges and cloutes vnder thyne arme holes, betwyxte the and the corde, & Jeremy dyd so. So they
D drew vp Jeremy wyth corde and toke him out of the dongeon, & he remayned in the fore entry of the prison. Then Zedekiah the king sent & caused Jeremy the Prophete be called
Jer.xxxviij.a vnto him, into the thirde entrye, that was by the house of the Lorde. And the kinge sayde vnto Jeremy: I wyll aske the some what, but hyde nothinge from me. Then Jeremye answerde Zedekiah: Yf I be playne vnto the thou wilt cause me suffre death: yf I geue the counsel, thou wylt not folowe me. So the king
F swore an othe secretly vnto Jeremye, sayinge: As truely as the Lorde liveth, that made vs these soules, I wil not slay the, nor geue the into the handes of the that seke after thy life.

Then sayde Jeremye vnto Zedekiah: Thus sayeth the Lord of Hostes the God of
G Israel: Yf case be, that thou wylt go forth vn to the kynge of Babylons Princes, thou shalt save thy life, and thys cyty shall not be brēt, yea both thou and thy housholde that escape
Jer.xxxviij.b. wyth youre lyues. But yf thou wylt not go forth to the kynge of Babylons princes, thē shall this cyty be delyuered into the handes of the Caldees whiche shal set fyre vpon it, & thou shalt not be able to escape them. And Zedekiah sayde vnto Jeremy: I am afrayde for the Jewes, that are fled vnto the Caldees, lest I come in their handes, & so they to haue me in derysyon.

But Jeremye answerde: No, they shall not
H betrape the. O herken vnto the voyce of the Lord (I beseche the) wherin I speake vnto the, so shalt thou be wel, and save thy life. But yf thou wylt not go forth, the Lord hath told me this playnely. Beholde all the wemen that are left in the kynge of Judahs house, shall go out to the kyng of Babylons princes. For they thynche, that thou art discevued: and that men in whome thou diddest put thy trust, have gotten the vnder, & set thy fete fast in the mire, and gone their waye from the. Therefore all thy wyues with their children shall fle vnto the Caldees, and thou shalte not escape
I their handes, but shalt be the kinge of Babylons prisoner, and this cyte shalbe brente. Then sayd Zedekiah vnto Jeremy: loke that no body knowe of these wordes, & thou shalt not dye. But yf the princes perceyue, that I have talked with the, & come vnto the, saying: O speake, what sayde the kinge to the? hyde it not frō vs, and we wil not put the to death. Tel vs (we pray the) what sayde the kinge to the? Se thou geue them this answere: I have humbly besought the kinge, that he will let me lye no more in Jehonathans house, that I dye not there. Then came all the princes vnto Jeremy, and asked him. And he tolde them, after the maner as the kinge had him. Then they held their peace, for they perceyued nothinge. So Jeremye abode stil in the fore entrie of the prison, vntil the daye that Jerusalē was wonne.

The.xxxix.Chapter.

Nabuchodonosor besiegeth Jerusalem. Zedekiah flyeth. He is taken of the Chaldees. Hys sonnes are slayne. Hys eyen are strake oute. Jeremy is preserued for. Abedmelech is delyuered from captyuyte, because of the confydence that he had in God.

NOw when the citie of Jerusalē was taken (for in the .ix. yeare of Zedekiah kinge of Juda in the A
tenth Moneth, came Nabucho- Jere.xxxix.a.
donozor the kinge of Babilon, vn.Re.xxv.a.
and all his Hoste, and besieged Jerusalem. And in the .xi. yeare of Zedekiah, in the fourth Moneth, the .ix. day of the Moneth, he brake into the citie). Then all the Princes of the king of Babilon came in, and sat thē downe vnder the porte: Nergel, Sarezer, Samegarnabo, Sarsachim, Rabsaris, Nergel, Sarezer, Rabmah, with all the other princes of the king of Babilon. And when Zedekiah the king of Juda & his soudiers saw them, they Jer.xxxix.a.
fled, and departed out of the citie by night thorow the kinges garde, & thorow the porte that is betwene the two walles, and so they went towarde the wildernesse.

But the Caldees Hoste folowed faste af- B
ter them, and toke Zedekiah in the felde of Jericho, and brought him prisoner to Nabuchodonozor the kinge of Babilon vnto Reblath, that lyeth in the lande of Hemath, where he gaue iudgement vpon him. So the king of Babilon caused the children of Zedekiah and all the nobles of Juda be slayne, before hys face at Reblath. And made Zedekiahs eyes to be put out, and bounde him with chaynes and sent him to Babilon.

Moreouer, the Caldees brēt vp the kinges palace, with the other houses of the people, and brake downe the walles of Jerusalem. vn.Re.xxv.b
As for the remnaunt of the people that were Jere.xxxix.b.
in the citie, and suche as were come to helpe them (what soeuer was left of the comen sort)

Nabuzarad̄ the chefe captayne caried them to Babylon. But Nabuzaradan the chefe captayne, let the raſcal people (and thoſe that had nothinge) dwell ſtill in the lande of Juda, and gaue them vineyardes and corne felde at the ſame tyme. Nabuchodonoſor alſo the kinge of Babylon gaue Nabuzaradan the chefe captayne a charge, concerninge Jeremy, ſayinge: take & cherych him, and make muche of him: let him do him no harme, but intreate him after his owne deſyre.

So Nabuzaradan the chefe captayne, Nabuſaſban the chefe chamberlayne, Nergalſarezer the treaſurer, and all the kinge of Babylons Lordes, ſent for Jeremy, and cauſed him be fet out of the fore entrye of the perſon, and committed him vnto Godoliah the ſonne of Ahikam the ſonne of Saphan, that he ſhould cary him home, & ſo he dwelt among the people. Jerem. xl. b.

Jer. xxxviij. d

Nowe whyle Jeremy laye yet bounde in the fore entrie of the perſon, the worde of the Lord came vnto him, ſayinge: Go and tell Abedmelech the Morian: Thus ſayeth the Lorde of hoſtes the God of Jſrael: Beholde the cruell and ſharpe plage that J haue decreed for this cite, will J bringe vpon them, that thou ſhalt ſe it: but J will delyuer the, (ſayeth the Lorde) and thou ſhalt not come in the handes of thoſe men, whom thou feareſt. ffor doutles J wyl ſaue the, ſo that thou ſhalte not perysshe with the ſwerde, but thy lyfe ſhalbe ſaued, and that becauſe thou haſte put thy truſt in me, ſayeth the Lorde.

The .xl. Chapter.

Jeremye hath licence to go whether he will. He dwelleth with the people that remayneth at Jeruſalem, ouer whom Godoliah ruleth. Johanan perſwaſeth hym to ſlee Godoliah.

A

Jere. xlij. a. Joſu. xxiij. b.

Thus is the maner how the lord intreated Jeremy, when Nabuzaradan the chefe captayne had let him go free from Ramah, whither he had led him bounde amonge all the perſonners, that were caried from Jeruſalem & Juda vnto Babylon. The chefe captayn called for Jeremy, & ſayd vnto him: The Lorde thy God ſpake myghtely before of the myſery vpon this place. Now the Lorde hath ſent it, & performed it as he had promiſed: ffor ye haue ſynned agaynſt the Lorde, & haue not bene obedient vnto hys voyce, therefore commeth this plage vpon you. Beholde, J louſe the bandes from thy handes this daye: yf thou

B

Gene. xiij. b. Tobi. i. b

wilt now go with me vnto Babylon, vp thy fo: J wyll ſe to the, and prouyde for the. But yf thou wilt not go with me to Babylon, the remayne here. Beholde all the lande is at thy wil, loke where thou thinkeſt conuenient and good for the to abyde, there dwell. Yf thou canſt not be contente to dwell alone, then remayne with Godoliah the ſonne of Ahicam, the ſonne of Saphan: whō the kinge of Babylō hath made gouernoure ouer the cites of Juda, & dwell with him among the people, or remayne where ſoeuer it pleaſeth the. So the

iij. Re. xxv. c.

chefe captayne gaue him his expenſes with a rewarde, and let him go. Then went Jeremy vnto Godoliah the ſonne of Ahicam to Mazphah, & dwelt there with him among the people that were left in the lande. Jere. xxxix. b

C

Now when the Captaynes of the hoſte of Juda) which with their ſelowes were ſcatred abroad on euery ſide in the lande) vnderſtode that the kinge of Babylon had made Godoliah the ſonne of Ahicam gouernoure in the land, & that man, wyfe & childe, yea & the poore men in the lande (that were not led captyue to Babylon) ſhould be vnder his iuriſdiction. They came to Godoliah vnto Mazphah: Namely, Jſmael the ſonne of Nathaniah, Johanan, & Jonathah the ſonnes of Kareah, Sareah the ſonne of Thanhometh, the ſonnes of Ophai the Netophatite, Jeſaniah the ſonne of Maachati with their companions. And Godoliah the ſonne of Ahikam, the ſonne of Saphan, ſwore vnto them, and their ſelowes on this maner: Be not afraied to ſerue the Caldees, iij. Re. xxv. dwell in the lande, and do the kinge of Babylon ſeruice, ſo ſhall ye proſpere. Beholde, J dwell at Mazphah to be an officer in the Caldees behalfe, & to ſatisfye ſuch as come to vs. Therfore gather you wine, corne and oyle, & kepe them in youre ware houſes, & dwell in youre cities that ye haue in kepynge.

D

Yea, all the Jewes alſo that dwelt in Moab vnder the Ammonites, in Idumea, and in all the countreyes, when they hearde, that the kynge of Babylon had made Godoliah the ſonne of Ahicam the ſonne of Saphan gouernoure vpō the that were left in Juda. All the Jewes (J ſay) returned out of al places where they fled vnto: and came into the lande of Juda to Godoliah vnto Mazphah, and gathered wine & other frutes, and that very much.

Moreouer Johanan the ſonne of Careah and al the captaynes of the hoſte, that were ſcatred on euery ſide in the lande, came to Godoliah in Mazphah, & ſayde vnto him: knowe ſt thou not that Baalis kynge of the Ammonites hath ſent Jſmael the ſonne of Nathaniah, to ſlaye the? But Godoliah the ſonne of Ahicam beleued them not. Then ſayd Johanan the ſonne of Careah vnto Godoliah in Mazphah theſe wordes ſecretely: Let me go, J pray the, and J wil ſlaye Jſmael the ſonne of Nathaniah, ſo that no body ſhall knowe the. Wherfore he will kyll the, that all the Jewes whiche reſorte vnto the, myght be ſcatred, and the remnaunte in Juda perysshe? Then ſayde Godoliah the ſonne of Ahicam to Johanan the ſonne of Careah: Thou ſhalt not do it, for they are but lyes, that men ſaye of Jſmael.

The .xli. Chapter.

Jſmael ſlayeth Godoliah gratefully, & many other beſyde hym. Johanan followeth after Jſmael.

In the ſeuenth Moneth it happened, that Jſmael the ſonne of Nathaniah the ſonne of Eliſama (one of the kinges bloude) came iiij. Re. xxv. b

with

wyth them that were greatest about the kyng and ten men that were sworne with him vnto Godoliah the sonne of Ahicam to Mazphah, & ate there together. And Jsmael the sonne of Nathaniah with those ten men that were sworne to him, starte vp, and smote Godoliah the sonne of Ahicam the sonne of Saphan with the swerde, and slewe hym, whome the kinge of Babylon had made gouernoure of the lande. Jsmael also slewe al the Jewes, that were with Godoliah at Mazphah, & all the Caldees that he founde there waytynge vpon him.

The next daye after that he had slaine Godoliah (the matter was yet vnknowne) there came certayne men from Sichem, from Silo and Samaria, to the nombre of.lxxx. whiche had shauen their beardes, rent their
B clothes, and were al bemy, hauyng meat offrynges, and incense in their handes, to offre it in the house of the Lord. And Jsmael the sonne of Nathaniah went forth of Mazphah weppinge, to mete them. Nowe when he met them, he sayde: Go youre waye to Godoliah the sonne of Ahicam. And when they came in the middest of the citye, Jsmael ỹ sonne of Nathaniah (with the that were sworne vnto him) slewe them, euen at the myddest of the pyt. Amonge these.lxxx. men there were ten, that sayde vnto Jsmael: Oh slay vs not, for we haue yet a great treasure in the felde, of wheat barleye, oyle, and honye. So he spared them, and slewe them not with their brethren. Now ỹ pit, wherin Jsmael dyd cast the dead bodies of the men (whome he slewe because of Godoliah) had kynge Asa caused to be made, for
4.Re.xv.b.c. feare of Baasa the kynge of Jsrael, and the same pyt did Jsmael fyll wyth slayne men. As for the remnaunte of the people the kynges doughters and all the people that were
C yet left at Mazphah, vpon whom Nabuzaradan the chefe Captayne had made Godoliah the sonne of Ahicam gouernoure. Jsmael the sonne of Nathaniah caryed them awaye prisoners toward the Ammonites. But whē Johanan the sonne of Careah and all they whyche had bene captaynes ouer the kynges hoste wyth him, hearde of all the wickednes that Jsmael ỹ sonne of Nathaniah had done,
Deu.xiij.c. they toke their companions, and wente oute
Reg.xij.b. for to fyght wyth Jsmael the sonne of Nathaniah, and founde hym by the waters of Gabaon in Gabaon. Nowe when all the people, whome Jsmael led captyue, sawe Johanan the sonne of Careah, and al the other captaynes of the hoste, they were glad. So all the people of that Jsmael had caryed awaye from Mazphah, were broughte agayne.

And when they returned, they came to Jo-
D hanan the sonne of Careah. But Jsmael the sonne of Nathaniah fled from Johanan with eyght of hys swome companyons, and went to the Ammonites. Then Johanan the sonne of Careah & al the captaynes of the hoste that were wt hym, toke the remnaunt of the people whome Jsmael the sonne of Nathaniah had led awaye (When he had slayne Godoliah the sonne of Ahicam) whome they also had relieued from him: fighting men, women and children, and gelded men, whō they broughte agayn from Gabaon: & wente from thence, & sat them downe at Gerath Camaim, whyche lieth beside Bethlehem, that they might go me to Egipte, for feare of the Caldees, of whome they were afrayed, because that Jsmael the Jerem.xl.d
sonne of Nathaniah had slaine Godoliah Ahikams sonne, whom the kyng of Babylō had made gouernoure in the lande.

The.xlij. Chapter.

The Captaynes aske counsel of Jeremye, what they ought to do. Jeremye monysheth the remnaunt of the people, not to go into Egypte.

THen all the rulers, and Johanan ỹ A
sonne of Careah, Jezaniah the sonne of Osaiah came wyth all the people frō the least vnto the most, and sayde vnto Jeremye Jerem.xlij.d.
the Prophet: O heare our peticion, that thou Jer.xxxvij.a.
mayest pray for vs vnto the Lord thy God, and for the remnaunt, wherof there be very few left of manye, as thou seyst vs, that the Lorde thy God may shew vs a way to go in & tell vs, what we shoulde do. Then Jeremye the prophete sayd vnto thē: I haue heard you. Beholde, I wil pray vnto God your lorde, as ye haue required me: & loke what answere ỹ lord geueth you, I shal certifye you therof, & kepe nothing backe frō you. And they sayd vn
Josue.i.d to Jeremye: The lord of truethe & faythfulnes
i.Macha.iij.d be our witnesse, that we will do all, that the Jerem.xlij.a.
Lorde thy God commaundeth vs, whether B
it be good or euill. We will herken vnto the voyce of oure Lorde God to whom we sende the, that we may prospere, when we haue followed the voice of the Lorde oure God.

And after ten dayes came the worde of the Lorde vnto Jeremye. Then called he Jehonan the sonne of Careah, & al the captaynes of the people that were wyth hym: yea, and all the people from the least to the moost, and sayde vnto them: Thus sayeth the Lord God of Jsrael, vnto whom ye sent me, to lay forth your prayers before him. Yf ye will dwell in this lande, I shall buylde you vp, and not breake you downe: I shall plante you, and not rote you out: for I am pacified, as concernynge the trouble that I haue done to you. Feare not the kinge of Babylon, of whome ye stande in awe. O be not afrayed of hym, sayeth the Lorde: for I wilbe with you, to helpe you, and deliuer you from his handes. I wil pardō you, I will haue mercy vpon you, and bryng you agayne into youre owne lande.

Neuertheles, yf ye purpose wt to dwell C
in this lande, nor to folowe the voyce of the Lorde youre God, but will saye then, we wil not dwell here, but go into Egypte: where we shall neyther se warre, heare the noyse of trūpet, nor suffre hunger, there wil we dwell. Wherfore heare now the worde of the Lord Ye remnaunt of Juda. Thus sayeth the

Lorde

Lorde of Hoostes the God of Israel: yf ye be wholy purposed to go into Egipte, and to be there as straungers, the swerde that ye feare, shall overtake you in Egipte: and the hunger whereof ye be here afrayed shall hange upon you into Egipte, and there ye shall dye. For all they, that of set purpose undertake to go in to Egipte, there to take them selues of their mysery, shal perysshe with the swerde, with hunger and pestilence, not one of them shall remayne, there shall none escape the plage, yͭ I will bringe upon them.

For thus sayeth the Lorde of Hoostes the God of Israel: lyke as my wrath and indignacion is come upon the enhabytoures of Jerusalem, so shall my displeasure go forth upon you also, yf ye go into Egipte: For there ye shalbe reuyled, al hated, brought to shame and confusion: and as for this place, ye shall never se it more. The Lorde forbiddeth you (O ye remnaunt of Juda) that ye shal not go into Egipte.

And forget not that I have warned you earnestly this day, els shall ye begyle youre selues. For ye sent me vnto the Lorde oure God, and sayde: O praye thou the lord oure God for vs: and lyke what answere the lorde oure God geueth the, that bringe vs agayne & we shall do therafter. Now have I shewed and declared vnto you the wyll of the Lorde youre God, for the whiche cause he hath sent me to you. Yf ye wyll not folowe it, be sure, that ye shall perysshe with the swearde, with hunger & pestilence, euen in the same place, where youre lust was to go, and dwell.

The. xliii. Chapter.

Johanan carryeth the remnaunt of the people into Egipte, contrary to the worde of Jeremye. Jeremye prophesyeth the destruccion of Egipte.

Now when Jeremye had ended all the wordes of the Lord God vnto the people (for their sakes to whome God had sent hym) Azariah the sonne of Osaiah, & Johanā the sonne of Kareah with al yͭ proud personnes, sayde vnto Jeremye: Thou lyest, the Lord our God hath not sent the to speake vnto vs, that we shoulde not go into Egypt, and dwel there. But Baruch the sonne of Neriah prouoketh the against vs, that he might bringe vs into the captiuite of the Caldees: that they myght slay vs, and carye vs away prisoners vnto Babylon.

So Johanan the sonne of Kareah, & al the captaynes of the hoste, and al the people folowed not the commaundement of the Lord, Namely, to dwell in the lande of Juda: But Johanan the sonne of Kareah, and all the captaynes of the hoste, carryed awaye al the remnaunt in Juda, that were come together agayne from the Heathen (amonge whome they had ben scatred) to dwell in the land of Juda. Men, women, chyldren, the kynges doughters, all those that Nabuzaradan the chefe captayne had left with Godoliah the sonne of Ahikam. They carryed awaye also the prophet Jeremy, Baruch the sonne of Neriah, & so came into Egipte: for they were not obeyent vnto the commaundement of God. L Thus came they to Thaphnis.

And in Thaphnis the word of the Lorde happened vnto Jeremy, sayenge: Take great stones in thyne hande, and hyde them in the brickwall, vnder the dore of Pharaos house in Thaphnis that all the men of Juda maye se, and saye vnto them. Thus sayeth the Lord of Hoostes the God of Israel: Beholde I wil sende and call for Nabuchodonozor the kinge of Babylon my seruaunt, and wyll set hys Jere. xliii. seate vpon these stones that I have hyd, and he shall spreade hys tente ouer them.

And when he commeth, he shall smyte the lande of Egipte with slaughter, with pestilence, and with the swerde. He shal set fyre vpon the temples of the Egiptians Goddes, and burne them vp, & take them selues prisoners. Moreouer he shall araye him selfe with the lande of Egipte, lyke as a shepherde putteth on his cote, and shal departe his waye from thence in peace. The pyllers also of the temple of the sunne that is in Egipte: shall he brake in peaces, and burne the temples of the Egyptians Goddes.

The xlvii. Chapter.

He reproueth the people for their Idolatrye. They that flye into the wildernesse of the Lorde, are chastened. The destruccion of Egipte and the Jewes therin, is prophesyed.

This is the worde that was shewed to Jeremy concerninge all the Jewes, whyche dwelt in Egipte, at Magdall, at Thaphnis, at Memphis & in the lande of Patures. Thus sayth the Lorde of Hoostes the God of Israel: ye have sene al the mysery that I have brought vpon Jerusalem, and vpon all the cytes of Juda, so that this day they are desolate, & no man dwellinge therin: and that because of the great blasphemyes, which they committed, to prouoke me vnto angre. In that they went backe to do sacrifyce, and worshyppe vnto straunge Goddes: whome neyther they, nor ye, nor youre fathers have knowne. How be it, I sent vnto them my seruaunts al the prophetes: I rose vp early, I sent vnto them, and gaue them warninge: O do no such abhommable thinges, & thinges that I hate. But they wolde not folow nor herken, to turne from their wyckednes, and to do no more sacrifice vnto straūge Goddes. Jere. xxvi. xxxii.

Wherfore myne indignacion and wrathe was kyndled, and it burnt vp the cytes of Juda, the feldes with the stretes of Jerusalem, so that they were made waste and desolate as it is come to passe this day. Now therfore thus sayeth the Lorde of Hoostes the God of Israel. How happeneth it, that ye do so great euyl vnto your owne soules, thus to destroy the men and women, children and babes of Juda? so that none of you is left, because ye prouoke me vnto wrath with the workes of your owne hādes: when ye offer vnto straūge

Goddes

Egypt. Goddes in the lande of Egipte, where as ye be gone to dwel. That ye mpght vtterly perysshe, and that ye mpght be reuyled and shamefully intreated of all nacyons. Or haue ye nowe forgotten the wyckednes of your fathers there, the wickednes of the kinges of Juda & their wyues, & wickednes that ye your selues and your wyues haue done in the lande of Juda, in the cytye and in the lande of Jerusalem?

Yet are ye not sory this daye, ye feare not neyther walke ye in my lawe, and in my commaundementes, that I haue geuen vnto you and youre fourfathers.

K Therfore thus sayeth the Lorde of hoostes the God of Israel: I am fully determyned and determyned, to punysh you, and to vtter out al Juda. As for the remnant of Juda that purposlye were vnto Egipte, there to exile the of their mysery I will take them, and they Amos.ix.b. Jerem.xlij.c. and.xliij.a. shall al be destroyed. In the lande of Egipte shall they perysshe beynge consumed with the swerde, and with honger. For from the least vnto the moost, they shall perysshe with the swerd and with honger. Moreouer they shall be reuyled, abhorred, shamed, and confounded. For I will vysyt them that dwel in Egipte, as I haue visited Jerusalem: with the swerde, with honger and with pestilence: Jer.xxxix. So that none of the remnant of Juda, which are gone to dwell in Egypte, shalbe left to come agayn into the lande of Juda al though they thincke to come thither again & to dwel there. For none shall come agayne, but suche as are fled awaye.

D Then all the men which knewe that their wyues haue offered vnto straunge Goddes, and a greate sorte of wyues, that stode there, yea and al the people that dwelt there in Egipte in the cytye of Patures, answerde Jeremy, & sayd: As for the wordes that thou hast spoken vnto vs in the name of the Lorde, we will in no wyse heare them: but whatsoeuer Jerem.xlij.b. goeth oute of oure owne mouth, that wyl we do. We wyl do sacrifice, and offer oblacions vnto the Quene of Heauen: lyke as we & our fourfathers, our kinges and oure heades haue done in the cities of Juda, & in the stretes of Jerusalem. For then had we plenteousnesse of victayles, then were we in prosperyte, and no mysfortune came vpon vs.

But sence we left, to offer, and to do sacrifice E vnto the Quene of Heauen, we haue had scarsenes of all thynges, and perysshe with the (Machab.i.b. swerde and honger. Lyke all, when we wemē dyd sacrifyce and offred vnto the Quene of heauen, dyd we make her cakes and poure vnto her dyuine offerynges, to do her seruice wythoute oure husbandes wyles.

Then sayde Jeremy vnto all the people, to the men, to the wemen and to all the folcke which had geuen hym that answere: Did not the Lorde remembre the sacrifyces, that ye Jerem.xxxix. youre fourfathers, youre kynges and rulers (with all the people) haue offred in the cities of Juda, in the stretes and land of Jerusalem? And hath he not considered this in his mynde? In so muche, that the Lorde mpght no longer suffre the wickednes of youre wurkynges, and the abhominable thinges which ye dyd? Is not youre lande desolate and voyde, yea & abhorred, so that no man dwelleth therin any more, as it is come to passe this daye? Deut.i.a.

Dyd not al this happen vnto you, because ff ye made suche sacrifyce, and sinned against m.Reg.xxiij. the Lorde? Ye hene not folowed his voyce, to Jeremy.xl. walke in his lawe, in hys ordynaunces and in r.b. his statutes. Baruch.i.b.

Yea, this is the cause, that all mysfortune happened vnto you, as it is come to passe this daye. Moreouer Jeremye spake vnto all the people, and to al the wemen: Heare the worde of the Lorde all Juda, ye that be in the lande of Egipte: Thus sayeth the Lorde of hoostes the God of Israel: Ye & your wyues haue spoken with your owne mouth, the thing that ye haue fulfylled in dede.

Yea this haue ye sayde: We wyl not kepe Jerem.xliij.b. but do the thynge that pleaseth vs: we will do sacrifice and poure out drinckofferynges to the Quene of heauen. Purposlye haue ye set vp your owne good meanynges, & fulfylled haue ye fulfylled youre owne intente. And therefore: heare the worde of the Lorde al Juda, ye that dwel in the lande of Egipte.

Beholde, I haue sworne by my greate name, sayeth the Lorde, that my name shall not G be rehearsed thorow any mans mouth of Juda, in al the lande of Egipte: to saye: The lorde Gene.xxij.a. God lyueth, for I wil watch, to plage them, and not for their welth. And al the men of Juda that be in the lande of Egipte, shal perysh with the swerde and with honger, vntil they Jerem.xlij.a. be vtterly destroyed.

Neuertheles, those that fled away for the swerde, shal come agayne into the land of Juda, but very fewe of them. And all the remnaunte of Juda, that are gone into Egypte, there to dwel, shal knowe whose wordes shalbe founde true: theirs or myne. Take this for a token, that I wyll vysyt you in this place, sayeth the Lorde, and that ye maye knowe, howe that I (wythoute doute) will perfourme my purpose vpon you, to punisshe you. Beholde, sayeth the Lorde, I wyll delyuer Pharao Hophra kynge of Egipte into the handes of his enemyes, that seke after his life: euen as I gaue Zedekiah H4.Re.xxv.a. the kinge of Juda into the handes of Nabuchodonozor kinge of Babylon, whiche fought Jere.xxxvij.b. after his life.

The xlv Chapter.

Baruch to repentaunce of Jeremye.

THese are the wordes that Jeremye the prophete spake vnto Baruch the sonne of Nerias, after that he had written these sermons vnto a boke at the mouthe of Jeremy. In the fourth yeare of Jehoakim the sonne of Josiah kinge of Juda. A Jere.xxxvi.b

Thus sayeth the Lorde God of Israell vnto the, O Baruch: In so muche as thou thoughtest thus (when thou wast wayttyng.) Wo is me, the Lorde hath geuen me payne for my trauaile: I haue weried my selfe with sighyng he, and that I finde no rest: Therfore tell him, O Jeremye, that the Lorde sayeth thus: Beholde, the thing that I haue buylded wyll I breake doune agayne, and rote oute the thinge that I haue plated, yea thys whole lande. And seheest thou yet promocyon? Loke not for it, and desire it not. For I wyll bryng a miserable plage vpon all flesshe sayeth the Lord. But thy lyfe will I geue the for a pray wheresoeuer thou goest.

The .xlvi. Chapter.

The prophecyeth the destruccyon of Egypte. Nebuchadnezar is appointed to Israel.

THese folowe the wordes of the Lorde to the prophete Jeremy, whiche he spake vnto the Gentyles. Their wordes folowing preached he to the Egipcians concernyng the Hoste of Pharao Necho kyng of Egypte, when he was in Charcamis beside the water of Euphrates: what tyme as Nabuchodonozor the kinge of Babilon slew him, in the fourth yeare of Jehoakim the sonne of Josiah, kynge of Juda.

Xli. Reg. xxiij. 2. Paral. xxxv.

Pe make ready buckler and shylde, pe go forth to fyght. Pe harnesse youre horsses, and set youre selues vpō them. Pe set youre helmettes fast on, pe bryng forth speares, pe scoure youre swerdes, and put on youre brest plates.

But alas, howe happeneth it, that I se you so afrayed? why turne pe backe? wherfore are youre worthyes slayne? Pea they runne so fast away, that none of them loketh behynd hym. Fearefulnesse is fall vpon euerychone of them sayeth the Lord. The lyghtest of foote shall not flie awaye, and the worthies shall not escape.

Towarde the North by the water of Euphrates, they shal stomble and fal. But what is he this, that swelleth vp as it were a flood, roaring & raging like the streames of water? It is Egypte that ryseth vp lyke the floude, & casteth oute the waters wyth so greate noyse. For they saye: We wil go vp, & wyll couer the earth: we will destroy the cities, wyth the that dwel therin. Get you to horse backe, rol forth the Charrettes, come forth ye worthies: ye Mohans, ye Libias with youre buckelers ye Lidians with youre bowes: So shall this daye be vnto the Lorde God of Hostes, a day of vengeaunce, that he maye auenge him of his enemies. The swearde shall deuoure, it shalbe satisfyed and dashed in their bloud. For the Lorde God of Hostes shall haue a slaye or offeringe towarde the North, by the water of Euphrates. Go vp (O Galaad) and bringe tryacle vnto the doughter of Egipte. But in vayne shalt thou go to surgery, for thy wounde shall not be stopped. The Heathen shall heare of thy shame, and the lande shalbe full of thy confusyon: for one stronge man shal stomble vpon another, howe then shoulde they not fall both together?

These are the wordes that the Lorde spake to the Prophet Jeremy, concerninge the host of Nabuchodonozor the kynge of Babilon, which was sent to destroy the land of Egipt: Preache out thorowe the lande of Egipt, and cause it be proclamed at Magdol, Memphys and Taphnis, and saie: Stande stil, make the redye, for the swearde shall consume the rounde aboute.

How happeneth it that thy mightie worthies are fallen, why stode they not fast? Eurn because the Lord thrust them doune. The slaughter was greate, for one fell euer styll vpon another. One cryed vpon another: Vp let vs go againe to oure owne people, and to oure owne naturall countreye, fro the swerd of oure enemye.

Crye euen there: O Pharao kynge of Egypte, the tyme wyl bringe seduction. As truely as I liue (sayeth the kynge, whose name is the Lorde of Hostes) it shal come as the mount of Thabor, and as Libanus ryseth in the sea. O thou doughter of Egipte make ready thy geer to flye. For Memphis shalbe voyde and desolate, so that no man shal dwel therin. The lande of Egipt is lyke a goodly fayre calfe, but one shal come out of the north to pitch her forwarde. Her wagied soudiars that be with her, are like fat calues.

They also shal flie away together, and not abide: for the daye of their slaughter and the tyme of their visytacyon shall come vpon them.

The crye of their enemies shall make a noise, as the blast of a trompet. For they shal enter in with their Hoste, and come with axes as it were hewers doune of wood. And they shal cut doune their wood, sayeth the Lord, wythoute any discretion. For they shall be mo in nombre then the grashoppers, so that no man shalbe able to tel them. The doughter of Egipte shalbe confounded, when she shalbe delyuered into the hādes of the people of the North.

Moreouer thus sayeth the Lorde of Hostes the God of Israel: Beholde I will visit that restlesse people of Alexandria, Pharao, and Egipte, yea bothe their Goddes & their kinges, euen Pharao, and all them that put their trust in him. Yea I will deliuer the into the hādes of those, that seke after their lyues, Namely, into the power of Nabuchodonozar the kynge of Babylon, and into the power of his seruaunte. And after all these thinges it shalbe inhabited as afore tyme, sayeth the Lorde.

But be not thou afrayed (O my seruaunte Jacob) feare not thou, O Israell. For lo, I wyl helpe the from farre, and thy sede from the lande of thy captyuyte. Jacob also shall come agayn, & be in rest: he shal be ryche, and

no man

no man shall do hym harme. Feare thou not (O Jacob my servaunte) sayeth the Lord, for I am with the: and wyll destroye all nacions amonge whome I have scatred the. Neuertheles, I wyll not consume the, but chastē the, and correcte the: yea and that wyth discretion: nether wyll I spare the as one ỹ were fantasselle.

¶ The notes.

a. The Chaldees spilled the Egyptyans, at ỹ flombde of Euphrates, whiche was towarde the North: where as yet theyr host was wōderous greate, and theyr houses and charettes manye. But the greater theyr hoste was, the more cruell was theyr slaughter: so dyd the Lorde punyshe theyr wyckednesse, geuynge them into the handes of the Chaldees: & therfore called the Prophet the day of their slaughter the dape of the Lordes vengeaunce, & the a slayne offerynge of the Lorde.

b. As thoughe he sayde. Hytherto (O Egipt) haste thou bene as a goodlye fayre calfe, for thyne aboundaunce of ryches. Therfore as bullockes and oxen are stonge with hornettes & pricked forwarde with gades (or as some call them gaddes) so shall the Babylonyans stynge and pricke the, and dryue the to flyghte & ouerthrowe the. By hym that shulde come oute of the North, is vnderstaunde the kyng of Babylon and hys hoste.

c. Her waged soudyars, &c. The meanynge is, that the hyred hoste of the Egyptyans gathered of the coastes that bordered therron, shulde be fearfull and weake, and more dayntye & delicious, then stronge and manfull, as men fattened lyke shall fedde oxen, so ỹ they shulde also flye wyth the Egyptyans, when theyr mysterye dayne ende, and when the daye of theyr vysitacyon and punyshement shulde come.

The.xlvii.Chapter.

The worde of the Lorde agaynste the Philistines.

THese are the wordes, that the Lorde spake vnto Jeremye the Prophete agaynste the Philistines, before ỹ Pharao smote the cytye of Azah. Thus sayeth the Lorde: Beholde, there shall waters aryse oute of the North: & shall growe to a greate floude, ouerflynge ouer and couerynge ỹ land, the cytyes, and them that dwell therein.

And the men shall crye, and all they ỹ dwel in the lande, shall mourne at the noyse & stampynge of theyr stronge barbed horses, at the shakynge of theyr charettes and at the rombelynge of the wheles. The fathers shall not loke to theyr children, so feable and wery shall theyr handes be: at the same tyme, when he shall be there, to destroye the whole lande of the Philistines. He shall make waste both Tirus, Sidon and all other that are sworne vnto them.

For the Lorde wyll destroye all Palestina and the other Iles, that be dwelled from the Ilande. Baldnesse is come vpon Azah, Ascalon wyth her other valleys shall kepe her peace.

Howe longe wylte thou stape, O thou sweard of the Lorde? Turne agayne into thy sheeth, reste, and leave of. But howe can it reste, when the Lorde hym selfe hath geuen hym a charge agaynste Ascalon, and raysed it vp agaynste the cytyes of the sea coast?

The.xlviii.Chapter.

The worde of the Lorde agaynst the Moabites.



THus sayeth the Lorde of hoastes the God of Israel a- A gaynste Moab: wo be to the cytie of Nabo, for it shal be layed waste, broughte to confusyon & taken. Yea thy stronge cytye of Sarnathia- rim shalbe broughte to shame, and afrayd: Moab shall no more be had in honoure: Wyckes counsell shalbe taken vpon Heseboū. Come (shall they saye) let vs rote them oute, ỹ they maye be no more amonge the nombre of the Gentyles, yea that they maye no more be thought vpon: Thus the sworde shall persecute the: A woyce shall crye from Horonaim: Wyth greate wastynge and destruccyon, is Moab made desolate.

a. 2.reg.xvii.b. Esa.xv.a.xvi Ezech.xxv.b. Sophon.ii.b. Jesue.xiii.c

And this crye shalbe hearde in all her cytyes. At the gopnge vp vnto Luche there shall aryse a lamentacyon: & doune towarde Horonaim, there shall be hearde a cruell & a dead ly crye: Get you awaye, saue youre lyues, and be lyke vnto the heath in the wyldernes. For because thou haste trusted in thy stronge holdes and treasure, thou shalte be taken. Chamos wyth hys preestes and prynces shall go awaye into captiuite.

The destroyer shall come vpon all cytyes, none shall escape. The valeys shalbe destroyed, and the feldes shall be layed waste: lyke as the Lorde hath determed.

b. Make a token vnto Moab, that she get her awaye spedelye: for her cytyes shalbe made so desolate, that no mā shall dwell there in. c. Cursed be he that doth the worcke of the Lorde negligentlye, and cursed be he that keepeth backe hys sworde from sheddynge of bloude.

Moab hath ever bene ryche and carelesse from her youth vp, she hath spytte and taken her ease wyth her treasure. She was neuer yet put oute of one vessell into another (that is) she neuer wente awaye into captiuite, ther fore her taste remayneth, and her sauoure is not yet chaunged.

But lo, the tyme cometh, sayeth the Lorde that I shall sende her trussers to trusse her vp, to purpare & season her vessels: yea her tam- E berdes rattell, and shake to and fro. And Moab shalbe ashamed of Chamos, lyke as Israel was ashamed of Bethell, wherein she put her truste.

Wherfore do ye thincke thus: we are mighty, and stronge men of warre? Moab shall be destroyed, and her cities burnte vp: her chō-

seu yong men shall be slayne, sayeth the king, whose name is the Lorde of hoostes. The destruccion of Moab commeth on a pace, and her fall is at hande.

All her neyghboure shall mourne for her, and all they that knowe her name, shall saye: O howe happeneth it, that the stronge staf & the goodlye rode is thus broken? And thou daughter Dibō, come downe from thy glorye, and sit in powerte. For he that destroyeth Moab, shall come vp to the also, & breake downe thy stronge holdes.

And thou that dwellest in Aroer, get the to the stretes, and loke aboute the: aske them that are fled and escaped, and saye: what thinge is happened? O, Moab is confounded and ouercome.

D Mourne, and crye, tell it oute at Arnō, that Moab is destroyed. And iudgement shall come vpon the playne lande: Upon Holon & Jahazah, vpon Mephaath and Dibon vpō Nabo & the house of Diblathaim, vpon Kariathaim and Bethgamul, vpon Bethmaon & Kerioth, vpon Bozrah and all the cyties in ỹ lande of Moab, whether they lye farre or neare.

The horne of Moab shall be smitte downe and her arme broken, sayeth the Lorde. Make her dronchen, for she magnified her self aboue the Lord, that men maye clappe their handes at her wompte, and that she also maye be laughed to scorne. O Israel, shalt thou not laugh him to scorne, when he is taken amonge theues? Yea because of thy wordes that thou hast spoken agaynste him, thou shalt be driuen awaye. Ye Moabites, shall leave the cyties, & dwell in rockes of stone, and become like doues, that make their nestes in holes.

E As for Moabs pryde, we haue hearde of it, she is verye hye mynded. I know her stoutnesse, her boastynge, her arrogancye and the pryde of her stomach, sayeth the Lorde. For her furiousnes maye neyther vpholde her in strength nor dede. Therfore shall there mournynge be made for Moab, and euery mā shal crye for Moabs sake: a lamētacion shalbe made to the men that stand vpon the wal. So will I mourne for the also, O Jazer, and for the, O thou vyneparde of Sabamah.

Thy wyne braunches shall come ouer the sea, & the braunches of Jazer but vnto ỹ sea: the destroyer shal breake into thy harueste and grape gatheringe: Myrth and cheare shalbe taken awaye from the tymbrel, and from the whole lande of Moab.

There shalbe no swete wyne in the presse, the treader shall haue no stomache to cīpe, yea there shalbe none to crye vnto him: which also time were hearde from Heshbon to Eleale & Jahaz, whiche lyfted vp their voyce frō Zoar vnto Horonaim, that bullocke of three yeare olde. The waters also of Nemrim shal be dryed vp.

Moreouer, I will make Moab cease (sayeth the Lorde) from the offrynges & sensynge that he hath made vnto her Goddes in hye places. Wherfore my hert mourneth for Moab, like a croude playenge an heape sōg: and for the mens sake of the byrche wall my herte mourneth also, euen as a pype that pypeth a dolefull songe: for they shalbe verye fewe, and destroyed.

All heades shalbe shaven, and all beardes clypped of: all handes bounde, and all loynes gyrded aboute with sackclothe. Vpon all the house toppes and stretes of Moab, there shal be mournynge: For I will breake Moab like an vnprofytable vessell sayeth the Lord. O howe fearfull is she? O howe mourneth she? O howe doeth Moab hange downe her head, and is ashamed? Thus shall Moab be a laughynge stocke, and had in derision of all them, that be rounde aboute her.

For thus sayeth the Lorde: Beholde, the enemye shall come flyenge as an Aegle, and spreade his wynges vpon Moab. They shall clymme ouer the walles, and winne the stroge holdes. Then the myghtyest herte in Moab shalbe lyke the herte of a woman trauaylinge wyth chylde. Deu.xxviij. Jerem.xlix.

And Moab shall be made so desolate, that she shall no more be a people, because she hath set vp her selfe agaynste the Lorde. Feare, pyt, and snare shall come vpon the (O Moab) sayeth the Lorde. Who so escapeth the feare, shall fall in the pyte, and who so getteth oute of the pyt, shalbe taken in the snare. Jer.xlix.d.

G For I will bringe a yeare of vysytacyon vpon Moab, sayeth the Lorde. They that are able to flye, shall stande vnder the shadow of Hesebon. For there shall go a fyre oute of Hesebon, and a flamme from Sion, and shal burne vp that proude people of Moab, bothe before and behynde. Esay.xvi.

Wo be vnto the (O Moab) for thou people of Chamos shalt perysh: Yea thy sonnes and doughters shall be led awaye captyue. Yet at the laste will I bringe Moab oute of captyuite agayne, sayeth the Lord. Thus farre of the plage of Moab.

The notes.

a. Chamos is the name of the Idole & God of the Moabytes.

b. After the Greke. Some reade: Greue a flowerpot, wynges.

c. The Hebr. expounde thys of the Chaldees, that they shulde haste to destroye the whole kyngedome of the Moabytes: as though the texte shulde meane thus much: Cursed be he that negligently performeth the bengeaunce of the Lorde, that spareth these moste wicked Moabytes, and that wythholdeth hys swerd from shedynge of their bloude.

The .xlix. Chapter.

The worde of the Lorde agaynste the Ammonytes, agaynst Israel, Damascus, Cedar and Elam.

Ja

AS concernynge the Ammonites thus the Lorde sayeth: Hath Israell no chyldren, or is he without an heyre? Why hath your kynge then taken God in? wherfore doth hys people dwel in hys cities? Beholde therfore, the tyme commeth (sayeth the Lorde) that I wyll bringe a noyse of warre into Rabah of the Ammonites. Lahell shalbe desolate, and her cytyes burnte vp: and the Israelytes shall be Lordes ouer those that had them in possessiō afore, sayeth the Lord. Hesebon shall mourne, for it shall be voyded out of the grounde, sayeth the Lorde. The cytyes of Rabah shall crye oute, and gyrde them selues wyth sacke cloth: they shall mourne, and runne aboute the walles: for their kynge shal be led awaye prisonner: yea hys priestes and princes wyth hym.

Wherfore trustest thou in the water streames that flowe to and fro, O thou fearce doughter: and thynckest thou arte so safe (by reason of thy treasure) that no man shal come to the?

Beholde, I wyll bring a feare vpon the, sayeth the Lord God of Hostes, from all those that be aboute the: so that ye shall be scatered euerye man from another, and no man shall gather them together agayne that be fled. But after that, I wyll bringe the Ammonytes also oute of captyuite agayne.

Vpon the Edomytes hath the Lorde of hostes spoken on thys maner: Is there no more wysdome in Theman? Is there no more good counsell amonge hys people? Is their wysdome then turned clene to naughte? Get you hence, turne youre backes, creye doune into the deepe, O ye cytesens of Dedan.

For I wyll bringe destruccyon vpō Esau and the daye of hys visitacion. If ỹ grape gatherers came vpon the, shuld they not leaue some grapes? If the nyghte robbers came vpon the, shulde they not take so muche as they thoughte were ynough?

But I wyll make Esau bare, and discouer hys secretes, so that he shall not be able to hyde them. Hys seede shalbe wasted awaye, yea hys brethren and his neyghbours, and he himselfe shall not be lefte behynde.

Thou shalte leaue thy fatherlesse chyldren behynde the, and I wyll kepe them and thy wydowes shall take their comforte in me. For thus hath the Lorde spoken: Beholde, they that men thought were vnmete to drinke of the cuppe, haue dronken with the firste: and thynkest thou then to be fre? No, no: thou shalt neyther be quyte nor fre but thou muste drincke also: For why, I haue sworne by my selfe (sayeth the Lord) that Bozrah shal become a wyldernes, an open shame a laughynge stocke and curseynge: and her cytyes shalbe a continuall desert.

For I am perfectly informed of ỹ Lord, that he hath sente a message all readye vnto ỹ Heathen. Gather you together, and go fourthe agaynste them: make you readye to the battaile: for lo, I wyll make the but smal among the Heathen, and lytle regarded among men.

Thy hye stomach & the pryde of thy herte haue deceyued the, because thou wylte dwell in the holes of stony rockes, and haue the hye mountaines in possessiō. Nowe thoughe thy nestes were as hye as the Aegles, yet will I caste the doune, sayeth the Lorde.

Moreouer Idumea shall be a wyldernesse: who so goeth by it, shalbe abashed, & wodre at all her myserable plages. Lyke as Sodome Gomor, and the cytyes that laye there about, were turned vp syde doune (sayeth the Lorde) so shall no body dwell in Idumea, & no man shall haue hys habytacyon there. Beholde, lyke as the Lyon commeth vp from the pleasaunt medowes of Jordane vnto the grene pastures of Etham, so wyll I dryue hym, and make hym runne agaynste her. But who is ỹ a.ponygeman that I wyll ordeyne thereto? Who is lyke vnto me? What is he that wyll stryue wyth me? What shepherde may stāde in my handes?

Therfore heare the counceil of the Lorde, ỹ he hathe taken vpon Idumea: and hys purpose that he hath deuised vpon the cytesyns of Theman: The leest of the flocke shall teare them in peces, and lyke wyse their dwellynge place shall be wyldernesse with them. At the noyse of their fall the earthe shall quake, the crie of their voyce shalbe herde vnto the red sea. Beholde, the enemye shall come & flie vp hyther, lyke as it were an Aegle, and spreade his wynges vpon Bozrah. Then shall the hertes of the worthyes in Edom be as the herte of a woman trauailinge of childe. Vpō Damascus, Hemath and Arphad shall come confusion, for they shall heare euill tydinges: they shall be tossed to and fro lyke the sea that can not stande styll. Damascus shalbe sore afeared, and shall flie, tremblynge shall come vpon her. Sorowe and payne shall ouertake her as a woman trauaylynge of chylde. But howe shulde so worshipful and glorious a cytie be forsaken? Heare therfore: her yonge men shall fall in the stretes, & all her men of warre shall be taken awaye in that tyme, sayeth the Lorde of Hostes: I wyll kyndle a fyre in the walles of Damascus, whiche shall consume the palace of Benhadad.

As for Cedar and the kyngdom of Hazor, whome Nabuchodonosor the kynge of Babylon smote doune, the Lorde hath spoken thus vpō them: Aryse, and get you vp vnto Cedar, and destroye the people towarde the east. Their tentes and their flockes shal they take awaye, yea their hangynges and their vessel. Their Camels also shall they carye awaye with them. They shall crye about them on euerye syde with a fearfull crye.

Flie, get you fone awaye, creepe into caues, that ye maye dwell there: O ye inhabytours of Hazor, sayeth the Lorde: for Nabuchodonosor the kynge of Babylon hath holden a coun-

Abdye.i.a Esay.xlvii.b Jere.xlviij.d.

Exo.xxi.d. & xxii.a Amos.i.a

Esai.xxi.b Exe.xxv.b xxxv.a

Jere.xxb.b Esther.ix.b 1.Per.v.c

Esay.xxi.c

a councell concerning you, and conclude his
deuyse against you. Aryse, and get you vp a-
gainste yonder ryche and carelesse people
(saieth the Lorde) whiche haue neyther gates
nor bore barres, and that dwell not together.
Their camels shalbe stolen, and the droues
of their cattell depart awaye.

Moreouer, these that be shaken wil I scat-
ter towarde all the windes, and bring them
to destruccion: yea and that those we their
owne kamplayers, saieth the Lorde. Hazor al-
so shall be a dwellynge for Dragons, and an
euerlastynge wyldernesse: so that no body
shall dwell there, and no man shal haue there
his habytacion.

These are the wordes, that the Lord spake
to the Prophet Jeremye concernynge Elam,
in the beginninge of the raygne of Zedechiah
kynge of Juda. Thus saieth the Lorde of ho-
stes: Beholde, I wyll .b. breake the bowe of
Elam, and take awaye their strength and vp-
on Elam I wyll bringe the foure windes
from the foure quarters of heauen, and wyll
scatter them agaynste the same foure windes.
And there shalbe no people, but some of
them shall flie vnto them.

For I wyll cause Elam to be afraied of
their enemyes, and of them that seke their ly-
ues, and wyll bringe vpon them the indigna
cyon of my wrathe, saieth the Lorde. And I
wyll persecute them with the swearde so lõge
tyll I haue brought them to naught. I wyll
set my stole in Elam, I wyll destroye bothe
the kyng and the princes from thence, saieth
the Lorde. But in processe of tyme I wil bringe
Elam oute of captyuyte againe, saieth the
Lorde.

¶ The notes.

a. By this yonge man do some vnderstande
Alexander the great conquerar, which ouerra
ne all landes.

b. The Elamytes were good bowemen in ba-
tell: and therfore is their bowe prophesyed to
be broken &c. By whiche is meante that they
shulde be ouercome in battayle of their ene-
myes, and scattered abroad vnto the foure coa
stes of the earthe.

c. That is as some thincke) Alexander the
greate conquerar, that wanne Elam.

The. l. Chapter.

*He prophesyeth the destruccion of Babylon, & the
deliueraunce of Israel, which was in captyuyte.*

THe wordes that the Lord spake
vnto the Prophet Jeremye, con-
cerninge Babylon, & the lande
of the Caldees: spreache amonge
the Gentiles, let youre voyce be
hearde, make a token: erye oute, kepe no silẽce
but saye: Babylon shall be wonne, Bel shalbe
confounded, & Merodach shalbe ouercome.
Yea their Goddes shalbe brought to sha-
me, and their ymages shall stande in feare.
For oute of the northe there shall come a peo-
ple against her, whiche shal make her lande so
waste, that no body shall dwell therin: neyther
man nor beast, for they shall flye and departe
from thence. a In those dayes & at that time
saieth the Lorde, the children of Israell shall
come, they and the children of Juda, weping
& makinge haste, and shall seke the Lord their
God. They shall aske the waye to Sion, thi-
ther shall they turne their faces, & come and
ioyne vpon the, in a couenaunte that neuer
shall be broken.

My people hath bene a lost flocke, my she-
pherdes haue disceyued them, and haue made
them go astraye vpon the hylles. They haue
gone from the mountayne to the litle hyl, and
forgotten their folde. All they that came vpon
them, haue deuoured them: & their enemyes
saide: We haue made no faute against them
for they haue displeased the Lorde, yea euen
the Lorde whiche is the rewarde of their righ-
teousnes, & that defended their fathers. Get
shall ye flie from Babilon, & depart out of the
lande of the Caldees, and ye shall be as the rã
mes that go before the flocke. For lo, I wyll
wake vp an hoost of people from the northe
lande, and bringe them vpon Babylon: these
shall laye sege to it, and winne it: their ar-
owe shall not myssle, like as a cunnyng archer
shooteth not wronge. And the Caldees shalbe
spoyled, and all they that spoyle them, shalbe
satisfyed, saieth the Lorde: because ye were so
cheerfull and glad, to treade downe myne heri
tage, and fulfylled youre pleasures, as the cal
ues in the grasse: and triumphed ouer them ly
ke the bulles, when ye had gotten the victory.
Youre mothers shalbe sore confounded, &
they that bare you, shall come to shame. Be
shall be the laste set by amonge the nations,
voyde, waste, and dryed vp. No man shall be
able to dwell there, for the feare of the Lorde,
but she shall be whole desolate. All they that
go by Babylon, shall stande styll, & be asha-
shed, and shall wonder at all her plages.

Go forth in youre araye against Babylon
rounde about, all ye that can handle bowes:
shute at her, spare no arowes, for she hath sin
ned against the Lorde. Crye oute vpon her,
vpon her, against her round about: she shall
yelde her selfe, her foundacyons shal fall, and
her walles shall come downe, for it shalbe the
vengeaunce of the Lorde. Yea vengeaunce
shalbe taken of her, and as she hath done, so
shall she be dealte with al. They shal rote out
the sower from Babylon, & hym that handleth
the sythe in haruell. For feare of the swearde
of the enemye, euery man shal get hym to his
owne people, and euery man shall flye to his
owne lande. Israel is a scatered flocke, the lyo
ons haue dispersed them. First the kynge of
the Assyryans deuoured them, last of all this
Nabuchodonosor kyng of Babylon hath bro
ken all their bones.

Therfore thus saith the Lorde of hostes
the God of Israell: Beholde, I wyll vysyt the
kynge of Babylon and his kyng dome, as I
haue vysited the kynge of the Assyryans: and
wil bringe Israel againe to his pleasaunte
pasture

a Esay.xiii.a xlviii.a Jere.xxv.b xxxi.a

b Jerem.lg

c Jer.xlviii.b xli.b.xlix.a

d Esay.xlvi.a

e Jere.l.b Esay.xiii.a

f Jere.l.b Esay.xiii.a

g Jere.l.b

h iiii.Re.xxii.a Esay.x.a

i iiii.Re.xxiii.b

k iiii.Reg.xxiv

l Esay.xiv.b

pasture, that he maye fede vpon Charmel and Basan, and be satisfyed vpon the mounte of Ephraim & Galaad. In those dayes & at the same tyme (sayeth the Lorde) yf the offence of Israel be sought for, there shal none be found: yf men enquyre for the sinne of Juda, there shalbe none: for I wyll be merciefull vnto the whome I suffre to remayne ouer.

Go downe (O thou auenger) into the enemyes lande, and vysett them that dwel therin: downe with them, and smyte them vpon the backes, sayeth the Lorde: do accordyng to all, that I haue commaunded the. There is gone aboute the lande a crye of a slaughter & great murther, namelye on this maner: How happeneth it, that the hammer of the whole worlde is thus broken and broken in sonder? Howe chanceth it, that Babylon is become a wylderues amonge the heathen on this maner? I my selfe haue layed wayte for the, and thou arte taken: vnawares arte thou trapped and snared: for why, thou halte prouoked ỹ Lorde vnto anger: The Lorde hath opened his house of ordynaunce, and brought forthe the weapens of his wrath. For the thyng that is done in the lande of the Caldees, it is the Lorde of hoostes worcke.

These thinges shal come vpon her at the last, they shal breake into her proude chābers, they shall leaue her as bare as stones, that be layed together vpon heapes. They shal so destroye her, that nothynge shall be lefte. They shall slaye all their mightye soudyars, and put them to death. Wo be vnto them, for ỹ daye & tyme of their visitacion is at hande. We thinke I heare all readye a crye, of them that be fled & escaped oute of the lande of Babylon, which shewe in Sion the vengeaunce of the Lorde oure God the vengeaunce of his temple, yea a voyce of them, that crye against Babylon: Call vp all the archers against Babylon, pytche youre tentes rounde aboute her, that none escape. Recompence her, as she hath deserued: and accordynge as she hath done, so deale wyth her agayne: for she hath set vp her selfe agaynste the Lorde, agaynste the holy one of Israel. Therfore shall her yonge men fal downe in the stretes, and all her men of warre shalbe rooted oute in that daye, saith the Lorde. Beholde, I speake vnto the (O thou proude) sayeth the Lorde God of hoostes: for thy daye shall come, euen the tyme of thy visitacion. And the proude shall stomble & fall, & no man shall helpe hym vp. I wyll burne vp his cities wyth fyre, and it shal consume al that is rounde aboute hym.

Thus sayeth the Lorde of hoostes: The children of Israell & Juda suffre violence together. All they that haue them in captyuyte, hope them fast, and wyll not let them go: but their auenger & redemer is myghtye, whose name is the Lorde of hoostes: he shal maintayne their cause, he shall make the lande shake, and iudge them that dwell therin, one wyth another. The swearde shall come vpon the Caldees, sayeth the Lorde, vpon them that dwell in Babylon, vpon their princes, & vpon their wise men: The swearde vpon their false sayers, as for those (they shal become fooles.) The swearde vpon their worthies, so ỹ they shall stande in feare: The swearde vpō their horsmen and charettes, and vpon al the comō people that dwell vnder them: so that they shall all become, lyke women: The swearde vpon their treasure, so that it shall be stolen awaye. The swearde vpon their waters, so ỹ they shalbe dryed vp. For the lande worshipeth ymages, & delyteth in straunge wonderfull thynges. Therfore shall wylde beastes, Apes, and Estriches dwell therin: for there shall neuer man dwell there, neyther shal any man haue his habitacion there for euermore. Lyke as God destroyed Sodome and Gomorre, with the cities that laye there aboute, Jerem.l.b sayeth the Lorde: So shall no man dwell there Deu.xxviij.c also, neyther shall any man haue there hys habitacion. Beholde, there shall come a people from the North, with a greate bounde of men and many kynges shall stande vp from the endes of the earth: They beare bowes & dartes, cruell are they and vnmercefull.

Their voyce roareth lyke the ragyng sea, they ryde vpon horses, & come weaponed to fyght against the O Babylon. As sone as the kyng of Babylon heareth tell of it, hys handes shall ware feable: Sorowe and heuynes shal come vpon him, as a woman trauelynge wyth childe. Beholde, lyke as the Jer.xlix.i. Lyon commeth vp from the pleasaunt meadowes of Jordane vnto the grene pastures of Ethan, so wyll I dryue the forth, & make them runne against her. But whom shall I chose out, & ordeine to such a thyng? For who is lyke me, or who wyl stepue to me? or what Job.xli.a shepherde maye stande against me? Therfore heare the councel that the Lord hath geuē vpō Babylon, and the deuyce that he hath taken vpon the lande of the Caldees. The leaste amonge the people shall teare them in peces, & take what pleasaunte thinge they haue: they shall laye it waste. The noyse at the wynning of Babylon shall moue the earthe, & the crye shalbe heard amonge the Gentyles.

¶ The notes.

A. Here repayreth he the comming againe of the people from the captiuite of Babylon, after the generall ouerthrowe geuen them of kyng Cyrus. 6. Paral. xxxvi. g. 1. Esd: i. a

b. Whiche crye oute in tyme of their triumphynge.

The.li. Chapter.

Howe Babylon shalbe ouerthrowen. Jeremy geueth hys boke to Saraias.

THus hath the Lorde sayd: behold I wyll raise vp a perilous wynd A against Babylon & her citizens Jer.xxb that heare rule, I wyll against me. I wyl sende also vnto Babylon fanners, a, to fanne her oute, & to destroye lande: for in the daye of her trouble they shal-

be

be about her on every syde: Moreouer, the Lorde hath sayde vnto the howe men, and to them that clymme ouer the walles in hyll places: Ye shall not spare her yong men, but doume all her hoste. Thus the slayne shall fall doume in the lande of the Caldees, & the wounded in the stretes. As for Israel and Juda, they shal not be forsaken of their God, of the Lorde of Hostes, of the holy one of Israel: no, though their land have fylled all their lande full of synne. Flye awaye from Babylon, every man saue hys lyfe. Let no man holde hys tonge to her wyckednes, for the tyme of the Lordes vengeaunce is come, yee he shall rewarde her agayne. Babylon hath bene in the Lordes hãde a golden cuppe, that maketh all landes dronken. Of her wyne have all people dronken, therfore are they oute of their wytte. But so denlyes Babylon fallen, & destroyed. Mourne for her, bryng plasters for her woundes, yf she may peraduenture be healed agayne. We wolde have made Babylon whole (sayde they) but she is not recouered. Therfore wyll we let her alone, & go every man into hys owne countre. For her iudgement is come into heauen, and is gone vp to the clouddes. And therfore come on, we wyll shewe Syon the worke of the Lorde oure God.

Make sharpe the arowes, and fyll the quyuers: for the Lorde shall rayse vp the spirite of the kynge of the Medes, which hath already a desire to destroye Babylon. This shalbe the vengeaunce of the Lordes, and the vengeaunce of hys temple.

Set vp tokens vpon the walles of Babylon, make power watche stronge, set penre watche men in araye, yea holde parope watches, & prepare all that shall the Lorde go forth with the deuyce, which he hath taken vpon them that dwell in Babylon.

O thou that dwellest by the greate waters O thou that hast so greate treasure & riches, thyne ende is come and the rebenynge of thy wonninges. The Lord of hostes hath swarne by hym selfe, that he wyll ouer whelme the with men lyke grashoppers in nombre, which with a crowde shall crye Alarum Alarum against the. Yea euen the Lorde of hostes, which with his power made the earthe, with hys wysedome prepared the rounde worlde, and with his discression spred oute the heauens. As soone as he letteth hys voyce be heard, the waters in the aire were fearce: He drawyth vp the clouddes from the endes of the earthe. He turneth the lyghtenynges to rayne, he bryngeth the windes oute of their secrete places. By their reason of wysdome, all men are become foolish. Confounded be all the callers of ymages for the thynge that they make is but disceyte, and hath no breath. Wayne is it and worthye to be laughed at: and in the tyme of vysitacion it shall perysshe.

Neuertheles, the portyon of Jacob is none such: but he that made all thinges, whose name is the Lorde of hostes, he is the rode of hys enherytaunce. Thou brakest my weapens of warre, and yet thorowe the I have scatered the nacyons & kyngdomes: Thorowe the have I scatred horse and horse man: yea the charretes, and suche as sat vpon them: Thorowe the I have scatred man and woman, olde & yong, bacheler and mayden. Thorowe the I have scatred the shepherde and hys flocke, the husbandeman and hys cattell, the princes and the rulers. Therfore wyll I rewarde the cite of Babylon and all her cytesens the Caldees with all the euyll whiche they have done vnto Syon: yea that ye youre selues shall se it, sayeth the Lorde. Beholde, I come vpon the (thou.b. noysome hyll) sayeth the Lorde, thou that destroyest all landes. I wyll stretche out my hande ouer the, and caste the doune from the stony rockes: and wyll make the a brente hyll, so that neyther corner stones, nor pynnacles, nor foundacyon stones shalbe taken anye more oute of the, but waste and desolate shalt thou lye for euer more, sayeth the Lorde.

Set vp a token in the lande: blow the trompettes amonge the Heythen, prouyde the nacyons against her, call the kyngedomes of Ararat, Menni, and Aschanes against her: nombre oute Caphtar against her, bryng an greate a sorte of horses against her, as yf they were grashoppers. Prepare against them the people of the Medes with their kynges princes, and all their chefe rulers, yea and the whole lande that is vnder them.

The lande also shall shake & be afrayed, when the deuyce of the Lorde shal come forth against Babylon: to make the lande of Babylon so waste, that no man shall dwell anye more therin. The worthyes of Babylon shal leaue the battell, & kepe them selues in stronge holdes, their strength hath fayled them, they shalbe lyke women. Their dwellynge places shal be brente vp, their barres shalbe broken. One purseuaunte shal mete another, yea one poste shall come by another, to bring the kyng of Babylon tydynges: that his cite is taken in on euery syde, the foordes occupyed, the fennes brente vp, and the soudyares sore afrayed.

For thus sayeth the Lorde of hostes the God of Israel: the doughter of Babylõ hath bene in her tyme lyke as a thrasshynge floure, but shortly shal her harueste come. Nabuchodonosor the kynge of Babylon hath deuoured & destroyed me, he hath made me an emptye vessell. He swalowed me vp lyke a dragõ, and filled his belly with my delycates: he hath cast me oute, he hath taken my substaunce awaye and the thynge that was lefte me, hath he caryed vnto Babylon, sayeth the doughter that dwelleth in Syon: yea and my bloude also vnto the Caldees, sayeth Jerusalem. Therfore thus sayeth the Lorde: Beholde, I wyll defende thy cause, and auenge the: I wil drynche vp her sea, and dipe vp her water springes.

Babilon shall become an heape of stones a dwel-

a dwellinge place for dragons, a fearfulnes and wondringe, because no man dwelleth there. They shall roare together lyke lyons, and as the yonge lyons whelpe they be angrie, so shall they bende the selues. In their heate I shall sett drinke before them, & they shalbe
Jeremy.li.b dronchen for ioye: Then shall they slepe an euerlastinge slepe, and neuer wake, sayeth the Lorde I shall carie them downe to be slayne like sheepe, like wethers and gootes. O, how was Sesach wonne! O, how was the glorye of the whole lande taken! how happeneth it, that Babilon is so wondred at amonge the Heathen? The see is risen ouer Babilon, and hath couered her with his greate wawes.
Her cyties are layed waste, the lande lyeth vnbuylded and voyde: it is a lande where no
Jeremy. l.a. man dwelleth, and where no man trauaileth
Reuel. xviii.a thrugh. Moreouer, I will vysit Bell at Ba-
Dani. xiiii.b bylon: and the thynge that he hath swalowed vp, that same shall I plucke out of his mouth. The Gentyles also shall runne no more vnto him, yee and the walles of Babylon shall fall.

O my people, come out of Babylon, that euery man maye saue his lyfe, from the feareffull wrath of the Lorde. Be not fayntehertted, and feare not at euery rumoure that shalbe herde in the lande: for euery yeare bringeth newe tydinges, yee straunge wyckednes and lordshippe. And lo, the tyme commeth that I will vysit the ymages of Babylon, and the whole lande shalbe confounded, yee and her slayne shall lye in the myddest of her. Heauē and earth with all that is therin, shall triumphe ouer Babylon, when the destroyers shall come vpon her from the North, sayeth the Lorde.

Like as Babylon hath beaten downe and
K slayne many out of Israell, so shall there fall
Jeremye.l.c many, and be slayne in all her kyngdome. Ye that haue escaped the swearde, haste you, stande not styll, remembre the Lorde afarre off: and thynche vpon Jerusalem, for we were ashamed to heare y blasphemyes: oure faces were couered with shame, because y straung aleauntes came into the Sanctuarye of the Lorde. Wherfore beholde (sayeth the Lorde) the tyme commeth, that I will vysit the ymages of Babylon, and throwe the whole lande
Jere. xliv.b. they shall mourne and fall. Though Babylō clymmed vp into heauen, & kepte her power an hye: yet shal I sende her destroyers, sayeth the Lorde.

A pytyous crye shall be herde from Babylon, and a greate misery from the lande of the Caldees: when the Lorde destroyeth thē, and when he dyspeth out the hye stomache & proude boastyng, wherwith they haue benē as furyous as y wawes of greate water flowdes, and made greate crakes with their wordes. For the destroyers shall come vpon her (euen vpon Babylon) whyche shall take her worthyes, & breake their. c* bowes: for God is dyspoyled to auenge hym selfe vpon them, and sufficyently to recompence them. Yee (sayeth the Lorde) I will make their Princes their wyse men, their chefe rulers & all their worthyes, dronchen: so that they shall slepe an euerlastynge slepe, and neuer wake: This sayeth the kynge, whose name is the Lorde of hostes.

Moreouer, thus sayeth the Lorde of Hoſtes: The thycke wall of Babylon shalbe vtterly broken, & her hyonde gates shalbe brent vp. And the thynge that the Gentyles and the people haue wrought with greate trauayle and labour, shal come to naught and be consumed in the fyre.

This is the charge that Jeremy gaue vnto Saraiah the sonne of Neriah, the sonne of Maasiah, when he went towarde Babylon with Zedekiah the kynge of Juda, in the.iiij. yeare of his raigne. Now this Saraiah was a peaceable Prince. Jeremye wrote in a boke all the mysery that shulde come vpon Babylon, yee and all these sermons that be wryten agaynst Babylon, and gaue Saraiah this charge: When thou commest vnto Babylon se that thou reade all these wordes, and sayest O Lorde, thou art determined to rote out this place, so that neither people nor catell shall dwell there eny more but to lie waste for euer and whē thou hast redde out the boke, bynde a stone to it, and cast it in the myddest of Euphrates, and saye: Euen thus shall Babylon synche, & be thrust downe with the burthē of trouble, that I will bringe vpon her: so that she shall neuer come vp agayne. Thus farre are the prechinges of Jeremy.

The notes.

a* But as me fanne coure whē it is threshed.
b* By this noysome hyll is vnderstande Babylon. Why Babylon is called an hyll, is before shewed in Jere. xxii.a.
c* Bowes, for strengthes, as in Ose. i.b. Where he calleth the strengthes of men of warre the bowes of Israel.

¶ The.lij. Chapter.

Jeremye reproueth the robberye of Jechonah Jerusalem is taken of the Chaldees. Zedekiahs sonnes are slayne before his face, & his eyes put out. The temple is burned. The temple is spoyled and robbed. They that were left in Jerusalem are caryed to Babylon. Kynge Jehoiachin taken out of prison, & fed like a kynge.

Zedekiah was. xxi. yeare olde, when he was made kynge, & he raigned. xi. yeare in Jerusalem. His mothers name was Hamutal, Jeremies daughter of Lobnah. He lyued wickedly before the Lorde euen as Jehoiakim dyd. Wherfore the Lorde was angrie at Jerusalem and Juda, so longe tyll he had cast thē out of his presence. And Zedekiah fell from the kynge of Babylon. But in the.ix. yeare of his raygne, In the tenth Moneth, the tenth daye of the Moneth it happened, that Nabuchodonozor the kynge of Jere.xxxix.a
Babylon with all his hoste came before Je- iiij. Re.xxv.
rusalem, and besieged it, and made them bulwarckes rounde about it. And this besieging

of the cytye endured vnto .xi. yeare of kyng Zedekiah.

And in the fourth Moneth, the.ix. daye of the Moneth, there was so greate hunger in the cytye, that there were no more vytayles for the people of the lande. So all the souldyers brake awaye, and fled out of the cytie by nyght thorow the waye of the porte betwene the two walles by the kynges garden. Now the Caldees had compassed the cytie rounde aboute, yet went these men their waye to warde the wyldernesse.

Jere. xxxix. b. xxxix. a.

And so the Caldees folowed vpon them, and toke Zedekiah the kynge in the felde of Jericho, when his hoost was runne from him. So they carved the kynge awaye prisoner to Reblath, vnto the kynge of Babylon in the lande of Hemath, where he gaue iudgement vpon hym.

Jere. xxxix. b

The kynge of Babylon also caused Zedekiahs sonnes to be slayne before his face, yea and put all the princes of Juda to death at Reblath. Moreouer he put out the eyes of Zedekiah, caused hym to be bounde with chaynes, to be caried vnto Babylon: and lett hym lye in prison, tyll he dyed.

Now the tenth daye of the fyfth Moneth in the.xi. yeare of Nabuchodonosor kynge of Babylon, Nabuzaradan the chefe captayne of the kynge of Babylons seruantes came vnto Jerusalem, and brent vp the house of the Lorde. He brent vp also the kynges palaces, all the houses and all the gorgeous buildinges in Jerusalem. And the whole hoost of the Caldees that were with the chefe Captayne, brake downe all the walles of Jerusalem rounde aboute.

As for the poore people and such folcke as yet was left in the cytie, which also were fallen to the kynge of Babylon, yea and what people as yet remayned: Nabuzaradan the chefe Captayne carved thē awaye prisoners. But the poore people of the countre, dyd Nabuzaradan the chefe Captayne leaue in the lande, to occupye the vynyardes and feldes. The Caldees also brake the brasen pylers that were in the house of the Lorde, yea the seate and the brasen lauer that was in the house of the Lorde and carved all the metall of them vnto Babylon. They toke awaye also the Cauldrons, shouels, slethe hokes, sprynklers, spones, and all the brasen vessell that was occupyed in the seruyce: with the basens, colepannes, sprynklers, potres, cāde styckes, spoones and cuppes: wherof some were of golde, and some of syluer.

The chefe Captaynes toke also the two pylers, the lauer, the.xii. brasen bullockes that stode vnder the seate, which kyng Salomon made in the house of the Lorde: and all the vessel contepned so moch metall, that it myght not be weyed. For euery piler was .xviii. cubytes hye, and the rope that wente aboute it, was .xii. cubytes, and foure fyngers thycke and rounde: Now vpon the rope were brasen knoppes, and euery knoppe was fyue cubytes hye: and vpon the knoppes were whopes, and pomgranates rounde about of cleane brasse.

iij. Reg. vij.

After thys maner were both the pylers fashioned with the pomgranates, wherof there were an hundreth and .xcvi. which hanged vpon the whoopes rounde aboute. The chefe Captayne also toke Sarsiah the hye preste, and Sophoniah that was chefe next hym, and the three keepers of the treasury. He toke out the cytie a chamberlayne whych was a captayne of the souldyers, and seuē men that were the kynges seruauntes, whiche were founde in the cytie: and Scpher a captayne that vsed to muster the men of warre: with .lx. men of the countre that were taken in the cytie. These Nabuzaradan the chefe captayne toke, and caried them to the kyng of Babylon vnto Reblath: and the kynge of Babylon caused the to be put to death at Reblath in the lande of Hemath. And thus Juda was ledde awaye captyue, out of hys owne lande. Thys is the summe of the people, whō Nabuchodonosor ledde awaye captyue.

In the seuenth yeare of hys regne, he caried awaye of the Jewes, three thousand and three and twenty. In the .xviii. yeare. Nabuchodonosor carved awaye from Jerusalem eight hundreth and .xxxii. persones. In the .xxiii. yeare of Nabuchodonosor Nabuzaradan the chefe Captayne, toke awaye seuen hundreth .xlv. Jewes prisoners. The whole summe of all the prisoners, is foure thousand and syxe hundreth.

In the .xxxvii. yeare after that Jehoacin the kynge of Juda was carved awaye in the xxv. daye of the .xii. Moneth, Euilmerodach kynge of Babylon (the same yeare that he reigned) gaue Jehoacin the kyng of Juda his pardon, and let him out of prison, and spake louyngly to hym. And set his trone aboue the trones of the other kynges that were with hym in Babylon. He chaunged also the clothes of his prison, yea and he ate with him al hys lyfe longe. And he had a competuall lyuynge geuen hym of the kynge of Babylon, euery daye a certayne thynge alowed hym all the dayes of hys lyfe, vntyll he dyed.

¶ The ende of the boke of the Prophete Jeremye.

The lamentacyon of Jeremye.

These wordes are redd wyth.lxx. interpreters, but not in the Hebrue.

IT happened, after Israell was brought in to captyuytie & Jerusalem destroyed, that Jeremy the Prophete sate weppynge, & sorowfully bewayled Jerusalem: and sighynge & howlynge wyth an heup and wofull herte, sayde:

The.j. Chapter.

Aleph.

A i.Reg.xii. b xxj.Jer.xv.a.

ALas, how sytteth the citie so desolate, that some tyme was full of people? How is she become lyke a wedowe, whiche was the ladye of all nacyons? How is she brought vnder trybute, that ruled all Landes.

Beth.

She wepeth sore in the nyght, so that the teares runne downe her cheches: for amonge all her louers, there is none that geueth her eny comforte: ye her nexte frendes abhorre her, and are become her enemyes.

Gymel.

Juda is taken prisoner, because she was defiled: and for seruynge so manye straunge goddes, she dwelleth now amonge the Heythen. She fyndeth no rest, all they that persecuted her, tohe her, & so she dwelleth amonge her enemyes.

Daleth.

B The streates of Sion mourne, because no man commeth more to the solempne feastes. All her gates are desolate, her preistes make lamentacyon, her maydens are carefulll, and she her selfe is in greate heupnesse.

He.

Her enemyes are fallē vpō her head, & haue put her to shame: because ✠ Lord hath chastened her for her greate wickednes: her childre are ledde awaye captiue before their enemye.

Vau.

All the bewtie of the daughter of Sion is awaye, her princes are become like wethers ✠ fynd no pasture. They are drīue awaye before their enemye, so ✠ they haue no more power.

Zam.

C Now doth Jerusalem remembre the tyme of her misery & dysobedience, per the tope and pleasure ✠ she hath had in tymes past: seynge her people is brought downe thorow the power of their enemie, & there is no man for to helpe her: her enemies stande lokinge at her & laugh her Sabbath dayes to scorne.

Heth.

Jerusalē synned euer more & more, therfore is she come in decaye. All they that had her in honour, despise her: for they haue sene her fylthynesse. Per she sygheth, and is a shamed of her selfe.

Teth.

Her shytes are defyled, she remēbred not what wolde folowe: therfore is her fall so greate, and there is no man to cōforte her. O Lord, consyder my trouble, for myne enemye hath the vpperhande.

Jod.

The enemye hath put his hande to all the D preciousthynges that the had, per euen before her eyes came the Heathen in & out of ✠ Sanctuarye: whom thou (neuertheles) hast forbydden to come within thy congregacyō.

Caph.

All her people seke their bred wyth heupnes, & sohe what precyous thynge euery man hath, that geueth he for meate, to saue his lyfe. Consyder, O Lorde, and se, how vyle I am become.

Lamed.

O ye all that go sore by, beholde and se, yf there be eny sorow lyke vnto myne, wherwith the Lord hath troubled me, in the daye of his fearefull wrath.

Mem.

From aboute hath he sent downe a fyre in E to my bones and chastened me: he hath layed a net for my fete, and throwē me wyde open: he hath made me desolate, so that I must euer be mournynge.

Nun.

The yoche of my transgressyon is come at the last, with his hande hath he taken it vp, & put it aboute my neck. My strēgth is gone: the Lorde hath delyuered me in to those handes, wherout I can not quyte my selfe.

Samech.

The Lorde hath destroyed all the mightie men, that were in me. He hath proclamed a feast, to slaughter all my best men. The Lord hath trodē downe the daughter of Juda, like as it were in a wyne presse.

Ain.

Therfore do I wepe, & myne eyes gusshe F oute of water: for the comforter that shulde quycken me, is farre fro me. My chyldre are dryuen awaye, for why? the enemye hath gotten the ouer hande.

Phe

Sion casteth out her handes, and there is no man to comforte her. The Lord hath layed the enemyes rounde aboute Jacob, and Jerusalem is as it were a menstruous woman, in the myddest of them.

Zade.

The Lorde is ryghteous, for I haue prouoked his *contenaunce vnto anger. O take hede all ye people, and consyder my heupnes: My maydens and my younge men are led awaye into captyuytye.

Koph.

I called for my louers (but they begyled me) for my Prestes and counceliers, but they perysshed in seruyn whyle they sought for meate, to saue their lyues.

Res.

*Some trade commaundement. It is in Hebrue, mouth: that is, sayenge & aduyse.

G Consyder (O Lorde) how I am troubled, my wombe is dysquyeted, my herte turneth about in me, and I am full of heuynes. The swearde hurteth me without, and within I am lyke vnto death.

Jin.

They heare my mournynge, but there is none that wyll comforte me. All myne enemyes haue hearde of my trouble, & are glad therof, because thou hast done it. But thou shalt bringe forth the tyme, when they also shalbe lyke vnto me.

Thau.

From the shalt come all their aduersytye: thou shalt plucke them awaye euen as thou hast plucked me, because of all my wyckednes. For my sorowe is verye greate, and my herte is heuy.

The.ij.Chapter.

Aleph.

A Thren.iii. b

ALas, how hath the Lorde darke ued the daughter of Syō so sore in hys wrath? As for the honour of Jsrael, he hath caste it downe from heauē: How happeneth it, that he remembred not hys owne fote stole when he was angrye?

Beth.

The Lorde hath cast downe all the glorye of Jacob without any fauoure: all the stroge places of the daughter Juda hath he broken in his wrath, and throwen thē downe to the grounde: her kyngdome & her Princes hath he suspended.

Gymel.

Jn the wrath of his indygnacyon he hath brokē all the.a* horne of Jsrael: he hath with drawē his ryght hande from the enemye: yee a flame of fyre is kyndled in Jacob, and hath consumed vp all rounde about.

Daleth.

B Je hath bent hys bowe lyke an enemye, he hath fastened his ryght hande as an aduersarye: and euerye thynge that was pleasaunt to se, he hath smyten it downe. He hath poured out hys wrath lyke a fyre, into the tabernacle of the daughter of Syon.

He.

The Lorde is become lyke as it were an enemye, he hath cast downe Jsrael & all hys places: yee all his stronge holdes hath he destroyed, & fylled the daughter of Juda wyth moch sorow and heuynesse.

Vau.

Her tabernacle (which was lyke a gardē of pleasure) hath he destroyed: her hye solēpne feastes hath he put downe. The Lorde hath brought it so to passe, that the hye solempne feastes & Sabbathes in Sion, are cleane forgotten. Jn his heuy displeasure hath he made the kynge and prestes to be despysed.

Zam.

The Lorde hath forsakē hys owne aulter, and is wroth with his owne Sanctuary, and hath geuē the walles of their towres in to the handes of the enemye. Their enemyes made C a noyse in the house of ỹ Lorde, as it had bene in a solempne feast daye.

Heth.

The Lorde thought to breake downe the walles of the daughter Sion, b* he spred out his lyne, & drewe not in his hande, tyll he had destroyed them. Therfore mourne the turrettes and the broken walles together.

Teth.

Her portes are caste downe to the grounde, her barres are broken and smytten in sonder: her kynge & prynces are caried awaye to the Gentyles. They haue neither lawe nor Prophetes, nor yet eny vysyon from the Lorde.

Jod.

c* The Senatours of the daughter Syon spt vpō the grounde in sylence: they haue strowed asshes vpon their heades, and gyrded them selues with sack cloth. The maydens of Jerusalem hange downe their heades to the grounde.

Caph.

Myne eyes begynne to kaple me thorowe D wepyng, my body is disquieted, my leuer is poured vpon the earth, for the greate hurte of my people, seynge the chyldren and babes dyd swowne in the stretes of the cyte.

Lamed.

Euen when they spake to their mothers: where is meate and drynche? for whyle they so sayde, they fell downe in the stretes of the cyte, lyke as they had bene wounded, and some dyed in their mothers bosome.

Mem.

What shall J saye of the, O thou daugh- E ter Jerusalem, to whom shall J lycken the? To whom shall J cōpare the, O thou daughter Sion, to comforte the with all? Thy hurte is lyke a mayne see. who maye heale the?

Nun.

Thy prophetes haue loked out vayne and folish thynges for the, they haue not shewed the of thy wickednesse, to kepe the from captyuite: but haue ouerladen the, and thorowe falsshed scaired the abrode.

Samech.

All they that go by the, clappe their hādes at the: hyssynge and waggynge their heades vpon the daughter Jerusalem, and saye: is this the cyte that man call so fayre, wherin the whole lande triopseth?

Ain.

All thyne enemyes gape vpon the, whysperynge and bytynge their teth, sayenge: let vs deuoure, for the tyme that we loked for, is come: we haue founde and sene it. F

Phe

The Lord hath fullfylled the thynge, that he was purposed to do: and performed that he had dewysed longe agoo: he hath destroyed and not spared. He hath caused thyne aduersary to triumphe ouer the, & set vp the horne of thyne enemye.

Zade.

Let

Let thyne hert.d* crye vnto the Lorde, O thou cytie of the daughter Sion: let thy teares runne downe lyke a ryuer daye & nyght: rest not, & let not ỹ aple of thine eye leaue of.

Poph.

Stande vp and make thy prayer in ỹ first watch of the nyght, poure oute thyne herte lyke water before the Lord: lyft vp thyne handes, for the lyues of thy ponge chyldren, that dye of honger in the stretes.

Res.

Behold, O Lord, and consyder, why hast thou gathered me vp so cleane? Shall the wemen then eate their owne frute, euen chyldren of a spanne longe? Shall the preestes and prophetes be slayne thus in the Sanctuarye of the Lorde?

Sin.

Ponge & olde lye behynde the stretes vpō the groūde, my maydens & ponge men are slayne wyth the swearde: whom thou in the daye of thy wrathfull indignacyon haste put to death: yee euen thou haste put thē to death, and not spared them.

Thau.

My neyghbours ỹ are roūde aboute me, haste thou called, as it were to a feaste daye: so that in the daye of the Lordes wrath none escaped, nether was eny left behinde. Those that I had brought vp and norysshed, hath myne enemy destroyed.

¶ The notes.

a* Horne here sygnyfyeth strength, power nobylitie and dompnion: which al the Lorde by hys iust auengement toke from the kyngdome of the Jewes and from Jerusalem.

b* As carpenters spreade out their lynes to buylde walles, howses and other thinges: so had god spreade out hys lyne to destroye Jerusalē & Jewry, & to bynge thē to perfect subiecciō. For that sygnyfyeth the spreadyng out of the lyne, as it is sayde. ij. Reg. viij. a. It is a dyssymylytude borowed of carpenters.

c* Where the Iudges of Jerusalem were wont to syt honorably and gorgeously vpon goodly seates, and gene sentence in the gates, now lye they vpon the grounde slayne, and in the gates is nothing but silence and stylnes.

d* Of cryeng what it sygnyfieth in the scripture ye haue in Exod. xiiij. d. Psal. xvij. b.

The.iij. Chapter.

Aleph.

A I Am the man, that (thorowe the rodd of hys wrath) haue experyence of mysery.

He droue me forth, and led me per into darcknesse, but not in to lyght.

Agaynst me onely he turneth hys hande, and layeth it euer vpon me.

Beth.

My flesh & my skynne hath he made olde, and my bones hath he broken.

He hath buylded roūde aboute me, ỹ closed me in wyth a* gall and trauayle.

He hath set me in darcknesse, as they that be dead for euer.

Gymel.

He hath so hedged me in, that I can not get out, and hath layed heuy fetters vpon me.

Though I crye and call pitefully, yet heareth he not my prayer.

He hath stopped vp my wayes wyth foure squared stones, and made my pathes croked.

Daleth.

He layeth wayte for me lyke a Bere, & as a lyon in a hole.

He hath marred my wayes, and broken me in peces, he hath layed me waste altogether.

He hath bent his bowe, and made me as it were a marck to shutte at.

He.

The arowes of his quyuer hath he shot, euen into my reynes.

I am laughed to scorne of al my people, they make songes vpon me all ỹ daye longe.

He hath fylled me with bytternesse, and geuen me wormwod to drynche.

Vau.

He hath smytten my teth in peces, & rolled me in the dust.

He hath put my soule out of rest, I forget all good thynges.

I thought in my selfe: I am vndone, there is no hope for me in the Lorde.

Zain.

O remembre yet my mysery & my trouble the wormwod and the gall.

Yee thou shalt remembre the, for my soule melteth awaye in me.

Whyle I cōsyder these thynges in my hert, I get a hope agayne.

Heth.

Namely, ỹ the mercyes of the Lord are not cleane gone, and that hys louynge kyndnesse ceaseth not.

His faythfulnes is greate, and renneth it selfe as the mournynge.

The Lorde is my portiō, sayeth my soule therfore wyll I hope in hym.

Teth.

O how good is ỹ Lord vnto the, ỹ put their truste in him, & to ỹ soule ỹ seketh after him?

O how good is it wyth stylnesse to wayte & tarye, for the health of the Lorde?

O how good is it for a man, to take the yocke vpon hym from hys youth vp.

Jod.

He sytteth alone, he holdeth hym stylle, and dwelleth quyetly by him selfe.

He layeth his face vpon the earth, yf (peraduenture) there happen to be eny hope.

He offereth hys cheke to the smyter, he wyll be contente with reproues.

Caph.

For the Lorde wyll not forsake for euer.

But though he do caste of, yet accordynge to ỹ multitude of hys mercyes, he recyeueth to grace agayne.

For he doeth not plage, & call out the chyldren of men from his heete.

Lamed.

To treade all the prisoners of the earth vnder hys fete.

To moue the iudgemēt of man before the most hyghest.

To condemne a man in hys cause: The Lorde hath no pleasure in soche thynges.

Mem.

b* What is he the that sayeth: there shuld somethynge be done without the Lordes cōmaundement:

Out of the mouth of the moost Hyghest goeth not euell and good:

Wherfore then murmureth the hurynge man: let hym murmure at hys owne synne.

Nun.

Let vs loke well vpon oure owne wayes, and remembre oure selues, and turne agayne to the Lorde.

Let vs lyft vp oure hertes with oure handes vnto the Lorde that is in heauen.

We haue bene dyssemblers, and haue offended, wyle thou therfore not be intreated:

Samech.

Thou hast couered vs in thy wrath, & persecuted vs, thou hast slayne vs wythout any fauoure.

Thou hast hyd thy selfe in a cloude, that oure prayer shulde not go thorow.

Thou hast made vs outcastes, and to be despysed amonge the Heathen.

Ain.

All oure enemyes gape vpon vs.

Feare and snare is come vpon vs, per dessyppte and destruccyon.

Whole ryuers of water gushe out of myne eyes, for the greate hurte of my people.

Phe

Myne eyes runne, and can not ceasse, for there is no rest.

O Lorde, when wyle thou loke downe from heauen and consyder:

Myne eye vexeth my herte, because of all the daughters of my cyte.

Zade.

Myne enemyes hunted me out sharpely, lyke a byrde, per and that without a cause

They haue put downe my life into a pitte and layed a stone vpon me.

They poured water vpon my head, then thought I now am I vndone.

Koph.

I called vpon thy name, O Lorde, out of the depe pytte.

Thou hast herde my voyce, and hast not turned away thine eares fro my syghinge & crienge.

Thou hast enclyned thy self vnto me, whē I called vpon the, and hast layde: feare not.

Res.

c Thou (O Lorde) hast mayntened the cause of my soule, and hast redemed my lyfe.

O Lorde, thou hast sene my blasphemers take thou my cause vpon the.

Thou hast well consydred how they go about to do me harme, and that all their counsels are agaynst me.

Sin.

Thou hast herde their despytefull wordes (O Lorde) per and all their ymaginacyons agaynst me.

The lippes of myne enemyes, and their deuyces that they take agaynst me, all the daye longe.

Thou sepst also their sytting downe and their ryssinge vp, they make their songes of nothinge but of me.

Thau.

Rewarde them (O Lorde) accordynge to the workes of their handes.

Geue them the thynge, that their owne herte is afraid of: euen thy curse.

Persecute them (O Lorde) with thyne indygnacyon, and rote them out from vnder the heauen.

¶ The notes.

a* Gall, for sorowfulnes: as in the Psalme, lxix.c. They gaue me gall to eate. &c. That is, they that shulde haue comforted me dyd me most greue, and augmented my sorowes, as yf one shulde geue bitter meates to hym that is hungry. Howbeit ỳ prophecye was also fulfylled in oure sauyour Christ, of whō Dauid was therin a figure, as S. Mathew teacheth in the .xxvij.

b* By this it is manyfest that all aduersytye (which me cal euell) is sent of God: although he suffre no soch euell (as we call it) but that which he knoweth to be necessary and neade full, & wherout he sucketh some good thinge. That can he only do, which only is thorowly wise and perfect good. A like sayinge is ther in Amos. iij. b. Cometh ther any plage in a citie. &c.

The .iiij. Chapter.

Aleph.



How is the golde become so dymme? How is the goodly colour of it so sore chaunged? and the stones of the Sanctuarye thus scatred in the corner of euery strete?

Beth.

The chyldren of Sion that were alwaye in honoure, & clothed with the most precious golde: how are they now becomme lyke the erthen vessels whych be made wyth the potters hande,

Gymel.

The Lampes geue their ponge ones suck with bare brestes: but the daughter of my people is cruell, and dwelleth in the wyldernesse: lyke the Estriches.

Daleth.

The tonges of the sucking chyldre, cleue to the rofe of their mouthes for very thyrste. The ponge chyldren aske bred, but there is

noman,

noman, that geueth it them.

He.

They that were wonte to fare delicatly, perysshe in the stretes: they that afore were brought vp in purple, make now moche of donge.

Hau.

B The synne of the daughter of my people is be come greater then the wyckednesse of Gene.xix.c. Sodome, that sodenly was destroyed, & not taken with handes.

Zain.

Herabstreyners (or Nazarees) were whyter then the snowe or mylke: their colour was fresh read as the Coral, their beautie lyke the Saphyr.

Heth.

Pul.c.ij.a. But now their faces are very black: In so moche, that thou shuldest not knowe them in the stretes. Their skynne cleueth to their bones, It is wythered, & become lyke a dry stock.

Teth.

They that be slayne with the swearde, are happier then soch as dye of honger, and perysshe awaye lamentyng for the fruites of the felde.

Jod.

Deu.xxviij. The wemen (which of nature are pitieful) iij. Reg. vi.f haue sodden their owne children with their Thr.iij.c. handes that they might be their meate, in the miserable destruction of the daughter of my people.

Caph.

The Lorde hath perfourmed hys herp wrath: he hath poured out the furiousnes of hys displeasure. He hath kyndled a fyre in Sion, which hath consumed the foundacios therof.

Lamed.

Nether the kinges of the earth, ner all the inhabitours of the worlde, wolde haue beleued that the enemie & aduersarye shulde haue come in at the gates of the cytie of Hierusalem.

Mem.

C Whiche neuertheles is come to passe for the synnes of her prophetes, and for the wyckednes of her Prestes that haue shedd innocentes bloude with in her.

Nun.

So that these blynde men wente stomblynge in the stretes, & stapped them selues with bloude, whiche els wolde touche no bloudy cloth.

Samech.

But they cryed vnto euerye man: flee the stappyng awaye, get you hence touchit not. Yee (sayde they) ye muste be burnt, ye muste dwell amonge the Gentiles, and byde no longer here.

Ain.

The countenaunce of the Lorde hath banished them, and shall neuer loke more vpon them: For they them selues nether regarded the preistes, nor pytied their elders.

Phe.

Wherfore yet oure eyen fayle vs, whyle we loke for vayne helpe: seynge we be euer wayting vpō a people, that can do vs no good.

Zade.

They laye so sharpe waite for vs, that we D can not go safe vpon the stretes: for our ende is come, oure dayes are fulfylled, oure ende is here.

Doph.

Oure persecuters are swyfter then the Aegles of the ayre, they folowed vpon vs ouer the mountaynes, and layed wayte for vs in the wildernesse.

Res.

The breth of oure mouth: euen the anoynted Lorde him self shalbe taken in oure synnes, of whō we sayde: Vnder his shadowe we shalbe preserued amonge the Heythen.

Sin.

And thou (O daughter Edom) that dwellest in the lande of Hus, be glad and reioyce for the cuppe shall come vnto the also, which whan thou soppest of thou shalt be dronke.

Thau.

Thy synne is well punished (O thou daughter Sion) he shall not suffre the to be carved awaye eny more. But thy wyckednesse (O daughter Edom) shall he vysyt, and for thy synnes sake, he shall lede the in to captiuite.

The.v.Chapter.

¶ The prayer of Jeremye.



All to remembrauncer (O Lorde) what we haue suf A
fred, cōsyder and se oure confusyon. Oure enherytaunce is turned to the straungers, and oure housses to the aleauntes. We are become carefull and fatherlesse, and oure mothers are as the wydowes. We are fayne to drinke oure owne water for money, and oure owne wod muste we bye with money. Oure necke vnder persecucyon, we are weery, and haue no rest.

A fore tyme we yelded oure selues to the Egyptians, and now to the Assirians, onely B
that we myght haue bred ynough. Oure fathers (whiche now are gone) haue synned, & we muste beare their wyckednesse. Seruauntes haue the rule of vs, & no man delyuereth Jere. xxxi.a. vs out of their handes. We muste gett oure Ezech. xviij. lyuinge with the parell of oure lyues because of the drouth of the wyldernesse.

Oure skynne is as it had bene brent in an ouen, for very sore honger. The wyues are rauished in Sion, and the maydens in the cytyes of Juda. The princes are hanged vp with the hande of the enemyes, they haue not sparred the olde sage men, they haue take ponge mens lyues from them, and the boyes are hanged vp vpon trees. The elders C sytt no more vnder the gates, and the ponge men lyke no more playeng of Musyke. The

lope of oure herte is gone, oure merpe turne is turned into mournynge. The garlande of oure head is fallen: alas, that euer we synned so sore.

Therfore oure herte is full of heuynesse, and oure eyes dymme: because of the hyll of Syon that is destroyed. In so moch, that the foxes runne vpon it. But thou, O Lord, that remaynest for euermore, and thy seate world wythout ende: wherfore wilt thou styll forgett vs, and forsake vs so longe? O Lord, turne thou vs vnto the, and so shall we be turned. Renne our dayes as in olde tymes, for: thou hast banyshed vs now lōg ynough, & hast bene sore dysplessed at vs.

¶ The ende of the Lamentacyons of Jeremye.

¶ The boke of the Prophete Ezechiel.

The fyrst Chapter.

The tyme wherin Ezechiel prophecyed, & in what place. How he sawe a whirlwynde. The bewtye of the foure beastes. The bewtye of the wheles. The bewtye of the throne, and of the Image about the throne.



¶ It chaunsed in ȳ xxx. yeare & fifth daye of ȳ .iii. moneth, that I was amonge the prysoners by the ryuer of Cobar: a* where the heauens opened, and I sawe a vysyō of God. Now the fyfth daye of the moneth made out the syxth yeare of kyng Joacins captiuytye. At the same tyme came the worde of the Lord vnto Ezechiel the sonne of Buzi the Prieste, in the lande of the Caldees by the watre of Cobar, where the hande of the Lorde came vpon hym.

And I loked, and beholde a stormy wynde B came out of the North with a greate cloude full of fyre, which with hys glysterynge was all rounde about. And in the myddest of the fyre it was all cleare, and as it were the lyckenesse of foure beastes, which were fashyoned lyke a man: saue, that euery one had foure faces and foure wynges.

Their legges were streyght, but their fete L were lyke bullockes feet, and they glysstered, as it had bene fayre scoured metall. Vnder their wynges vpon all the foure corners they had mens handes. Their faces and their wynges were towarde the foure corners: yee were the wynges so, ȳ one euer touched another. When they wente, they turned them not about: but ecchone went streyght forwarde.

Vpon the ryght syde of these foure, their + faces were lyke the face of a man, and the face of a Lyon: But vpon the left syde, they had the face of an oxe, and the face of an Aegle. Their faces also and their wynges were spred out aboue: so that two wynges of one touched euer two wynges of of another, and wyth the other they couered their body. Euery one when it wente, it wente streyght forwarde. Where as the spirite ledd them, the ther they went, and turned not about it their goynge.

The fashyon and countenaunce of the D beastes was lyke hoate coales of fyre, euen as though burnynge cressettes had bene amonge the beastes: and the fyre gaue a glysstre, and out of the fyre there wente lyghtenynge. When the beastes wente forwarde and backwarde, one wolde haue thought it had lyghtened. Now when I had well consydered the beastes, I sawe a worche of wheles vpon the earth wyth foure faces also lyke the beastes. +

The fashyon and worche of the wheles was lyke the sea. The foure wheles were ioyned and made (to loke vpon) as it had bene one whele in another. When one wente forwarde, they wente all foure, and turned them not about in their goinge. They were large, greate and horyble to loke vpon. Their bodyes were full of eyes round about S them all foure. When the beastes wente the wheles wente also with them: And when the beastes lyft them selues vp from the earth, the wheles were lyft vp also. Whether soeuer the spirite wente, thether wente they also, and the wheles were lyft vp, and folowed them: for the spirite of lyfe was in the wheles. When the beastes went forth, stode styll, or lyft them selues vp from the earth: then the wheles also wente, stode styll, and were lyft vp, for the breth of lyfe was in the wheles.

Aboue ouer the heades of the beastes there was a firmament, whyche was fashyoned as it had bene of the most pure Chrystal, and that was spred out aboue vpon their heades: vnder the same firmament were their wynges layed abrode, one toward another, and two wynges couered the body of euery beast. M And when they wente forth, I hearde the noyse of their wynges, lyke the noyse of greate waters, as it had bene the voyce of the greate God, and a rushynge together as it were of an hoost of men. And whē they stode styll, they let downe their wynges. Now when they stode styll, and had letten downe G their wynges, it thondred in the firmament that was aboue their heades. Aboue the firmament that was ouer their heades, there was ȳ fashyō of a seate, as it had bene made of Saphir. Vpon the seate there sat one lyke a man. I beheld hym, & he was lyke a cleare lyght, as it had bene all of fyre with in from hys lopnes vpwarde.

And

And beneth when I loked vpō him vnder the lopnes, me thought he was lyke a ſhyning fyre, that geueth lyght on euery ſyde. Yee the ſhyne & glyſtre & lyghtened rounde aboute, was lyke a rayn bowe, which in a rayny daye appeareth in the cloudes. Euen ſo was the ſymylitude, wherin the glory of the Lorde appeared. When I ſawe it, I fel vpon my face, and herkened vnto the voyce of him that ſpake.

The notes.

a* Where the heauens were opened, that is, where ther were myſteries opened from heauen. Steue alſo the fyrſt martyr ſawe the heauens open and Jeſus ſtandyng on the ryght hand. &c. Act.vii.g. So are the heauens open in the layth of the beleuer, that he ſeith God in hys glory. The heauens are counted in the ſcripture to be open when a manyfeſt reuelacyon, ſigne or token is ſhewed of God vnto man. Mat.iii.d. Mar.i.b.

b* The holy ghoſt or ſpirite of God, after his manyfolde gyftes and operacyons, hath many names: he is called the ſpirite of the father the ſpirite of the ſonne, the ſpirite of lyfe, the ſpirite of trueth the ſpirite of ſanctificacyon, of prouiſe, of councell, of ſtrength. &c.

¶ The.ii.Chapter.

The prophete is ſende to call agayn the people frō their errour.

A And then ſayde he vnto me: Stande vp vpon thy fete (O thou ſonne of man) and I wyll talke with the. And as he was cōmonyng with me, the ſpirite came in to me, and ſett me vp vpon my fete: ſo that I marcked the thinge, that he ſayde vnto me. And he ſayde: Beholde, thou ſonne of man: I wyll ſende the to the chyldren of Iſraell, to thoſe runnagates and obſtynate people: for they haue taken parte agaynſt me and are runne awaye fro me: both they and their forefathers vnto this daye.

Ezech. iii.d.

B

Ezec. xxxiii.a

Yee I will ſende the vnto a people that haue rough diſages and ſtyf ſtomaches: vnto whom thou ſhalt ſaye on this maner: This the Lorde God hym ſelfe hath ſpoken, that whether they be obedyent or no (for it is a frowarde houſholde) they maye knowe yet that

C there hath bene a Prophet amonge them.

Jere.i.e. Therfore (thou ſonne of man) feare them not, nether be afraped of their wordes: for they ſhall rebell agaynſt the, and deſpyſe the. Yee thou ſhalt dwell amonge ſcorpions: but feare not their wordes, be not abaſhed at their lokes, for it is a frowarde houſholde.

D Se that thou ſpeake my wordes vnto the, whether they be obedyent or not, for they are obſtynate. Therfore, thou ſonne of me, obey thou all thynges that I ſaye vnto the, and be not thou ſtyfnecked, lyke as they are a ſtyfnecked houſholde. Open thy mouth and eate that I geue the.

So as I was lokyng vp, beholde, there was ſent vnto me an hande, wherin was a cloſed boke: & the hande opened it before me, & it was wrytten within & wythout, full of carefull mourninges: alas, and wa.

Apoca. v.a.

The.iii.Chapter.

The Prophete bringe ſtode vpon the wordes of God and wyth the conſtant boldneſſe of the ſpirite, is ſent vnto the people that were in captyuyte. The punyſhment of 4 cyties that werneth out the people their ſynnes.

A Fter this ſayde he vnto me: Thou ſonne of man, eate that, whatſoeuer it be: yee eate that cloſed boke & go thy waye, and ſpeak vnto ye chyldre of Iſrael.

B

Jere.xv.c. Apo.x.b.

So I opened my mouth, and he gaue me the boke for to eate, and ſayde vnto me: Thou ſonne of man, thy belly ſhall eate, and thy bowels ſhalbe fylled with the boke, that I geue the. Then dyd I eate the boke, and it was in my mouth ſweter then hony. And he ſayde vnto me: thou ſonne of mā, get the ſoone into the houſe of Iſrael, and ſhewe them the wordes, that I commaunde the: for I ſende the not to the people that hath a ſtraunge, vnknowne, or harde ſpeache, but vnto the houſe of Iſrael: Not to many nacyons, which haue dyuerſe ſpeaches & harde languages, whoſe wordes thou vnderſtandeſt not: Neuertheleſſe: yf I ſent the to thoſe people, they wolde folowe the: But the houſe of Iſrael wyll not folowe the, for they wyll not folowe me: yee all the houſe of Iſrael haue ſtyf foreheades and harde hertes. Beholde therfore, I wyll make thy face puruayle agaynſt their faces, and harden thy foreheade agaynſt their foreheades: ſo that thy foreheade ſhalbe harder then an Adamaunte or flynt ſtone: that thou mayeſte feare them not, and be not afraped of them, for they are a frowarde houſholde.

Pſal. xix.b. Pſal.cxix. Apoca.x.d. Jerem.i.c. b Jone.iii.a. Mich.iii.b. Eſa.l.b.

C He ſayde moreouer vnto me: thou ſonne of man, take dylygēt hede wyth thyne eares, to the wordes that I ſpeake vnto the, faſten them in thyne hert: and go to the parſoners of thy people, ſpeake vnto the, and ſayde on this maner: Thus the Lorde God hath ſpoken: whether ye heare, or heare not. Myth that the ſpirite toke me vp. And I hearde the noyſe of a greate ruſhyng and remouyng of the moſt bleſſed glory of the Lorde out of his place.

Eze. viii.a.3

I hearde alſo the noyſe of the wynges of the beaſtes, that ruſhed one agaynſt another, yee and the rattlyng of the wheles, that were by them, whyche ruſhyng and noyſe was very greate.

Now when the ſpirite toke me vp, and caried me awaye, I went with an hevy and a ſorowfull mynde, but the hande of the Lorde comforted me ryght ſoone.

And ſo in the begynnyng of the moneth Abib, I came to the parſoners, that dwelt by the water of Cobar, and remayned in that place, where they were: And ſo contynued I amonge them ſeuen dayes, beinge verye ſory.

D

And

And when the ſeuen dayes were expired, the Lord ſayde vnto me: Thou ſonne of man I haue made the a .a* watchmā vnto ỹ houſe of Iſraell: b* therfore take good hede to the woldes, and geue them warnyng at my commaundement.

E If I ſayde vnto the, concernynge the vngodly man: that (wythout doute) he muſte dye, and thou geueſt hym not warnynge, nor ſpeakeſt vnto hym, that he maye turne from hys euell waye, and ſo to liue: The ſhalll the ſame vngodly man dye in hys owne vnrygh tuouſnes: but hys blonde wyll I requyre of thyne hande. Neuertheles, yf thou geue warnynge vnto the wycked, and he yet forſake not hys vngodlynesse: then ſhall he dye in his owne wyckednelle, but thou haſt diſcharged thy ſoule.

Now yf a rygh teuous man go frō hys righteouſnelle, and do the thynge that is euell: I F will laye a ſtomblynge blocke before hym, & he ſhall dye, becauſe thou haſt not geuen him warnyng: yet dye ſhall he in hys owne ſynne ſo that the vertue, which he dyd before, ſhall not be thought vpon: but hys blonde wyll I requyre of thyne hande.

Neuertheleſſe, yf thou exhorteſt the rygh teous, that he ſynne not, & ſo the rygh teous do not ſynne: then ſhall he lyue, becauſe he hath receyued thy warnynge, and thou haſt diſcharged thy ſoule. And there came ỹ hand of the Lorde vpon me, and he ſayde vnto me: Stande vp, and go into the felde, that I may there talke wyth the.

So when I had ryſen vp, and gone forth in to the felde: Beholde, the glory of the Lord ſtode there, lyke as I ſaw it afore, by the water of Cobar.

G Then fell I downe vpon my face, and the ſpyrite came in to me, whych ſet me vp vpon my fete, & ſayde thus vnto me: Go thy waye, and ſparre thy ſelf in thyne houſe. Beholde, (O thou ſonne of man) there ſhall charnes be brought for the, to bynde the wythall, ſo that thou ſhalt not eſcape out of them. And I wyll make thy tunge cleue ſo to ỹ roſe of thy mouth, that thou ſhalt be domme, and not be as a chyder wyth them: for it is an obſtynate houſholde.

But when I ſpeake vnto the, then open thy mouth, and ſaye: Thus ſayeth the Lorde God: who ſo heareth, lett hym heare: who ſo wyll not, let hym leaue: for it is an obſtynate houſholde.

¶ The notes.

a* By thys watchman are figured biſhoppes, Paraſtes, & paracheru, which muſt take the occaſion of their ſpeakynge & exhortinge at the mouth of God and ſpeake not in their owne, but in his name.

b* Some trade: thou ſhalt herken vnto the wordes of my mouth, and ſhalt monyſh them from out of me.

The.iij.Chapter.

The ſeage of the cyte of Jeruſalem is ſygnyfyed. The longe contynuance of the captyuyte of Iſraell. An hunger to ſygnyfyed to come in the captyuyte.

THou ſonne of man: a* take a tyle ſtone, & laye it before the, and deſcrybe vpon it the cyte of Jeruſalem, how it is beſeged, how bulwarckes & ſtrōge dyches are grauen on euery ſyde of it: deſcrybe alſo tentes, and an hoolte of men rounde about it.

Moreouer, take an yron panne, and ſet it betwixte the and the cyte, in ſtede of an yron wall. Then ſet thy face towarde it, beſege it, and laye ordynaunce agaynſt it, to wynne it. This ſhalbe a token vnto the houſe of Iſraell. But thou ſhalt ſlepe vpon thy left ſyde, and laye the ſinne of the houſe of Iſraell vpon the. Certayne dayes appoynted, thou ſhalt ſlepe vpon that ſyde, and beare their ſynnes. Neuertheleſſe, I wyll appoynte the a tyme V (to put of their ſinnes) and the nombre of the dayes: That hundreth and.xc. dayes muſte thou beare the wyckednelle of the houſe of Iſraell. Whē thou haſt fulfylled theſe dayes lye downe agayne, and ſlepe vpon thy right ſyde.xl. dayes, and beare the ſynnes of the houſe of Juda.

A daye for a yeare, a daye (I ſaye) for a yeare, wyll I euer laye vpon the. Therfore ſet now thy face agaynſt that beſeged Jeruſalem, and diſcouer thyne arme, that thou mayeſt prophecye agaynſt it.

Beholde, I wyll laye chaynes vpon the, that thou ſhalt not turne the fro me one ſide to another, tyll thou haſte ended the dayes of thy ſege.

Wherfore, take vnto the wheate, barlye beanes, growell ſede, Millium and fitches: and put theſe together in a veſſell, and make E the loaues of bred therof, accordynge to the nombre of the dayes that thou muſt lye vpon thy ſide: that thou mayeſte haue bred to eate, for that hundreth and.xc. dayes.

And the meate that thou eateſt, ſhall haue a certayne wayght appoynted: namely twen tye ſicles euery daye. This apoynted meate ſhalt thou eate dayly, from the begynnynge to the ende.

Thou ſhalt drynche alſo a certayne meaſure of water: Namely, the ſyxte parte of an Hin ſhalt thou drynche dayly from the begynnynge vnto the ende. Barlye cakes ſhalt thou eate, yet ſhalt thou fyrſte ſtrache them ouer with mans dounge, that they maye ſe it. And with that ſayde the Lorde: Euen thus ſhall the chyldren of Iſrael eate their defiled bred in the myddeſt of the Gentyles, amonge whom I wyll ſcatter them.

Then ſayde I: Oh Lorde God. Beholde, D my ſoule was yet neuer ſtayned: for frō my youth vp vnto this houre. I did neuer eate of a dead carcaſe, or of that whyche was ſlayne of wylde beaſtes, neither cam there euer ony vncleane fleſh in my mouth.

Wher

Wher vnto he answered me, and sayde Well than, I wyll graunte the to take cowes donge, for the donge of a man, and to strake the bred ouer with all, before them.

Ezech.v.d. Ezec.xiiij.d. iij. Re.xxv. And he sayde vnto me: Beholde thou sonne of man, I wyll mynisshe all the prouispon of bred in Jerusalem, so ꝑ they shall wepe their bred, and eate it with scarcenesse. But as for water, they shall haue a verye lytle measure therof, to drynche. And when they haue no more verdner water, one shall be destroyed wyth another, and sampshe awaye for their wyckednesse.

¶ The notes.

a* This is a prophecye done by an outward signe, as in Jeremye.xiij.a. When the people are vnworthy of the word of God, then are the Prophetes commaunded to vse such vysyble signes: as here to paynte out Jerusalem ꝯ the beseginge therof in a tyle stone.

The.v.Chapter.

The ryddle of the hearres, by whyche is signifyed the destruccyon of the people. The causes of the anger of God towarde the people. The Lorde declareth the ryddle of the hearres.

A Thou sonne of man, take the then a sharpe knyfe, namely, a rasoure. Take that, ꝯ shaue the hearre of thy head and beerd: Then take the scoales and the waight, and deuyde the hearre a sunder. And burne the thirde parte therof in the fyre in the myddest of the cyttie, ꝯ cut the other thirde parte in peces with a knyfe. As for the thirde parte that remayneth, cast it in the wynde, ꝯ then shewe the bare knyfe.

Yet afterwarde take a lytle of the same, and bynde it in thy cote lappe. Then take a curtesy of it, and cast it in the myddest of the fyre: & burne it in the fyre. Out of the same B fyre shall there goo a flame, vpon the whole house of Jsrael. Moreouer, thus sayde the Lorde God: This same is Jerusalem. I sett her in the myddest of the Heathen ꝯ nacions: that are rounde aboute her, but she hath despysed my iudgmentes more then the Gentiles them selues, and broken my commaundementes more then the nacyons, that lye rounde aboute her: For they haue cast out myne ordinaunces, ꝯ not walched in my lawes. Therfore, thus sayeth the Lord God: For so moch as ye with youre wickednesse sarre excrede the Heathen, that dwell rounde aboute you: Ezec.xviij.d (For ye haue not walched in my lawes, neither haue ye kepte myne ordinaunces) Therfore thus sayeth the Lorde God.

C Jwyll also come vpon the, for in the myddest of the wyll I syt in iudgmẽt, in the syght of the Heathen, and wyll handle the of such a fashion, as I neuer dyd before, and as I neuer will do from that tyme forth, and that Deu.xxviij. because of all thyne abhominacyons. For in Ezec.iiij.e. the fathers shall be layne to eate their owne iij. Re.xxvi.f sonnes, and the sonnes their owne fathers. Such a counte will I kepe in the, ꝯ the whole remnaint will I scatte in to all the wyndes.

Wherfore as truelye as I lyue (sayeth the Lord God) seyng thou hast defiled my Sanctuary, with all maner of abhominacyõs and with al thy shameful offences: For this cause will I also destroye the. Myne eye shall not ouer se the, nether will I spare the.

One thirde parte within the, shall dye of the pestilence and of honger: Another thirde parte shall be slayne downe rounde aboute the, with the swearde: The other thirde parte ꝑ remayneth, will I scatte abroade towarde all the wyndes, and drawe out the swearde after them. Thus I wyll perfourme my in- D dignaciõ ꝯ set my wrath agaynst them, and ease my selfe. So that when I haue fulfylled myne anger agaynst them, they shall knowe that I am the Lorde, whiche with a feruent gelousye haue spoken it. Moreouer I wyll make the waste and abhorred, before all the Heathen that dwell aboute the, ꝯ in the syght of all them, that go by the: so that when I punisshe the in my wrath, in myne anger, ꝯ with the plage of my whote displeasure: thou shalt be a verye abhominacion, shame, a gasynge ꝯ wondrynge stocke, amonge the Heathen that lye aboute the. Euē I the Lorde haue spoken it, and it shall come to passe, when I shute amonge them the perlous dartes of honger, which shalbe but death: Yee therfore shall I Ezech.xiij.e. shute the, because I wyll destroye you I will encrease honger, ꝯ mynysshe all the prouispon of bred amonge you.

Plages and mysery wyll I sende you, yee and wylde beastes also to destroye you. Pestilence ꝯ bloudshedynge shall come vpon you, and the swearde will I bringe ouer you. Euē I the Lorde, haue sayde it.

The.vi.Chapter.

He sheweth that the people shalbe plaged for the synne of Jdolatrie. He prophesyeth the repentaunce of the remnaunt of the people, and their deliueraunce. The destruccyon of the contrarye is prophesyed.

ANd the worde of the Lord came A vnto me, sayinge: Thou sonne of man, turne thy face to the mountaynes of Jsrael, that thou Ezec.xxxvi. mayest prophecie vnto them, ꝯ saye Heare the worde of the Lorde God, O ye mountaynes of Jsrael: Thus hath the Lorde God spoke to the mountaynes, hilles, valleyes and dales.

Beholde, I wyll bringe a swearde ouer you, ꝯ destroye youre hye places: I wyll cast downe youre aulters, ꝯ breake downe youre temples. Youre slayne men wyll I laye before youre goddes, and the dead carcases of the chyldren of Jsrael wyll I caste before their ymages, youre bones will I destroye rounde aboute youre aulters, and dwellynge places.

The cyties shalbe desolate, the hyllychapels layed waste: youre aulters destroyed, B and broken: youre goddes caste downe and taken awaye, youre temples layde euen wyth the grounde, youre owne workes cleane rote oute.

Youre

Youre slayne men shall lye amonge you, that ye maye learne to knowe, howe that I am the Lorde. Those that amonge you haue
Datue. 18.f. escaped the swearde, will I leaue amonge the Gentyles, for I will scatter you amonge the nacyons. And they that escape frō you, shall thynche vpō me amonge the Heathen, where they shalbe in captiuyte.

As for that whoorish & vnfaythfull herte of theirs, wherwyth they runne awaye fro me, I will breake it: yee and put oute those eyes of theirs, that cōmytte fornicacyō with their Idols.

E Then shall they be ashamed, and displeased wyth their selues, for the wyckednesses & abhominacions, which they haue done: and shall learne to knowe, how that it is not in vayne, that I the Lorde spake, to bringe soch myserye vpon them.

The Lorde sayde moreouer vnto me: Smyte thyne handes together, and stampe wyth they fete, & saye: Wo worth all the abhominacions and wickednesses of the house of Israel, for because of them, they shall perisshe wyth the swearde, with honger & wyth pestilence. Who so escaype of, shall dye of the pestilence: he that is nye at hande, shall perish with the swearde: and the other that are besieged, shall dye of honger.

D Thus will I satisfye my wrothfull displeasure vpon them. And so shall ye learne to knowe, that I am the Lorde, when youre slayne men lye amonge youre goddes, and aboute youre aulters: vpon all hye hylles & toppes of mountaynes, amonge all grene trees, amonge all thycke okes: euen in the places, where they dyd sacrifyce to all their Idols. I will stretch myne hande oute vpon the, and will make the lande waste: so that it shall lye desolate and voyde, from the wyldernesse of Deblathah forth, throwe all their habitacyons: to learne them for to knowe, that I am the Lorde

The.vij.Chapter.

The ende of all the lande of Israell shall shortly come. The cause of the destruccion therof. The purpose to commaunded to shewe the summe of the euill lye that are at hande.

A THe worde of the Lorde came vnto me on this maner: The I call, O thou sonne of man, Thus sayeth the Lorde God vnto the lande of Israell: The ende commeth, yee verely the ende commeth vpon all the foure corners of the earth.

Nye now shall the ende come vpon the: for I will sende my wrath vpon the, and will punisshe the accordynge to thy wayes,
Ezech.bij.h. & recompence the all thy abhominacyons. Myne eye shall not ouerse the, neither will I spare the, but rewarde the accordynge to thy wayes, and declare thy abhominacyons. Then shall ye knowe, that I am the Lorde.

Thus sayeth the Lord God: Beholde, one myserye & plage shall come after another: the ende is here. The ende (I saye) that wayteth for the, is come all readye, the houre is come
B agayne the, that dwellest in the lande.

The tyme is at hande, the daye of sedicyō is hard by, and no glad tydynges vpon the mountaynes. Therefore, I will shortly poure out my fore displeasure ouer the, and fulfyll my wrath vpō the. I will iudge the after thy wayes, and recompence the all thy abhominacyons.

Myne eye shall not ouerse the, neither Ezech.bij.h. will I spare the: but rewarde the after thy i.c. wayes, and shewe thy abhominacions, to C learne you for to knowe, how that I am the Lorde that smyteth. Beholde, the daye is here the daye is come, the houre is runne oute, a* the rodde flourisheth, wylfulnesse waxeth grene, malicious violence is growne vp, and the vngodly waxen to a staffe. Yet shall there no complaynte be made for them, nether for the trouble that shall come of these thynges. a* The rode de flourisheth. This rode signifyeth the kyng of Babylon, which was in his flowers, & in his chefe pryde and thuld euen now ouermoche rule Jerusalem.

The tyme commeth, the daye draweth nye: D Who so byeth, lett hym not reioyce: he that selleth, let hym not be sorye for: why. Trouble shall come in the myddeste of all selles so that the seller shall not come agayne to the byer, for nether of them both shall lyue. For the vysion shall come so greatly ouer all, that it shall not be hyndered: No man also with his wickednesse shall be able to saue hys owne lyfe. The trompettes shall ye blowe and make you all readye, but no man shall goo to the battel, for I am wroth with all the whole multitude.

The swearde shalbe wythout, pestilence E and honger wythin: so that who so is in the Deu.xxxij.d felde, shalbe slayne with the swearde: and he that is in the cytie, shall perisshe wyth honger and pestilence.

And soche as escape and fle from amonge them, shall be vpon the hylles, lyke as the doues in the felde: every one shall be slayne, because of his owne wickednesse.

All handes shalbe let downe, and all knees shalbe weake as the water: they shall gyrde F them selues with sacke clothe, fearе shall fall vpon them. Their faces shalbe confounded, * Esay.xv.d and their heades balde: their syluer shall lye in the stretes, and their golde shalbe despysed: * Yee their syluer and golde maye not de- * Sopho.i.d liuer them, in the daye of the fearfull wrath Eccli.v.b. of the Lorde. Prouer.xi.d

They shall not satysfye their hongry soules, nether fyll their emptye belyes therwith: For it is become their owne decaye thorowe their wickednes: because they made therof not onlye costly Jewelles for their pompe and pryde, but also abhominable ymages and Idoles. For this cause will I make them to be abhorred. Moreouer, I will geue it into the handes of the straungers to be spoyled: and to the wycked, for to be robbed, and they shall destroye it. My face will I turne from the, my treasury shalbe defiled: for ye theues G shall go in to it, and suspende it. I will make

clene

Cetene rpddaunse, for the land is whole defiled with vnrighteous iudgement of innocēt blond & the citie is full of abhompnacpons. Wherfore, I wpll bpnge the moll cruell tpramtes from amonge the Heathen, to take thepr houses in pollesslon. I wil make the pompe of the prowde to ceasse, and they shall take in thepr sanctuary. When thys trouble commeth they shall seke peace, but they shal haue none. One mpschefe & sorowe shall folowe another, and one rumoure shall come after another: Then shall they seke vysions in vayne at thepr Prophetes. The lawe shalbe gone from the Prieltes, and wysdom from the elders. The king shal mourne, the Princes shalbe clothed with heimelle, and the handes of the people in the lande shall tremble for feare. I wpll do vnto them after thepr owne wayes, and according to thepr owne iudgementes wpll I iudge the, to learne them for to knowe, that I am the Lorde.

The.viii.Chapter.

An appearaunce of the similitude of God. Ezechiel is brought vnto Jerusalem in the spirit. The Lorde sheweth the Prophete the Idolatrpes of the house of Israel, and chiefly of the Priestes.

IT happened, that in the sixte yeare the fpfth daye of the sixte moneth I sat in my house, & the Lordes of the councell of Juda with me: and the hande of ꝑ lord God fell euen there vpon me. And as I loked vp, I saw, as it were a lpkenelle of fyre from hys loynes downeward, and from hys loines vpwarde it shyned maruelous cleare. This ſi
b militude stretched oute an hande, and toke me by the heayry lockes of my head, and the spirite lyfte me vp betwyxte heauen & earthe: and God brought me in a vision to Jerusalē, into the entrye of the a.inner porte that lyeth towarde the Northe: there stode an ymage, with whome he that hath all thynges in hys power, was very wroth.

And beholde, the glorye of the God of Israel was in the same place: euen as I had sene it afore in the felde. And he sayde vnto me: c Thou sonne of man, O lyfte vp thyne eyes, and loke towarde the northe. Then lyfte I vp myne eyes towarde the northe, and beholde: beside the porte Northwarde, there was an aulter made vnto the ymage of prouocacpon in the verye entrynge in. And he sayd further more vnto me: Thou sonne of man, seist thou what these do? Sepst thou the great abhompnacpons that the house of Israel commytte in this place? which oughte not to be done in my sanctuarye? But turne the about, and thou shalte se yet greater abhompnacpons. And with that broughte he me to the courte-gate, & when I loked, beholde, there was an hole in the wal. Then sayd he vnto me: Thou d sonne of man, dygge thorowe the wall. And when I dygged thorow the wal, beholde, ther was a dore. And he sayde vnto me: Go thy waye in, & loke what wycked abhompnaciõs they do there. So I wente in, & sawe: and beholde, there were all maner ymages of wormes & beastes, all Idoles and abhominacions of the house of Israel paynted euery one rounde about the wall. There stode also before the ymages. lxx. lordes of the councell of the house of Israel, and in the myddeste of them stode Jaazamah the sonne of Saphan: and euerye one of them had a censoure in hys hande, and out of the incense, there wente a smoke, as it had bene a cloude. Then sayde he vnto me: Thou sonne of man, haste thou sene what the e Senatoures of the house of Israel do secretly euerye one in hys chambre? For they saye: Tush, the Lorde seyth vs not, the Lord regarde deth not the worlde. And he sayde vnto me: Turne the yet agayne, and thou shalte se the greate abhompnacpons that they do. And with that he broughte me to the dore of ꝑ porte of the Lordes house, towarde the north. And beholde there sate women mournynge for f. f Thamus. Then sayde he vnto me: haste thou sene this thou sonne of man. Turne the about & thou shalte se yet greater abhompnacpons. And so he broughte me into the inward court of the Lordes house: and beholde at the porte of the Lordes house, betwyxte the foure entrye and the aulter, there were fyue and twentye men, that turned theyr backes vpon the temple of the Lorde, and theyr faces towarde the east & these worshipped the sonne.

And he sayde vnto me: haste thou sene this, g thou sonne of man? Thynketh the house of Israel, that it is but a trysle, to do these abhompnacpons here? Shulde they fyll the lande full of wyckednesse, & vndertake to prouoke me vnto angre? Yea and purposelye to caste vp their noses vpon me: Therfore wpll I also do some thynge in my wrothfull displeasure, so that myne eye shall not ouerse them, neither wpll I spare them. Yea and though they crye in myne eares with loude boyce, yet wpll I not heare them.

¶ The notes.

a. The hyll Syon was walled rounde aboute and that wall wherby compalled it was called the outwarde wall: Aboute the temple was there another wall, that was called the inwarde wall, whiche although it were outewarde from the temple, yet was it inwarde from the wall whiche compalled the hyll. The spare betweene the inwarde wall, and the temple, was called the inner courte. Therein were manye portes, and in the northe port therof was Ezechiel set, for that place was holye, and therein dyd they vse to worshipp God: but with the fylthynes of thys hatefull ymage of Baal (whiche the Prophete here calleth the ymage of prouocacpon, because it prouoked the Lorde to vengeaunce) had they defyled it: as superstitpon doeth commenlye defyle euen the moste holyest thynges, & lacke as apeare moste Godlyest.

b. That is, after Sapnt Hierome, Abonides Amalius, whiche was Hesus fayrest sonne,

¶ whiche is kepard to haue rysen from death to lyfe, whiche fable the wemen of Jewrye dyd celebrate and holde solempne both wyth wepinge and teares. Some saye that it was an Jmage, whiche was made to wepe by crafte. Before this Jmage dyd wemen also bewayle theyr separacyon from theyr louers, and reioyced when they obtayned them agayne.

The ix. Chapter.

The destruccion of Jdolatrers, & the conseruacyon of the righteous. They that walke stoutly are marched. They that are vnmarched, are slayne. A comparyson of the Prophete for the destruccion of the people.

A

EE cryed also with a loude voice in myne eares, sayinge: Come here ye rulers of the cite, euery man with his weapened hand to the slaughter. Then came there sixe men oute of the strete of the vpper porte toward the north, and euery man a weapen in his hand to the slaughter. There was one amongest them, that had on him a lynen rayment, & a writers pynkhorne by his syde.

B

These wente in, & stode beside the brasen aulter: for the glorye of the Lorde was gone awaye from the Cherub, & was come downe to the thresholde of the house, and he called the man that had the lynen rayment vpon him, & the writers pynkhorne by his syde, and the Lorde sayde vnto him: Go thy waye thorow the cyte of Jerusalem, and set this marche Thau vpō the foreheades of them, yͭ mourne & crye for all the abhominacyons, that be done therin. And to the other, he sayde that J myght heare: Go ye after him thorow the cyte, slaye, spare none, spare nouȝhpi and destroye bothe olde men and ponge, maydens, children, and wyues.

Pro.xxi.c
Num.ix.c
2.Reg.viij.b

C

But as for those, that haue this marche Thau vpon them: se that ye touche them not, & begynne at my sanctuarye. Then they begā at the elders, whiche were in the temple, for he had sayde vnto them: When ye haue destroyed the temple, and fylled the courte wyth the slayne, then go yoꝰ waye forth. So they wēt oute, & slewe downe thorow the cyte. Nowe when they had done the slaughter, and J yet escaped: J fell downe vpon my face, and cryed sayinge: O Lorde, wylte thou then destroy all the residue of Jsrael, in thy sore displeasure, that thou hast poured vpon Jerusalem? Then

Jere.xxvi.d
xlix.b.
1.Pet.iiij.c

D

sayde he vnto me: The wickednesse of ye house of Jsrael and Juda is very greate: so that the lande is full of blonde, and the cite full of vnrighteousnesse: for they saye: Tushe, the Lord regardeth not the earth, he seyth vs not. Ther fore wyl J vpon them, myne eye shall not owerse them, neyther wil J spare them, but wil recompense theyr wickednesse vpon theyr heades. And beholde, the man that had the lynen rayment vpon him, and the writers pynkhorne by his syde tolde all the matter how it happened, and sayde: Lorde, as thou hast cōmaunded me, so haue J done.

Job.xxij.b
Esa.xxix.c
Eccl.viij.d
Ezech.vij.a

The x. Chapter.

Of the man that tooke wyth burninge coles oute

of the myddes of the wheles & of the Cherubins in token of the burninge of Jerusalem. A rehersall of the vision of the wheles, of the beastes, & of the cherubin

A

AD as J loked, beholde in the firmament that was above the Cherubyns ther apeared the similitude of a stole of Saphir vpon them Then sayd he that sat ther in, to him that had the lynē raiment vpon him: Crepe in betwene the wheles that are vnder the Cherubins, and take thyne hande full of hoate coles oute from betwene the Cherubyns, & cast them ouer the cite. And he crept in, that J myght se.

Ezech.ij

Now the Cherubyns stode vpon the right syde of the house, when the man wente in, and the clonde fylled the vtmermer court. But the glory of the Lorde remoued from the Cherubyns, and came vpon the thresholde of the house: so that the temple was full of clowdes, and the courte was full of the shyne of the Lordes glory. Yea and the sounde of the Cherubyns wynges was heard into the fore court lyke as it had bene the voyce of the almyghty God, when he speaketh. Now when he had bydden the man that was clothed in lynen, to go and take the hote coales from the myddest of the wheles, whiche were vnder the Cherubyns: he went & stode beside the wheles. Thē the one Cherub reached forth his hand from vnder the Cherubyns, vnto the fyre that was betwene the Cherubyns, and toke therof, & gaue it vnto him that had on the lynen rayment in his handē: whiche toke it, and went oute. And vnder the wynges of the Cherubyns, there apeared the lykenesse of a mans handē: J sawe also foure wheles beside the Cherubyns, so that by euery Cherub there stode a whele. And the wheles were (to loke vpon) after the fashyon of the precyous stone of Thersis: yet (vnto the sight) were they fashioned and lyke, as yf one whele had ben in another.

1.Par.iij.a

B

When they wente forthe, they wente all foure together, not turnynge aboute in theyr goynge. But where the fyrste wente, thyther wente they after also, so that they turned not aboute in theyr goynge. Theyr whole bodyes theyr backes, theyr handes and wynges, yea and the wheles also, were all full of eyes rounde aboute them all foure. And J herde him call the wheles, Galgal (that is) a rolide boule. Euery one of them had foure faces: so that the one face was the face of a Cherub, the seconde of a man, the thyrde of a lyon, the fourthe of an Aegle, and they were lyfted vp above. This is the beaste, that J sawe at the water of Cobar. Nowe when the Cherubins wente, the wheles wente wyth them, & when the Cherubyns shoke theyr wynges to lyfte them selues vpwarde, the wheles remayned not behynde, but were with them also. Standyng, when they stode, these stode also: And whē they were lyfte vp, the wheles were lyfte vp also with them, for the spirite was in

C

Ezech.i.d

the

the wheles.

D Then the glorye of the Lorde was lyfte vp from the threshold of the temple, and remayned vpon the Cherubyns. And the Cherubins clackred with theyr wynges, & lyft the selues vp from the earth: so that I sawe when they wente, and the wheles with them. And they stode at the east syde of the porte that is in the house of the Lorde. So the glorye of the Lorde was vpon them.

Ezech.xi.d.

This is the beast that I sawe vnder the god of Israel, by the water of Cobar. And I perceyued, that it was the Cherubyns. Euerye one had foure faces, and euery one foure wynges, and vnder theyr wynges, as it were mens handes. Now the figure of theyr faces was, euen as I had sene them, by the water of Cobar, & so was the countenaunce of the: Euerye one in hys goynge wente straight forwarde.

The.xi. Chapter.

What they were that counsell the people of Israel against them by prophesyeng. Gathering out how they shalbe destroyed abroade. The rewarde of the howse commeth of God, wherwith can we not walke in his commaundementes. He threatened them that leane vnto theyr owne counsailes.

MOreouer, the spirite of the Lorde lyft me vp, & brought me vnto the East porte of the Lordes house. And beholde, there were xxv. men vnder the dore among whome I sawe Jaazaniah the sonne of Azur, and Pheltiah the sonne of Bananiah, rulers of the people. Then sayde the Lorde vnto me: Thou sonne of man: these men ymagyn mischefe, and a wycked counsel take they in this cytie, saying: tusshe, there is no destruccyon at hande, let vs buylde houses: thys Jerusalem is the cauldron, & we be the flesshe. Therfore shalte thou prophecye vnto them, yea prophecye shalte thou vnto them, O sonne of man. And with that fell the spirite of the Lorde vpon me, and sayd vnto me: Speake, thus sayth the Lord: On thys maner haue ye spoken (O ye house of Israell) and I knowe the ymaggynacyons of youre hertes. Many one haue ye murthered in thys cyte, and fylled the streates full of the slayne. Therfore, thus sayth the Lord God: The slayne men that ye haue layed on the grounde in thys cytie, are the flesshe, and thys cytie is the cauldron: But I wyll bynge you out of it: ye haue drawen out the swearde euen so wyll I also bynge a swearde ouer you, sayeth the Lorde God. I wyll bynge you out of this citie, and delyuer you into youre enemyes handes, and wyll condemne you. Ye shall be slayne in all the coastes of Israell, I wyll be auenged of you: to learne you for to knowe, that I am the Lorde. This cytie shall not be youre cauldron, neyther shall ye be the flesshe therein: but in the coastes of Israell wil I punyshe you, that ye maye knowe, that I am the Lorde: in whose commaundementes ye haue not walcked, nor kepte his lawes: but haue done after the customes of the heathen, that lye rounde about you.

Exo.xviii.a
Deu.xxvi.c

Exod.xviii.a
Deu.xii.d.

Now when I preached, Pheltiah the sonne of Bananiah dyed. Then fell I downe vpon my face, and cried with a loud voyce: O Lord God, wylte thou thus vtterlye destroy all the remnaunte in Israell? And so the word of the Lorde came to me on thys maner: thou sonne of man: thy brethern: thy kynsfolke, and the whole house of Juda, whiche dwell at Jerusalem, saye: They be gone farre from the Lord, but the lande is geuen vs in possessyon. Therfore tell them, thus sayth the Lorde God: I wyll sende you farre of amonge the Gentyles, and scatre you amonge the nacyons, & I wyll halowe you but a lytle in the landes where ye shal come. Tel them also, thus sayth the Lorde God: I wyll gather you agayne out of the nacyons, and bryng you from the countrees where ye be scatred, and wyl geue you the lande of Israel agayne: and thyther shall ye come. And as for all ymprouementes and all youre abhominacyons: I wyll take them awaye.

C

D Jere.xxxii.f.
Ezec.xxxvi.f.

And I wil geue you one herte, and I wyll plante a newe spirite within youre bowels, That stony herte wyll I take out of youre body, & geue you a* fleshly herte: that ye maye walke in my commaundementes, & kepe myne ordynaunces, & do them: that ye maye be my people, and I youre God. But lorke, whose hertes are dysposed to folowe theyr abhominacyons & wicked ymagynges: those mens dedes wyll I bynge vpon their owne heades, sayeth the Lorde God. After this did the Cherubins lyft vp theyr wynges, and the wheles wente with them, and the glorye of the Lorde was vpon them. So the glorye of the Lorde wente vp from the myddest of the cytye, and stode vpon the mounte of the cytye towarde the east. But the wynde toke me vp, & in a vision (which came by the spirite of God) it brought me vp agayne into Caldea among the prisoners. Then the vision y I had sene, vanyshed awaye fro me. So I spake vnto the prisoners, all the wordes of the Lorde, whiche he had shewed me.

* That is, a mylde, safe, & tractable hert

The.xii. Chapter.

The parable of the vessels of the captyuyte. The exposicion of the parable, & by whome the tokynges of thynge foreshewed are fulfylled. Another parable where by the ydolatrye of Iuedge and cyuyle is fulfylled.

THe worde of the Lorde came vnto me, sayinge: Thou, sonne of man, thou dwellest in the myddest of a frowarde housholde: whiche haue eyes to se, and yet se not: & yet heare they not, for they are an obstinate housholde. Therfore (O thou sonne of man) make thy gere ready to flye, and go forth by dayre vnto them, that they may se. Yea euen in theyr syght shalt thou go fro thy place to another place: yf per aduenture they wyll consydre, that they be an vnobedyent housholde. Thy gere that thou hast made redy to flye withal, shalt thou bear out by dayre vnto them, that they maye se: and thou thy selfe shalte go forth also at euen in theyr syght, as a man doeth when he flyeth:

A Mat.xiii.b
Mar.viii.b
Mar.xii.a
Luk.viii.b.
Act.xxviii.d
Rom.xi.b

teth Dygge thorowe the wall, that they may se, & beare thorowe it the same thing, that thou toke'st vp in their sight. So for thy selfe, thou shalte go forth in the darcke. Hyde thy face, þ thou se not the earthe, for I haue made the a shewtoken vnto the house of Israel. Nowe as the Lorde commaunded me, so I dyd: the gere þ I had made ready, brought I oute by daye. At euen I brake doune an hole thorowe the wall with my hande: & when it was darcke, I toke the gere vpon my shoulders, and bare them oute in their sight.

L And in the morninge, came the worde of the Lorde vnto me, sayinge: Thou sonne of man, of Israell that frowarde housholde ashe the, and saye: what doest thou there? Then tell them: Thus saith the Lorde God: Thys prynce vnder take the chefe rulers at Jerusalem, & all the house of Israell, that dwell amonge them: Tell them: I am youre shewtoken: lyke as I haue done, so shall it happen vn to you: ffye shall ye also, and go into captyuyte. The chefest that is amonge you, shall lade hys shoulders in the darcke, and get him awaye. He shall breake doune the wal, to carry stuf there thorowe: he shall couer hys face, þ he se not the grounde, with his eyen. My lyne will I spreade out vpon hym, & catche him in my net, & carye hym to Babylon, in the lande of the Caldees: whiche he shall not se, and yet shall he dye there. As for all his helpers, & all hys hoster, that be about hym, I will scatre them towarde all the wynden, and drawe out a swearde after them. So whan I haue scatred them amonge the Heathen, and strowed them in the landes, they shall knowe, that I am the Lorde. But I will leaue a lytle nombre of them from the swearde, hunger and pestilence: to tell all their abhominacions amonge the Heathen, where they come, that they maye knowe, howe that I am the Lorde.

Ezech.xlvij.c. & xxxij.a

M Moreouer, the worde of the Lorde came vnto me, sayinge: Thou sonne of man: eyth a fearfull tremblynge shalte thou eate thy breade, with carefulnesse & sorowe shalte thou drinche thy water. And vnto the people of the lande, speake thou on thys maner: Thus sayeth the Lorde God, to them that dwell in Jerusalem, & to the lande of Israel: Ye shall eate youre breade with sorowe, and drinche youre water with heapenesse: For the lande with the fulnesse ther of shalbe layde waste, for the wickednesse of them that dwell therin. And the cyties that now be well ocrupyed, shall be voyde, and the lande desolate: that ye maye knowe, how that I am the Lorde.

N Yet came the worde of the Lorde vnto me agayne, sayinge: Thou sonne of man, what maner of bywerde is that, whiche ye vse in þ lande of Israel, sayinge: Thus, seynge that the dayes are so slacke in commynge, all the visyons are of none effecte: Tell them therfore: thus saith the Lorde God: I wil make that by worde to cesse, so that it shal no more be commonlye vsed in Israel.

But saye this vnto them: The dayes are at hande, that euery thinge whiche hath bene prophecyed, shalbe fulfylled. There shal no vysyon be in vayne, neyther anye prophecye O false amonge the children of Israel: For it is I the Lorde, that speake it: and whatsoeuer I the Lorde speake, it shall be performed, & not be slacke in commynge.

Yea eurn in youre dayes (O ye frowarde housholde) will I dryue some thynge, and bynge it to passe, sayeth the Lord God. And the worde of the Lorde came vnto me, saying: Beholde, thou sonne of man: The house of Israel saye in this maner: Tushe, as for the vysion that he hath sene, it wil be many a day or it come to passe: Ya it tarre of it, the thyng that he prophecyeth. Therfore say vnto them: Thus saith the Lorde GOD: All my wordes shall no more be slacke: Lohe what I speake, that same shall come to passe, sayeth the Lorde.

The .xiij. Chapter.

The worde of the Lorde against false Prophetes, which teach the people the counsailes of their owne hertes.



The worde of the Lorde came A vnto me, saying: Thou sone of man. Speake prophecye against those Prophetes, þ preache in Israel: & say thou vnto them that prophecye oute of their owne hertes: Heare the worde of the Lorde, thus sayeth the Lorde God: Wo be vnto those folysh prophetes, that folowe their owne spirite, and speake where they se nothynge. O Israell, thy prophetes are lyke the foxes vpon the dyrte felde: For they stande not in the gappes, neither make they an hedge for the house of Israel, that men myght abyde the battell in the daye of þ Lord. Yapne thinges they se, & tell lyes, to make their preachynges with al. The Lorde (saye they) hath spoken it, when in very dede the Lorde hath not sent them. Yapne visions haue ye sene, and spoken false prophecyes, when ye saye: the Lorde hathe spoken it where as I neuer spake it.

Therfore, thus saith the Lorde God: Be- B cause youre wordes be vayne, & ye seke out lyes: Beholde, I will vpon you, saith þ Lord Myne handes shall come vpō the Prophetes that loke out vayne thinges, & preache lies: they shal not be in the councell of my people, nor write in þ boke of the house of Israel, neyther shall they come in the lande of Israel, that ye Jer.xxij.d maye knowe, how that I am the Lorde God. And that for this cause, they haue disceyued my people, and tolde them of peace, where no peace was. One setteth vp a wal, and they Mat.vij.c daube it with lowse clape. Therfore tell them which daube it with vntempered morter, that it shal fal. For there shal come a great shower of rayne, greate stones shall fall vpon it, and a sore storme of wynde shall breake it, so shall the wal come doune. Shal it not then be sayde vnto you: where is now the morter, that ye

daubed

dawbed it with all? Therfore thus ſayth the Lorde God: I wyll breake oute in my wroth full diſpleaſure with a ſtorme wynd, ſo that in myne anger there ſhall come a myghtye ſhowre of rayne, & hayle ſtones in my wrath, to deſtroye withall.

L As for the wall, that ye haue dawbed wyth vntempered morter, I wyll breake it downe, make it euen wyth the grounde, ſo that the foundacyon therof ſhall remoue, & it ſhall fal, yea and ye youre ſelues ſhall perysh in ỹ mid deſt therof: to learne you for to knowe, that I am ỹ Lord. Thus wil I perfourme my wrath vpon thys wall, and vpon them that haue dawbed it with vntempered morter, and then wyll I ſaye vnto you: The wall is gone, and the dawbers are awaye. Theſe are the Prophetes of Iſrael, whiche prophecye vnto the cytye of Ieruſalem, and ſhewe out vyſyons of peace for them, where as no peace is, ſayeth the Lorde God. Wherfore (O thou ſonne of man) ſet thy face againſte the doughters of thy people, whiche prophecye out of their owne hertes: & ſpeake thou prophecye againſt them, and ſaye: Thus ſayeth the Lorde God: Wo be vnto you, that ſowe pyllowes vnder all arme holes, and bolſters vnder the heades D both of yong and olde, to catche ſoules wyth Map.b.c. all. For when ye haue gotte the ſoules of my Ezech.xij.b people in youre captiuite, ye promiſe them lyfe and diſhonoure me to my people, for an handfull of barlepe, and for a pece of breade: when ye kyll the ſoules of them, that dye not, & ſaue mes lyfe to them, that lyue not: Thus ye diſſemble with my people, that beleueth youre lyes.

Wherfore thus ſaith the Lorde God: Behold, I wyll alſo vpon the pyllowes, wherwith ye catche the ſoules in ſpenge: them wyl I take from youre armes, and let the ſoules go, that ye catche in ſpenge. Youre bolſters alſo will I teare in peces, & deliuer my people out of youre hande: ſo that they ſhal come no more in youre handes to be ſpoyled, and ye ſhall knowe, that I am the Lorde. Becauſe that with youre lyes ye diſcomfoute the herte of the ryghteous, whome I haue not diſcomfouted: Agayne. For ſo muche as ye corage the hande of the wycked, ſo that he maye not turne from hys wicked waye, and lyue: therfore ſhall ye ſyppe oute no more vanite, nor pro phecye youre owne geſſinges: for I wyl deliuer my people out of youre hande, that ye maye knowe, howe that I am the Lorde.

¶ The notes.

a. The preachers of mennes tradicions doth the Prophete compare vnto foxes, which feyne a ſcripture of God, and increaſe ceremonies and teache awaye to pleaſe God, by ſuch workes as they entyche them ſelues with. By the hedge here maye ye vnderſtande prayer done in faith.

The.xiiij. Chapter.

The Lorde throweth his worde to the people for theyr ſynnes ſake. The vnfaythfulnes of the worſte ſorte. The Lorde himſelfe deſtroye by falſe Prophetes. A comfourth of them that ſtode vnto Babylon.

THere reſorted vnto me certayne A of the elders of Iſrael, and ſatte Ezech.xx.a
doune by me. Then came the worde of the Lorde vnto me, ſayeng: Thou ſonne of man, theſe men beare theyr Idols in their hertes, and go purpoſely vpon the ſtombleynge block of their owne wyckednelle: how darre they then aſke councell at me? Therfore ſpeake vnto them, & ſaye: Thus ſayth the Lorde God. Euerye man of the houſe of Iſrael that bearyth hys Idols in his herte, purpoſynge to ſtomble in hys owne wickednelle, and commeth to a Prophete, to enquyre any thynge at me by hym: vnto that man will I the Lorde my ſelfe geue anſwere, accordynge to the multytude of hys Idoles, that the houſe of Iſrael maye be ſnared in theyr owne hertes, becauſe they be cleane gone from me, for theyr Idoles ſakes.

Wherfore, tell the houſe of Iſrael: thus B ſayeth the Lorde God: Be conuerted, forſake youre Idols, and turne youre faces from all youre abhominacyons. For euery man (whether he be of the houſe of Iſrael or a ſtraunger, that ſogeourneth in Iſrael) whiche departeth fro me, & carryeth Idols in hys herte, purpoſynge to go ſtyll ſtombling in his owne wickednelle, & commeth to a Prophete, for to aſke councell at me thorowe him: vnto ỹ man wyll I the Lorde geue anſwere, by myne C owne ſelfe. I wyll ſet my face againſte that man, & will make him to be an example for other, yea & a common by worde, and wyll rote hym oute of my people, that he maye knowe 1.Reg.xxij.b
how that I am the Lorde. And yf that Pro- Job.xij.c.
phete be deceyued, when he telleth hym a worde: then I the Lorde my ſelfe haue deſceyued that Prophete, & wyl ſtretche forth myne hande vpon hym, to rote hym out of my people of Iſrael, and they bothe ſhalbe punyſhed for theyr wickednelle. Accordynge to the ſonne D
of hym that aſketh, ſhall the ſonne of the Prophet be, that the houſe of Iſrael be led nomore fro me thorow errours, & be no more defyled in theyr wyckednelle: but that they maye be my people, & I their God, ſayeth the Lorde God. And the worde of the Lorde came vnto me, ſayinge: Thou ſonne of man, when the lande ſynneth againſte me, & goeth forthe in wyckednelle: I will ſtretche oute myne hand vpon it, & deſtroye all the prouiſyon of theyr bread, and ſende derth vpon them, to deſtroy man & beaſt in the lande. And though Noe, Daniel & Job theſe thre men were amonge Ezech.xiij.b
them, yet ſhal they in their ryghteouſnelle de- iij.b.
liuer but theyr owne ſoules, ſayeth the Lorde Ieremy.xv.a
God. If I ſuffre noyſome beaſtes into the E
lande, to waſte it vp, and it be ſo deſolate, that no man maye go therein for beaſtes: yf theſe thre men alſo were in the lande, as truelye as I lyue (ſayth the Lorde God) they ſhall ſaue neither ſonnes nor doughters, but be only re-

spurred them selues: And as for the lande, it shall be waste.

Or yf I bring a swearde into the lande, & charge it to go thorow the land, so that I slay doune man and beast in it, and yf these thre men were therein: As truly as I lyue (sayeth the Lorde God) they shal deliuer neyther sonnes nor doughters, but onelye be saued them selues. Or I sende a pestilence into the lande, & poure oute my sore indignacion vpon it in bloude, so that I rote oute of it bothe man & beast, & yf Noe, Daniel and Job were therin: as truly as I lyue (sayeth the Lorde GOD) they shall deliuer neyther sonnes nor doughters, but saue their owne soules in their rygh teousnes. Wherfore thus sayeth the Lord god: Though I sende my sore troublous plages vpon Jerusalem: the swearde, honger, perlous, beastes and pestilence, to destroye man and beaste oute of it: yet shall there be a remnaunte saued therin, whiche shall bring forth their sonnes and doughters. Beholde, they shall come forthe vnto you, & ye shall se their wayes, and what they take in hande, and ye shall be comforted, as touchynge all the plages that I haue broughte vpon Jerusalem. They shal comforte you, when ye se their wayes and workes: and ye shal knowe, howe that it is not wythoute a cause, that I haue done so agaynste Jerusalem, as I dyd, sayeth the Lorde God.

Jere. xxvii. b.

The xvi. Chapter.

As the vnspeakable wode of the tyme ter to call in to the thre, so sayeth he that Jerusalem shalbe burnt.

The worde of the Lorde came vn to me, sayinge: Thou sonne of man: What commeth of the vyne amonge al other trees? & of the vyne stock amonge al other tim ber of the groue? Do men take wode of it, to make any worke withall? Or maye there a nayle be made of it, to hange any thyng vp? Beholde, it is caste in the fyre to be burnte, the fyre consumeth both the endes of it, the myddest is burnte to allhes. Is it mete then for any worke? No.

Seyng then, that it was mete for no worke being whole: much lesse maye there any thig be made of it, when the fyre hath consumed & burnte it. And therfore thus sayeth the Lorde God: Like as I cast the vyne into the fyre for to be burnt, as other trees of the wode. Euen so will I do with them that dwell in Jerusalem, & set my face against them: they shall go out from the fyre, & yet the fyre shall consume them. Then shall ye knowe, that I am the Lorde, when I set my face agaynst them, and make the lande waste, because they haue so sore offended, sayeth the Lorde God.

The. xvi. Chapter.

The Prophete concernyng to speake of the abhominacions of Jerusalem, doth first declare the kyndnes of God towarde it. Jerusalem as regarded of vnthankfulnes, for her fornicacion with Idoles. Of the children the wickednes of other people in exemplum of the sinnes of Jerusalem. Gyftes of the abhominacions into whiche the Sodomytes fell. Exhorte to prompte vs to the repentaunce.

A Gayne, the worde of the Lorde spake vnto me, sayinge: Thou sonne of man, shewe therute of Jerusalem their abhominacions & saye: Thus sayeth the Lorde God vnto Jerusalem: Thy progeny & kinred came oute of the lande of .a. Canaan, thy father was an Amorite, thy mother a Cethyte. In the daye of thy byrthe, when thou waste borne, the strynge of thy .b. nauel was not cut of: thou wast not bathed in water: to make the cleane: Thou wast neyther robbed with salt, nor swedled in cloutes: No man regarded the so muche, as to do any of these thinges for the or to shewe the suche fauoure, but thou waste bitterlye cast oute vpon the felde, yea despised waste thou in the daye of thy byrthe.

Then came I by the, and sawe the troden doune in thyne owne bloude, and sayde vnto the: thou shalte be pourged from thyne owne bloude, from thyne owne bloude (I say) shalt thou be clensed. So I planted the, as the blossome of the felde: thou arte growen vp, and waxen greate: thou haste gotten a maruelous pleasaunt beute, thy brestes are come vp, thy heare is goodly growen, where as thou wast naked and bare afore.

Now when I went by the, & loked vpon the: beholde, thy tyme was come, yea euē the tyme to bowe the. Then spred I my clothes ouer the, to couer thy dishonestye: yea I made an othe vnto the, and maryed my selfe wyth the (sayeth the Lorde God) and so thou becamest myne owne. Then washed I the wyth water, and pourged thy bloude from the. I anoynted the wyth oyle, I gaue the chaunge of rayments, I made the shues of Carus le ther: I gyrded the about with whyte silcke, I clothed the with heerthues, I decked the wyth costly apparell, I put rynges vpon thy fyngers: a chayne about thy necke, spanges vpō thy fore head, fare rynges vpon thyne eares, and set a beutyfull croune vpon thyne heade. Thus waste thou decked with syluer & golde, and thy rayment was of fyne whyte silke, of nedle worke & of dyuerse colours.

Thou dyddest eate wothynge but sowrels, hony and oyle: maruelous goodly waste thou & beutiful, yea euen a very Quene waste thou: In so muche, that thy .c. beutye was spoken of amonge the Heythen, for thou waste excellent in my beutye, which I put vpon the, sayeth the Lorde God. But thou haste put confidence in thyne owne beutye, & played the harlot, when thou haddest gotten the a name. Thou haste committed whordome, wyth all that went by the, & haste fulfilled their desyre: yea thou haste take thy garmētes of dyuerse colours, & decked thyne aulters therwith, where vpon thou myghtest fulfyll thyne whoredome, of suche a fashyon, as neuer was done, nor shalbe. The goodly ornamentes & Jewels whiche I gaue the of myne owne golde and syluer, haste

hast thou taken, and made the mens ymages
E thereof, and committed whordome with al.
Thy garmentes of dyuerse colowres hast
thou taken, and decked them therwith: myne
oyle and incense hast thou set before the. Thy
meate whiche I gaue the, as spowrle, oyle &
honye (to fede the withall) that hast thou set
before them, for a swete sauoure. And thus ca-
me also to passe, saieth the Lord God. Thou
hast taken thyne owne sonnes & doughters,
whom thou hast begotten vnto me, and these
hast thou offered vp vnto them, to be their
meate. Is this but a smal whordome of thine
(thinckest thou) that thou slayest my children
and geuest them ouer, to be brent vnto them?
And yet in all thy abhominacyons & whor-
dome, thou hast not remembred the dayes of
thy youth, howe naked and bare thou wast at
that tyme, and troden downe in thyne owne
bloude. After all these thy wickednesse (wo
wo vnto the, saieth the Lord) thou hast buylded
thy stewes and brodel houses in euery place:
yea at the heade of euery strete hast thou buil
ded the an aulter. Thou hast made thy beuty
to be abhorred, thou hast laied out thy legges
D to euery one that came by, and multiplied
thine whordom. Thou hast committed forni
cacyon with the Egyptians thy neyghbours
whiche had muche flesh, and thus hast thou
vred thyne whordome, to anger me.

Beholde, I will stretch out mine hande
ouer the, and will minishe the foode of lode,
& deliuer the ouer into the willes of the Phi-
listines thine enemies, whiche are ashamed
of thy abhominable waye. Thou hast playd
the whore also with the Assirians, whyche
might not satisfye the: Yea thou hast play-
ed the harlot, and not had ynough. Thus
hast thou stil committed thy fornicacyon frō
the lande of Canaan vnto the Caldees, and
yet thy lust not satisfyed. How shoulde I re-
uenge thine herte (saieth the Lorde God)
seynge thou doest all these thinges, thou pre-
cious whore: buyldinge thy stewes at the head
of euerye strete, and thy brodell houses in all
places? Thou hast not ben as another whore
that maketh boost of her winninge, but as a
wyfe that breaketh wedlock, and taketh other
in stede of her husbande. Gyftes are geuen
to al other whores, but thou geuest rewardes
vnto all thy louers: and offrest them gyftes,
to come vnto the out of all places, and to com
mitte fornicacyon vnto the. It is come to passe
with the in thy whordomes contrarye to the
vse of other women, yea there had no such for-
nication ben committed after the, seyng that
thou powrest gyftes vnto other, and no re-
warde is geuen the: thys is a contrarie thing.

Therfore heare the worde of the Lorde
O thou harlot: thus saieth the Lorde God:
For so much as thou hast spent thy money,
and discouered thy shame, shewed thy whor-
dome with all thy louers, and with all the
Idols of thy abhominacions in the bloude
of thy children, whom thou hast geuen them:
Beholde therfore, I will gather together all
thy louers, vnto whome thou hast made thy
selfe comen: yea and all them whom thou fa-
vourest, and euery one that thou hatest: and
wil discouer thy shame before them, that they
al maye se thy filthines.

Moreouer, I will iudge the as a breaker
of wedlocke and a murtherer, & recompence
thyne owne bloud in wrath and gelousy.
I will geue the ouer into their power, that
shal breake downe thy stewes, and destroye
thy brodel houses, they shall stripe the oute
of thy clothes, al thy gaye and beutyfull Je-
wels shall they take from the, and so let the syt
naked and bare: yea they shal bryng the comē
people vpon the, whiche shall stone the, and
slaye the downe with their swordes. They
shall burne vp thy houses, & punish the in the
syght of manye wemen. Thus will I make
thy whordome to ceasse, so that thou shalt geue
out no mo rewardes.

Shoulde I make my wrath to be syt, take
my gelousy from the, be content, and no more
to be displeased? Seynge thou remembrest not
the dayes of thy youth, but hast prouoked
me to wrath in all these thinges? Behold ther
fore, I will bringe thyne owne wayes vpon
thyne heade, saieth the Lorde God: howe be
it, I neuer dyd vnto the, accordynge to thy
wycked dwelle and all thy abhominacions. Be-
holde, al they that vse comen prouerbes, shall
vse this prouerbe also against the: suche a mo
ther, suche a doughter.

Thou art euen thy mothers owne dough-
ter, that hast cast of her housbande & their chil
dren. Yea, thou art the syster of thy systers,
whiche forsoke their husbandes and their chil
dren. Youre mother is a Cethite, and youre
father an Amorite. Thyne eldest syster is Sa-
maria, she and her doughters that dwel vpō
thy left hande.

But thy youngest syster that dwelleth on
thy right hand, is Sodoma & her doughters.
Yet hast thou not walked after their wayes,
nor done after their abhominacyons: but in
all thy wayes thou hast bene more corrupte
then they. As truly as I lyue, saieth the lorde
God: Sodoma thy syster with her doughters
hath not done so euyl, as thou and thy dough
ters. Beholde, the sinnes of thy syster Sodo-
ma were these: Pryde, fulnesse of meate, abun
daunce and Idelnesse: these thynges had she
and her doughters. Neyther that, they tra-
ched not their handes to the poore and nedy, but
were proude, and dyd abhominable thinges
before me: therfore I tooke them awaye, when
I had sene it. Neyther had Samaria done
halfe of thy sinnes, yea thou hast exceaded
them in wyckednesse. In so muche that in cō
parysen of all the abhominacions whyche
thou hast done, thou hast made thy systers
good women.

As for their captyuite, namely the captyui-
te of Sodoma and her doughters: the captyui
te of Samaria and her doughters. I wyll

ij.Reg.xxi.a.
4.xvij.c.

Leuit.xx.b.
iij.Esr.xxb.

Ezech.xvi.e.

Gene.xix.b.
Jere.iij.c.

bringe them agayne, so wyl I also bringe agayne thy captiuite amonge thē: that thou mayest take thyne owne confusion vpon the, and be ashamed of all that thou hast done, & to comforte them. Thus thy sisters (namelye) Sodoma and her doughters: Samaria and her doughters with thy selfe and thy doughters, shalbe brought agayne to youre olde estate. When thou wast in thy pryde, and before the wickednes came to light, thou wouldest not heare speake of thy sister Sodoma, vntill the tyme that the Syrians with all their townes, and the Philistines with all that lye rounde about them, brought the to shame & confusyon: that thou myghtest beare thyne owne spytefulnes and abhomynacyon, sayeth the Lorde.

For thus sayeth the Lorde God: I shoulde (by ryght) deale with the, as thou hast done. Thou hast dispysed the oth, and broken the covenaunte. Neuertheles, I wyll remembre the covenaunte, that I made with the in thy youth, in so much yt it shalbe an euerlastinge covenaunt: so that thou also remembre thy wayes, & be ashamed of thē: then shalte thou receyue of me thy elder and younger sisters, whome I will make thy doughters, and that Jere.xxxi.c. Hebr.viij.b. beside the covenaunt. And so will I renue my covenaunt with the, that thou mayest know that I am the Lorde: that thou mayest thynche vpon it, be ashamed, and excuse thyne owne confusyon no more: when I have forgeuen the, all that thou hast done, sayeth the Lorde God.

¶ The notes.

a. Wherfore he vpbraideth vnto the Jewes the name of straunge nacyons is before sayd in the first chapter Exo.c.

b. Mauel may signifye the desires and delectacyons of man, whiche are healed by the worde and feare of God: as it is sayde Proner.iij.b. But feare the Lord and departe frō euyl, so shal thy navel be whole, &c. The learned expounde thys whole sentence of the tribulacion that Israel suffered in Egipte, and after amonges the Caldees. After the death of Joseph, when Pharao knew them not. Exo.i. were they moost abiect and vyle, and no man had compassyon on them. This was the daye of their byrth. And in like case after the destruccyon of Jerusalem and in their imprysonment at Babilon. At both these times were they motherles and helpeles, concernynge their owne strengthes: but were yet cared for of God and receyued by his mercy. The Prophete borowyth his sayinge of speaking of the maner of mothers, after the birth of their children, which first bathe their nawles and washe them with salt, and then swadle them, &c. Such help had Israel none in their aduersities in Egypt and Babilon, but lay couerwhelmed in their spytefulnes & mysdeades, and were regarded as bastardes and vnmotherlye intreated of all men. There was no man but onely God that toke thought for them or holpe them: and that did he onely of his mercy, without any of their desertynges.

c. By this brydye are signifyed the gyftes & graces that the Lorde hath gruen to his people, whiche neuertheles was an Idolatres and worshipped other Goddes, or worshipped God after another maner and way then he had commaunded them: whiche thinge is signifyed by their fornycacyon, as in Exo. xxxij.b. & after in the xxiij.a.

The. xvij. Chapter.

The parable of the two Aegles (vpon) which (signifyeth that Jerusalem, whiche contrary to the other had taken the frendshyp of Nabuchodonozor, turned hym self to the kyng of Egypte, and therfore perysshed. An exposicio of the parable. 3 prophesye of Christ.

THe worde of the Lorde came vnto me, sayinge: Thou sonne of man: put forthe a darcke speakinge, and a parable, vnto the house of Israel, and saye: Thus sayeth the Lorde God. There came a great.a. Aegle with greate wynges, yea with myghty long wynges, and full of fethers of dyuerse colowres, vpon the mount of Libanus, and toke a braunche from a Cedre tree, and brake of the toppe of his twygge, and carped it into the lande of Canaan, and set it in a cyte of marchauntes. He toke also a braunche of the land & planted it in a fruteful ground, he brought it vnto greate waters, and set it as a wyllye tree therby. Then dyd it growe, and was a greate vyneslyche, but low by the grounde: thus there came of it a vyne, and it brought forth blossomes, and spred oute braunches. But there was another Aegle, a great one, whych had great wynges and many fethers: and behold the rotes of this vyne had an hunger after hym, and spred oute his braunches towarde hym, to water hys frutes. Neuertheles it was planted vpon a good grounde besyde greate waters: so that (by reason) it shoulde haue brought out braunches & frute & haue bene a goodly vyne. Speake thou therfore, thus sayeth the lord God: Shall thys vyne prospere? shal not his rotes be pluckte oute, his frute be broken of, his grene braunches withere & fade awaye? yea without eyther strong arme or many people, shall it be plucked vp by the rotes. Behold it was planted: shall it prospere therfore? Shal it not be dryed vp and wytherd, yea euen in the shutynge out of his blossomes, as sone as the eest wynde bloweth?

Moreouer, the worde of the Lorde came vnto me sayinge: Speake to that frowarde housholde: knowe ye not, what these thinges do signifye? Tell thē: Beholde the kyng of Babylon came to Jerusalem, and toke the kynge and hys Princes, and ledde them to Babylon.

He toke of the kinges sede, and made a couenaunt with him, and toke an oth of him. The Princes of the lande toke he with hym also, that the land myght be holden in subiec-

epon, and not to rebelle, but kepe the covenaunt, and fulfyll it. But he fell from him, & sent hys Embassitoures into Egypte, that he myght have horses and much people. Should that prospere? Shoulde he be kept safe, that doeth such thynges? Or shoulde he escape that breaketh his covenaunt? As truely as I lyve (sayeth the Lorde God: He shal dye at Babylon, in the place where the kyng dwelleth, that made him kyng: whose othe he hath despysed, and whose covenaunte he hath broken. Neyther shall Pharao with hys greate hoste and multitude of people, mayntayne him in the warre: when they cast up bulwarkes, and set up bulwarckes to destroye much people. For seyng he hath despysed the othe, and broken the covenaunt (where as he yet gaue his hande therupon) and done all these thynges, he shall not escape.

F Therfore thus sayeth the Lorde God: As truely as I lyve, I wil bring myne othe that he hath despised, & my covenaunt that he hath broken, upon his owne heade. I will cast my net aboute hym, and catche him in my parne. To Babylon wil I carye him, there will I pumyshe him, because of the greate offence that he made me. As for those that fle from him out of the hoste, they shalbe slayne with the sweord. The residue shalbe scatred towarde all the wyndes, and ye shal knowe, that I the Lorde have spoken it.

Thus sayeth the Lord God: I wyll also G take.b. a braunche from an hye Cedre tree, & will set it, and take the vttermost twygge, that yet is but tender, and plante it vpon an hye hill: Manely, vpon the hye hill of Syon wil I plante it: that it may bringe forth twigges, and grue frute, and be a greate Cedre tree: so that all maner of foules maye byde in it, and make their nestes vnder the shadowe of hys braunches.

And all the trees of the felde shall knowe that I the Lord have brought downe the hye tree, and set the low tree vp: that I have dryed vp the grene tree, and made the drye tree to florysh. Euen I the Lorde that spake it, have also brought it to passe.

The notes.

a. By this great Egle hauynge greate wynges is vnderstand the Kyng of Babylon with hys great armye.

b. By this braunche vnderstande our Lorde, and by the hye Cedre tree the tribe of Juda, of whiche he came: by the vp permost twygge is vnderstande Christ, and by the hyll of Syon, is figured the churche.

The.xviii. Chapter.

The Prophet sheweth that every man shall beare his owne synne. To whom the commaundement, or sentence pertayneth. Death is prophesyed to the vngodlye, and life to them that turne from their vngodlye wayes.

THe worde of the Lord came vnto me, on this maner: what A meane ye by this comen prouerbe that ye vse in the land of Israel sayinge: The fathers have eate sowre grapes, and the childrens teth are set on edge? As truely as I lyve, (sayeth the Lord God) ye shall vse this bywoorde nomore in Israel.

Beholde, all soules are myne. Lyke as the B father is myne, so is the sonne myne also. The soule that synneth shal dye. If a man be godly and do the thynge that is equall and ryght he eateth not vpon the hilles: he lyfteth not his eyes vp to the Idols of Israel: he defyleth not his neyghbours wyfe, he medleth with no mealtruous woman: he greueth no body, he geueth his detter his pledge again: he taketh none other thing good by violence: he parteth his meate with the hongrye: he clotheth the naked: he lendeth nothynge vpon vsury: he taketh nothynge ouer: he withdraweth his hand from vnryght: he dealeth faythfully betwixte man & man: he walketh in my commaundementes, and kepeth my lawes, and performeth them faythfully) This is a ryghteous man, he shall surely lyue C (sayeth the Lord God.

If he now get a sonne, that is a murtherer a sheder of blonde: if he do one of these thynges (though he do not all) he eateth vpon the hilles: he defyleth his neyghbours wife: he greueth the poore & nedy: he robbeth and spoyleth: he geueth not the detter his pledge again: he lyfteth vp his eyes vnto Idols, & medleth with abhominable thynges: he lendeth vpon vsury, & taketh moreouer. Shall thys man lyue? He shall not lyue. Seynge he hath done all these abhominacions, he shall dye, hys blonde shalbe vpon him.

Now if this man get a sonne also, that Jere.xxxi.c. seyth al his fathers synnes, whiche he hath Eze.xviii.A. done: and feareth, neyther doth such lyke. Ma- D nely he eateth not vpon the mountaynes: he lyfteth not his eyes vp to the Idols of Israel: he defyleth not his neyghbours wife: he wrongeth no man: he kepeth no mans pledge: he neyther spoyleth, nor robbeth anye man: he dealeth his meate with the hongrye: he clotheth the naked: he oppresseth not the poore: he receyueth no vsury, nor anye thinge ouer: he kepeth my lawes, and walketh in my commaundementes: This man shall not dye in his fathers sinne, but shall lyue without faple. As for his father: because he oppressed and spoyled his brothers, and dyd wickedly amonge his people: lo, he is dead in his owne sinne. And yet saye ye: Wherfore then should not this sonne beare his fathers sinne? Therfore: because the sonne hath done equitie and ryght, hath kept al my commaundementes, and done them: therfore shal he lyue in dede. The same soule that synneth, shall dye. The sonne shal not beare the fathers offence, neyther shall the father beare the sonnes offence. The ryghteousnes of the righteous shalbe vpon him, and the wickednes of the wycked shalbe vpon him selfe also. But if the vngodlye will turne away from all his synnes that he hath done, and kepe al my commaun-

dementes

dementes, and do the thinge that is equall and ryght, doutles he shall lyue, and not dye. As for all his synnes that he did before, they a shall not be thought vpon: but in his ryghteousnes, that he hath done, he shall lyue. For haue I any pleasure in the death of a synner, sayeth the Lorde God, but rather that he conuerte and lyue.

Agayne, yf the righteous turne awaye frō his righteousnes, and do iniquite, according to all the abhominacions, that the wycked man doth: shal he lyue? All the ryghteousnes that he hath done, shal not be thought vpon: but in the faute that he hath offended withall and in the synne that he hath done, he shall dye.

And yet ye say: Tush, the waye of the lorde is not indifferent. Heare therfore the house of Jsrael: Is not my waye ryght? Or, are not youre wayes rather wicked? When a ryghteous man turneth awaye from his ryghteousnesse, and medleth with vngodlynes: he muste dye therin: yea for the vnryghteousnes that he hath done, muste he dye. Agayne, whē the wycked man turneth awaye from his wickednesse, that he hath done, & doth the thinge whiche is equall and ryght, he shall saue hys soule alyue. For in so muche as he remembreth hym selfe, & turneth him from all the vngodlynes, that he had vsed, he shall lyue, and not dye.

And yet sayeth the house of Jsraell: Tush the waye of the Lorde is not equall. Are my wayes vnryght, O ye house of Jsrael: Are not youre wayes rather vnequall? As for me I will iudge euery man, according vnto hys wayes, O ye house of Jsrael, sayeth the Lord God. Wherfore be conuerted, and turne you cleane from all youre wickednesse, so shall there no synne do you harme. Caste awaye from you all youre vngodlinesse, that ye haue done: make you new hertes and a new spirit. Wherfore will ye dye, O ye house of Jsrael? seyng, I haue no pleasure in the death of him that dyeth, sayeth the Lorde God. Turne you then, and ye shall lyue.

The notes.

a. Shall not be thought vpon. The Sophysters haue a proper solucion for this text and suche like whiche testifye that God so forgeueth that he will not after call agayn his forgeuenes and punishe. True it is (saye they) God forgeueth the synne, but not the punishement due vnto y synne. Seuen yeares purgatory ment (as they paste) must we abyde in purgatorie for euerye synne, when it is forgeuen. yf this be not to mocke with god and his holy worde, I wote not what is mockage. yf God can, and do (as they affirme) geue me pardō of my synne, so y mythest geue me so much mo as lyttel payne therfore and yet not ones thincke on my synne, surely he hath a wonderfull remembraunce. And that he will not thinke on it, the text doth here openly affyrme. By this sophistry might the kinge geue a man his pardon for theft, & after hange him vp. For he might saye: Syr I forgaue you your theft, but not your hanging whiche is due vnto youre theft. Suche pardō woulde they be loth to haue that spake pnagruel it, yf the kinge whiche is but a man, be more faithfull, then to deale so with hys parduners, whome he forgeueth. How shoulde God then whiche is oure heauenly father, & whiche is euen goodnes it selfe, haue suche a lotell fayned, and vnperfect forgeuenes, that shoulde after punysh. But here of wil I now speake no more, least ye shoulde happly smel that this solucion were pnagruel, to pyche mennes purses, thinow halfe penie, Dirige grotes, Trentalles, peare maides, mowethmaides, &c. Because that although God can and may forgeue the synne, yet muste suche thinges obtayne the forgeuenes of the punyshement due therunto: Or that the Priestes benefytes were not sufficient for them to lyue on, with out such pyllage, or yet that the poore people could by any other meane be mayntened from that thinge, wherwith they, their wyues their housholde and children shoulde lyue.

The.xix.Chapter.

The captiuite of Jehoahas and of Jehoachin is figured by the lyons whelpes. & by the lyon. He setteth out the prosperyte of the cyte of Jerusalē, that was, and the myserye therof that is present.

BEt mourne thou for the princes of Jsrael, & saye: Wherfore laye thy mother that lionesse amonge the lions, & norysshed her ponge ones amonge the lyons whelpes? One of her whelpes she brought vp, and it became a lyō it learned to spoyle, and to deuoure folcke. The Heathen hearde of him, and toke hym in their nettes, and brought him in chaynes vnto the lande of Egipte.

Now when the dammē sawe, that all her hope and comforth was awaye, she toke another of her whelpes, and made a lyon of him which went amonge the lyons, and became a fearce lion, learned to spoyle and to deuoure folcke: he destroyed their palaces, and made their cities waste. In so muche that the whole lande and euery thinge therin, were vtterlye desolate, thorow the very noyse of his roaringe.

Then came the Heathen together on euery side oute of all countreyes against him, layed their nettes for him, and toke him in their pitte. So they bounde him with chaynes, and brought him to the kinge of Babilon: which put him in prison, that his noyse shoulde no more be hearde vpon the mountaynes of Jsrael. As for thy mother, she is like a vyne in thy bloude, planted by the water syde: her frutes and braūches are growen oute of many waters, her stalkes were so strōge, that me myght haue made staues therof for officers: she grew so hye in her stalckes,

So when men sawe that she exalted the

hyght

hepgth and multytude of her braunches, she was roted out in displeasure, and cast downe to the grounde. The East wynde dryed up her frute, her stronge stalkes were broken of wythered and brent in the fyre. But now she is planted in the wildernesse, in a dry and thurstye grounde. And there is a fyre gone out of her stalckes, which hath brent up her braunches and her frute: so that she hath no mo stronge stalckes, to be staues for offycers. This is a pytyous and miserable thynge.

The.xx. Chapter.

The Lorde denyeth that he wyll answere them whyle they prape, for the offence of unkynde and wycked be hauyour. He promyseth that the people shall returne from captyuyte. By the wood that shoulde be burnt, is tygnyfyed the dampnage of Jerusalem.

IN the.xvij. yeare the.x. day of the.v. Moneth, it happened, that certayne of the elders of Israel came vnto me, for to aske counsell at the Lorde, and sat them downe by me. Then came the worde of the Lorde vnto me on this maner. Thou sonne of man: speake vnto the elders of Israel, and say vnto them: Thus sayeth the Lorde God: Are ye come hyther to aske any thinge at me? As truely as I lyue (sayeth the Lorde) I wyll geue you no answere. Wylt thou not reproue them (thou sonne of man) wilt thou not reproue them? Shew them the abhominacions of their forefathers, and tell them: Thus sayeth the Lorde God: In the day when I chose Israel, and lyft up myne hand vpon the seede of the house of Jacob, and shewed my selfe vnto them in the lande of Egypte: Yea, whē I lyfte vp myne hande ouer them, and sayd: I am the Lorde youre God, euen in the daye that I lift up mine hande ouer them, to bring them out of the lande of Egypte, vnto a lande that I haue prouided for them, which floweth with mylke and honye, and it is a pleasaunte lande amonge all other: Then sayde I vnto them: Cast awaye euerye man the abhominacyons that he hath before hym, and defyle not youre selues with the Idoles of Egypte, for I am the Lorde youre God.

But they rebelled agaynst me, and would not folowe me, to cast awaye euery man the abhominacions of his eyes, & to forsake the Idoles of Egipte. Then I made to poure my indignacion ouer them, and to satisfye my wrath vpon them, yea euen in the myddest of the lande of Egipte. But I wolde not do it, for my names sake, that it shoulde not be vnhalowed before the Heathen, amonge whom they dwelt, and among whom I shewed my selfe vnto them, that it would bryng them out of the lande of Egypte. Now when I had caried them out of the lande of Egypte, and brought them into the wildernesse: I gaue the my commaundementes, and shewed them my lawes, whiche who so keepeth, shall lyue in them. I gaue them also my holy dayes (to be a token betwixte me and them, and therby know, that I am the Lorde, whiche halloweth them. And yet the house of Israel rebelled agaynste me in the wildernesse, they would not walcke in my commaundementes, they haue cast awaye my lawes (whiche whoso keepeth, shoulde lyue in them) and my Sabboth dayes haue they greatly vnhalowed.

Then I made me to poure out my indignacion vpon them, and to consume them in the wyldernesse. Yet I would not do it, for my names sake: lest it shoulde be dishonoured before the Heathen, from the which I had caried them awaye. But I swore vnto them in the wildernesse, that I would not bryng them into the lande, whiche I gaue them, a land that floweth with mylck and honye, and is a pleasure of all landes, and that because they refused my lawes, and walcked not in my commaundementes, but and vnhalowed my Sabbathes, for their herte was gone after their Idoles. Neuertheles myne eye spared them so that I would not vtterly slaye them, and consume them in the wyldernes. Moreouer I sayde vnto their sonnes in the wildernesse: walcke not in the statutes of your forefathers kepe not their ordinaunces, and defyle not youre selues with their Idoles, for I am the Lorde youre God. Walcke in my statutes, kepe my lawes and do them, hallowe my Sabbathes: for they are a token betwixte me and you, that ye may know, howe that I am the Lorde. Notwythstandinge, their sonnes rebelled against me also: they walcked not in my statutes, they kepte not my lawes to fulfyll them (whiche he that doeth shall lyue in them) neyther halowed they my Sabboth dayes. Then I made me agayne to poure out my indignacion ouer them, and to satisfye my wrath vpon them in the wildernesse. Neuertheles I withdrawe my hande for my names sake, least it shoulde be vnhalowed amonge the Heathen, before whome I had brought the forth. I lift up myne hand ouer them also in the wildernesse, that I would scatter them amonge the Heathen, & strowe them amonge the nacions: because they had not kepte my lawes, but cast alyde my commaundementes, vnhalowed my Sabbathes, and lyft up their eyes to their fathers Idoles. Wherfore I gaue them also commaundementes not good, and lawes thorow the whyche they shoulde not lyue, & I vnhalowed them in their owne gyftes (when I appointed for my selfe all their fyrstborne) to make them desolate: that they might knowe, howe that I am the Lorde.

Therfore (O thou sonne of man) tell the house of Israell, thus sayeth the Lorde God: Besyde all this, youre forefathers haue yet blasphemed me more, and greatly offended against me. For after I had brought them into the lande, that I promysed to geue them, when they sawe euery hye hyll and the thycke trees: they made their offerynges, and prouoked me with their oblacyons, makinge swete sauoures there, and poured out their drynk-

Exod.iij.b.
Deut.vij.a.
Exod.xx.xxvi. Deute.xij.b. Gala.iij.b. Leui.xviij.a. Exod. xxv.c. xxxi.xxxij.c
Exod.xxxij.d
Exod.xxxij.d
Numer.xviij.b Exod.xxv.6. c
Ezech.xviij.d
Exo.xxix. xxxi.c.xxxij.c
Numer.xxv.a
Leuit.xviij.a. Galat.iij.b. Roman.x.a.

Ammon. drunckē offerynges. Then I asked them: what
howe ye to do withall, that ye go thyther? And
therefore it is called the hye place vnto this
daye. Wherfore, speake vnto the house of Is-
rael: Thus sayeth the Lorde God: yea are
vnto as vnclene as youre forefathers, and cō
mitte whordome also with their abhominacions.
Jerem. xix. a. In al youre Idoles, where vnto ye bring
Deute. xij. d. youre oblacions, and to whose honoure ye
xviii. b. burne youre children: ye defyle youre selues,
Ezech. xlvi. c. euen vnto this daye: howe darre ye then come
xiv. Ke. xvij. c. and aske any question at me? O ye housholde
xxi. a. of Israel! As truly as I liue (sayth the Lord
ij. Pa. xxviij. a God) ye get no answere of me: & as for the
thinge, that ye go aboute, it shall not come to
passe, where as ye saye: we will be as the hea-
then, & do as other people in the lande, wood
and stone wyl we worshippe.

As truly as I liue, sayeth the Lorde God,
F I my selfe wyll rule you with a myghty hād
with a stretched out arme, and with indigna-
cyon poured out ouer you: and wyll bringe
you out of the nacyons and landes, wherin
ye are scatred: and gather you together with
a myghtye hande, with a stretched oute arme
and with indignacyon poured out vpon you:
and wyll bringe you into the wildernesse of
the people, and there I will reason with you
face to face. Like as I punished youre fore-
fathers in the wildernesse, so will I punyshe
you also, sayeth the Lorde God. I will bring
you vnder my iurisdiccion, & vnder the bonde
of the covenaunt. The louthers also and the
transgressours will I take from among you,
& bringe them out of the lande of youre habi-
tacion: as for the lande of Israel, they shall
not come in it: that they may knowe, howe
that I am the Lorde.

Go now then (sayeth the Lorde God) ye
Esa. ij. c. xxx. b house of Israel, call awaye, and destroye eue
Ezech. xviij. a. ry man his Idoles: then shall ye heare me, &
no more blaspheme my holie name with your
offerynges and Idoles. But vpon my holye
hil, euē vpon the hye hil of Israel shal al the
house of Israel and all that dwell in this lande,
Deutero. xij. worshippe me: and in the same place will I
c. xxij. b. fauoure them, and there wil I require youre
heue offerynges, and the fruytfulnesse of your
oblacions, with all youre holie thinges.

G I will accepte youre swete sauoure, when
I bringe you from the nacions, and gather
you together out of the landes, wherin ye be
scatred: that I maye be halowed in you be-
fore the Heathen, and that ye maye knowe,
that I am the Lorde, whiche haue brought
you into the lande of Israel (vpon into the same
lande, that I sware to geue vnto youre forefa-
thers. There shall ye call to remembraunce
your owne wayes and all youre ymaginacōs,
wherin ye haue bene defiled, and ye shalbe
displeased with your owne selues, for al your
Jerem. xlvij. a wickednesse that ye haue done. And ye shall
xxxij. a. xxxi. c. know that I am the Lorde: when I entreate
you after my name, not after youre wycked
wayes, nor according to youre corrupte
workes: O ye house of Israel, sayeth the lord.

Moreouer the worde of the Lorde came
vnto me sayinge: Thou sonne of man, set thy
face toward the south, & speake to the south
wind, and say to the wood toward the south:
Heare the worde of the Lorde: thus sayeth the
Lorde God: Beholde, I wil kindle a fire in
thee, that shal consume the .a. grene trees with
the dye. No man shal be able to quenche the
flawme, but al that loketh .b. from the south
to the north, shalbe burnt therin: & al flesh shal
se, that I the Lord haue kindled it, so that no
man maye quenche it. Then saide I: O Lord
they will saye of me: Tushe, they are but fa-
bles, that he telleth.

The notes.

a. By the grene trees vnderstande the sayn-
tes and holye ones, and by the drye, sinners:
so that the godly shal by death escape captiui
tie & wicked be sent vnto euerlasting paine.
b. From the South to the North, that is, frō
Jerusalem to Babilon.

The. xxi. Chapter.

The threatenyth the swerde, that is to saye, destruc-
cyon to the cyte of Jerusalem. He sheweth the fall
of Kynge Jehoiachin. He is commaunded to prophesye
the destruccyon of the children of Ammon. After the
slaughter of other, at the last the Lorde threatenyth
death vnto Nabuchadonosor kynge of Babilon.

THe worde of the Lorde came to
me, sayinge: Thou sonne of man, A
set thy face toward Jerusalem,
& speake against the Sanctuary, &
prophesie against the lande of
Israel, saye to the lande of Israel: Thus say-
eth the Lorde God: Beholde, I wil vpon the,
& wil drawe my swerde out of the sheath, and
rote out of the both the righteous & the wyc-
ked. Seinge then that I will rote oute of the
both the righteous and wicked, therfore shall
my swerde go oute of his sheath against all
flesh from the South to the south: that al flesh
may know that I the Lord haue drawen my
swerde out of the sheath, and it shall not be
put in again.

Mourne therfore (O thou sonne of man) B
that thy loines crack withal, ye mourne bit-
terly for them. And yf they saye, wherfore
mourneth thou? Then tel them: for the tydin-
ges that cōmeth, at the whiche al hertes shal
melt, all handes shalbe letterdowne, all sto-
maches shall swowne, and all knees shal wexe
feble. Beholde, it commeth and shalbe fulfil-
led, sayeth the Lorde God.

Agayne the worde of the Lorde came vnto
me sayinge: Thou sonne of man, prophesye
and speake: Thus sayeth the Lorde God:
speake, the swearde is sharpened and well
scourd. Sharpened is it for the slaughter, &
scourd & it may be bright .a. O, the destroy-
inge staf of my sonne, shall bringe downe all
wod. He hath put his swerd to the slaghter C
& good holde may be taken of it. This swerd
is sharpened & dight, that it may be geuen in
to the hande of the manslayer.

Crie (O thou sonne of man) and howle, for
thy

Samaria. this swerde shall smyte my people, & all the rulers in Israel, which with my people shall be slayne downe to the grounde thowsh this swerde. Smyte thou vpon the thyghe, for wherfore shoulde not the plage & flat of iudgement come? Prophecy thou sonne of man, & smite thine hādes together: make the swerde two edged, yea make it thre edged, that mans slapers swerde, that swerde of the greate slaughter, whiche shall smyte them, euen in their priuichambres, to make them abashed & sayne at the hertes, and in all gates to make some of them fall. O how bright and sharpe it is, how well dight & mete for the slaughter. Get the to some place alone, ether vpon the ryght hand or on the left, whether soeuer thy face turneth. I will smyte my handes together also, & satisfye my wrothful indignacio. Euen I the Lorde haue sayde it.

The worde of the Lorde came yet vnto me agayne sayenge: Thou sonne of man, make the two streetes, that the swerde of the kynge of Babylon maye come. Vnto these streetes shall go out of one lande. He shall set him vp a place, at the heade of the streete shall he chose hym oute a corner. Make the a streete, that the swerde maye come towarde Rabath of the Ammonites, and to the stronge cytye of Ierusalem. For the kinge of Babylon shall stande in the turning of the waye, at the head of the two streetes, to aske councell at the sothsayers, cast enge the lottes with hys arowes to aske councell at the Idols, and to loke in the liuer. But the sothsayenge shall poynte to the ryght syde vpon Ierusalem, that he maye set men of warre, to smyte it with a greate noyse, to crye out Alarum, to set battelrammes against the gates, to graue vp dyches, and to make bulwarckes.

Neuertheles, as for the sothsayenge, they shal holde it but for vanite, euen as thoughe a pell were tolde them: yea & they them selues remembre their wickednesse, so that by ryght they must be taken and wonne. Therfore sayeth the Lorde God: For so muche as ye poure selues shew your offrynge, & haue opened your wickednesse, so that in all your workes men may se your synnes: yea in so muche (I say) that ye poure selues haue made mencion therof ye shalbe taken by violence.

O thou shamefull wycked gyde of Israel whose daye is come: euen the tyme that wickednesse shall haue an ende. Thus sayeth the Lorde God: take away the myter, and put of the crowne, and so is it awaye: the humble is exalted, and the proude brought low. Ruyne ruyne, yea ruyne them will I, and destroy them: and that shall not be fulfilled vntyll he come, to whome the iudgement belongeth, & to whome I haue geuen it. And thou (O sonne of man) prophecye and speake: Thus sayeth the Lorde God to the children of Ammō, and to their blasphemye, speake thus: The swerde, the swerde is drawen forth al redye to the slaughter, and sowred that it glistreth (because thou hast lohed the out banisher, and prophecyed lies) that it may come vpon thy necke, like as vpon the other vngodly, which be slayne: whose day came, when their wickednesse was full.

Though it were put vp agayn into the sheath, yet will I punysh the, in the land where thou wast noryshed and borne, and powre my indignacion vpon the and will blowe vpō the in the fyre of my wrath, and deliuer the vnto cruell people, which are learned to destroye. Thou shalt fede the fyre and thy blood shall be shed in the lande, that thou mayest be put out of remembraunce. Euen I the Lord haue spoken it.

The notes.

a Some reade: Shall we remoue oute selues. He despyseth the staffe of my sonne, and all wood. The Lorde readeth: the tribe of my sonne: that is to saye, the tribe of Juda. Or shall the staffe of my sonne despyse al wood: That is, Shall the tribe of Juda dyspyse all the other.

The xxij. Chapter.

The worde of the Lorde against Ierusalem for murthering, & denying the honour vnto their fathers & mothers, & other wyckednesse. Of the wyckednesse of the false prophetes & gyddes, & of their vnreasonable counsailers. The tyrannye of rulers. The vnkyndnes of the people.

Moreouer, the worde of the lord came vnto me, & sayd: thou sonne of mā, wilt thou not reproue this bloudthurstye cyte? shewe hem their abhominacions, and tell them: Thus sayeth the Lorde God: O thou cyty, that sheddest blonde in the middest of the, that thy tyme may come also: & makest the Idoles to defyle the withall. Thou hast made thy selfe gylty, in the blond that thou hast shed: & defyled the in the Idoles, whiche thou hast made. Thou hast caused thy dayes to drawe nye, & made the tyme of thy yeares to come. Therfore will I make the to be confounded amōg the Heathē, & to be despysed in all the landes, whether they be nye or farre from the: they shal laugh the to scorne, thou that hast gotten the so foule a name, & art full of vnclennesse. Beholde, the rulers of Israel haue brought euery man his power, to shed blond in the. In the haue they despysed father & mother, in the haue they oppressed the straūger, in the haue they vexed the widdowe and the fatherlesse. Thou hast despysed my Sanctuarye, and vnhalowed my Sabboth. Wycked men are there in the, that shede bloude, & eate vpon the hylles, and in the they vse vnhappynesse.

In the haue they discouered their fathers shame, in the haue they vexed women in their vncleānesse. Euery man hath brake shamefully with his neyghbours wyfe, and abhominably defiled his doughter in law. In the hath euery man forced his owne systers, euen his fathers doughter: yea gyftes haue ben receyued in the, to shede bloude. Thou hast taken vsury and encrease, thou hast oppressed thy

neyghbours by extorcion, and forgotten me, sayeth the Lorde God. Beholde, I haue smitten* my handes vpon thy couetousnesse, that thou hast vsed, and vpon the blonde whyche hath bene shed in the. Is thy herte able to endure it, or may thy handes defende the selues in the tyme that I shall bringe vpon the? Euen I the Lorde that speake it, will bringe it also to passe. I will scatter the amonge the Heathen, and strowe the about in the landes, & wil cause thy filthynesse to cesse oute of the: yea and I will haue the possession in the sight of the Heathen, that thou mayest know, that I am the Lorde.

*That is, to wete, in tokē of great wo-fulnes.

And the worde of the Lorde came vnto me sayinge: Thou sonne of man, the house of Israel is turned to drosse. All they that shoulde be tynne, yron, lead, are in the fire become drosse. Therfore, thus sayeth the lord God: For so muche as ye all are turned into drosse; beholde, I wyl bringe you together vnto Jerusalem, lyke as syluer, tynne, yron and lead are put together in the fornace, and the fyre blowen there vnder to melt them. Euen so wil I gather you, put you in together, and melt you in my wrath and indignacyon. I will bringe you together, and kindle the fyre of my cruel displeasure vnder you, that ye may be melted therin.

Lyke as the syluer is melted in the fyre, so shal ye also be melted therin, that ye may know, how that I the Lord haue poured my wrath vpon you.

And the worde of the Lorde came vnto me sayinge: Thou sonne of man, tell her: thou art an vncleane lande, whyche is not rayned vpō in the daye of the cruell wrath: thy Prophetes that are in the, are swome together to deuoure soules, lyke as a rorynge Lyon, that spareth by his praye. They receyue ryches and good, and make many widdowes in the. Thy priestes breake my lawe, and defyle my Sanctuarye. They put no differēce betwene the holy and vnholy, neither discerne betwene the cleane and vncleane: they turne their eyes from my Sabbothes, & I am vnhalowed among the. Thy rulers in ỹ are like rauishing wolues, to shed blonde, and to destroye soules, for their owne couetous lucre. As for thy Prophetes, they dawbe with vntempered clay, they se vanyties, and prophetye lyes vnto them, sayinge: the Lorde God sayeth so, where as the Lorde hath not spoken. The people in the lande vseth wicked extorcion and robbery. They vexe the poore and nedye and oppresse the straunger agaynste ryghte. And I soughte in the lande for a man, that woulde make vp the hedge, and set him selfe in the gappe before me in the landes behalfe, that I shoulde not vtterlye destroy it: but I couldе spude none. Therfore will I poure out my cruel displeasure vpon them, and burne them in the fyre in my wrath: their owne wayes will I recompence vpon their heades sayeth the Lorde God.

Hiche, iij. d. Sopho. iij. d. Ezech. xiij. b.

The .xxiij. Chapter.

Of the signification, that is to saye, of the Idolatry of Samaria & Jerusalē, vnder the names of Oholah & Oholibah. In comparyson of Samaria he sheweth that the destruction of Jerusalem is the heuyer. The destruction of Jerusalem is prophecyed. The abhominacyon of both the whores is found oute. Their punishment.

THe worde of the Lorde came vnto me, sayinge: Thou sonne of man, there were two wemen, that had one mother: these (whē they were younge) begānne to playe the harlottes in Egypte. There were their brestes bosed, and the pappes of their mayden head destroyed. The eldest of them was called Oholah .a. and her youngest syster .b. Oholibah. These two were myne, & bare sonnes and doughters. Their names were, Samaria, and that was Oholah: and Jerusalem, that was Oholibah. As for Oholah she begānne to go a whorynge, when I had taken her to me, & she was set on fyre vpon her louers the Assirians, whyche had to do with her: euen the princes & lordes, ỹ were clothe in costly araye: lyke younge men, lusty riders of horses. Ezech. xx. a

Thus thorowe her whordome she cleaued vnto all the younge men of Assiria. Yea she was made vnclene vpon them, and defyled her selfe with all their Idols. Ney her crafftes she left from the fornicacyon, that she vsed with the Egyptians, for in her youth they lay vnder her, they brosed the brestes of her maydenheade, and poured their whordome vpon her. Wherfore I delyuered her into the handes of her louers euen the Assirians, whom she so loued. These discouered her shame, toke her sonnes and doughters, and slue her with the swerde. An euyll name gat she of all people, and they punished her.

Her syster Oholibah sawe this, & destroyed her selfe with inordinate loue, more then she, & exceaded her syster in whordome: she loued the Assirians (which also lay vnder her) namelye the princes & greate lordes, that were clothed with all maner of goodly apparell, all lusty horsemen and faire younge personnes. Then I sawe, that they bothe were defiled alike. But she increased still in whordome: for when she sawe men paynted vpon the wall, the images of the Caldees set forthe with fresshe colours, with lyne girdles about the and goodly bonnettes vpon their heades, lokinge all like Princes (after the maner of the Babilonians and Caldees in their owne lāde where they be borne) immediatly, as soone as she sawe them, she burnt in loue vpon them, & sent messaungers for them into the lande of the Caldees.

Now when the Babilonians came to her they lay with her, and defiled her with their whordome, and so was she polluted with them. And when her lust was abated from them: her whordome and shame was discouered & sene: then my herte forsoke her, lyke as my herte was gone from her syster also.

Ezech. xxiij. a Num. xv. b Ezech. xvi. ti

Neuer-

Samaria. Neuertheleſſe ſhe lefte her whordome euer ſ̄ longer the more, and remembred the dayes of her youth, wherin ſhe hath playen the harlot in the lande of Egipte: ſhe lusted in luſt vpon them, whoſe fleſhy wan like the fleſhe of Aſſes & their lede like the lede of horſes. Thus thou haſt renued the filthineſſe of thy youth, whē thy louers vnfeled thy pappes, & marred thy breſtes in Egipte.

D Therfore (O Oholibah) thus ſayeth ſ̄ lord God. I will raiſe vp thy louers (with whom thou haſt ſatisfied thy luſt) againſt the, and gather them together rounde about the: namely, the Babilonians, & all the Caldees: Pecod, Soha and Koa, with all the Aſſirians: all younge and fayre louers: rulers and lordes knightes and gentlemen, whiche be all good horſemen: theſe ſhal come vpon the with horſes, charrettes, and a great multitude of people: whiche ſhalbe harneſſed about the on euery ſide, with breſtplates, ſheldes and helmettes. I will punyſhe the before them, yea they them ſelues ſhal punyſh the, accordinge to their owne iudgement. I will put my gelouſy vpon the, ſo that they ſhall deale cruelly with the. They ſhall cut of thine noſe and thyne eares, and the remnaunte ſhall fall thorow the ſwerde. They ſhall carie awaye thy ſonnes and doughters, and the reſidue ſhalbe brent in the fyre. They ſhall ſtripe the oute of thy clothes, and carye the coſtly Jewels awaye with them.

E Thus wil I make an ende of thy filthineſſe and whordome, whiche thou haſte brought oute of the lande of Egipte: ſo that thou ſhalt turne thyne eyes no more after them, and call thy minde no more vpon Egipte. For thus ſayeth the Lorde: behold, I wil deliuer the in to the handes of them, whom thou hateſt: yea euen into the hādes of thē, to whom thou haſt fulfilled thy luſt, whiche ſhall deale cruelly with the: all thy labour ſhall they take with them, and leaue the naked & bare, & thus the ſhame of thy filthy whordome ſhal come to light. All theſe thynges ſhall happen vnto the, becauſe of thy whordome, wherin thou haſt vſed amonge the Gentiles with whoſe Idoles thou haſt defiled thy ſelfe. Thou haſt walked in the waye of thy ſiſter, therfore will I geue the her cuppe in thy hande.

Thus ſayeth the Lorde God: Thou ſhalte drynke vp thy ſiſters cuppe, how depe and ſtarre ſoeuer it be to the botome. Thou ſhalte be laughed to ſcorne, and had as a greatye in derꝑſpon, as is poſſible. Thou ſhalte be full of dronckennes and ſorowe, for the cuppe of thy ſiſter Samaria is a cuppe of deſtruccyon and waſtynge: the ſame ſhalt thou drynke, & ſuppe it oute euen to the dregges, yea thou ſhalt eate vp the brake peces of it, and ſo teare thyne owne breſtes: For euen I haue ſpoken it, ſayeth the Lorde God.

F Therfore thus ſayeth the Lorde God: For ſo muche as thou haſt forgotten me, & caſt me aſide, ſo beare now thyne owne ſhame and

& whordome. The Lord ſayde moreouer vnto me: Thou ſonne of man wilt thou not reproue Oholah and Oholibah? Shewe them their abhominacyons: namelye, that they haue broken their wedlocke, and ſtayned their hādes with bloud: yea euen with their idoles haue they cōmitted aduoutry, & offered them their owne childre (to be deuoured) whom they had borne vnto me. Yea, and thus haue they done vnto me alſo, they haue defiled my Sanctuary in that ſame daye, & haue vnhalowed my Sabboth. For when they haue ſlayne their children for their Idoles, they came the ſame daye into my Sanctuary to defile it. Lo, thus haue they done in my houſe. Beſide all this, thou haſt ſent thy meſſaungers for men oute of farre countreyes: and whē they came, thou haſt bathed, trimmed and ſet forth thy ſelfe of the beſt faſhion: thou ſitteſt vpon a goodlye bed, & a table ſpred before the: wherupō thou haſt ſet mine incenſe and myne oyle.

Then was there greate cheare with her, & the men that were ſent from farre countreyes ouer the deſert, vnto theſe they gaue bracelettes vpon their hādes, and ſet glorious crounes vpon their heades: then thought I: no doute, theſe will vſe their harlotry alſo with pouder old whore. And they went into her, as vnto a comen harlot: Euen ſo went they alſo to Oholah & Oholibah thoſe filthy women.

O ye all that loue vertu & rygh teouſnes, iudge them, punyſh them, as aduoutrers and murtherers ought to be iudged & punyſhed. For they are breakers of wedlocke, and the bloude is in their handes. Wherfore thus ſayeth the Lorde God: bringe a great multitude of people vpon them, & make them be ſcatred and ſpoyled: theſe ſhall ſtone them, & gyue them with their ſwerdes. They ſhall ſlaye their ſonnes and doughters and burne vp their houſes with fyre.

Thus will I deſtroye all ſuch filthynes out of the land: that al women may learne, not to do after your vnclenneſſe. And ſo they ſhal lay your filthineſſe vpon your owne ſelues, & ye ſhalbe punyſhed for the ſinnes, that ye haue committed with your Idols, & ye ſhall know that I am the Lorde.

The notes.

a. That is, the tabernacle of her: as not belonginge vnto me.

b. That is my tabernacle in her. That is, I dwell in her, as in my Sanctuarye or holye place.

The.xxiii. Chapter.

The prophet the figure of Jeruſalem by a parable of a ſtrange ꝓnce. The puniſhe of Samaria with many other repreuinges.

IN the.xij.yeare, in the.x. moneth the.v.day of the moneth, came the worde of the Lorde vnto me ſayinge: O thou ſonne of man write vp the name of this daye, yea euen the houre of this preſent day: when the kinge of Babilon ſet hym ſelfe againſte Jeru-

Jerusalem. Shewe that obstinate housholde a parable and speake unto them: Thus saieth the Lord God: Set the a pot, se it on, & poure water into it: put all the peces together in it, all the good peces: the lyme and the shoulder, and fyll it with the best bones. Take one of the best shepe, and an heape of bones with all: let it boyle well, and let the bones set well therin.

With that sayde the Lorde God on this maner: Wo be unto the bloudye citie of the pot, wherupon the rustmesse hangeth, and is not yet scoured awaye. Take out the peces that are in it, one after another: there neede not lottes be cast therfore, for the blonde is yet in it. Upon a playne dare stone hath she poured it, and not upon the grounde, that it might be couered with dust: & therfore have I letten her poure her blonde upon a playne dare stony rocke, because it should not be hid and that I might bringe my wrathfull indignacion and vengeaunce upon her.

Wherfore thus saieth the Lorde God: O wo be unto that bloudthirsty cyty, for who I will prepare a heape of wood: heare thou the bones together, kindle you the fire, seeth the flesshe, let all be well soden, that the bones maye be sacht oute. Moreouer, set the pot empty upo the coales, that it may be warme & the metall hote: that the spyth & rustmesse maye be consumed. But it will not go of, there is so muche of it: the rustmesse must be burnt out. Thy filthinesse is abhominable, for I would have clensed the, but thou wouldest not be clensed. Thou canste not be purged from thyne uncleannesse, tyll I have poured my wrathfull indignacion upon the, Euen I the Lorde have so decreed: Yea, it is come thereto alreadye, that I wil do it. I will not go backe, I will not spare, I will not be intreated: but accordynge to thy wayes & imaginacions, thou shalt be punyshed, saieth the lord God. And the worde of the Lorde came unto me sayinge: Thou sonne of man, beholde I wil take awaye * the pleasure of thyne eyes with a plage: yet shalt thou neyther mourne, nor wepe, nor water thy cheekes therfore: thou mayest mourne by thy self alone, but se no deadly lamentacion. Hold on thy bonet, and put on thy shoes upon thy fete, couer not thy face, and eate no mourners breade. So I spake unto the people by tymes in the morninge and at euen my wyfe died: then upon the next morowe, I did as I was commaunded. And the people sayde unto me: wilt thou not tell us, what that signifyeth, whyche thou doest? I answered them, the word of the lord came unto me sayinge: Tell the house of Israell, thus saieth the Lorde God: beholde, I wyll suspende my sanctuarye: euen the glorye of your power, the pleasure of your eyes, & the thyng that ye love, your sonnes & doughters whome ye have left, shall fal thorow the swerde.

Lyke as I have done, so shall ye do also:

Naum. iii. c. Hiacuc. ii. a.

That is, thy wife.

Ye shall not hyde your faces, ye shall eate no mourners breade: your bonnettes shall ye have upon your heades, and shoes upon your fete. Ye shall neyther mourne nor wepe, but in your sinnes ye shalbe sorowful, and one repente with another. Thus Ezechiel is your shewtoken. For lyke as he hath done, so whe this commeth) ye shall do also: that ye maye learne to knowe) that I am the Lorde God. But beholde, O thou sonne of man: In the daye, when I take from them their power, their wyfe and honourr, the lust of their eyes, the burthen of their bodies: namelye, their sonnes and doughters. Then shall there one escape, and come unto the, for to shewe the. In that daye shall thy mouth be opened to him, whiche is escaped, that thou mayest speake, & be no more domme: Yea and thou shalt be their shewtoken, that they maye knowe, howe that I am the Lorde.

The. xxv. Chapter.

The worde of the Lorde upon the sonnes of Ammon which reioyced at the fal of Israell. Against Moab & Seir. Against Idumea. Against the Philistines.

The worde of the Lorde came unto me, saying: Thou sonne of man, set thy face against the Ammonites, prophesye upon them, & say unto the Ammonites: heare the worde of the Lorde God. Thus saieth the Lorde God: For so muche as thou spakest ouer my Sanctuarye. A ha, I trowe it be now suspended: and ouer the lande of Israel, I trowe it be nowe desolate: ye and ouer the house of Juda, I trow they be now led away prisoners: Beholde, I will deliver the to the people of the east, that they maye haue the in possession, these shal set their castle to and houses in the. They shall eate thy fruite, & drincke up thy milche. And for * Rabath, I will make of it a stall for camels, and of Ammon a sheepefolde: & ye shal knowe, that I am the Lord.

For thus saieth the lord God: In so much as thou hast clapped with thine handes, and stamped with thy fete, yea reioyced in thyne herte ouer the lande of Israell with despyte: beholde, I will stretche out myne hand ouer the, and delyuer the, to be spoyled of the heathen, and rote the out from amonge the people, and cause the to be destroyed out of al landes: yea, I will make the be layed waste, that thou mayest know, that I am the Lorde.

Thus saieth the Lorde God: For so much as Moab and Seir do say: Se for the house of Juda, it is but lyke as all other Gentyles be. Therfore beholde, I will make the cyties of Moab weapenlesse, and take awaye their strength: their cyties and chefe coastes of their lande, whiche are the pleasures of the countrey. As namelye: Bethiesimoth, Baalmeon and Cariathaim: these will I open unto them of the East, that they maye fall upon the Ammonites: and wil geue it them in possession, so that the Ammonites shall no more be had in remembraunce amonge the Heathen. Even thus will I punyshe Moab also, that they maye

I Ezech. xxiii. Jere. xlix.

That is, Philadelphia.

map knowe, how that I am the Lorde.

Esa.xviij.a. Jerem.xlix.b Eze.xxv.f. q.xxvb.a. Psal.cxxxvij. Gene.xxv.d.

Moreouer, thus sayeth the Lorde God: Because that Edom hath auenged and raised him selfe vpon the house of Juda, therefore thus sayeth the Lorde: I wyll reache oute myne hande vpon Edom, and take awaye man and beast oute of it. From Theman vnto Dedan will I make it desolate, they shalbe slayne wt the swearde. Thus owre my people of Israell will I auenge me agayne vpon Edom: they shall handle him, accordinge to my wrath & indignacion, so that they shall know my vengeaunce, sayeth the Lorde God.

1.Macha.b.a

Thus sayeth the Lorde God: For so much as the Philistines haue done this, namely taken vengeaunce with despitefully stomaches and of an olde euyll will set them selues to destroye. Therfore thus saith the Lorde God: Beholde: I will stretch oute mine hande ouer the Philistines, and destroye the destroyers, and cause all the remnaunt of the sea coaste to perishe. A greate vengeaunce will I take vpō them, & punish them cruelly: that they maye knowe, how that I am the Lorde, which haue auenged me of them.

D Esa.xiiij.e. Jerem.xlvij. Sopha.ij.a.

The.xxvi. Chapter.

The prophecyeth that Tyrus shalbe ouerthrowen, because it reioyced at the destruccion of Jerusalem. The wonderyng and admyrement of the marchauntes, for the destruccion of Tyrus. Anno

A Esa.xxiij.a. Jer.xlvij.b. Ezech.xxvij.

IT happened, that in ỹ.xi. yeare the firste daye of the Moneth, the worde of the Lorde came vnto me, sayinge: Thou sonne of man, because that Tyre hathe spoken vpon Jerusalem: A ha, now I trow ỹ portes of the people be broken, & the tutores vnto me, for I haue destroyed my helpfull: yea therfore sayeth the lorde God. Beholde O Tire I wil vpō the, I wil bring a great multitude of people agaynst the, lyke as when the sea ariseth with his wawes: These shal breake the walles of Tire, and cast doune her towres. I wil scrape the ground from her, & make her a bare stone: yea as the dryinge place, where the fyshers hange vp their nettes by the sea syde. Even I haue spoken it, sayeth the Lorde

B God. The gētyles shal spoile her: her daughters vpon the felde shall perysshe with the swerde, that they may knowe, how that I am the Lorde.

For thus sayeth the Lord God: Beholde, I will bringe hither Nabuchodonozor (which is the kynge of Babylon, and a kinge of kinges) from the North vpon Tire, with horses charettes, horsmen, and with a greate multytude of people. Thy doughters that are in the lande, shall he slaye with the swearde: but agaynst the, he shal make bulwarckes & graue vp dyches about the, & lyft vp his shylde agaynste the. His slynges and batelrammes shall he prepare for thy walles, and with his weapens breake doune thy towres. The dust of his horses shall couer the: they shalbe so many: thy walles shall shake at the noyse of the horse men, charettes and wheles: when he

C entreth to thy portes, as men do into an open cyty. With the hoffes of his horse feet, shall he treade doune all thy strete.

He shall slaye thy people with the swerde, & breake doune the pyllers of thy strength. They shal waste awaye thy ryches, and spoile thy marchaundyse. Thy walles shall they breake doune, and destroy thy houses of pleasure. Thy stones, thy timbre and foundacion shal they cast in the water. Thus will I bring the melody of thy songes, and the noyse of thy mynstrelsy to an ende, so that they shall no more be hearde. I will make a bare stone of the, yea a dryinge place for nettes, & shalt neuer be builded agayne: For even I the lorde haue spoken it, sayeth the Lorde God: thus hath the Lord God spoken concernyng Tire. The Jles shalbe moued at the noyse of thy fall, & at the crye of the slayne, that shall be murthered in the. All kinges of the sea shall come doun from their seates regal, they shal laye awaye their roabes, & put of their costly clothinge. Yea with tremblinge shal they be

D clothed, they shall sytt vpon the ground: they shalbe afrayed at thy sodeu fall, and be abashed at the.

Jerem.l.f.

They shall mourne for the, and saye vnto the: O thou noble cyty, that hast bene so great ly occupyed of olde, thou that halte bene the strengthe vpon the sea with thine inhabitours of whom all men stode in feare: How art thou nowe so vtterlye destroyed? Nowe at the tyme of thy fal the inhabytours of the Jles, yea and the Jles them selues, shall stande in feare at thyne ende. For thus sayeth the Lord God: when I make the a desolate cytye (as other cities be, that no man dwell in, and whē I bringe the depe vpon the, that greate waters maye couer the: Then wyll I call the doune vnto them, that descende into the pyt: vnto a people that hath bene longe deade, and set the in a lande that is beneth, lyke the olde wildernesse, with them whiche go doune to their graues, so that no man shall dwell more in the. And I wyll make the to be no more in honoure in the lande of the lyuynge. I wil make an ende of the, and thou shalt be gone. Though he thou be sought for, yet shalte thou not be founde for euermore, sayeth the Lorde God.

The.xxvij. Chapter.

The Prophete is moued to bewayle the destruccion of Tyrus. He decreeth vnto the people of Tyrus for the lamentyng of marchauntes there.

A Ezech.xxviij.

THe woid of the Lorde came vnto me, sayinge: O thou sonne of man, make a lamentable complaynte vpon Tyre, and say vpon Tyre, whyche is a porte of the sea, that occupyeth with moche people and many Jles: thus speaketh the Lord God: O Tire thou hast sayde: whan I am a noble cytye: thy borders are in the myddest of the sea, & thy buyldera haue made the maruelous goodly. All thy tables haue they made of Cypres trees of the mount Sanir. From Libanus

CC.iij. they

Egypte. haue they taken Cedre trees, to make the maſtes: and the Okes of Balan to make the rowers.

Thy hoorden haue they made of yuory, of coſtly wood out of the Ile of Lethim. Thy
B ſayle was of white ſmall nedle worcke oute of the land of Egypte, to hang vpon thy maſt & thy hangynges of palowe ſylche purple, out
*That is, Ja- of the Iles of *Elisah. They of Sydon and
uan, after the Chald. Arnad were thy mariners, and the wiſeſt in Tyre were thy ſhipmaiſters. The eldeſt and wiſeſt at Gebal were they, that mended and ſtopped thy ſhippes. All ſhippes of the ſea with their ſhipmen occupied their marchaun dyes in the. The Perſes, Lydians and Lybians were in thine hoſt, & helped the to fight: theſe hanged vp their ſhildes & helmettes vp
C the, theſe ſet forth thy bewty. They of Arnad were with thine hoſt rounde about thy walles, and were thy watchmen vpon thy towres, theſe hanged vp their ſhildes rounde aboute thy walles, & made the maruelous goodlye. Tharſis occupied wt the in all maner of wares, in ſiluer, yron, tinne & lead, and made thy market great. Iauan, Tubal, & Meſech were thy marchaunte which brought the men, & ornamentes of metal for thy occupying. They
Ezech.xxvii. of the houſe of Thogarma brought vnto the at the tyme of thy market, horſe, horſemen and mules. They of Dedan were thy marchaun tes: & many other Iles that occupied with the, brought the whethers, elephant bones and Paſpeches for a preſent. The Syrians occupied wt the, becauſe of the diuerſe worckes, & increaſed thy marchaundiſe, with Smaragdes, with ſcarlet, with noble worcke, wt white lynen cloth, with ſilcke and with Chriſtall.
D Juda and the lande of Iſrael occupied with the, and brought vnto thy marhettes, wheate halme, honye, oyle and triacle. Damaſcus alſo vſed marchaundyes with the, in the beſte wine and whyte woll, becauſe the occupying was ſo greate, & thy wares ſo manye. Dan, Iawen, and Mycall haue brought vnto thy
*Calie & Ca- market ware, yron redy made, with *Calia and lamus are ver- Calamus, accordinge to theyre occupyinge. tayne kindes of gommes that haue a ſwete & pleaſaunt ſauour. They come forth of trees or herbes. Dedan occupied with the, in ſayre tapeſtrye worcke & quiſhens. Arabia & all the princes of Cedar haue occupied with the, in ſheepe, wethers and goattes.

The marchauntes of Seba and Regma haue occupied alſo with the, in all coſtly ſpices, in all precious ſtones and goulde, which they brought vnto thy marhettes. Haran, Chene and Eden, the marchauntes of Saba, Aſſiria and Chelmad, were all doers with the, and occupyed with the: In coſtly raiment, of palowe ſilcke and noble worcke (verye precious, and therfore packte & bounde together with roapes) Pres and in Cedre wood, at the tyme of thy marhettes. The ſhippes of Tharſis were the cheſe of thy occupyinge.

Thus thou art ful, and in great worſhippe euen in the middeſt of the ſea. Thy mariners
here euen bringinge vnto the oute of manye waters. But the Eaſt wynde ſhall ouerbeare the into the myddeſt of the ſea, ſo that thy wares, thy marchaundies, thy riches, thy mariners, thy ſhipmaiſters, thy helpers, thy
A occupiers (that brought the thinges neceſſarye) the men of warre that are in the: yea and all thy rommens ſhall perythe in the myddeſt of the ſea, in the daye of thy fall. The ſuburbes ſhall ſhake at the loude crye of thy ſhipmen. All whirry men, and all maryners vpon the ſea, ſhall leape oute of their boates, and let them ſelues vpon the land. They ſhal lyft vp their voice becauſe of the, and make a lamentable crye. They ſhall caſt duſt vpon their heades, & lye downe in the aſhes. They ſhall ſhaue them ſelues, and put ſacke clothe vpon them for thy ſake.

They ſhal mourne for the with hertfull ſorowe, and heauy lamentacion, yea their chil-
C dren alſo ſhal wepe for the. Alas, what crye hath ſo bene deſtroyed in the ſea, as Tyre is? When thy wares & marchaundies came frō the ſea, thou gaueſt al people ynoughe. The kinges of the earth hall thou made ryche, thy rowe the multytude of thy wares and occupyinge. But thou art nowe caſte downe into the depe of the ſea, al thy reſorte of people is periſhed with the. All they that dwell in the Iles are abaſhed at the, and all their kinges are aſtraped, yea their faces haue chaunged colour. The marchaunters of the nacions wonder at the, In that thou arte ſo ſtraunge brought to naught, and commeth no more vp.

The .xrviii. Chapter.

The worde of God againſt the kynge of Tyrus for two cauſes. Daniel the Prophete is meaned to betwixte the kynge of Tyrus. The ſworde of the Lord againſte Sydon. The Lorde promiſeth that he wyll gather together the children of Iſrael.



The worde of the lord came vn to me ſaying: Thou ſonne of A man, tell the Prince of Tyre. Thus ſaieth the lord god becauſe thou haſte a proude hert & haſt ſaid: I am a god: I haue my ſeate in the middeſt of the ſea like a God, where as thou art but a man and not God, & yet ſtandeſt in thine owne conceyt, that thou art God. Behold, thou thinckeſt thy ſelf wyſer then Daniel, that there is no ſecretes hyd from the. With thy wyſedome and thy vnderſtanding, thou haſt gotte the great welthineſſe, and gathered treaſure of ſyluer and goulde. With thy great wyſedome and occupying, haſt thou increaſed thy power, and becauſe of thy great ryches, thy hert is proude.

Therfore thus ſayeth the Lord God: For
B ſo muche as thou haſt lyft vp thyne hert, as though thou were God: behold, I will bring ſtrengers vpon the, euen the tyrannes of the Heathen: theſe ſhall drawe out their ſwerdes vpon thy bewtye and wyſedome, and ſhall defyle thy glory. They ſhall caſt the downe to the pytte, ſo that thou ſhalt dye in the middeſt of the ſea, as they that be ſlayne. Let ſe, yf thou wylt ſaye then (before them that ſlaye thē

the) I am God: where as thou arte but a mā and not God, in the handes of them that slap
* That is, as the pampius of heathen. the. Dye shalte thou, euen * as the vnreasonable beestes in the handes of the enemyes: for I myselfe haue spoken it, sayeth the Lorde God.

Moreouer, the worde of the Lorde came vnto me, sayinge: Thou sonne of man, make a lamentable complaynte ouer the kynge of Tyre, and tell hym: Thus sayth the Lorde God: Thou arte a seale of a shemefle, full of wysdome & excellente beutye. Thou hast ben in the pleasaunte garde of God: thou art dect with all maner of precyous stones: with Rubi, Topas, Christal, Iamuetz, Onix, Jaspis, D Saphyr, Smaragde, Carbuncle, and golde. Thy brewys and the holes that be in the, were set redye in the daye of thy creacyon. Thou arte a lapis Cherub, stretched wyde ouer for to couer.

I haue set the vpon the holye mounte of God, there hast thou bene, and walked amōg the fyrye glysterynge stones. From the tyme of thy creacyon thou hast ben ryghte excellent, tyll wyckednesse was founde in the. Because of thy greate marchaundyse, thy hert is full of wickednesse, and thou hast offended. Ezech.28.b. Therfore will I caste the from the mounte of God (O thou coueryng Cherub) and destroye the among the glysterynge stones. Thy hert was pryde in thy fayre beutye, & thinow thy beutye thou hast destroyed thy wysdom. I wil cast the downe to the ground, & that in y sight of kinges. Thou hast defyled thy sanctuarye, with the great wickednesse of thy vnryghteous occupyenge. I wyl bringe a fyre from the myddest of the, to consume the: and wyll make the to ashes, in the syghte of all the E that loke vpon the. All they that haue bene acquaynted with the amonge the heathen shal be abashed at the, seynge thou arte so cleane brought to naught, and commest no more vp.

And the worde of the Lorde came vnto me F sayenge: Thou sonne of man, set thy face ageynst Sydon. Prophecye vpon it, and speake Thus sayth the Lorde God: Beholde o Sydō, Jer.li.a I wyll vpon the, and get me honoure in the: Zach.12.a that it maye be knowne, howe that I am the Lorde, when I punysshe her, and get me honoure in her. For I wyll sende pestilence and bloudshedding into her streates, so that thosse which be slayne with the sweardc, shall lye rounde about in the myddest of her: and they shall knowe, that I am the Lord. And shal no more be a pryckinge thorne, and an hurtynge breer vnto the house of Israel, nor vnto them that lye rounde about her, and hate her, and they shall knowe, that I am the Lorde.

Thus sayth the Lord God: when I gather the housholde of Israel together ageyne frō the nacyons amonge whom they be scattered: G then shall I be sanctifyed in them, in the sight of the Gentyles, & they shal dwell in the lāde that I gaue to my seruaunte Jacob. They shall dwell safely therin, buylde houses, and plante vynegardes: yea safely shal they dwell therin, when I haue punysshed all those, that despyte them rounde about: and then shall they knowe, that I am the Lorde their God.

The.xxix.Chapter.

The prophecye ageynst Pharao. The prophecye of the destruccyō of Egypte, and the lamētynge absence of the Egyptyans. The Lord promyseth that he will restore Egypte ageynst after 40. yeares. Egypte is the rewarde of kyng Nabuchodonozor for his labour which he toke ageynst Tyrus.

A

IN the.x.yeare vpon the.xii.day of the.i.moneth, the worde of the Lorde came vnto me, sayenge: O thou sonne of man, set thyne face ageynste Pharao the kynge of Egypte, Prophecye ageynst him & ageynst the whole lande of Egypte: Speake, & tell him: thus sayth the Lorde God: Beholde O Pharao thou kynge of Egypte, I wyll vpon the, thou greate dragon, that lyest in y waters: thou that sayest: the water is myne, I haue made it my selfe. I wyl put an hoke in thy chawes, & hāge al the fyshe of thy waters vpō thy scales, after y I wyl draw the out of thy waters, yea and all the fyshe of thy waters that hange vpon thy scales. I wyll caste the oute vpon the drye lande: with the fyshe of thy waters, so that thou shalte lye vpon the felde. Thou shalte not be gathered nor taken vp: but shalte be meate for the beastes of the felde, and for the foules of the ayre, that all they whyche dwell in Egypte, maye knowe, that I am the Lorde: because thou hast ben a staffe B of rede to the house of Israel. Whē they take in Ezech.28.b hold of the with their hādes, thou breakest & pare Esay.xxx.a hest their ouerpe syde, & yf they leaned vpon xxxi.a.xxxvi.a the, thou brakest & hurtest the ryues of their backes. Therfore thus sayeth the Lorde God: beholde, I wyll bringe a sweardc vpon the, & rote oute of the horse man and beaste. Yea the lande of Egypte shalbe desolate and waste: & they shal knowe, that I am the Lord. Because he sayde: the water is myne, I my selfe haue made it. Beholde, therfore, I wyll vpon the & vpon thy waters: I wyll make the lande of C Egypte waste and desolate, from the towre of Syene vnto the borders of the Morian lād, so that in.xl.yeares there shall no fote of man walcke there, neyther fote of catell go there, neyther shall it be inhabyted. I wyll make the lande of Egypten to be desolate, amonge other waste countreyes, and her cytyes to lye boyde.xl.yeares, among other boyde cytyes: And I wyll skatter the Egyptyans amonge the Gentyles and nacyons.

Ageyne, thus sayth the Lorde God: Whē Jer.xlvi.d the.xl.yeares are expyred, I wyll gather the Egyptyans together ageyne, out of the nacyons, among whome they were scattred, and wyll bringe the prysoners of Egypte ageyne into the lande of Pathures (their owne nature countre) that they maye be there a lowlye small kyngdome: yea they shalbe the smallest amonge other kyngdomes, leste they exalte them selues aboue the Gentyles, for I wyll

monyshe them that they shal no more rule the Heathen. They shall no more be an hope vnto the house of Israel, neyther prouoke the ouye more wyckednesse, to cause them turne backe, & to folowe them: and they shall knowe that I am the Lorde God.

In the.xvii. yeare, the fyrste daye of the fyrste moneth, came the worde of the Lorde vnto me, sayinge: Thou sonne of man, Nabuchodonosor the kynge of Babylon hath made hys hoste, wyth greate trauayle and laboure to come before Tyre: that euerye head may be balde, and euerye shoulder bare. Yet hath Tyre geuen neyther hym nor hys hoost anye rewarde, for the greate trauayle that he hath taken there. Therfore thus sayeth the Lorde god: beholde, I wyl geue the lande of Egypt vnto Nabuchodonosor the kynge of Babylon, that he maye take awaye all her substaunce, robbe her robberyes, and spoyle her spoyles, to pay hys hoste theyr wages wythall. I wil geue hym the lande of Egypte for hys labour, that he toke for me before Tyre. At the same tyme wyll I cause the b. horne of the house of Israell to growe forthe, & open the mouth agayne amonge them: that they maye knowe, howe I am the Lorde.

Horne for glorye & power.

The notes.

a. The properte of dragons is to haunte where aboundaunce of waters are: Therfore is the kynge of Egypte here called a dragon, because of the aboundaunce of water that are in Egypte, where he raygned. So is Jerusalē called a flure, because of her hauntynge of Idolatrye as before in the.xvi.c.

b. Horne for glorye and power.

The.xxx.Chapter.

The destruccyon of Egypte and of the cytyes to be destroyed.

THe worde of the Lorde came more ouer vnto me, sayinge: thou sonne of man, prophecye & speake thus sayth the Lorde God: Mourne ye wo worth this daye, for the daye is here, the daye of the Lorde is come: I darck daye of the Heathen. The houre is at hande, the swearde commeth vpon Egypte. When the woundred men fall downe in Egypte, when her people are taken awaye, and when her foundacyons are destroyed, the Morians like shall be afrayed, yea the Morians lande, Lybya and Lydia, al theyr comē people, & Chub and al that be confederate vnto them, shal fal with them thorowe the swearde.

Ezech.xxxi. xxxii.xxxiii.

Thus sayeth the Lorde: The mayntayners of the land of Egypt shall fall, the pryde of her power shall come downe euen vnto the tower of Syene shall they be slayne downe wyth the swearde, sayeth the Lorde God: amonge other desolate countreys they shalbe made desolate, & amonge other waste cytyes they shalbe wasted. And they shal knowe, that I am the Lorde, when I kyndle a fyre in Egypte, and when all her helpers are destroyed. At that tyme, shall theyr messengers go forth fro me in shippes, to make the careles Morians afrayed, and sorowe shall come vpon them in the daye of Egypte for doubtles it shall come.

Thus sayth the Lorde God: I wyll make an ende of the people of Egypte thorowe the hande of Nabuchodonosor kynge of Babylō. He and hys people with hym, yea and the crewell tyraunttes of the heathen shalbe brought to destroye the lande. They shal drawe oute theyr sweardes vpon Egypte, and fyl the land full of slayne men. I wyll dryue vp theyr floudes of water, and let the lande into the hāden of wycked people. The lande and al that is therin, wyl I destroye thorowe the enemyes. Euen I the Lorde haue sayde it.

And thus sayth the Lorde God: I wyll destroye the Idols, and bryng the ymages of Noph to an ende. There shal no more be a Prince of Egypte, and a fearfulnes wyl I sende into the Egyptyans lande. As for Pathures, I wyl make it desolate, & kindle a fyre in b. Zoan. Alexandria wyll I punyshe and poure my wrothful indignacion vpon c. Sin, whiche is the strengthe of Egypte. Al the substaunce of Alexandria wyll I destroye, and kyndle a fyre in Egypte.

D Zach.xiii. a. Thara, Memphis.

b. Thara Thanis.

c. Sin, that is Pelusium

Sin shalbe in greate heauynesse, Alexandria shalbe rored oute, and Noph shall haue daylye sorowe. The beste men of Helyopolis & Bubasto shalbe slayne wyth the swearde, & carped awaye captyue. At Taphnis the daye shalbe darcke, when I breake there the scepter of the lande of Egypte, and when the pompe of her power shall haue an ende. A cloud shal couer her, & her doughters shalbe led awaye into captyuyte. Thus wyll I punysh Egypte that they may know, how that I am ỹ Lord.

It happened in the.xi. yeare, vpon ỹ seuēth daye of the fyrste Moneth, that the Lordes worde came vnto me, sayinge: Beholde, thou sonne of man, I wyl breake the arme of Pharao kynge of Egypte: & lo it shall not be bounde vp to be healed, neyther shall any playster be layed vpon it, for to ease it, or to make it so stronge, as to holde a swearde. Therfore, thus sayth the Lorde God: Beholde, I wyl vpon Pharao the kynge of Egypte, and breake hys strong arme (yet is it but a broken one) & wyl smyte the swearde oute of hys hande.

E

F

Ezech.xxix.

And for the Egyptyans, I wyl scatter them amonge the Heathen, & strowe them in the landes aboute. Agayne I wil strength the arme of the kynge of Babylō, & geue him my swerd in hys hāde, but I wyl breake Pharaos arme so that he shall holde it before hym pytyously lyke a wounded man. Yea I wyll stablysh ỹ kyng of Babylōs arme, & the armes of Pharao shal fal doune, ỹ it maye be knowne, that I am the Lord, when I geue the kynge of Babylon my swearde in his hād, ỹ he may draw it out vpon the land of Egypte: & that when I scatter the Egyptyans amonge the Heathen, and strowe them in the landes aboute, they maye knowe, that I am the Lorde.

G

The

The.xxxi. Chapter.

A comparyson of the prosperyte of Pharao with the prosperyte of the Assyrians. The prophecyeth a like destruccyon unto them both.

A

Moreouer, it happened in the.xi. yeare the fyrst daye of the third moneth that the worde of the Lorde came vnto me sayinge: Thou sonne of mā speake vnto Pharao the kynge of Egypte and to all hys people: Whome arte thou lyke in thy greatnesse? Beholde, Assur was lyke a Cedre tree vpon the mount of Lybanus with fayre braū ches, so thycke, that he gaue shadowes & shote oute very hye. Hys toppe reached vnto the clou des. The waters made hym great, & the depe set hym vp an hye. Rounde about the rotes of hym ranne there floudes of water, he sente oute hys lytle ryuers vnto al the trees of the felde. Therfore was he hyer then all the trees of the felde, and thorowe the multytude of wa ters that he sente from hym, he obtayned ma nye longe braunches. All foules of the ayre made their nestes in hys braunches, vnder his bowes gendred all theyr beastes of the felde and vnder hys shadowe dwelte all people. Fayre and beutyful was he in hys greatnesse and in the length of hys braunches, for hys rote stode besyde great waters, no Cedre tree myght hyde hym. In the pleasaunte garden of God, there was no fyrre tre lyke his braū ches, the plaine trees were not lyke the bowes of hym. All the trees in the garden of God myght not be compared vnto hym in hys beu ty so fayre and goodly had I made him with the multytude of hys braunches: In so muche that al the trees in the pleasaunte garden of God, had enuye at hym. Therfore, thus saith the Lorde God: for so muche as he hath lyfte vp him self so hye, & stretched his toppe into the cloudes, & sprunge hys herte in proude in hys hyghnesse: I wyl delyuer hym into the hāde of the *myghtyest amonge the Heathē, which shall rote hym oute. Accordyng to hys wicked nes will I cast him away, the enemyes shall destroye hym, and the myghty men of the He athen shall so scatter hym, that his braunches shall lye vpon all mountaynes & in al valeys: hys bowes shalbe broken doune to the grounde thorowoute the lande. Then all the people of the lande shal go from hys shadowe, and forsake hym. When he is fallen, all the foules of the ayre shal syt vpon hym, & all wyld beastes of the felde shall go aboute among his braun ches: so that from henceforth, no tre in the wa ter shall attayne to hys hyghnesse, nor reache hys toppe vnto the cloudes, neyther shall any tre of the water stand so hye, as he hath done. For vnto death shall they all be delyuered vn der the earthe, and go doune to the graue, like other men.

*that is, Babylon.

Ezech.xxix. xxx.xxxij.

B

C

D

E

F

Moreouer, thus sayeth the Lord God: In the daye when he goeth doune to the graue, I wyl cause a lamentacyon to be made, I wyll couer the depe vpon him, I wyll stanche hys floudes, and the great waters shalbe restrayned. I shall cause Lybanus to be sorowful for hys sake, and all the trees of the felde shall be smytten. I wyll make the Heathen shake at the Ezec.xxxi. sounde of hys fall, when I cast him doune Esa.xxxvij. to hell, with them that descende into the pytte. All the trees of Eden, with all the chosen and best trees of Lybanus, yea and all they that are planted vpon the waters, shall mourne with him also in the lower habytacyons: for they shall go doune to hell with hym, vnto G them that be slayne with the swearde, whiche dwelte afore vnder the shadowe of hys arme amonge the Heathen. To whome shalte thou be lykened, that arte so glorious and great, amonge the trees of Eden? Yet arte thou cast doune vnder the earthe (amonge the trees of Eden) where thou muste lye amonge vncyrcumcyded, with them that be slayne with the swearde. Euen thus is it with Pharao and al hys people, sayeth the Lorde God.

The.xxxii. Chapter.

The Prophete is commaunded to bewayle Pharao the kyng of Egypte. He prophecyeth that destruccyon shall come vnto Egypte thorowe the kynge of Babylō

A

In the.xii. yeare, the fyrste daye of the.xii. Moneth, the worde of the Lorde came vnto me, sayinge: Thou sonne of man, take vp a la Ezech.xxxix. mentacyon vpon Pharao the xxx.xxxi. kynge of Egypte, and saye vnto hym: Thou arte reputed as a Lyon of the Heathen, & as a whalfyshe in the sea. Thou castest thy wa ters about the, thou troublest the waters with thy fete, and stampest in their floudes. Thus Eze.xii.b saith the Lorde God: I wyll sprede my nette xxix.a. ouer the, namelye, a greate multytude of peo ple: these shall brynge the into my parnet, for I wyll caste the vpon the lande, and let the lye vpon the felde, that all the foules of the ayre maye syt vpon the: I wyll geue al the beastes of the lande ynoughe of the. Thy fleshe wyll I caste vpon the hylles, and fyl the valleyes w B thy hyghnesse. I wyl water the land with the aboundaunce of thy bloude euen to the moun taynes, and the valleys shall be full of the. When thou arte put oute, I wyll couer the hea Ezech.xiij.b uen, and make hys starres dymme. I wyll Joel.iij.c sprede a cloude ouer the sunne, and the moone shall not geue her lyghte. All the lyghtes of heauen wyll I put oute ouer the, and brynge darcknesse vpon thy lande, sayeth the Lorde God. I will trouble the hertes of many peo ple, when I brynge thy destruccyon amonge the Heathen & countreys, whom thou knowest not. Yea I wyl make many people with their kynges so afrayed thorowe the, that their hearre shal stād vp, when I shake my swearde at their facys. Sodenly shall they be astonyed, euerye man in hym selfe, at the daye of thy fall.

For thus sayeth the Lorde God: the kynge of Babylons swearde shall come vpon the, C with the sweardes of the mightyes wyll I smyte doune thy people. All they that be migh tye amonge the Gentyles, shall waste the

proude

proude pompe of Egypte, and bynge doune all her people. All the cattell also of Egypte will I destroye, that they shall come no more vpon the waters: so that neyther mans foote, nor beastes clawe, shall stere them anye more. Then will I make their waters cleare, and cause their floudes to runne lyke oyle, sayeth the Lorde God: when I make the lande of Egypte desolate, and when the countre with al that is therin, shalbe layde waste: and when I smyte all them whiche dwell in it, that they D maye knowe, that I am the Lorde. This is the mourninge, that the doughters of the Gentiles shall make: Yea a sorowe and lamentacyon shal they take vp, vpon Egypte and al her people, sayeth the Lorde God.

In the.xij. yeare, the.xv. daye of the Moneth, came the worde of the Lorde vnto me, Esay.xiiij.c. Ezech.xxxi.c. sayinge: Thou sonne of man, Take vp a lamentacyon vpon the people of Egypte, and caste them doune, yea and the myghtye people of the Gentiles also, euen with them that dwell beneth: and with them that go doune in to the graue. Downe (thou sayst sorowest thou not) and laye the with the vncircumcysed. Amonge those that be slayne with the swearde shall they lye. The swearde is geuen alreadye, he shall be drawen forthe, and all hys people. The myghtye worthyes and hys helpers, E be gone doune, and lye with the vncircumcysed, and with them that be slayne with the swearde, shall speake to hym oute of the hell.

Assur is there also with hys compayne, and their graues rounde about, which were slaine and fell all with the swearde, whose graues lye beside hym in the lowe pytte. Hys comens are buryed rounde aboute hys graue, all together wounded, and slayne with the swearde whiche men afore tyme brought feare into F lande of the lyuynge.

Jerem.xlix.f. Dani.viij.a There is Elam also with all hys people, and their graues rounde about: which al being wounded and slayne with the swearde, are gone doune vncircumcysed vnder the earthe, whiche neuertheles sometyme brought feare into the lande of the lyuynge: for the whiche they beare their shame, with the other that be gone doune to the graue.

F Their buryall is geuen them, and al their people, amonge them that be slayne. Their graues are rounde aboute all them, which be vncircumcysed, & with the that be slayne thorowe the swearde: for seyng that in tymes past they made the lande of the lyuynge afrayed, they must now beare their owne shame, with the that go doune to the pytte, and lye among the that be slayne.

There is Mesech also and Tubal, & their people, and their graues rounde about. These al are among the vncircumcysed, & them that be slayne with the swearde, because afore tyme they made the lande of the lyuynge afrayed.

Shulde not they then lye also amonge the worthyes, and vncircumcysed Gyauntes? which with their weapens are gone doune to hell: whose sweardes are layed vnder their heades, whose wickednesse is vpon their bones: because that as worthyes, they haue brought feare into the lande of the lyuynge? Yea amonge the vncircumcysed shalte thou be destroyed, and slepe with them, that perysshed thorowe the swearde.

There is the lande of Edom with her kinges & princes also, whiche with their strength are layed by them that were slayne with the swearde, yea amonge the vncircumcysed, and them whiche are gone doune into the pytte. Moreouer, there be all the princes of the north with all the Sydonians, whiche are gone doune to the slayne. G Jerem.xlix. Ezec.xxxij. xxxv.a

With their feare & strength they are come to confusyon, and lye there vncircumcysed, amonge those that be slayne with the swearde: and beare their owne shame, with them that be gone doune to the pytte. Nowe when Pharao seyth this, he shalbe comforted ouer all his people, that is slayne with the swearde both Pharao and all his host, sayeth the lorde God. For I haue geuen my feare in the lande of the lyuynge. But Pharao and all his people shall lye amonge the vncircumcysed, and amonge them that be slayne with the swearde sayeth the Lorde God.

The.xxxiij. Chapter.

He setteth oute the office of a watche that preacheth the Gospell. He strengtheneth them that do hope ye, and boldeneth in the with the promes of mercy. As the former rygtuousnes helpeth not the rygtuous, yf he geue him self agayne to synne: so the synnes done before are not imputed to the wicked that conuerteth. The word of the Lord against the remnaunt of the people. Against the mockers of the woorde of the Shepherd.

Agayne, the worde of the Lorde A came vnto me, sayinge: Thou sonne of man, Speake to the children of thy people, & tell them: When I sende a swearde vpon a lande, yf the people of the lande take a man of their cositte, & set him to be their watchma, the same man (whan he seyth the swearde come 2.Reg.xj.b. vpon the lande) shal blowe the trompet, and warne the people.

If a man now heare the noyse of the trompet, and wil not be warned, and the swearde come and take him away: his bloude shall be vpon hys owne head: for he heard the sound of the trompet, and wolde not take hede: therfore hys bloude be vpon hym. But yf he will receyue warninge, he shall saue hys lyfe. Agayne, yf the watchman se the swearde come and blowe it not with the trompet, so that the people is not warned: yf the swearde come and take any man from amonge them, the same shall be taken away in hys owne sinne but hys bloude will I require of the watchemans hande. B C

And now (O thou sonne of man) I haue made the a watcheman vnto the house of Israell: that where as thou hearest any thynge oute of my mouthe, thou mayest warne them on my behalfe. If I say vnto the wicked thou wicked, thou shalte surelye dye: & thou geuest hym Ezech.iij.

hym not warnynge, that he maye bewarre of his vngodly waye: then shall the wicked dye in hys owne synne, but hys bloude will I require of thy hãd. Neuertheles yf thou warne the wycked of hys waye, to turne from it, where as he yet will not be turned from it, then shall he dye because of hys synne, but thou haste delyuered thy soule.

L Therfor (O thou sonne of man) speake vnto the house of Israel. Ye saye thus: Oure offences and synnes lye vpon vs, and we be corrupte in them: how shuld we then be restored vnto lyfe? Tell them: As truelye as I lyue, sayeth the Lorde God, I haue no pleasure in
Ezech.xviij.e the death of the wicked, but moch rather that the wicked turne from his waye and lyue. Turne you, turne you from your vngodlye wayes, O ye of ỹ house of Israell. Oh, wherfore will ye dye?

Thou sonne of man, tell the chyldre of thy
Ezech.xviij.d people: The ryghtuousnes of the righteous shall not saue hym, when soeuer he turneth awaye vnfaithfully: Agayne, the wickednesse of the wicked shal not hurt him, when soeuer he conuerteth from hys vngodlynesse.

And the ryghteousnesse of the righteous
D shall not saue hys lyfe, when soeuer he synneth. If I saye vnto the ryghteous, that he shall surelye lyue, and so he trust to his owne ryghteousnesse, and do synne: then shall hys ryghteousnesse be no more thought vpon, but in the wickednesse that he hath done he shall dye. Agayne, yf I saye vnto the wycked: thou
Exo.xx.b shalt surely dye: and so he turne from hys
Jere.xxxij.a synne, and do the thinge that is lawfull and ryght: In so moch that the same wicked man geueth the pledge agayne, restoreth that he had taken awaye by robbery, walcketh in the commaundementes of lyfe, & doth no wronge: Then shall he surelye lyue, and not dye. Per ỹ synnes that he hath done, shall neuer be thought vpon: for in so moch as he doth now the thinge that is lawfull and ryght, he shall lyue. And yet the children of thy people saye: Tushe, the waye of the Lorde is not ryght, where as their owne waye is rather wrighte.

Whẽ the righteous turneth from his righ
Ezech.xviij.f teousnesse, & doth the thinge that is wycked,
Rom.6.a he shal dye therfore. But yf the wycked turne from hys wyckednesse, doing the thinge that is lawfull & ryght, he shall lyue therfore. Yet ye saye: the waye of the Lorde is not equall. O ye house of Israel, I will iudge euery one of you after his wayes.

E In the.xij. yeare, the.x. daye of the.x. moneth of oure captyuyte, it happened, that one which was escaped out of Jerusalem, came vnto me, and sayde: the cyte is destroyed. Now the hande of the Lorde had bene vpon me the euenyng afore this man (which was escaped) came vnto me, & had opened my mouth, vntyll the mornynge that he came to me: yee he opened my mouth, so that I was nomore domme. Then came the worde of the Lorde vnto me, and sayde: Thou sonne of man, they
that dwell in the wasted land of Israel, sayde: Abrahã was but one man, & he had the lande in possessyon: now are we many, & the lande is geuen vs to possesse also. And therfore tell
ff Ezech.xxxvij.b them: Thus sayeth the Lorde: In the bloude Deu.xij.c haue ye eaten, your eyes haue ye lyft vp to Idoles, & haue shed bloude: shal ye then haue the lande in possessyon?

Ye leane vpon your sweardes, ye worke abomynacyon, euery one defyleth hys neyghbours wyfe: & shall ye then possesse the lãde? Saye thou these wordes vnto them: Thus sayeth the Lorde God. b As truelye as I lyue all ye that dwell in thys wyldernesse, shalbe slayne with the swearde: what so euer is vpon the feld, will I geue vnto the beastes to be deuoured: those that be in stronge holdes & dennes shall dye of the pestylence. For I will make the lande so desolate and waste, and the pompe of her strength shall come to an ende. The mountaynes in Israell shalbe so waste, that no man shall trauayle therby.

Then shall they learne to knowe, that I G
am the Lorde, when I make the lande waste Ezech.xxxv.b
and desolate, because of all their abomynacyons, that they haue wrought. And thou sonne of man, the chyldren of thy people ỹ talche of the, byth walles and in the doores of their houses, sayinge one to another: Come, let vs heare what worde is gone forthe from the Lorde: These come vnto the, after ỹ maner of a great people: yea my people sytt bowne before the, and heare thy wordes, but they do not there after: for in their mouthes they shewe them selues, as though they were feruent, but their herte goeth after their owne courtous lucre. And as a balet that hath a swete tune, and is pleasaunt to synge, so talke thou be vnto thẽ: thy wordes shall they heare, but they wil not do thereafter. When this commeth to passe (for lo, it commeth in dede) then shall they know, ỹ there hath ben a Prophet amõg thẽ.

The notes.

a. Now the Sophisters & the vngodlye mock out this texte, lyke before in the.xviij. Chapt.

b. As truly as I lyue, is an othe which ỹ Lord comenly vseth, when he pformyth any thing Num.xiiij.d.e.

The.xxxiiij. Chapter.

Against the Bysshoppes and curates that before the Floud of Christ, do make their owne. The Lorde sayeth that he will haue his beloued sheepe, & gather the together. He reproueth the wickednesse of certayne of the flocke. He promyseth the true Redeemer Christe, and myghty kynge peace.



And the worde of the Lorde came vnto me, sayinge: Thou sonne of man, prophesy against the shepherdes of Israel, prophesye and speake vnto them: Thus sayeth the Lorde God: Wo be vnto the shepherdes of Israel, that fede them selues. Shulde not ỹ shepherdes fede the flockes?

I Ezech.viij.d & Jere.xxiij.b. & xxiij.c.

Ye haue eaten vp the fatte, ye haue clothed you with the wolthe best fedde haue ye slayne, but the flocke haue ye not nourished. The weake haue ye not holpen vp, the sicke

hym

Luc.xiij.b. haue ye not healed: the broken haue ye not bounde together, the oute castes haue ye not brought agayne: the lost haue ye not soughte, but churlishly and cruelly haue ye ruled the.
1.Petr.b.a Thus are they scatred here and there wythoute a shepherde: yea all the beastes of ỳ felde deuoure them, and they go astraye.

My shepe go wandringe vpon all mountaynes, and vpon euery hye hyll. Yea they be scatred abroade in al tribes, and there is no man, that careth for them, or seketh after the.
E Therfore O ye shepeherdes, heare the worde of the Lorde. Thus sayth the Lorde God: As truely as I lyue, for so much as my shepe are robbed, & deuoured of all the wylde beastes of the felde, bicause no shepherde: and bicause that my shepeherdes take no regarde of my shepe, but fede them selues onely, and not my shepe: Therfore heare the worde of the Lorde O ye shepherdes: Thus sayth the Lord God: Beholde, I my self will vpon the shepherdes and require my shepe from their handes, and make them ceasse from fedynge of my shepe: yea the shepherdes shall fede them selues no more: For I will deliuer my shepe oute of their mouthes, so that they shall not deuoure them after this. For thus sayth the Lord god:
D Beholde, I will loke to my shepe my selfe, & sehe them. Lyke as a shepherde amonge the
John.x.a. flocke seketh after the shepe that are scatered
Ezech.xxxiv.b. abroade, euen so will I seke after my shepe, &
1.Pet.v.b.a gather them together oute of all places, wher they haue bene scatred in the cloudy & darcke dare. I will bringe them oute from all people, and gather them together oute of all landes. I will bringe them into their owne lād, and fede them vpon the mountaynes of Jsrael, by the ryuers, and in all the places of the countre. I will fede them in right good pasture, and vpon the hye mountaynes of Jsrael shal there folde be. There shall they lye in a
Luc.iiij.b. good folde, and in a fat pasture shall they fede, euen vpon the mountaynes of Jsrael.
Joan.x.a. I wil fede my shepe my selfe, and bringe them to their rest sayeth the Lorde GOD. Suche as be lost, will I seke: suche as go astraye, will I bring agayne: suche as be wounded, wil I bynde vp: suche as be weake, will
F I make stronge: suche as be fat and well ly-
Mat.xxv.c. kyng, those wil I preserue, and fede them with the thynge that is lawfull. And as for you (O my shepe) sayeth the Lorde God: I wyl put a difference amonge the shepe, amonge the wethers & ỳ goates. Was it not ynough for you to eat vp the good pasture, but ye must treade downe the residue of your pasture with your fete also? Was it not ynough for you to drinke cleare water, but ye must trouble the residue also with your fete?

Thus my shepe muste be fayne to eate the thynge, that ye haue troden downe with your fete, & to drinche it, ỳ ye with your fete haue defyled. Therfore, thus sayeth the Lorde God vnto them: Beholde, I will seuer the fatte shepe from the leane: for so muche as ye haue

thot the weake shepe vpon the sydes & shoulders, and runne vpon them with youre hornes, so longe tyll ye haue vtterlye scatred the abroade. I will helpe my shepe, so that they shall no more be spoyled: yea, I wyll discerne one shepe from another. I will rayse vp vnto them one onelye shepeherde: euen my seruaūt
a. Dauid, he shall fede them, and he shall be
ff their shepeherde. I the Lorde will be their God, and my seruaunte Dauid shall be their prince: Euen I the Lorde haue spoken it.

Moreouer, I will make a couenaunte of peace with them, and driue al ryul beastes out of the lande: so that they maye dwell safelye in the wyldernes (and slepe in the woodden. Good fortune and prosperyte wil I geue the, and vnto all that be rounde aboute my hyll. A prosperous shower and rayne wil I sende them in due season, that the trees in the wood maye bringe forthe their frutes, & ỳ grounde her increase. They shalbe safe in their lande,
G & shall knowe, that I am the Lorde, whiche haue broken their poche, and delyuered them oute of the handes of those, that held them in subiection.

They shal no more be spoyled of the Heathen, nor deuoured with the beastes of ỳ lāde: but safely shall they dwell, and no man shall fraye them. I will set vp an excellente plaute for them, so that they shal suffre no more hunger in the lande, neither beare the reproffe of ỳ Heathen any more. Thus shal they vnderstād that I the Lorde their God am with them,
Psal.xxiij. & ỳ they (euen the house of Jsrael) are my people, sayeth the Lorde God. Ye men are my flocke, ye are the shepe of my pasture: and I am youre God, sayeth the Lorde God.

¶ The notes.

a. Christe here and in many other places is called Dauid, because he was loked for of the Jewes to syt on the seate of Dauid. xxxvij. f

The .xxxv. Chapter.

The destruccyon that shal come on the hye Hyll, that is, on the Edomites, because they troubled the people of the Lorde.

MOreouer, the worde of the lorde A came vnto me, sayinge: Thou sonne of man, turne thy face towarde the mounte Seir, prophecye vpon it, & say vnto it: Thus sayeth the Lord God) Beholde (O thou mount Seir) I wil vpon the, I wyl reache out myne hande ouer the, yea waste and desolate will I make the. Thy cyties will I breake downe: and thou shalte lye voyde, that thou mayest knowe, how that I am the Lord. For so much as thou beareste an olde enemyte agaynst the children of Jsrael, and with a cruell hande haste made them afrayed, what tyme as they were troubled and punyshed for their synne: B Therfore as truely as I lyue, sayeth the a. As before Lord GOD, I wyl prepare the vnto bloud, in the .xxvij. yea bloude shall folowe vpon the: seyng thou Chap. hatest waste for bloude, therfore shal bloude persecute the. Thus will I make the mounte Seir desolate and waste, and bringe to passe,

that

that there shal no man goo thyther, nor come from thence. Ops mountaynes wyll I fyll wyth hys slayne men: thy hylles, dales and valleys shall lye full of them, that are slayne with the swearde. I wyll make the a perpetuall wyldernesse, so that no man shall dwell in thy cyties: that ye maye knowe, how that I am the Lorde.

And because thou hast sayd: what, b* both these nacyons and both these landes must be myne, & I wyll haue them in possessiō, where as ✠ Lorde was there. Therfore, thus sayeth the Lorde God: As truelye as I lyue, I wyll handle the accordynge to thy wrath and gelousy, lyke as thou hast dealt cruellye with them: ✠ I maye be knowen amonge the, how I haue punished the. Yee and that thou also mayest beleue, that I ✠ Lord haue hearde all thy despytefull wordes, whiche thou hast spoke agaynst the mountaynes of Israel, sayinge: Lo, they are made waste, & geuen vs to deuoure. Thus wyth youre mouthes ye haue mayde youre boost agaynst me, yee & multyplyed youre proude wordes agaynst me, which I haue hearde altogether. Wher vnto thus sayeth the Lorde God: when the whole worlde is in wealth, then wyll I make the waste. And like as thou (O mount Seyr) wast glad, because ✠ heritage of ✠ house of Israell was destroyed: euen so wyll I do vnto ✠ also that thou & whole Edom shall be destroyed, and knowe, that I am the Lorde.

b* That is to wete, Iuda & Israell.

Ezech.xxv.c

The.xxxvi.Chapter.

The prophecye deteyneth from the Gentiles vnto Israel. The benefytes done vnto the Iewes are to be ascribed to the mercy of God, not vnto them, by ther merytes. God exhorteth our hertes vnto the loue of his commaundements.

A Ezech.vi.c.

THou sonne of man, prophecie vpō the mountaynes of Israel, & speake: Heare the worde of ✠ Lorde, O ye mountaynes of Israell: Thus sayeth the Lorde God: Because youre enemye hath sayde vpō you: Aha, the hye euerlastynge places are now become ours: prophecye therfore, and speake: thus sayeth the Lorde God: Seynge ye be wasted & troden downe on euery syde, and become a possessyon vnto the residue of the Gentyles, whych haue brought you in to mens mouthes & vnto an euell name amonge the people: Therfore heare the worde of the Lorde God, O ye mountaynes of Israell: Thus sayeth the Lorde God vnto the mountaynes and hilles, valleys and dales, to the hyde wildernesses & desolat cyties, whyche are spoyled, & had in derysyon on euery syde, B amonge the residue of the heathen: Yee euen thus sayeth the Lord God: In the fyre of my gelousy haue I take a denyer, agaynst the residue of the Gentyles, and agaynst all Edom Ezec.xxxv.a which haue taken in my lande vnto them selues for a possessyon, which also reioyced from their whole herte with a despyteful stomacke to waste it, and to spoyle it.

Prophecy therfore vpon the lande of Israell, speake vnto the mountaynes and hilles to valleys and dales, thus sayeth the Lorde God: Beholde, this haue I denyed in my gelousy and terrible wrath: For so moch as ye haue suffred reproche of the heathen, therfore thus sayeth the Lorde God: I haue sworne, that the Gentyles which lye aboute you, shal beare youre confusyon them selues. And as for you (O mountaynes of Israell) ye shall shute out your braunches, and bringe forth youre fruyte to my people of Israell, for it is hard by, that it wyll come. Beholde, I come C vnto you, and vnto you wyl I turne me, that ye maye be tylled and sowen.

I will sende you moch people, which shal be all of the house of Israel: the cyties shalbe inhabyted, & the decayed places shalbe repayred agayne. I wyll prouyde you so moch people and catell, whiche shall increase & bringe fruyte. I wil restore you also to your old estat & shewe you more kindnes then euer ye had before: wherby ye shal knowe, that I am the Lorde. Yee people wyll I sende vnto you (O my folke of Israell) whych shall haue the in possessyon, & thou shalt be their inheritaunce so that thou shalt nomore be wythout them. Agayne, thus sayeth the Lorde God: For so moch as they saye vnto you: thou art an eater vp of men, & a waster of thy people: therfore thou shalt eate no mo men, nether destroye thy people eny more, sayeth the Lorde God. D And I wyll not suffre the, for to heare thyne owne confusyon amonge the Gentiles from henceforth. Thou shalt not beare the reproche of the nacions, nor cast out thyne owne people enymore, sayeth the Lorde God.

Moreouer, the worde of the Lorde came vnto me, sayeng: O thou sonne of man, when the house of Israell dwelt vpon their owne grounde they defyled them selues with their owne wayes and ymaginacyons: so that in my syght they: waye was lyke the vncleanesse of a menstrous woman. Wherfore I poured my wrathfull displeasure vpon the, because of the bloude that they had shed in the lande, and because of their Idoles, wher with they had defyled them selues. I scatred them also amonge the heathen, so that they where strowed about in the landes. Accordinge to their wayes and after their owne inuencyons, so dyd I punysh them.

Now when they were gone vnto the Gentyles, & come in amonge them they a* dishonoured my holye name: so that it was sayde of them: Are these the people of God, & must go out of their owne lande. Then spared I my holy name, which the house of Israell had dishonoured amonge the Gentyles, to whom they came. Therfore tell the house of Israell: Thus sayeth the Lord God: I do not this for your sakes (O house of Israell) but for my holye names sake, whyche ye dyshonoured amonge the heathen, when ye came to them. Therfore, I wyll hallowe my greate name +

agayne, which amonge the Gentiles is euell spoke of: to: ye pourselues haue dishonoured it amonge the. And the Gentiles shal knowe that I am the Lord, when I am honoured in you before their eyes, sayeth the Lorde God.

As to: you, I wyll take you from amõge the Heathen, and gather you together out of all countrees, and bryng you agayne into youre owne lande. Then wyll I poure clene water vpon you, & ye shalbe clene: yee frõ all Esa.xlviii.a. youre vncleannesse and frõ all youre Idols shal Iere.xxxi.c. I clense you. A new herte also will I geue you, and a new spirite wyll I put into you: As to: that stony herte, I wyll take it out of youre body, & geue you a fleshly herte. I will Deu.xxx.d. geue my spirite amonge you, and cause you to walche in my commaundemẽtes, to kepe my lawes, and to fulfyll them.

And so ye shall dwell in the lande, that I gaue to youre forefathers, and ye shalbe my people, & I wilbe youre God. I wyll helpe you out of all youre vncleannesse. I wyll call for the corne, & will increase it, & wyll let you haue no hunger. I wyll multiplye the fruites of the trees & the increase of the felde for you, so that ye shall beare no more reproche of hunger amonge the Heathẽ. Then shall ye remẽbre your owne wicked wayes, & youre vnaccepous, whiche were not good: so that ye shall take displeasure at youre owne selues, by reason of youre synnes & abhominacõs.

But I wyll not do this for youre sakes (sayeth the Lorde God) be ye sure of it. Ther fore, O ye house of Israell, be ashamed of youre synnes. Moreouer, thus sayeth the Lord God: what tyme as I shall clense you frõ all youre offences, then wyll I make the cyties to be occupyed agayne, and wyll repayre the places yͭ be decayed. The desolate lande shall be tylled agayne, whiche afore tyme laye waste in the sight of all them that wente by. Then shall it be sayd: this waste lande is become lyke a garden of pleasure, & the bodye, desolate and broken downe cyties, are now strong, and fensed agayne. Then the residue of the Heathen that lye rounde about you, shall knowe that I am the Lorde, whyche repayre that was broken downe, and plante agayne, that was made waste. Euen I the Lorde haue spoken it, and wyll do it in dede.

Thus sayeth the Lorde God: I wyll yet ones be found agayne of the house of Israel & do this for them: I shall increase them as a flocke of men. Lyke as the holy flocke and yͭ Jeremp. i.a. flocke of Jerusalem are in the tyme solempne fraytre: so shall also the wylde wasted cyties be fylled with flockes of men: and they shall knowe that I am the Lorde.

¶ The notes.

* To dyshonour the name of the Lorde is to blaspheme the name of God amonge the vnlaythfull, as when we shew an apparaile of godlynes & teach good doctryne, and get lyue vnlaythfully. Ro.ij.d.

The .xxxvij. Chapter.

¶ The .xxxvij. Chapter.

He prophesieth the bringyng agayne of the people beinge in captyuyte. He sheweth the vnyon of the two tribes with the tribe. Christ to be kynge of the Chosen people alone, and the only euerlastyng shepeherde therof.



The hande of the Lord came vpõ me, & caryed me out in A the spirite of the Lorde, & let me downe in a playne felde that laye full of bones, and he led me rounde aboute by them: & beholde, the bones that laye vpon the felde, were very many, and maruelous dry also. Then sayde he vnto me: Thou sonne of man: thinkest thou these bones maye lyue agayne? I answered: O Lorde God, thou knowest. And he sayde vnto me: prophecye thou vpon these bones, & speake vnto them: Ye dry bones, heare the worde of the Lorde. Thus sayeth yͭ Lorde God vnto these bones: B Beholde, I wyll put breth into you, that ye maye lyue: I wyll geue yow synowes, and make flesh grow vpon you, & couer you ouer with skinne: & so geue you breth, that ye may Gene.ij.b lyue, and knowe, that I am the Lorde.

So I prophecyed, as he had commaunded i.Esd.vi.a me. And as I was prophecyinge there came a noyse and a greate mocyon, so that the bones ranne euery one to another. Now when I had loked, beholde, they had synowes, and flesh grewe vpon them: and aboue they were couered with skynne, but there was no breth in them. Then sayde he vnto me: Thou sonne of man, prophecye thou towarde the wynde: prophecy, & speake to yͭ wynd: Thus sayeth the Lord God: Come (O thou ayre) from the C foure wyndes, and blowe vpon these slayne, that they maye be restored to lyfe. So I prophecied, as he had cõmaunded me: then came yͭ breth into thẽ, & they receyued lyfe, & stode vp vpon their fete, a maruelous greate sorte.

Moreouer, he sayde vnto me: Thou sonne of man, these bones are the whole house of Israell. Beholde, they saye: Oure bones are dryed vp, oure hope is gone, we are clene cut of. Therfore prophecye thou, & speake vnto them: thus sayeth the Lord God: Beholde, I Ezec. xxxvij. wyll opẽ youre graues (O my people) & take D you out of youre sepulcres, & bringe you in to the lande of Israel agayne. So shall ye knowe that I am the Lorde, when I open your graues, & bringe you out of them. My spirite also wyll I put in you, & ye shall lyue: I wyll set you agayne in youre owne lande, and ye shal knowe, that I am the Lord, which haue sayd it, and fulfylled it in dede.

The worde of the Lorde came vnto me, sayinge: thou sonne of man, take a stycke and write vpon it: Vnto Juda & to the chyldre of Israel his companyons. Then take another sticke, & write vpon it: Vnto Joseph yͭ stock of Ephraim, & to all the housholde of Israell his companyons. And thẽ, take both these together in thyne hande, so shall there be one E stycke therof. Now yͭ chyldre of thy people saye

ple saye vnto the: wylt thou not shewe vs, what thou meanest by these? Then geue them this answere: thus sayeth the Lorde God: beholde, I wyll take the stocke of Joseph, which is in the hande of Ephraim & of the tribes of Israell his felowes, & will put the to ỳ stocke of Juda, & make them one stocke, & they shall be one in my hãde. And ỳ two stockes where vpon thou wrytest, shalt thou haue in thyne hande, that they may se, and shalt saye vnto them.

Ose.i.b.

F Thus sayeth the Lorde God: beholde, I wyll take awaye the chyldren of Israel from amonge the Heathé vnto whõ they be gone, & wyll gather them together on euery syde, & bringe them againe into their owne lande: yee I wyll make one people of them in the lande, vpon the mountaynes of Israell, and they all shall haue but one kynge. They shall no mo: be two peoples from henceforth, neyther be deuyded in to two kyngdomes: they shall also defile thé selues nomore with their abhominacyons, Idoles, & all their wicked doinges. I will helpe them out of all their dwellinge places, wherin they haue synned: and will so clense them: that they shalbe my people, & I their God.

G Dauid my seruaunt shalbe their kinge, & they all shal haue one shepherde onely. They shall walke in my lawes, & my commaundementes shall they both kepe and fulfil. They shal dwel in the lande, that I gaue vnto Jacob my seruaũt, where as youre fathers also haue dwelt. Yea, euen in the same lande shall they, their chyldren, & their childers chyldren dwell for euermore: and my seruaunt Dauid shalbe their euerlastinge prince. Moreouer, I will make a bonde of peace with them, whiche shalbe vnto them an euerlastinge couenaunt. I will sette them also, and multiply them, my Sanctuary will I set amonge thé for euermore. My dwellynge shalbe with them, yea, I will be their God, and they shal be my people. Thus the Heathen also shall knowe, that I the Lorde am the holy maker of Israel: when my Sanctuary shalbe amõg them for euermore.

Eze.xxxiiij. Joha.x.b.

The.xxxviij. Chapter.

He prophecyeth that Gog and Magog shall come forth out of copodora beside in to the lande of promes. Their ouerth. He reherseth that the ouerthrowe of Gog was before prophecyed of the prophetes. The destruccyon of hym.

A Nd the worde of ỳ Lorde came vnto me, sayinge: Thou sonne of man, turne thy face towarde Gog in the lande of Magog, whyche is the chiefe prince of Mesech and Tubal: prophecy agaynst hym, & saye: Thus sayeth the Lord God: O Gog thou chiefe prince Mesech & Tuball: beholde, I will vpon the, and wil turne the about, and put a bytte in thy chawes: I will bringe the forth & all thine hoost, both horse and horsmé whyche be all weapened of the beste fashion: a great people, that holde altogether speares, shyldes and swerdes: the Perses, Moreans and with them the Lybians, whyche all beare shyldes & helmettes: Gomer and all his hoostes: the house of Thogouma out of the north quarters, and all his hoostes, yea, & manye people with the.

Eze.xxxix.

Eze.xx.c.

D Therfore prepare the, set thy selfe in araye with all thy people, that are come vnto the by heapes, and be thou their defence. After many dayes thou shalt be visited, and in the latter yeares thou shalt come into the lande, that hath bene destroyed with the swearde, & now is replenyshed againe with diuerse people vpõ the mountaynes of Israell, which haue longe ben waste. Yee they be brought E out of the nacyons, and dwell all safe. Thou shalt come vp like a stourme wether, to couer the lãde, and as it were a darcke cloude thou with all thyne hostes, & a greate multytude of people with the.

Moreouer, thus sayeth the Lorde God: At the same tyme shall manye thynges come in to thy mynde, so that thou shalt imagyn mischefe, & saye: I will vp to ponder playne lande, seyng they syt at ease, and dwell so safely (for they dwell all without any walles, they haue nether barres nor doores) to spoyle D them, to robbe thé, to laye hande vpon their so well inhabyted wyldernesse agaynst that people, that is gathered together frõ amonge the Heathen, whyche haue gotten catell and good, and dwell in the myddest of the lande. Then shall Saba, and Dedan, and the marchaūtes of Tharsis with all their worthies, saye vnto the: Art thou come to robbe? Hast thou gathered thy people together, because thou wylt spoyle: to take syluer and golde: to carye awaye catell and good: and to haue a greate praye?

Therfore, O thou sonne of man, thou E shalt prophecye, and saye vnto Gog: Thus sayeth the Lord God: In that daye thou shalt knowe, ỳ my people of Israell dwelleth safe & shalte come from thy place out of the north partes: thou & moch people with the, whyche ryde vpon horses, wherof there is a greate multytude & an innumerable sorte. For thou shalt come vpon my people of Israell, as a cloude to couer the lande. This shall come to passe in the. a^n latter dayes: I will bringe the vp into my lande, ỳ the Heathé maye knowe me, whé I get me honoure vpon the, O Gog before their eyes.

a^n Of the latter or last dayes, & what they signifye ye haue in Esa.ij.a.

Thus sayeth the Lord God: Thou art he, F of whom I haue spoken afore tyme, by my seruaūtes the prophetes of Israell, whyche prophecyed in those dayes and yeares, that I shulde bringe the vpon them. At the same tyme, when Gog entreth vp in to the lande of Israell (sayeth the Lorde God) shall my ire kyndle vp in my wrath. For in my feruent and hote displeasure I haue decreed, that there shalbe a greate trouble in the land of Israel at that tyme. The very fishes in the sea, the foules of the ayre, the beastes

of the felde, and al the men that are vpon the earth, shall tremble for feare of me.

G The hilles also shalbe turned vp syde downe, the stapres of stone shall fall, & all walles shall synche to the grounde. I will call for a swearde vpō them in all my mountaynes, sayeth the Lorde God: so that euerye mans swearde shall be vpon another. Wyth pestylence and bloude will I punysh hym: stormy rayne & hayle stones, fyre & brymstone, will I cause to rayne vpon him & all his heape yee & vpon al that greate people that is with hym. Thus will I be magnifyed, honoured, and knowne amonge the Heathen: that they maye be sure, how that I am the Lorde.

The.xxxix.Chapter.

The Order the destruccyon of Gog & magog. The grose of Gog and of his hoste. The prophecieth that Gog & his company shall be devoured of birdes & beastes. Wherfore the house of Israel is exalted. Their bringyng again: frō captyuyte is promysed.

A THerfore O thou sonne of man, prophecye agaynste Gog, and speake: Thus sayeth the Lorde God: Behold, O Gog: thou chefe prince at Mesech and Tubal, I will vpon the, and turne the aboute, & carie the forth, and leade the from the north partes, and bringe the vp to the mountaynes of Israell. As for thy bowe, I will smyte it out of thy left hande, and cast thyne arowes out of thy ryght hande. Thou with all thyne heape, and all the people that is with the, muste, fall vpon the mountaynes of Israell. Then will I geue yͤ vnto the fowles & wylde beastes of yͤ felde, to be devoured: there must thou lye vpon the felde: for euen I the Lorde haue spoken it, sayeth the Lorde God.

Ezec.xxxviii.

B Into Magog, and amonge those that syt so carelesse in the Iles: will I sende a fyre, & they shall know, that I am the Lorde. I will make also the name of my holynesse to be knowne amonge my people of Israell: and I will not let my holy name be euell spoken of enymore: but yͤ very Heathē also shal knowe, that I am the Lorde, the holye one of Israell. Beholde, it commeth, and shalbe fulfylled in dede, sayeth the Lord God. This is the daye wherof I haue spoken: They that dwell in yͤ cyties of Israel, shall go forth & set fyre vpon the weapens, & burne them: shyldes & speres bowes and arowes, billes & clubbes: seuen yeares shall they be burnynge therof, so that

C they shall els bringe no stycches frō the felde, nether haue nede to hewe downe eny out of the wodde: For they shal haue weapēs ynow to burne. They shall robbe those that robbed them, & spoyle those that spoyled them sayeth the Lorde God.

At the same tyme will I geue vnto Gog, a place to be buried in, in Israel: euē the valley where thorow men go from the east to the fre warde. Those that trauayle therby, shall abhorre it. There shall Gog and all hys people be buried: and it shalbe called the valleye of the people of Gog. Seuen monethes longe shall the house of Israell be burienge of them that they maye clense the lande. Yee al yͤ people of the lande shall burye them. So it shall be a glorious daye, when I gett me that honoure, sayeth the Lorde God. They shall ordeyne men also to be deed buriers, euer going thorow the lande, & appoynte them certayne places to bury those in, which remayne vpon the felde, that the lande maye be clensed. Frō ende to ende shall they seke, and that .vij. monethes longe. Now those that go thorow the land, where they se a mās bone, they shall set vp a toke by it, till the deedburiers haue buried it also, in yͤ valleys of yͤ people of Gog. And the name of the cytye shalbe called. * Hamonah: Thus shall they make the land clene.

D

* That is, multitude.

And thou sonne of man: thus sayeth the Lorde God: Speake vnto all the fowles and euery bryde, yee and to all the wylde beastes of the felde: Gather yͤ together and come, gather you rounde aboute vpon my slaughter, that I haue slayne for you: euen a greate slaughter vpon the mountaynes of Israell: eate fleshe, and drincke bloude. Ye shall eate yͤ

E Apoc.xix.A.

fleth of the worthies, and drynke the bloude of the princes of the lande: of the wethers, of the lambes of the goates, and of the oxen that be al slayne at Basan. Eate the fat youre belyfull, & drynche bloud, till ye be dronken of the slaughter, whyche I haue slayne vnto you. Fyll you at my table, with horses and stronge horsmen: with captaynes and all mē of warre, sayeth the Lorde God.

I will bringe my glorye also amonge the

F Gentyles, that all the Heathen maye se my iudgement, that I haue kepte, and my hande which I haue layed vpō them: that the house of Israell maye knowe, how that I am the Lorde their God; from that daye forth. And the Heathen shall knowe, that where as the house of Israell were led in to captyuyte: it was for their wickednes sake, because they offended me.

For the whych cause I hyd my face from them, and delyuered them in to the handes of their enemyes, that they myght all be slayne with the swearde. According to their vncleānesse and vnfaithfull dealynges, so haue I entreated them, and hyd my face from them. Therfore thus sayeth the Lorde God: Now

G will I bringe agayne the captiues of Jacob and haue mercy vpon the whole house of Israell, and be gelous for my holy names sake. All their confusiō and offence that they haue done agaynst me, shall be taken awaye: and so safely shall they dwell in their lande, that no man shall make them afrayed. And when I haue brought them agayne from amonge the people, when I haue gathered them together out of their enemyes landes, & am prayed in them before many Heathen: then shall they knowe, that I am the Lorde their God, which suffred them to be led in to captyuyte amonge the Heathen, but now haue brought them agayne in to their owne lande, and not

left

left one of them ponder.

After that, wyll I hyde my face nomore from them, but will poure out my spirite vpõ
Ezy.xxxvi. D the house of Israell, sayeth the Lorde God.

The.xl.Chapter.

The reuoeringe of the spyrte & of the temple that was to come is shewed vnto the Prophete.

A
IN the.xxv.peare of oure captyuitye, in the beginninge of the peare, the.x. daye of the moneth: that is the.xiiii. peare, after that the cyte was smytten downe: the same daye came the hande of the Lorde vpon me, and caried me forth: euen into the lande of Israell brought he me in the vysyons of God: and set me downe vpon a maruelous hye mountayne, where vpon there was a buyldynge (as it had bene of a cyte) towarde the south.

Thither he caried me, and beholde, there was a man, whose symylytude was lyke a brasse, which had a threde of flax in his hãde, & a metterodde also. He stode in the doze, and sayde vnto me: marke well with thyne eyes, herken to with thyne eares, & laste it in thine hert, whatsoeuer I shall shewe the, for to the intent that they myght be shewed the, therfore art þ brought hither. And what soeuer thou seyste, thou shalt certyfye the house of Israel therof.

Behalde, there was a wall on the outsyde rounde aboute the house: the metterodde that he had in hys hand, was six cubytes long & a spanne. So he measured the bredth of þ buyldyng, which was a metterodde, & the heygth
B also a metterodde. Then came he vnto the east doze, and weute vp the stayres, and measured the postes of the doze: wherof euery one was a metterodde thicke. Euery chambre was a metterodde longe & brode: betwene the chambers were fyue cubytes. The poste of þ doze within the porche, was one metterodde. He measured also the porche of þ pynermer doze whych contayned a metterodde. Then measured he the entrye of the doze, that contayned eight cubytes, and his pylers two cubytes: & this entrye stode inwarde.

C The chambers of the doze east warde, were thre on euery syde: a lyke brode and longe. The pylers also that stode of both the sydes, were of one measure. After this, he measured
C the wydenesse of the doze, which was.x. cubytes, & the heygth of the doze.xiii. cubytes. The edge before the chambers was one cubyte brode vpon both the sydes, and the chambers six cubytes wyde of either syde. He measured the doze from the rygge of one chãbre to another, whose wydenesse was.xxv. cubytes, & one doze stode agaynst another. He made pylers also.lx. cubytes hye, rounde aboute the courte doze. Before the inward parte vnto the foure entre of the pynermer doze, were.L. cubytes. The chãbers & their pylers within, rounde about vnto the doze, had sparre wyndowes: so had the foure entres also, whose wyndowes were rounde about within. And vpon the pylers there stode date trees.

Then brought he me in to the foure courte, where as were chambers & paued woches, made in the foure courte rounde aboute.xxx. chambers vpon one paued woche. Now the paued woche was a longe beside the doze, & that was þ lower paued woche. After this, he measured the bredth from the lower doze, vnto the vtermer courte of the outsyde,
D which had an.L. cubytes vpon the east & the north parte. And the doze in the vttermost courte towarde the south, measured he after the length and bredth: hys chambers also on either side, wyth his pylers & foure entres which had euen the measure of the first doze. His heygth was fyfty cubytes, & bredth.xxv. cubytes: his wyndowes & porches wyth hys date trees, had euen lyke measure as the doze towarde the east: there were.vii. steppes to go vp vpon, and their porche before them. Now the doze of the vtermer courte stode streighe ouer agaynst the doze, that was towarde the north east. From one doze to another, he measured.L. cubytes.

After that, he brought me to þ southsyde, where there stode a doze towarde the south: whose pylers and porches he measured, these had the same measure, & wyth their porches they had wyndowes rounde aboute, lyke the first wyndowes. The heygth was.l. cubytes, the bredth.xxv. with steppes to go vp vpon: his porche stode before hym, with his pylers & date trees on either side. And the doze of the vtermer courte stode towarde the south, & he measured from one doze to another an.L. cubytes. So he brought me in to þ vtermer courte, thorow þ doze of þ south syde: whych he measured, & it had the measure afore sayd. In lyke maner, his chambers, pylers, & foure entres had euen the foure sayde measure also. And he had with hys porches rounde aboute wyndowes of.L. cubytes heygth, and.xxv. cubytes brode. The porches rounde aboute were.xxv. cubytes longe, & v. cubytes brode: and his porche reached vnto the vttermoste courte: vpon his pylers there were date trees, and.viii. steppes to go vp vpon.

E He brought me also in to þ vtmost courte vpon the east syde, and measured the doze, accordyng to þ measure afore sayd. His chãbers, pylers, and porches had euen the same measure, as the first had: & with his porches he had wyndowes rounde aboute. The heygth was.l. cubytes, the bredth.xxv. cubytes: hys porches reached vnto the vttermoste courte: his pilers also had date trees on eyther syde, & viii. steppes to go vp vpon. And he brought me to the south doze, and measured it, which also had the foure sayde measure. His chãbers, pylers and porches had wyndowes rounde aboute: whose heygth was.L. cubytes, & the bredth.xxv. His pylers stode towarde the vttermost courte, & vpon them both were date trees, and.viii. steppes to go vp vpon. There

stode a chambre also, whose intraunce was at the doze ppiers, and there the burntofferynges were washed.

F In the doze porche, there stode on ether syde two tables for the slaughtynge: to sleye the burntofferynges, frume offerynges and trespacesofferynges ther vpon. And on the out syde as men go forth to the north doze, there stode two tables. Foure tables stode on ether syde of the doze, that is, viii. tables, wherupõ they slaughted. Foure tables were of hewen stone for the burntofferynges, of a cubyte & a half longe and brode, and one cubyte hye: wher vpon were laped the vessels and ornamentes, wyche were vsed to the burnt and slayne offerynges, whẽ they were slaughted. And within there were hokes foure fyngers brode, fastened roundе aboute, to hange fleth vpon, & vpon the tables was laped ỹ offeryng fleth. On the outside of the pynermerdoze were the syngers chambers in the inwarde courte beside the North doze ouer against ỹ South. There stode one also, beside the east doze northwarde.

G And he sayde vnto me: This chambre on the South syde belongeth to the preistes, that 1.Para.ix.a. xxiii.c.xxv.f. kepe the halyest vpon: and thus towarde the North, is the Preistes that wayte vpon the aulter: which be the sonnes of Sadoch, that do seruice before the Lorde in stede of the children of Leui. So he measured the foze courte, wyche had in length an. C. cubytes, and as moch in bredth by the foure corners. Now the aulter stode before the house: And he brought me to the faze entre of the house, and measured the walles by the entre doze: which were syue cubytes lõge on ether syde. The thicknesse also of the doze on ether syde, was thre cubytes. The length of the porche was.xx. cubytes, the bredth.xi. cubytes, and vpon steppes went men vp to it: by ỹ walles also were ppiers, on ether syde one.

The.xli.Chapter.

The description and deuyce of the house against the temple, & of the other thynges ther to belongyng.

A After this he brought me to the temple, and measured the postes: wyche were of both the sydes.vi. cubytes thicke, accordynge to the wydenesse of the tabernacle. The bredth of the doze was.x. cubytes and the walles of the doze on ether syde syue cubytes. He measured the length therof, which contayned.xl. cubytes, and the bredth.xx. Then went he in, and measured the doze postes, wyche were two cubytes thicke: but the doze it selfe was syxe cubytes, and the bredth of the doze was.vii. cubytes. He measure the length and bredth therof, wyche were euery one.xx. cubytes, before the temple.

And he sayde vnto me: this is the holyest of all. He measured also the wall of the house which was syxe cubytes. The chambres that stode rounde aboute the house, were euery one foure cubytes wyde, & one stode harde vpon another, wherof there were.xxxiii. And there stode postes beneth by the walles roundе aboute the house, to beare them vp: but in the wall of the house they were not fastened: The syde chambres were the hyer the wyder, and had steppes thorow them roundе aboute the house. Thus was it wyder aboue, that from the lowest men might go to the hyest & myddest chambers. I sawe also that the house was B very hye roundе aboute. The foundacyon of the syde chambres was a meterodde (that is syxe cubytes) brode. The thicknesse of ỹ syde wall without, contayned syue cubytes, and so dyd the outwall of the chãbres in the house.

Betwene the chambers, was the wydenes xx. cubytes roundе aboute the house. The chambre dozes stode ouer against ỹ outwal, the one doze was towarde the north, the other towarde the South: and the thycknesse of the outwal was.v. cubytes roundе aboute. Now the buyldynge that was separated towarde the west, was.lxx. cubytes wyde: the wall of the buyldynge was.v. cubytes thicke roundе aboute, and the length foure score cubytes & ten. So he measured the house which was an. C. cubytes longe, & the separated buyldynge with the wall were an. C. cubytes longe also. The wydnesse before the house and of it that was separated towarde the East, was an. C. cubytes.

And he measured the length of the buyl- C dynge before and behynde with the chãbers vpon both the sydes: and it contayned an. C. cubytes. The pynermer temple, the porch of the foze courte, the side postes, these thre had syde wyndowes, and ppiers roundе aboute ouer against the postes, from the grounde vp to the wyndowes: The wyndowes them selues were syled ouer with bordes: and thus was it aboute the doze, vnto the vtmost house & without also: Per the whole wall on euery syde both within & without was syled ouer with greate bordes. There were Cherubins and date trees made also, so that one date tree stode euer betwirte two Cherubins: One Che- D rub had two faces, the face of a man lokyng a syde towarde the date tre, and a lyons face on the other syde. Thus was it made roundе aboute in al the house: Per the Cherubins & date trees were made from the grounde vp aboue the doze, & so stode they also vpon the wall of the temple.

The hy postes of the temple were foure squared, and the fashion of the Sanctuarye was euen as it appared vnto me a faze in the vision. The table was of wodde, thre cubytes hye and two cubytes longe: hys corners, the length and the walles were of wodde. And he sayde vnto me: This is the table, that shal stande before the Lorde. The temple and the holyest of all had ether of them two dozes & euery doze had two syde wychettes wyche were folden in one vpon another, on euery syde two. And vpon the dozes of the temple

there

there were made Cherubins and date trees, lyke as vpon the walles: and a greate thicke balke of wodde was before on the out syde of the porche. Vpõ both the sydes of the walles of the porche, there were made depe windowes and date trees, hanyng beames and balkes, lyke as the houle had.

The.xlij.Chapter.

Of the chambres of the temple for the Preestes, & the holy vestymẽtes.

A Then caryed he me out in to the fore court towarde the north, & brought me in to the chambre þ stode ouer agaynst the backebuyldynge northwarde, which had the length of an. C. cubytes whose dore turned toward the north. The wydenesse contened. L. cubites: ouer agaynst the. xx. cubites of the pauemẽt courte, and agaynst the paued worke that was in the fore court. Beside all these thre, there stode pylers, one ouer agaynst another: And before thys chambre there was a walkynge place of. x. cubites wyde, and within was a wave of one cubite wyde, & their dores towarde the north. Thus the hyest chambres were allwaye narower then the lowest and myddest molte of the buyldyng: for they bare chambre vpon chambre, and stode thre together one vpon another not haynge pilers lyke the fore courte: therfore were they smaller then those beneth and in the myddest, to reken from the grounde vpwarde.

B The wall with out that stode by the chambres towarde the vtter most courte vpõ the fore syde of the chambres, was. L. cubytes longe: for the length of the vttermost chambres in the fore courte was. L. cubytes also: but þ length therof before the temple was an. C. cubytes. These chambers had vnder them an intraunce of the east syde, wherby a man myght go in to them out of the fore courte, thorow the thicke wall of the fore courte towarde the east, right ouer agaynst the separated buyldinge. Before the same buyldynge vpon thys syde there were chambers also whych had a waye vnto them, lyke as the chãbers on the north syde of the same length and wydenesse.

C Their intraunce, fashyon and dores were also of the same maner. Yee euen lyke as the other chambre dores were, so were those also of the south syde. And before the waye toward the fingers stepped on þ east side, there stode a dore to go in at. Thẽ sayde he vnto me: The chambers towarde the north and the south whych stande before the backe buyldynge: those be holye habitacyons, wherin the preestes that do seruice before the Lorde, muste eate the most holy offrynges: and there muste they laye the most holye offrynges: meatoffrynges, synne offrynges & trespace offrynges, for it is an holy place. When the preestes come therin, they shall not go out in to the fore courte: but (seynge they be holye) they shall leaue the clothes of their ministracyon, and put on other garmentes, when they haue eny thynge to do with the people.

D Now when he had measured al the pauemẽt house, he brought me forth thorowe the east porte, & measured þ same rounde aboute. He measured the east syde with þ meterodde, whych rounde aboute contened. v. C. meterodds. And the north syne measured he, whiche cõtened rounde aboute eue so much. The other two sydes also towarde the south and the west (which he measured) contened ether of them. v. C. meterodds. So he measured all the foure sydes where there were a wall rounde aboute. v. C. meterodds long and as brode also whych separated the holye from the vnholy.

The.xlij.Chapter.

The tryth the glory of God goyng in to the Temple from whence it had before departed. The abominable Idolatry of the children of Israell, for whyche they were condemned & stryngly forewarned of the comming of the Lorde.

A So he brought me to the dore, the turneth towarde the east. Beholde, then came the glorye of þ God of Israell from out of the east, whose voyce was lyke a greate noyse of waters, and the earth was lyghtened wyth hys glory. His syght to lyke vpon was lyke the syght, that I sawe, when I wente in, what tyme as the cytye shulde haue bene destroyed: and lyke the vysyõ that I sawe by the water of Cobar. Then fell I vpon my face, but the glory of the Lord came in to the house thorow the East dore. So a wynde tooke me vp, and brought me into the vtter courte: and beholde, the house was full of the glory of the Lorde.

Ezech.x.

Ezech.i.a.

Ezr.3.c.xi.d

B I herde one speakyng vnto me out of the house, and there stode one by me, that sayde vnto me: O thou sonne of man, this rowme is my seate, and the place of my fote steppes: where as I will dwell amonge the children of Israell for euermore: so that the house of Israell shall nomore defyle my holye name: nether they, nor their kynges, thorowe their whordome, thorowe their hye places, and thorowe the deed bodyes of their kynges: whych haue buylded their therholdes in maner harde vpõ my therholdes, & their postes almoste at my postes: so that there is but a bare wall betwyxte me and them.

Esay.lvi.a. Ioan.xiv.

Thus haue they defyled my holye name wyth their abhominacyons, that they haue cõmytted. Wherfore I haue destroyed them in my wrath: But now they shall put awaye their whordome and the deed bodyes of their kynges out of my syght, that I maye dwell amonge the for euermore. Therfore (O thou sonne of man) shewe thou the houlholde of Israell a temple, that they maye be ashamed of their wicked nesse, and measure the fashion therat.

C Zach.ij.a.

And when they be ashamed of all their workes, then shewe them the fourme and

fashpon of the temple: the commynge in, the gonge oute, all the maner and descripcion therof, per all the vses and ordynnances of it that they maye kepe & fulfill all the fashions and customes therof.

D This is the descripcpon of the house: Aboue vpon the mount rounde about all the comers, it shalbe the holyest of all. Beholde, that is the descripcpon and fashpon of the house. Thys is the measure of the aulter (after the true cubyte: whych is a spanne longer then another cubyte) hys botome in the myddest was a cubyte longe and wyde, and the ledge that wente rounde about it, was a spanne bnde. Thys is the heygth of the aulter: ffrom the grounde to the lower steppes the length is two cubytes, and the bredth one cubyte: and from the lower steppes to the higher are foure cubytes, and the bredth but one cubyte.

Exo. xxvij. A. The aulter was foure cubytes hye, & frõ the aulter vpwarde stode foure hornes, and it was. vi. cubytes longe and. vi. cubytes bnde, vpon the foure corners: the courtynge of the aulter was .xiij. cubytes longe & bnde vpon the foure corners, and the ledge that wente rounde about, had half a cubite: and the botome therof rounde about one cubyte: hys steppes stode towarde the East. And he sayd vnto me: Thou sonne of mã, thus saieth the Lorde God: these are the ordynnances & lawes of the aulter, in the daye when it is made to offre burntoffrynges & to sprenchle

Exe. xliij. C blonde ther vpon. To the preistes, to the Leuites that be of the sede of Sadoch, & treade before me to do me seruyce, sayeth the Lorde God: Vnto these geue thou a ponge bullock, for a synnoffrynge: & take the blonde of hym and sprenchle hys foure hornes withall and the foure corners of the aulter courtynge,

Leui. xvi. E with the ledge that goeth rounde about: here with shalt thou clense it, & reconcyle it. Thou

F shalt take the bullock also of the synnoffrynge, and burne hym in a seuerall place wythout the Sanctuary.

The nexte daye, take a gootbuck wythout blemish for a synnoffrynge, to reconcyle the aulter withall: lyke as it was reconcyled with the bullocke. Now when thou haste made it cleane, then offer a ponge bullocke without blemyshe, and a ramme out of the

Leui. xxiij. C. flocke wythout blemish also: Offre them before the Lorde, and let the preist caste salt ther

Leuit. vj. b. vpon, and geue them so vnto the Lorde for a burntoffrynge. Seuẽ dayes shalt thou bring euery daye a gootbuck. A ponge bullocke & a ramme of ỹ flocke (both wythout blemyth) shall they offre. Seuen dayes shall they reconcyle and clense the aulter, and offre vpon it.

G When these dayes are expired, then vpon the viij. daye and so forth, the preistes shall offre their burntoffrynges & thankoffrynges vpon the aulter: so wyll I be mercyfull vnto you, sayeth the Lorde God.

The .xliij. Chapter.

He sheweth what kynd of the temple is shutte. He is commanded to shewe the people wyth them offenses. The habitacion (so to speke) of the Lorde. Who are to be admytted to the seruyce of the temple and who to be refused. He sheweth what preistes he wolde haue ordeyned in to the holye place, and alle their offyce.



After thys, he brought me agayne to the outwarde doore of A the Sanctuary on the East syde and that was shut. Then sayde the Lorde vnto me: This doore shall be styll shut, and not opened for enye man to go thorow it, but only for the Lorde God of Israell, yee he shall go thorowe it, els shal it be shut styll. The prynce hym selfe shall come thorow it, that he maye eate bread before the Lorde. At the porche shall he come in, and there shall he go out agayne. Then brought he me to the doore, vpon the North syde of the house. And as I loked aboute me, beholde, the glory of ỹ Lord fylled the house: and I fell downe vpon my face. So the Lord B spake vnto me: O thou sonne of man, a* lasten this to thyne herte, beholde, and take dylygent hede to all that I wyll saye vnto the, concernyng all the ordynnances of the Lord & all his lawes: ponder wel with thyne herte the commynge in of the house and the gonge forth of the Sanctuarye: and tell that obstynate housholde of Israell: Thus sayeth the Lorde God: O house of Israell, ye haue now done ynough withall youre abhomynacyõs, seynge that ye haue brought in to my Sanctuary straungers, haynge vncircumcysed hertes and flesh, where thorow my Sanctuary is defyled, when ye offre me bred, fat, and blonde.

a* That is, consyder & ymagyne this in thyne hert.

Thus with all youre abhomynacyons ye haue broken my couenaunt, and not kepte the holy ordinaunces of my Sanctuarye: but set keepers of my Sanctuary, euen after your owne mynde. Therfore thus sayeth the Lord C God: Of all ỹ straungers that dwell amõge the chyldren of Israell, no straunger (whose herte & flesh is not circumcysed) shall come within my Sanctuarye: No nor the Leuites that be gone backe from me, and haue dyscerned the people of Israell wyth all errours, gonge after their Idoles: therfore shall they beare their owne wyckednes. Shulde they be set & ordered to mynyster vnder the doors of the house of my Sanctuarye? And to do seruyce in the house: to slaye burntoffrynges and sacrifycers for the people: to stande before them, and to serue them: seynge the seruyce D that they do them, is before their Idoles, and cause the house of Israell to stomble thorowe the wyckednes? ffor the whych cause I haue pluckte out myne hãde ouer them (sayeth the iij. Reg. ij. Lorde) so ỹ now they muste beare their owne iniquyte, and not to come nye me, to serue me with their preisthode, in my Sanctuarye, and moost holyest of all: that they maye beare their owne shame & abhomynacyons, which they haue done. Shulde I vse them to be porters of the house, and to all the seruyce that

is done

Exe.xliij.d. xlviij.b. is done therin? But the Prestes the Leuytes the sonnes of Sadoch, that kepte the holye ordynaunces of my Sanctuarye, when the chyldren of Israell were gone fro me: shall come to me, to do me seruyce, to stãde before me, & to offre me the fat & the bloude, sayeth the Lorde God.

E They shall go in to my Sanctuarye, and treade before my table, to do me seruice, and to wayte vpon myne ordynaunces. Now when they go in at the dores of the vtmermer court: they shal put on lynen clothes, so that no wollyne come vpon them: whyle they do seruyce vnder the dores of the vtmermer courte, and within. They shall haue fayre lynen bonettes vpon their heades, and lynen breches vpon their lopnes, whyche in their laboure they shall not put about them: And when they go forth to the people in to the outward courte, they shall put of their clothes, wherin they haue mynystred, and laye them in the habytacyon of the Sanctuary, and put on other apparel, lest they vnhalowe the people with their clothes.

F Leuit.xxi.f. q.xii.a. They shall not shaue their heades, nor rolle the bushe of their heare, but rounde their heades onlye. All the Prestes that go in to the vtmoost court, shall drynche no wyne.

Leu.x.c.xxi. Ose.i.a.iij.a They shall marye no wydowe, nether one that is put from her husbande: but a mayde of the sede of the house of Israel, or a wyddowe: that hath had a preest before.

They shall shewe my people the dyfference betwene the holye and vnholye, betwyxte the clene and vnclene. If any discorde arise, they G shall dyscerne it, and geue sentence after my iudgementes. My solempne feastes, my lawes and ordynaunces shall they kepe, and halowe my Sabbathes. They shall come at no deed persone, to defyle the selues (excepte it be father or mother, sonne or daughter, brother or syster that hath hadpet no husbande) in soch they maye be defyled.

And when he is clensed, there shall be rekened vnto hym. vij. dayes: and yf he go in to the Sanctuary agayne to do seruyce, he shall bringe a synofferynge sayeth the Lorde God. They shall haue an herytage, per I my selfe Deut.xviij.a wilbe their herytage: els shall ye geue the no Nume.xviij. possession in Israel, for I am their possessiõ. Iosu.xiij. The meatofferynge, synofferynge & trespaceofferynge shall they eate, and euery dedycate thing in Israel, shalbe theirs. The firstlynges of all the first fruytes, & all fre wilofferynges shall be the prestes.

Ye shal geue vnto the preste also the firstlynges of youre dowe, that God maye prosperr the resydue. But no deed carcon shall Exod.xxii.d. & preest eate, nor soch as is deuoured of wylde Leuit.xxii.a. beastes, foules or cattell.

¶ The.xlv.Chapter.

Out of all the londe of promyse are there dyuerse and sondrye oblacyons, of which the first is geuen to the Lorde and to the temple, the seconde to the Lewytes, the thyrde to the prestes, the fourth to the cyte, the fyfth to the prynce. A rehearsall geuen to the heades of Israell. Of true weyghtes and measures. Of thre feastes, &c.

When ye deuyde the lande by the A lot, ye shal put a spye one parte for the Lorde, to be holy from Exe.xlviij.b. other landes: namely, xxv. M. metterodes longe, and x. M. brode. This shalbe holye, as wyde as it is rounde aboute. Of thys parte there shall belonge vnto the Sanctuary. v. C. metterodes in all the foure comers, and. l. cubytes wyde rounde aboute to the suburbes. And fro this measure, namelye of xxv. M. metterodes longe, and x. M. brode, thou shalt measure, wherin the Sanctuary and the holyest of all maye stande.

The resydue of that holye grounde shall be the prestes, whiche do seruyce in the Sanctuarye of the Lorde, and goo in before the Lorde to serue hym, that they maye haue rowme to dwell in.

As for the Sanctuarye, it shall stande for it selfe: and to the Leuytes that serue in the B house, there shalbe geuen. xx. habytacyons, of the. xxv. M. length and x. M. brode: but ye shall geue also vnto the cyte a possession of. v. M. metterodes brode, and xxv. M. longe, besyde the parte of the Sanctuary: that shall be for the whole house of Israell. Vpon both the Exe. xlviij.d sydes of the Sanctuarys parte, and by the cytye, there shalbe geuen vnto the prynce, whatsoeuer lieth ouer agaynst the cytye, as C farre as reacheth westwarde and eastwarde: whiche shalbe as longe as one parte, from the west vnto the east.

This shalbe hys owne lande in Israell, that my princes be no more chargeable vnto my people. And soch as remayneth yet ouer in the lande, shalbe geuen to the house of Israell accordynge to their trybes. Thus sayeth the Lorde God: O ye princes, ye haue now oppressed and destroyed ynough: ceasse of, handle now accordyng to the thyng, that is equall and lawful: and thrust out my people nomore, sayeth the Lorde God. Ye shall haue a true weyght, a true a*. Ephah, and a true b*. Bath. The Ephah and the D Bath shalbe a like. One Bath shall conteyne the tenth parte of an Homer, and so shall one Ephah do: their measure shall be after the Homer. One Spele maketh. xx. Gen.28.c*. Exo.xx. Sicles, and xxv. & xv. Spele make a pounde. This is the heaue offrynge, that ye shall geue to be heaued: namelye, that. xvi. parte of an Ephah, out of an Homer of wheate: and the xvi. parte of an Ephah, out of an Homer of barly. The oyle shall be measured with the Bath: euen the tenth parte of one Bath out of a. c*. Cor.

Ten Bathes make one Homer: for one E Homer sylleth ten Bathes. And one lambe from two hundreth shepe out of the pasture of Israel, for a meatoffrynge, burntoffrynge and healthoffrynge, to reconcyle them, sayeth the Lorde God. All the people of the lande shall geue thys heaue offrynge vnto a fre wyll. Agayne, it shall be the princes parte to offre

offre burntofferynges, meatofferynges and drynckofferynges vnto the Lorde, in the holy dayes, new Moones, Sabbathes, and in all
F the hye feastes of the house of Israell. The synofferynge, meatofferynge, brentofferynge and healthofferynge shall he geue, to reconcyle the house of Israell. Thus sayeth the Lord God: The first daye of the first moneth thou shalt take a yonge bullocke without blemyshe, and clense the Sanctuarye. So the preste shall take of the bloude of the synofferynge, and sprenckle it vpon the postes of the house, and vpon the foure corners of the aulter, with the doze postes of the vtwermer courte. And thus shalt thou do also the seuenth daye of the moneth (for suche as haue synned of ygnorauce, or beynge discepued) to reconcyle the house withall. Vpon the. xiiii. daye of the fyrste moneth ye shall kepe Ester. Seuen dayes shall the feast contynue wherin there shall no sower nor leuened bred be eaten.

G Vpon the same daye shall the prynce geue for hym selfe and all the people of the lande, a bullocke for a synofferynge. And in the feast of the seuen dayes he shall offre euery daye a bullocke and a ram, that are without blemish for a burntofferynge vnto the Lorde: and an he goate daylye for a synofferynge. For the meatofferynges, he shall geue euer an Ephah to a bullocke, an Ephah to a ram, and an Hin of oyle to an Ephah. Vpon the .xv. daye of the seuenth moneth, he shall kepe the seuen dayes holy one after another, euen as ỳ other seuen dayes: with the synofferynge, burntofferyng, meatofferynge, and with the oyle.

¶ The notes.

a* Ephah is a measure of drie thinges.
b* Barh is a measure of moyste thinges.
c* So. xx. sycles, and .xv. and .xvb. make a pounde. That is .lx. sycles make a pounde. How beit euerye one of these nombers was wont to haue his proper name alone.
d* Lo: and Homer are both one.

The .xlvi. Chapter.

The ordynces of the Sabboth & of the new mones. Thorow which dores they muste go in, & come out of the temple. &c.

A Thus sayeth the Lorde God: the doze of the vtwermer courte towarde the East, shall be shut the .vi. worke dayes: but in the Sabboth ỳ in daye of the newe Moone, it shalbe opened. The shall ỳ prynce come vnder the doze porche, and stande styll wythout by the doze cheke. So the prestes shall offre vp hys burnt and healthofferynges. And he shall worshyppe at the doze poste and go hys waye forth agayne: but the doze shall nomore be shut tyll the euenynge.

On the same maner shall the people of the lande also do their worshype before the Lord, wythout thys doze vpon the Sabbathes and
B newe Moones. This is now the burntofferynge, that the prynce shall bringe vnto the Lorde vpon the Sabboth: syxe lambes without blemyshe, and a ram without blemyshe, and an Ephah for a meatofferynge, wyth the ram. As for the lambes, he maye geue as many meatofferynges to them, as he will, and an Hin of oyle to an Ephah. In the daye of the newe moneth, it shall be a yong bullocke without blemyshe, syxe lambes & a ram also wythout blemyshe. With the bullocke he shall geue an Ephah, and wyth the ram an Ephah also for a meatofferynge: but to the lambes, what
C he maye come by: And euer an Hin of oyle to an Ephah. When the prynce commeth, he shal go vnder the doze porche, and euen there departe forth agayne. But when the people of the lande come before the Lorde in the hye solempne feaste, as many as come in by the North doze to do worshyppe, shall goo oute agayne at the South doze. And they that come in at the South doze, shall go forth agayne at the North doze. There shall none go oute at the doze where he came in, but shal goo forth ryght ouer on the other syde, & the prince shall go in and out amonge them.

Vpon the solempne and hye feaste dayes, D
this shalbe the meatofferinge: An Epha to a bullock and an Epha to a ram, & to the lambes as many as he wyll, but euer an Hin of oyle to an Epha. Now when the prynce byrn geth a burntofferynge or an healthofferynge wyth a free wyll vnto the Lorde, the east doze shalbe opened vnto him, ỳ he maye do with hys burnt and healthofferynges, as he doth vpon the Sabboth, and when he goeth forth, the doze shall be shutt after hym agayne. He shall daylie bringe vnto the Lorde a lambe
E of a yeare olde without blemyshe for a burnt offringe: this shall he do euerye mornynge. And for a meatofferynge he shall geue the syxte parte of an Epha, and the thyrde parte of an Hin of oyle (to mingle wyth the cakes) euery mornynge. Yee thys shalbe a daylye meatofferinge vnto the Lorde, for an euerlastynge ordynaunce: and thus shall the lambe, the meatofferynge and oyle be geuen euerye mornynge, for a daylie burntofferinge.

Moreouer, thus sayeth the Lorde God: If the prynce geue a gyfte vnto eny of hys sonnes, then shall it be hys sonnes heritage perpetuall, that he maye possesse it. But If he wyll geue one of hys seruauntes some of his heritage, it shall be his to the free yeare, and then to returne agayne vnto the prynce: for hys heritage shalbe hys sonnes onelye. The prince also shall take none of the peoples enherytaunce, nor put them from their possession: but to his owne sonnes shall he geue hys possession, that my people be not scatred abrode, but that euerye man maye haue hys owne.

Leuit. xxv. b
Num. xxxvi.
ff
ij. Reg. xxi. a
ij. Reg. xi. b.

And he brought me thorow the intraunce at the syde of the doze to the habytacyon of the Sanctuary, that he longeth to the prestes and stode towarde the north, & beholde, there was a place vpon the West syde, then sayde he vnto

§ the dy-uysion of the lãdes

he vnto me: This is the place, where the preistes shall dight the trespace § smoke offringes and bake the meatofferinges: that they nede not beare them in to the outwarde courte, § so to vnhalowe the people. So he brought me in to the vttemost courte, rounde aboute all the foure corners. Beholde, in every comer of § foure courte, there was yet a lytle courte. Yee in all the foure corners of the courte, there was made a lytle courte of.xl. cubytes long, and.xxx. cubytes bnode: these foure lytle courtes were of one lyke measure, and there went a rygge wall rounde aboute them all foure, vnder the whych there were harthes made rounde aboute. Then sayd he vnto me: This is the kechin, where the mynisters of the house shall dyght the slayne offeringes of the people.

The.xlvij.Chapter.

The vysion of the waters that come out of the temple. The goodes of the lande of promes, and the dyuysion the reade tryber.

A Fter this he brought me agayne before the dore of the house: and beholde, there gushed out waters from vnder the postes of the house eastwarde (for § house stode towarde the east) that ranne downe vpon the ryght syde of the house, which lyeth to the suther south ward. Then caried he me out to the north dore, and brought me south there rounde aboute by the vttemost dore that turneth east ward. Beholde, there came forth the water vpon the right side. Now whã the man that had the meterodde in his hande wente vnto the east dore, he measured a. M. cubites, and then he brought me thorowe the water, euen to the ancles: so he measured yet a thousand, and brought me thorow the watre agayne vnto the knees: yet measured he a thousande, and brought me thorowe the water vnto § lopnes. After this he measured a thousande agayne, then was it soch a ryuer that I myght not wade thorow it: The water was so depe, that it was nedefull to have swimmed, for it myght not be waded ouer. And he sayde vnto me: hast thou sene this, O thou sonne of man? and with that, he brought me to the ryuer banck agayne.

Now when I came there, I here stode many trees vpon ether syde of the ryuer banck. Then sayde he vnto me: This water that floweth oute towarde * the East, and runneth downe in to the playne felde, commeth in to the sea: and from the sea it runneth out, § maketh the waters whole, yee all that lyue and moue, where vnto this ryuer commeth, shall recouer. And where thys water commeth, there shalbe moch fysshe. For all § commeth, this water, shalbe lusty and whole. By thys ryuer shall the fyshers stande from Engaddy vnto Eu Eglaim, and there spurde out their netes: for there shalbe greate heapes of fish, lyke as in the mayne sea. As for hys clayy § pytte, they shall not be whole, for why, it shalbe occuppyde for salt.

Zach.xiij.c. § xiij.b.

B

* Some reade, Galile.

By this ryuer vpon both the syden of the shore, there shall growe al maner of fruteful trees, whose leaues shall not fall of, neither shall their fruyte perysshe: but euer be rype at their monethes, for their water runneth out of their Sanctuary. His fruite is good to eate and hys leaf profitable for medycyne. Thus sayeth the Lorde God: Let this be the border wherin ye shall deuyde the lande vnto the.xij tribes of Israell, wyth the lyne. Parte it indyfferently vnto one as vnto another: of the which land I swore vnto youre fathers: that it shulde fall to youre enheritaunce.

C

Gene. xxiij.d

This is the border of the lande vpon the northside, from the mayne sea, as men go to Zadada: namelye Hemath, Berotha, Sabarim: from the borders of Damascus and Hemath vnto Hazar Tichon, § that lyeth vpon the coastes of Hauran. Thus the borders frõ the sea foote, shalbe Hazar Enan, the border of Damascus the North, and the borders of Hemath: that is the North parte.

The east syde shall ye measure from Hauran and Damascus, from Galead and the lande of Israell by Jordane and so forth, frõ the sea coast, that lyeth eastwarde: and this is the east parte.

D

The southsyde is, from Thamar forth to the waters of stryfe vnto Cades, the ryuer, to the mayne sea: and that is the south parte.

Num.xx.b. Exod.xvij.b

The west warte: namelye the greate sea frõ the borders therof, tyll a man come vnto Hemath: this is the west parte.

Thys lande shall ye parte amonge you, according to the tribes of Israell, § deuide it to be an heritage for you, § for the straungers that dwell amonge you, § begette chyldren. For ye shall take the amonge the chyldren of Israell, lyke as though they were of youre owne housholde and countre, and they shall haue heritage with you amonge the chyldren of Israell.

Leuit.xix.g. Deut.xx.d. § xxiij.c.

Loke in what tribe the straūger dwelleth, in the same tribe shall ye geue hym hys heritage, sayeth the Lorde God.

The.xlviij.Chapter.

The names of the.xij. tribes. The partes of the partycyon of the Prophete of the temple, of the Leuites, of the cyte, of the Prince, are rehersed. The.xij tribes of the other tryues. The gates of the cyte.

THese are § names of the tribes that lye vpon the northsyde, by the wape of Hetlon, tyll thou comest vnto Hemath § Hazar Enam, the borders of Damascus towarde the north beside Hemath: Dan shall haue hys portion from the east quarter vnto the west. Vpon the borders of Dan frõ the east syde vnto the west, shall Aser haue hys portyon. Vpon the borders of Aser frõ the east parte vnto the west shall Nephthali haue hys portyon.

A

Vpon the borders of Nephthali from the east quarter vnto the west, shall Manasses haue his portion. Vpon the borders of Manasses from the east syde vnto the west, shall

Ephraim

Ephraim haue his porcyon. Upon the borders of Ephraim from the east parte vnto ꝑ west, shall Ruben haue his porcyon. Upon the borders of Ruben from the east quarter vnto the west shall Juda haue hys porcyon: Upon the borders of Juda frō the east parte vnto the west, ye shall set a spde one porcion of.xxv.M.meteroddes longe and brode (like as another porcyon from the east spde vnto the west) wherin the Sanctuary shall stande.

Exe.xlv.a. As for the porcyon, that ye shall separate out for the Lorde: it shalbe.xxv.M.longe, ꝙ.x.M.brode. Which separated holy porcyon shall belonge vnto these: namelye to the prestes, towarde the north.xxv.M. and towarde the west.x.M.brode, towarde the east.x.M. brode also, ꝙ toward the south.xxv.M.longe wherin the Sanctuarye of the Lorde shall stande. Per this same place shalbe the prestes that are of the children of Sadoch, and haue kepte my holy ordynaunce: which wente not astraye in the erroure of ꝑ chyldren of Israel lyke as the Leuites are gone astraye: and this separated peece that they haue of the lande shalbe the most holy, harde vpon the borders of the Leuites. And nexte vnto the prestes, shall the Leuites haue.xxv.M.longe.and.x. M.brode. This shalbe on euery spde.xxv. M.longe, and.x.M.brode. Of this porcyon they shall sell not hynge, ner make any permutacyon therof, lest the chefe of the lande fall vnto other, for it is halowed vnto the Lorde.

Exe.xlvi.d. ꝙ.xlviij.c.

The other.v.M.after the breedth that lyeth by the.xxv.M.shalbe comen: it shall belōge to the cyte and to the suburbes for habytacyons, ꝙ the cyte shall stande in the myddest therof. Let this be the measure: towarde the south parte.v.C.and.iiij.M. towarde the sout parte.v.C.and.iij.M. towarde the east parte.v.C.ꝙ.iij.M. towarde the west part. v.C.and.iij.M.

The suburbes harde vpon the cytye, shall haue towarde the north.C.and.ij.C. towarde the south.C.and.ij.C. towarde the east.C.ꝙ two.C.towarde the west also.C.and two.C. As for the residue of the length, that lyeth harde vpon the separated holy groundе: namely.x.thoulande towarde the east, ꝙ.x.M. towarde the west, nexte vnto the holye porcion: and the increase therof shall serue for their meate, that laboure in the cytye. They that laboure for the welth of the cytye, shall manteyne this also, out of what tribe soeuer they be in Israel.

All that is separated of the.xxv.M. longe and.xxv.M.brode on the foure partes, that shall ye put a spde for the separated porcyon of the Sanctuarye, ꝙ for the possessyon of the cyty. The residue vpon both the spdes of the Sanctuary and possessyon of the cytye, shall belonge to the prince, before the place of the xxv.M.vnto the east ende, ꝙ before the place of the.xxv.M.westwarde, vnto the borders of the cytye: this shalbe the princes porcion. Thys shalbe the holy place, and the house of the Sanctuarye shall stande in the myddest. Moreouer from the Leuites and the cytyes possession, that lye in the myddest of the princes parte: lyke what remayneth betwixte the border of Juda ꝙ the border of Ben Jamin, it shalbe the Princes.

Now of the other tribes.

From the east parte vnto the west, shall Beniamin haue hys porcion. Upon the borders of Ben Jamin from the east spde vnto ꝑ west, shall Symeon haue his porcion. Upon the borders of Symeon from the east parte vnto the west, shall Jzahar haue hys porcyō. Upon the borders of Jzahar frō the east spde vnto the west, shall Sabulon haue his porcion. Upon the borders of Sabulon from the east parte vnto the west, shall Gad haue hys porcion. Upon the borders of Gad south warde, the coastes shall reach from Thamar forth vnto the waters of strife to Cades, and to the floude, euen vnto the mayn sea.

Num.xxvi. Josue.xix. xxiij.

This is the lande with his porcions, which ye shall dystribute vnto the tribes of Israel, sayeth the Lorde God. Thus wyde shall the cyte reach: vpō the north parte.v.C.ꝙ.iiij.M measures. The portes of the cyte, shall haue the names of ꝑ tribes of Israel. Thre portes of the northside: one Ruben, another Juda, the thyrde Leui.

Upon the east side.v.C.ꝙ.iiij.M. measures, with thre portes: the one Joseph, another Ben Jamin, the thyrde Dan. Upon the south spde.v.C.and.iiij.M. measures, wyth the thre portes: the one Symeon, another Jzahar the thyrde Sabulon. And vpon the west side. v.C.and.iiij.M. measures, with thre portes also, that one Gad, another Aser, the thyrde Nephthali. Thus shall it haue.xviij.M. measures roumde about And from that tyme forth, the name of the cyte shalbe: the Lorde is there.

¶ The ende of the Prophecye of Ezechiel.

¶ The boke of the Prophete Daniel.

The fyrste Chapter.

The Prophete sheweth the captiuite of Jehoakim kynge of Juda. Of the lynnes that were in captiuite the kynge commaunded to shute whithe of them shulde be taught the learnyng & language of the Chaldees. They are alowed the kynges feadyng. Daniel so refuseth from the meate of the kynge of Babylon. The fayrenes and endowrynge of theire chyldren.



A IN the thyrde yeare of the raygne of Jehoakim kynge of Juda, came Nabuchodonosor kyng of Babylon vnto Jerusalem, & besieged it and the Lord deliuered Jehoakim the kynge of Juda into his hande, with certayne ornamen ters of the house of God, whiche he caryed awaye vnto the lande of Sennar, to the house of his God, and there he broughte them into hys Goddes treasurye. And the kyng spake vnto Aspharaz the chefe chamberlayne, that he shulde brynge hym certayne of the chyldre of Israel, that were come of the kynges sede & of princes, yonge spryngalders wythout ayne blemyshe, but fayre & welfauoured, instruct in all wisdome, connyng and vnderstanding: whiche were able to stande in the kynges palace, to reade and to learne for to speake Caldeith.

B Vnto these the kyng appoynted a certayne porcyon of hys owne meate, and of the wyne, which he dranche hym selfe, so to norysshe the thre yeare: that afterwarde they myght stande before the kynge. Amonge these nowe were certayne of the chyldren of Juda: namely Daniel, Ananias, Misael & Azarias. Vnto these the chefe chamberlayne gaue other names, & called Daniel, Balthasar: Ananias, Sidrach, Misael, Misach, and Azarias, Abednago. But Daniel was at a poynte with hym self, that he wolde not be defyled thaowe the kynges meate, nor the wyne whiche he dronche. And this he desyred of the chefe Chamberlayne, leste he shulde defyle hym selfe. So God gaue Daniel fauoure and grace before the chefe chamberlayne, that he said vnto hym: I am afraied of my Lorde the kynge, whiche hath appoynted vnto youre meate & drinke: lest he spye your faces to be worse lykyng then the other spryngalders of youre age, and so ye shall make me lose my head vnto the kynge.

Then Daniel answerd Melassar, whō the chefe chamberlayne had set ouer Daniell, Ananias, Misael and Azarias, & sayde: O proue but ten dayes with thy seruauntes, and let vs haue potage to eate, & water to drincke: then loke vpon oure faces, & the face that eate of the kynges meate. And as thou seyst, so deale with thy seruauntes. So he consented to them in this matter, and proued them x. dayes. And after the ten dayes, their faces were better lykyng & fatter, then all ỳ younge spryngalders whiche ate of the kynges meate.

D Thus Melassar toke awaye their meate, and wyne, and gaue them potage therefore. God gaue nowe these foure spryngalders connyng and learnyng in all scripture and wysdome: but vnto Daniell specyally, he gaue vnderstandynge of all visyons and dreames. Nowe when the tyme was expyred, that the kynge hath appoynted to bryng in these yōge spryngalders vnto hym: the chefe chamberlain broughte them before Nabuchodonosor, and the kynge communed with them. But among them all were founde nonne suche as Daniel, Ananias, Misael, and Azarias. Therfore stode they before the kynge, whiche in all wysdome and matters of vnderstandynge, that he enquerred of them, founde them ten tymes better then all the sothsayers and charmers, ỳ were in all his realme. And Daniel abode styll, vnto the fyrste yeare of kynge Cyrus.

The.ii Chapter.

The dreame of Nabuchodonosor. He callyth vnto hym sothsayers, and requyreth of them both the dreame, & the interpretacyon therof. They answere that none can not shewe it. The kyng commaundeth all the wyse men of Babylon to be slayne. Daniel requyreth tyme to shewe the question. The Lorde openeth the mysterye vnto Daniel. Daniel is broughte vnto the kynge, & sheweth him his dreame, and the interpreta cyon therof. Of the euerlastyng kyngdome of christ. The stone C. viii. Daniel is exalted and promoted of the kynge.

A IN the seconde yeare of ỳ raigne of Nabuchodonosor, had Nabuchodonosor a dreame, wherethrow his spirite was vexed, & his slepe brake from him. Then the kyng commaunded to call together all ỳ sothsayers, charmers, witches & Caldees, for to shewe the kyng his dreame. So they came & stode before ỳ kyng. And the kyng sayd vnto thē: I haue dreamed a dreame, and my spirite was so troubled therewith, that I haue clene forgotten, what I dreamed. Vpon this the Caldees answered the kynge in the Syriane speache: * O kyng, God saue thy lyfe for euer. Shewe thy seruauntes the dreame, and we shal shewe the, what it meaneth. The kynge gaue the Caldees theyr answere, & said: It is gone fro me: yf ye wyl not make me vnderstande the dreame with the interpretacyon therof, ye shall dye, & youre houses shalbe pyled. But yf ye tell me the dreame & the meanynge therof, ye shall haue of me gyftes, rewardes & greate honoure: onely, shewe me the dreame and the signifycacyon of it. They answered agayne, and sayde: the kynge must shewe his seruauntes the dreame, & so shall we declare what it meaneth. Then ỳ kinge answered, sayinge: I perceyue of a truth, that ye do but prolonge the tyme: for so muche as ye se, that the thyng is gone fro me. Therfore ye wil not tell me ỳ dreame, ye shall all haue one iudgement. But ye sayne & spylle vtterly with lyenge wordes, which ye speake before me, to put of the tyme,

* The prophete begynneth here to vse the Syriane or Caldee language, vnto ỳ begynnyng of the viii. Chapitre

Therfore tell me the dreame, & so shal I knowe yf ye can shewe me, what it meaneth. Upon this, the Caldees gaue answere before ỳ king, and sayde: there is no man vpon earthe, that can tell the kynge, whiche the kyng speaketh of, ye there is neyther kyng, prince nor lord, that euer asked lyke thynges at a southsayer, charmer or Caldee: for it is a very hard matter, that the kynge requyreth. Neyther is there one, that can certifye the kynge therof, except the Goddes: whose dwelling is not among the creatures.

¶ For the whiche cause the kyng was wroth with a greate indignacion, and commaunded to destroye all the wyse men at Babylon: so the gentlemanne came forthe, that the wyse me should be slayne. They sought also to slay Daniel with hys companions. Then Daniel enquyred Arioch the kynges stewarde, of the iudgement and sentence, that was gone forth alreadye to kyll the wyse men at Babylō. He answered and sayde vnto Arioch the kynges captayne: Why hath the kyng proclaymed so cruell a sentence? So Arioch tolde Daniel the matter. Upon this, went Daniel in, and desyred the kynge, that he might haue leysoure, to shewe the kynge the interpretacyon: and then came he home agayne, & shewed the thynge vnto Ananias, Misael & Azarias hys companions: that they shulde desire the God of heauen for grace in this secrete, that Daniel and hys felowes with other sorte as were wyse in Babylon, perysshed not. Then was the mysterye shewed vnto Daniel in a lyfsyon by nyght. And Daniel praysed ỳ god of heauen. Daniel also cryed loude, and sayde: O that the name of God myghte be praysed for euer and euer, for wysdome and strengthe are hys owne: he chaungeth the tymes & ages: he putteth downe kynges, & setteth vp kinges: he geueth wysdome vnto the wyse, & vnderstandynge vnto those that vnderstonde, he openeth the depe secretes, he knoweth the thynge that lyeth in darkenesse, for the lyghte dwelleth with hym. I thanke the, and prayse the (O thou God of my fathers) that thou hast lente me wysdom and strength, & hast shewed me the thyng, that we desyred of the, for thou hast opened the kynges matter vnto me.

Daniel.ii.a. Eccle.i.c. Iob.xxviii.b. Iere.xxvii.a. Daniel.vii.c. Iob.xxxii.b. 1.Ioh.i.b.

Upon this went Daniel in vnto Arioch, whome the kynge had ordeyned to destroye ỳ wyse at Babylon: he went vnto hym, & sayde: destroye not suche as are wyse in Babylon, but bringe me in vnto the kynge, and I shall shewe the kynge the interpretacyon. Then Arioch brought Daniel in to the kyng in all the haste, and sayde vnto hym: I haue founde a man amonge the prisoners of Juda, that shall shewe the kyng the interpretacyon. The answered the kynge, and sayde vnto Daniel, whose name was Balthasar: Arte thou he, that canste shewe me the dreame, whiche I haue seene, & the interpretacyon therof? Daniel answered the kynge in hys face, and sayde: As for this secrete, for the whiche the kynge maketh inquisicion: it is neyther the wyse, the sorcerer, the charmer nor the deuyll conuerter, that can certifye the kynge of it: Only God in heauen can open secretes, and he it is, that sheweth the kynge Nabuchodonosor, what is for to come in the latter dayes. What.ii.a

Thy dreame, & that whiche thou hast seene in thyne heade vpon thy bed, is this: O kyng thou dyddest caste in thy mynde, what shulde come hereafter: So he that is the opener of mi secrets, telleth the, what is for to come. As for me, this secrete is not shewed me, for anye wysdome that I haue, more then anye other lyuynge: but only for that I myghte shewe the kynge the interpretacyon, and that he myghte know the thoughtes of his owne herte. Thou kynge sawest, & behold, there stode before the a greate Image, whose figure was maruelous greate, and hys vtsyde grymme. The Image head was of fyne golde, hys breste & armes of syluer, his body and lopnes were of copper, his legges were of yron, his fete were parte of yron, and parte of earthe. ¶

Thou sawest, tyll the tyme that (with out any handes) there was hewen of a stone whiche smote the Image vpon the fete, that were both of yron and earthe, and brake them to poulder: then was the yron, the earthe, the copper, the syluer and gold broken altogether in peces: and became like the chaffe of corne, that the wynde bloweth awaye from the sommer floores, that they can no more be founde. But the stone that smote the Image, became a greate mountayne, whyche fylled all ỳ whole earthe: This is the dreame. And nowe will we shewe before the kynge, what it meaneth. What.ii.a Lac.xxiii.

O kynge, thou arte a kynge of kynges: ¶ For the God of heauen hath geuen ỳ a kyngdome, ryches, strengthe and maiestye: yt hathe delyuered the all thynges, that are amonge the children of men: the beastes of the felde, and the foules vnder the heauen, and geuen the dominion ouer them all. Thou arte that golden head. After ỳ there shall aryse another kyngdome, whiche shall be lesse then thyne. The thirde kyngedome shall be lyke copper, & haue dominacyon in all landes. The fourthe kyng dome shalbe as stronge as yron. For lyke as yron breaketh and breaketh all thynges: Yea euen as yron beateth euery thynge downe, so shall it beate downe and destroye. Daniel.ii.b

Where as thou sawest the fete and toes, parte of earthe, and parte of yron: that is a deuyded kyngedome, whiche neuertheles shall haue some of the yron grounde myxte with it, for so muche as thou hast seene the yron myxte with the clay.

The toes of the fete that were parte of yron and parte of clay, sygnifyeth, that it shalbe a kyngdome partely stronge and partly weake. And where as thou sawest yron myxte with clay: they shall myngle them selues with the sede of symple people, & yet not ioyne one with another, lyke as yron will

the tyme
ynto
wyll not be soulderd with a potsherde.

In the dayes of these kynges shall the God of heauen set vp an euerlastynge kyngdome whiche shall not perysshe, and yͤ kyngdome shall not be geuen ouer to another people: yͤ same shal breake and destroy all these kingdomes, but it shall endure for euer.

Dan.ij.b

And where as thou sawest, that without any handes there was cut oute of the mounte a stone, whiche brake the yron, the coppar, the earthe, the syluer and golde in peces: by that hath the greate God shewed the kynge, what wyll come after thys. This is a true dreame, and the interpretacyon of it is sure.

Dan.vij.c

Then the kynge Nabuchodonosor fell downe vpon hys face, and bowed hym self vnto Daniel, and commaunded that they shuld offre meate offerynges and swete odours vnto hym. The kynge answered Daniel, and sayde: yͤ of a truth your God is a GOD above all Godds, a Lorde above all kynges and an opener of secretes: seynge thou canste dyscouer thys mysterye. So the kynge made Daniel a greate man, and gaue hym many & greate gyftes.

He made hym ruler of all the countrees of Babylon, and Lorde of all the nobles, that were at Babylon. Now Daniel intreated the kynge for: Sidrach, Misach and Abednago, so that he made them rulers ouer all the offices in the lande of Babylon: But Daniel hymselfe remayned styll in the courte by the kynge.

The.iij. Chapter.

The kynge setteth vp a golden Image, whereto he commaundeth to be worshypped. Sidrach, Misach, and Abednago are accused, because they obeye not the kynges commaundement. They are brought vnto the kynge and commaunded to worshyp the Image. They refuse so to do, and are put into a burnynge fornace. By whiche yͤ God they are delyuered from the fyre. Nabuchodonosor confesseth the power of God after the ouercome of the monarche.

NAbuchodonosor the kynge caused a golden Image to be made whiche was.lx. cubytes hye, & syx cubytes thycke. This he made to be set vp in yͤ feld of Dura in the lande of Babylon, and sent out to gather together the dukes, lordes and nobles, & iudges and officers, the debyters, & shewers, with all the rulers of the lande, yͤ they might come to the dedicacyon of the Image whiche Nabuchodonosor the kynge had set vp. Soo the dukes, lordes and nobles, the iudges and officers, debyters and shewers with all the rulers of the land gathered them together, and came vnto the dedycatynge of the Image, that Nabuchodonosor the kynge had set vp.

Dra. Some wryte yͤ feld of Babylon.

Dan.iij.a

Now when they stode before the Image, whiche Nabuchodonosor set vp, the herald cryed out with all his might: O ye people, kynredes and tunges, to you be it sayde: that when ye heare the noyse of the trompetter, whiche shalbe blowen, with the harpes, shawmes, Plaiterpes, Symphonyes and all maner of Musicke: ye fall downe and worshyppe the golden Image, that Nabuchodonosor the kynge hath set vp. Who so then falleth not downe & worshyppeth, shall euen the same houre be caste into an hote burnynge ouen. Therfor when all the folcke, hearde the noyse of the trompetters that were blowen, with the harpes, shawmes, Plaiterpes, Symphonyes and all kynde of Musicke: then all the people, kynredes and nacyons fell downe, and worshyped the golden Image, that Nabuchodonosor the kynge had set vp.

Now were there certayne men of the Caldees, that went vnto them, and accused the Iewes, and sayde vnto the kynge Nabuchodonosor: O kynge, God saue thy lyfe for euer. Thou beyng kynge, hast geuen a commaundement, that all men when they heare noyse of the trompetter, harpes, shawmes, Plaiterpes, Symphonyes and all other melodyes shall fall downe, and bowe them selues towarde the golden Image: who so then lyeth not downe, and worshypped not, that he shulde be caste into an hote burnynge ouen. Now are there certayne Iewes, whome thou hast set ouer the offices of the lande of Babylon, namely, Sydrach, Misach & Abednago. These men (O kynge) regarde not thy commaundement, neather wyll not serue thy Godds, nor bowe them selues to the golden Image, that thou hast set vp.

Dan.iij.a

Then Nabuchodonosor in a cruell wrathe, and displeasure, commaunded that Sidrach, Misach and Abednago shulde be brought vnto hym. So these men were brought before the kynge. Then Nabuchodonosor spake vnto them, and sayde: what? O Sidrach, Misach and Abednago, wyll not ye serue my Godds, nor bowe youre selues to the golden Image, that I haue set vp? Well, be redye here after, when ye heare the noyse of the trompetters blowne with the harpes, shawmes, Plaiterpes, Symphonyes and all other melodye: that ye fall downe, and worshippe the Image whiche I haue made. But yͤ ye worshippe it not, ye shall be caste immediatly in to an hote burnynge ouen. And yͤ is, what God is there, that maye deliuer you oute of my hande? Sidrach, Misach and Abednago answered the kynge, and sayde: O Nabuchodonosor, we ought not to consider vnto the in this matter. For why: our GOD whome we serue, is able to kepe vs from the hote burnynge ouen (O kynge) and can right well deliuer vs oute of thy handes. And though he wyll not, yet shalte thou knowe (O kynge) that we will not serue thy Godds, nor do reuerence to the Image, whiche thou hast set vp. Then was Nabuchodonosor full of indignacyon, so that the countenaunce of his face changed vpon Sidrach, Misach, and Abednago. Therfor he charged and commaunded, that the ouen shuld be made seuen tymes hoter, then it was wonte to be, and spake vnto the strongest wrestlers that were in his hoste, for to bynde

Sidrach, Misach and Abednago, to cast the into the hote burninge oven.

So these men were bounde in their coted hosen, shoes with their other garmentes, and caste into the hote burninge oven: for the kinges commaundemente was so strayte, and the oven was exceadinge hote. As for the men that put in Sydrach, Misach & Abednago, the flame of the fyre destroyed them. And these three men Sidrach, Misach & Abednago fell downe in the hote burninge oven, beinge fast bounde. Then Nabuchodonosor the kinge marueyled, & rose vp in al haste: he spake vnto his counsell, and sayde: did not we caste these three men bounde into the fyre? They answered, and sayde vnto the kinge: Yea O kinge. He answered and sayde: lo, for all that, yet do I se foure men goinge lowse in the middest of the fyre, and nothinge corrupte: and the fourthe is like an angell to the sone. Upon this wrote Nabuchodonosor vnto the mouth of the hote burninge oven: the spake also, and sayde: O Sydrach, Misach & Abednago, ye seruauntes of the hye God: go forthe, & come hyther. And so Sydrach, Misach, and Abednago went out of the fyre: Then the dukes lordes and nobles, and the kinges counsell came together to se these men, vpon whom the fyre had no maner of power in their bodyes: Insomuch that the very heeres of their head was not burnte, & their clothes vnchaunged: Yea there was no smel of fyre felt vpō them.

Then spake Nabuchodonosor, and sayde: Blessed be the God of Sidrach, Misach and Abednago, whiche hath sente his aungel, & delyuered his seruauntes, that put their trust in him: that haue altered the kinges commaundemente: and prepared their bodyes rather then they wolde serue or worshipp any other God, except their owne God onelye. Therfore I will, and commaunde, that al people, kynredes and tunges, whiche speake any blasphemye agaynst the God of Sidrach, Misach and Abednago, shall dye, and their house shalbe pyled: Forasmuche there is no God, that maye saue, as this. So the kinge promoted Sidrach, Misach, and Abednago, in the land of Babylon.

The iiij. Chapter.

Nabuchodonosor threatneth agayne. Daniel interpreteth it. Nabuchodonosor is put out of his realme and eateth grasse. He confesseth the power of God, and is restored into his kingedome.

A Nabuchodonosor kynge vnto all people, kynredes and tunges, that dwell vpon the whole earthe: peace be multiplyed amōg you. I thought it good to shewe the tokens & meruelous workes, that the hye God hath wrought vpon me. O how greate are his tokens, and how mighty are his wonders! His kingedome is an euerlastynge kingedome, and his power lasteth for euer & euer.

I Nabuchodonosor was quyet in mine house, and florysshynge in my palace, I sawe a dreame, which made me afraied: & the thoughtes that I had vpon my bed, with the visyons of myne heade, troubled me. Then sente I oute a commyssyon, that all they which were of wysdome in Babylon, shulde be brought before me, to tell me the interpretacion of the dreame. So there came the southsayers, charmers, Caldees and coniurers of Deuyls, to whome I tolde the dreame, but what it ye towched, they coulde not shewe me: tyll at the laste, there came one Daniel (otherwyse called Balthasar, according to the name of my God) whiche hath the spirite of the holy Goddes in him: to whom I tolde the dreame, saying: O Balthasar, thou prince of southsayers: For so muche as I knowe, that thou hast the spirite of the holy Goddes, and no secrete is hyd from the: tell me therfore, what the visyon of my dreame (that I haue sene) maye signifye. I sawe a visyon in my heade vpon my bed: and beholde, there stode a tre vpon the grounde, whiche was verye hye, greate and myghtye: the heyght reached vnto the heauē, and the breth extended to all the endes of the earthe, his leaues were fayre, he had verye muche frute, so that euerye man had ynough to eate thereof. Shortly, all creatures fed of it. I sawe in my heade a visyon vpon my bed: & beholde, * a watcher came downe from heauē, & cryed myghtely, sayinge. Hew downe the tre, breake of his braunches, shake of his leaues, and scatre his frute abroade: that all the beastes maye get them awaye from vnder him, and the foules from his braunches. Neuertheles leaue the grounde of his rote styll in the earthe, and binde him vpon the playne feld, with cheynes of yron and steele. With the dewe of heauen shall he be wet, and he shall haue his parte in the herbes of the grounde with other wylde beastes.

That mans herte of his shal be taken frō him, and a beastes herte shall be geuen him, tyll seuē yeares be come and gone vpō him.

This erande of the watcher is a commaundement grounded and sought oute in the counsell of him, that is most holye, to learne men so to vnderstande, that the hyest hath power, ouer the kingedomes of men, and geueth the, to whome it pleyseth him, & bringeth the very outecastes of men ouer them. This is the dreame, that I kynge Nabuchodonosor haue sene. Therfore O Balthasar, tell thou me, what it signifyeth: for as muche as the wyse men of my kingdome are not able to shewe me, what it meaneth. But thou canst do it, for the spirite of the holy Goddes is in the.

Then Daniel (whose name was Balthasar) helde his peace by the space of an houre, and his thoughtes troubled him. So the kynge spake, and sayde: O Balthasar, let neyther the dreame nor the interpretacion there-

of

Dyct.fr.a. Daniel.x.b

Psal.ij.b Daniel.vij.d Luc.i.

* That is, an Aungel, the Hebrue.

Baltazar of feare the. Balthazar answered, saying: O my Lorde, this dreame happen to thyne enemyes, & the interpretacyon to thyne aduersaryes. As for the tree, that thou sawest, whiche was so great & mighty, whose height reached vnto the heauen, and hys birdth vnto all the worlde, whose leaues were fayre, and the fruite much, vnder the whiche the beastes of ye feld had their habitacion, and vpon whose braunches the fowles of the ayre had syt.

Euen thou (O kynge) arte the tree, great & strong. Thy greatnesse increaseth, and reacheth vnto the heauen, so doth thy power to ye endes of the earthe. But where as the kynge sawe a watcher euen an holye aungel, ye came downe from heauen, and sayde: hewe downe the tree, and destroye it: yet leaue the grounde of the rote in the earthe, and bynde hym vpō the playne felde with chaynes of yron & stele: he shall be wet with the dewe of heauen, and hys parte shalbe with the beastes of the felde, tyll seuē yeares be come and gone vpon him: This (O kynge) is the interpretacyon, yea it is the very decree of him, that is hyest of all, and it toucheth my Lorde the kynge.

Thou shalte be caste oute from men, & thy dwellyng shalbe with the beastes of the felde: * with grasse shalte thou be fed lyke an oxe. Thou must be wet with the dewe of the heauen, yea seuen yeares shall come, and go vpō the, tyll thou know, that the hyest hath power vpon the kingedomes of men, & geueth them to whome he lyst. Moreouer, where as it was sayde, that the rote of the tree shalde be lefte styll in the grounde: it betokeneth, that thy kyngedome shall remayne whole vnto the, after thou hast learned to know, that the power commeth from heauen. Wherfore, O kyng, be cōtent with my counsel, that thou mayeste louse thy synnes with ryghteousnesse, and thyne offences with mercye to poore people: for suche thynges shall prolonge thy peace. All these thynges touche the kynge Nabuchodonosor.

So after .xij. monethes, the kynge walked vp & doune in the palace of the kingedome of Babylon, and sayde: Thys is the greate cytye of Babilon, which I my selfe (with my power & strength) haue made a kynges courte, for ye honour of my magestye. While these wordes were yet in the kynges mouthe, there fell a voyce from heauen, saying: O kyng Nabuchodonosor, to ye be it spoke: Thy kingdom shall departe from the, thou shalte be cast oute of mens companye: thy dwelling shalbe with the beastes of ye felde, in that thou shalte eate grasse lyke as an oxe, tyll seuē yeares be come & gone ouer the: euen vntill thou knowest, ye the hyest hath power vpon the kyngdome of men, and that he may geue them, vnto whome it pleaseth hym. The very same howre was this matter fulfylled vpon Nabuchodonosor: so that he was cast oute of mens companye, & ate grasse lyke an oxe. His body was wet with the dewe of heauen, tyll hys heeres were as greate as Eagles fethers, & hys nayles like hys bēs clawes.

Job.xiiij.b
Daniel.b.a

Daniel.ij.c.
Jere.xxvij.a.

When this tyme was passe, I Nabuchodonosor lyfte vp myne eyes vnto heauen, and myne vnderstandynge was restored vnto me agayne. Then gaue I thankes vnto the hyest. I magnifyed and prayse hym that liueth for euermore, whose power endureth alwaye, and his kingdome from one generacō to another: in comparison of whō all they ye dwel vpon the earth, are to be reputed as nothyng. Daniel.iiij.

He handleth accordyng to hys wyll, among the powers of heauen & amonge the inhabytours of the earthe: and there is none ye maye withstande hys hande, or saye: what dooest thou? At the same tyme was myne vnderstandyng geuen me agayne, and I was restored to the honoure of my kingedome, to my dignite, & to myne owne shappe agayne. My greate estates and princes soughte vnto me, and I was set in my kyngdome agayne, so that I had yet greater worshippe. Psal.xxxvij.d. Job.xij.b

Then dyd I Nabuchodonosor loue, magnifye and prayse the kynge of heauen: for all hys workes are true, and hys wayes ryghte. As for those that go on proudely, he is able to bringe them downe.

The .b. Chapter.

Balthazar kyng of Babylon, amongst his feastes of the temple, seeth an hande writynge in the wall. The soothsayers callers of the kyng, can not expounde the writynge. Daniel is called, which reproueth it, and interpreteth it also. Balthazar kyng slayne, Darius succedeth in hys rowme.

KYnge Balthazar made a greate banchet to his thousand Lordes: with all these thousand he made great chere, & when he was dronken with wyne, he commaunded to bringe hym the golden and syluer vessels, whiche his father Nabuchodonosor had taken oute of the temple at Jerusalem, that the kyng and hys lordes with hys queue and concubynes might drynche therout. 2.Para.xxxvj.b

So they brought the golden vessell, that was taken oute of the temple of the Lordes house at Jerusalem. Then the kynge and hys lordes with his queue & concubynes dronche oute of them. They dronche wyne, and prayse their Idoles of golde, syluer, copper, yron, woode and stone.

In the very same houre there appeared fyngers, as it had bene of a mannes hande writynge, ouer against the candelstycke vpon the playne wall in the kynges palace, & the kynge sawe the palme of the hande that wrote. Then chaunged the kynge his countenaunce, and his thoughtes troubled hym, so that the ioyntes of his bodye shoke, and his knees smote one against the other. Wherfore the kynge cryed mightely, that they shulde bringe hym the coniurers, Caldees and southsayers of Babylo. The kynge spake also to the wyse men of Babylon, and sayde: Who so can rede thys writynge, and shewe me the playne meanyng therof, shalbe clothed with purple, Jere.l.d Daniel.v.d

Darius

have a cheyne of golde about hys necke, and rule the thyrde parte of my kyngedome.

Upon this, came al the kynges wyse men: but they coulde neyther reade the wryttynge, nor shewe the kinge what it signified. Then was the kynge sore afrayed in so muche, that his colour chaunged, and his lordes were sore vexed. So by reason of this matter, that had happened to the kyng and his lordes, ✠ the quene wente vp her selfe into the banckethouse, and spake vnto the kynge, sayinge: O kyng, God saue thy spirit for ever: Let not the thoughtes trouble the, and let not thy countenaunce be chaunged. For why? there is a man in thy kingdome, that hath the spirite of the holy Goddes within him, as it was seene in thy fathers dayes. He hath vnderstandynge and wysdome like the Goddes. Yeathe kynge Nabuchodonosor thy father made this man chefe of the soth sayers, charmers, Caldees, and deuilconiurers, because that suche an aboundaunt spirite knowledge & wysdome (to expound dreames, to open secretes, and to declare harde doutes) was founde in hym: yea euen in Daniel who the kynge named Balthazar. Let this same Daniel be sente for, and he shall tell, what it meaneth.

Then was Daniel brought before the kynge. So the kynge spake vnto Daniel, and sayde: Arte thou that Daniel, one of the prisoners of Juda, whome my father the kynge brought oute of Jewry? I haue heard speake of the, that thou haste the spirite of the holye Goddes, experience and vnderstandyng, and that there hath bene greate wysdome founde in the. Now haue there ben brought me, wyse & conning charmers, to reade this wryttynge, and to shewe me the meanynge therof: but they coulde not tell me, what this matter signified. Then herd I saye, that thou canste expounde darcke thynges, and declare harde doutes. Well then, yf thou canst reade this wryttynge, and shewe me the meanynge therof: thou shalte be clothed with purple, haue a cheyne of golde about thy necke, and rule ✠ thyrde parte of my kyngedome.

Daniel answered, and sayde before the kynge. As for thy rewardes, kepe them to thy selfe, or geue thy ryches gyftes to another: yet not the lesse, I will rede the wryttynge vnto ✠ kynge, and shewe hym the interpretacion therof. O kynge, God the hyest gaue vnto Nabuchodonosor thy father, the dignite of a kynge with worshippe and honour, so that al people, kyndredes and tunge stode in awe & feare of him, by reason of the hye estate, that he had sente him. For why, he slewe whom he wolde: he smote, whom it pleased hym. Agayne, whō he wolde, he set vp: and whome he wolde, he put downe. But because hys herte was so proude, and hys stomache set so fast vnto wilfulnesse: he was deposed from hys kingly trone, & his magesty was taken from hym. He was thrist out from amonge men, his herte was lyke a beastes herte, and his dwellynge was with the wylde asses: he was fayne to eate gresse ✠ lyke an oxe, and hys body was wet with the dewe of the heauen: tyll he knewe, that ✠ hyest had power vpon the kingdomes of men, and setteth ouer them, whome he lyst.

And thou hys sonne (O Balthazar) for al this, hast not submytted thyne herte, thoughe thou knewest all these thynges, but hast magnyfyed thy selfe aboue the Lorde of heauen, so that the vessels of hys house were brought before the, that thou, and thy Lordes, with thy quene and couchbynes, myght drinche wyne therout: And hast praysed the Jdoles of syluer and golde, copper and yron, of wode and stone: As for the God in whose hande consysteth thy breth and all thy wayes: thou haste not loued hym. Act.xvij.d

Therfore is the palme of thys hande sente hyther from hym, to token vp thys writinge. And thys is the scripture, that is written vp: Mane, Thetel, Phares. Howe the interpretacion of the thynge is this: Mane, God hath nombred the kyngdome, and brought it to an ende: Thetel, thou arte weyed in the balaunce and arte founde to lyghte: Phares, thy kyngdome is delte in partes, and geuen to the Medes and Perses.

Then commaunded Balthazar, to clothe Daniel with purple, to hange a cheyne of golde about hys necke, and to make a proclamacion concerning him: that he shulde be the ruler of the thyrde parte of hys kyngedome. The very same nyghte was Balthazar the kynge of the Caldees slayne, and Darius out of Medea toke in the kyngedome, beyng.lxij. yeare of age. Esay.xlvij. Daniel.ix.a Daniel.v.a

The vi. Chapter.

Daniel is made ruler ouer the Lordes. The Iudgadvocates of an acte against Daniel. The proclamacion of the acte, whereof Daniel is accused vnto the kynge as a transgressour. He is put into a denne of Lyons by the commaundement of the kyng. He is delyuered by faith in God. Darius accuseth not but vnto the kynge to be ruler in Gesher. Darius by the proclamacion of a decree magnifyeth the God of Daniel.

It pleased Darius to set ouer hys kingedome an. C. and .xx. Lordes, whyche shulde be in all hys kyngdome about. Aboue these he set three princes (of whō Daniel was one) that the Lordes myght geue accomptes vnto them, and the kyng to be vndefeased. B

But Daniel excelled al these Princes and Lordes, for the spirite of God was plentyous in him: so that the kynge was mynded to set him ouer the whole realme. Wherfore the Princes and Lordes sought, to picke matter in Daniel some quarell against the kyng: but coulde they fynde none occasion nor fawte vpon hym. For why, he was so faythful, that there was no blame nor vnfaythfulnesse founde in hym.

Then sayde these men: we wil get no quarell against this Daniel, except it be in the lawe of hys God. Upon this, came the princes and Lordes together vnto the kynge, and sayde C

sayde thus vnto him: king Darius God saue thy lyfe for euer. All the greate estates of the realme: as the princes, Dukes, Senatours, and iudges, are determed to put oute a commaundement of the kinge, and to make a sure statute: namelye, that who so believeth any petycō, either of any god, or man (within thirty dayes) excepte it be onlye of the, O kinge: the same person maye be cast into the lions denne. Wherfore, O kynge, confirme thou this statute, and make a writtynge, that the thynge which the Medes and Persies have ordeyned be not altered nor broken.

So Darius made the writtinge, and confirmed it. Now when Daniel vnderstode that the writtinge was made, he wente into his house: and the windowes of his hall toward Jerusalem stode opē. There kneled he downe vpon his knees, thre tymes a daye: there he made his peticion, and praysed his God, like as his maner was to do afore tyme.

Then these men made searche, and founde Daniel makinge his peticion and prayinge vnto his God. So they came to the kynge, & spake before him concerninge his commaundement saynge: O kinge, hast thou not subscribed the statute, that within.xxx. daies who so requireth his peticion of any God or man but onely of thy selfe, O kinge: he shalbe cast into the denne of the lyons? The kinge answered, and sayde: yt, it is true. It must be as a lawe of the Medes and Persies, that maye not be broken.

Then answered they, and sayde vnto the kynge: Daniel one of the prisoners of Juda, O kynge, regardeth neyther the, nor thy statute, that thou hast made, but maketh his peticion thre tymes a day. When the king heard these wordes, he was sore greued, and would haue rescued Daniel, to deliuer him, and put of the matter, vnto the Sunne wente downe to the intent that he myght saue hym.

These men perceyuinge the kinges mind sayde vnto him: knowe thys (O kynge) that the lawe of the Medes and Persians, that y commaundement & statute, which the kinge maketh, may not be altered. Then the kynge had them bringe Daniel, and they caste hym into the lyons denne.

The kynge also spake vnto Daniel, & sayde: thy God, whom thou alwaye seruest, he shall defende the. And there was broughte a stone, & layed vpon the hole of the denne: this the kinge sealed with his owne ring, & with the signet of his princes: that the kinges commaundement concerninge Daniel, should not be broken.

So the kinge wente into his palace, & kepte him sober all night, so that there was no table spred before him, neyther coulde he take any slepe. But by tymes in the morninge at the breake of the day, the kinge arose, and wente in all haste vnto the denne of the lyons.

Now as he came nye vnto the denne, he cried with a pyteous voyce vnto Daniell: yea the kinge spake, and sayde vnto Daniel: O Daniel, thou seruaunt of the liuynge God, is not thy God (whom thou alwaye seruest) able to deliuer the from the lyons? Daniel sayde vnto the kynge: O kyng, God saue thy lyfe for euer. My God hath sent his aungell whiche hath shut the lyons mouthes, so that they might not hurte me. For why? before him giltlesse is founde oute before him. And as for the, O kynge, I neuer offended the.

Then was the kinge exceadinge glad, and commaunded to take Daniel out of the denne. So Daniel was taughte oute of the denne, and no maner of hurte was founde vpon him, for he put his trust in his God. And as for those men which had accused Daniel, the king commaunded to bringe them, and cast them in the lyons denne: them, their children and their wiues. So the lyons had the mastery of them, and brake all their bones a sunder, or euer they came at the grounde.

After this, wrote the kynge Darius vnto all people kindredes, and tonges, that dwelt in al landes: peace be multiplyed vnto you. My commaundement is, in al my dominion & kingdome, that men feare and stande in awe of Daniels God.

For he is the liuinge God, whiche abydeth euer: his kingdome shall not fayle, and his power is euerlasting. It is he that deliuereth and saueth: he doeth wonders & maruelous workes, in heauen and in earth: he hath preserued Daniel from the power of the lyons. Thus Daniell prospered in the raigne of Darius and Cirus of Persia.

The.vii. Chapter.

A vision of.iiii. beastes is shewed vnto Daniel. The vision is interpreted of.iiii. kyngdomes of the world. Of the power & tyrannie of Antichrist. Of the euerlastinge kingdome of Christ.

IN the firste yeare of Balthazar kynge of Babylon, sawe Daniel a dreame, and a vysyon was in his head vpon his bed. Whiche dreame he wrote, and the summe of the matter is this: Daniel spake, and sayde: I sawe in my vision by nyght, and beholde: the foure windes of the heauen stroue vpon the sea, and foure great beastes came vp from the sea one vnlyke another.

The fyrste was a lion, and yet had he Aegles winges. I sawe, that his wynges were plucte from him, and he taken awaye from the earth: that he stode vpon his fete as a man, and that there was geuen him a mans herte.

Beholde, the seconde beaste was lyke a bere & stode vpon the one syde. And he had in his mouth by his teeth three great longe teeth, & it was sayde vnto him: Aryse, eate vp, many flesshe. Then I loked, and beholde, there was another lyke vnto a leoparde: that had wynges as a fowle, vpon foure vpō the backe. This beaste had foure heades, and there was power geuen him. After this I sawe in a vision by nyght, and beholde, the fourth beast was

Daniel.vi.c. Ecclus.xlv.c. Iudith.xiii.d. 1.Mach.xiii.c. Esth.xi.f.

Daniel.vi.f. Esay.xlv.c. Dan.xiii.g.

Daniel.vi.f. Dan.xiii.g.

Daniel.vi.f. G

Daniel.xiii. i.iii.c.

Esai.xlv.b. Dan.xiii.b. Daniel.vi.f.

A

B

Psa.xcvi.d. Dan.viii.b. C

grymme and horrible, and marvelous strōg. It had great yron teeth, it devoured and destroyed, and stamped the residue under hys fete. It was farre vnlyke the other beastes, y were before it: for it had ten hornes, whereof I take good hede.

And beholde, there came vp amonge them another lyttle horne, before whom there were thre of the fyrste hornes plucked awaye. Beholde, thys horne had eyen lyke a man, and a mouth speakynge presumptuous thynges. I loked tyll the seates were prepared, and tyll the olde aged sat hym downe. His clothynge was as whyte as snowe, and the heares of hys heade, lyke the pure woll. His throne was lyke the fyrye flamme, and his wheles as the burnynge fyre. There drewe fourthe a fyrye streame, and went out from him. A thousande tymes a thousande serued him. & ten tymes ten thousande stode before him. The iudgement was set, and the bokes opened. Then I take I hede thereunto, because of the voyce of the proude wordes, whyche the horne spake. I beheelde, tyll the beaste was slayne, and his bodye destroyed, and geuen ouer to be burnt in the fyre.

As for the power of the other beastes also it was taken awaye, but their lyues were prolonged for a tyme and season. I sawe in a vision by nyght, and beholde, there came one in the cloudes of heauen lyke the sonne of a man, whyche went vnto the olde aged, before whome they broughte hym. Then gaue he hym power and dignitie regal, that all people tribes and tunges shoulde serue him. Hys power is an euerlastynge power, whych shal neuer be put downe, and his kingdome endureth vncorrupte. My herte was vexed, and I Daniel had a troubled spirite within me, and the visions of my heade made me afrayed: til I gat me vnto one of them that stode by, to knowe the trueth, enterrupnge all these thynges. So he tolde me, and made me vnderstād the interpretacion of these thynges.

These foure greate beastes, are foure kynges, whiche shal arise out of the earth. These shall take in the kingedome of the sayntes of the most hyest, and possesse it styll more and more for a longe season. After this I requyred to knowe the trueth concernyng the fourth beast, whyche was so farre vnlyke the other beastes, and so horrible: whose teeth were of yron, and hys nayles of brasse: which deuoured and destroyed, and stamped the residue vnder his fete. I desyred also to knowe the trueth, as touchyng the ten hornes that he had vpon hys heade, and thys other, whiche came vp afterwarde, before whose face there fell downe thre: whyche horne had eyen, and a mouthe that spake presumptuous thynges, and loked with a grymmer visage, then his felowes. I beheld, and the same horne made warre with the sayntes, yea and gat the victorie of them, vntill the tyme that the olde aged came, that the iudgemente was geuen to the chefest sayntes: and till the tyme that the sayntes hath the kingedome in possession. He gaue me this answere: That fourthe beast shalbe the fourth kingedome vpō earth: it shalbe more then all other kingedomes, it shall deuoure, treade downe, and destroye all other landes.

The ten hornes are ten kinges, that shall aryse out of the kingedom, after whom there shall stande vp another, whiche shalbe greater then the fyrste. He shall subdue thre kynges, and shal speake wordes against the hyest of all: he shall destroy the sayntes of the most hyest, and thinche, that he may chaunge tymes and lawes. They shalbe geuen vnder his power, vntill a time, two tymes, and half a tyme.

But the iudgemente shalbe kepte, so that his power shalbe taken from him, for he shall be destroyed, and perishe at the laste. As for the kingedome, power and all might that is vnder the heauen, it shalbe geuen to the holy people of the most hyest, whose kingedome is euerlastinge, yea all powers shall serue & obeye him. Thus farre extende the wordes. Howbeit I Daniel was so vexed in my thoughtes, that my countenaunce chaunged, but the wordes I kepte styll in my herte.

The. viii. Chapter.

A vision of a fyrye he wether a rāme & an hegnate. The interpretacion of the vision as of the battell betwene the kinge of Persia and the kinge of the Grecians. Of the Romayns kynge Antichrist.

In the thirde yeare of the raigne of kinge Balthazar, there appeared a vision vnto me Daniel, after that I had seue the fyrste. I saw in vision (I when I saw it, I was at Susis in the chefe citie, whyche lyeth in the lande of Elam) and in the vision, me thought I was by the ryuer of Vlai.

Then I loked vp, and sawe, and beholde there stode before me the ryuer, a rāme, whiche had hornes: and these hornes were hye, but one was hyer then another, & the hyest came vp last. I sawe that this rāme pushed with his hornes against the west, against the north, and against the south: so that no beastes might stande before him, nor defende them from his power: but he did as him lysted, & waxed greate. I take hede vnto this, & then came there an hegnate from the west ouer the whole earthe, and touched not the grounde.

This goate had a marueloꝰ goodly horne betwixte his eyen, and came vnto the rāme that had the two hornes (whome I had seue afore by the ryuer syde) and ranne fearcelye vpon him with his mighty. I sawe him drawe nye vnto the rāme, beynge very fearce vpō him, yea he gaue him suche a stroke, that he brake his two hornes: neyther had the rāme so much strength as to stande before him: but he cast him downe, trode him vnder his fete: and no man was able to delyuer the rāme out of his power.

The

The goate waxed exceadinge greate, & when he was at the strongest, his great horne was broken also. Then grewe there other foure suche lyke in the stede, toward the .iiii. windes of the heaven. Peradoure of one of the least of these hornes, there came vp yet another horne, whiche waxed marvelous greate: towarde the southe, towarde the east, and towarde the fayre pleasaunt lande. It grewe vp to the host of heaven, wherof it did cast some downe to the grounde, & of the starres also, & trode them vnder fete.

Dani.viii.a. Macha.i.a

Peast grewe vp vnto the prince of the host from whom the dayly offringe was taken, & the place of his Sanctuarye taken downe: & a certayne reason was geuen vnto it, against the dayly offringe (because of wickednesse) that it might cast downe & throwe to the grounde and so to prosperre in all thynges, that he wil aboute.

D Vpon this I heard one of the Saynctes speke hinge, whiche Saynte sayde vnto one that asked this question: How longe shall this vision of the dayly sacrifice and of the wasting abhominacion endure: that the Sanctuarye and the power shall so be troden vnder foote? And he answered him: Vnto the euenynge & the mornynge, euen two thousand and three hundreth dayes: then shall the Sanctuarye be clensed againe.

Now when I Daniel had seene this vision, and sought for the vnderstandinge of it: beholde, there stode before me a thynge like vnto a man, and I heard a mans voyce in the ryuer of Vlai, which cryed and sayde: O Gabriel, make this man vnderstande the vision. So he came, and stode by me. But I was afrayed at his commynge, and fell downe vpon my face.

E Then he sayde vnto me: O thou sonne of man, marcke well, for in the last tyme shall this vision be fulfylled. Now as he was speakynge vnto me, I waxed sayntie, so that I sanke downe to the ground. But he tooke holde vpon me, and set me vp againe, sayinge: Beholde, I wyll shewe the, what shall happen in the last wrath, for in the tyme appoynted it shalbe fulfylled.

The ramme whiche thou sawest with the two hornes, is the kinge of the Medes and Perses. But the goate is the kinge of the Grecke lande: the greate horne that stode betwixte his eyes, that is the fyrste kynge. But where as it brake, and foure other rose vp in the stede: it signifyeth, that out of thys people shall stande vp foure kyngdomes, but not so mighty as it.

F Aboue these kyngdomes (while vngodynes is a growynge) there shall arise a kynge of an vnshamefast face, whiche shalbe wyse in darcke speakinges.

He shalbe mighty and stronge, but not in his owne strength. He shall destroye aboue measure, and all that he goeth aboute shall prosperr: he shall slaye the stronge and holye people. And through his craftynes, falshed shall prosperr in his hande, & he set vp the pryde, and many one shall be put to death in his welthynesse. He shall stande vp against the Prince of Princes, but he shall be broken wythoute hande. And this vysion that is shewed vnto the, is as sure as the euenynge & the mornynge. Therfore wryte thou vp this sight, for it wilbe longe, ere it come to passe.

1.Mach.i.d. & Theſſa.v.d. Mat.xxiv.b.

Vpon this was I Daniel very sicke, so that I lay sicke certayne dayes: but when I rose vp, I went about the kinges busynes, and marueled at the vision, neuertheles no man knewe of it.

The.ix. Chapter.

Daniel beholdeth to longe ouer gathernesse of God, wherfore he with prayer & confession of the synnes of the people fro their bonde. Remaineth in Babylon. A new reuelation. Daniels prayer & desyre. Gabriel the Angell expoundeth vnto him ye visyon of the .lxx. weekes. The aduentynge of Christ. The vnthankfulnesse ageanst of Jewysh nacyon. Hatefulnesse. The cause of Christ. The redemynge out of the myserie Jesus.

X Daniel.b.a

IN the fyrst yeare of Darius the sonne of Assuerus, whiche was the sede of the Medes, & was made kinge ouer the realme of the Caldees: yeare in the fyrst peare of his raygne, I Daniel despred to knowe the yeasly nombre out of the bokes, whereof the Lorde spake vnto Jeremye the Prophete: that Jerusalem shoulde lye waste .lxx. yeares: and I turned me vnto god the Lorde, for to praye and make myne intercession, with fastinge, sackcloth & ashes, I prayed before the Lorde my God, and knowleged, & sayde:

O Lorde, thou greate and fearfull God, thou that kepest couenaunt and mercye with them, whiche loue the, and do thy commaundementes. We haue synned, we haue offended, we haue ben vnobedient and gone backe fro the, we haue departed from all thy preceptes and iudgementes.

Baruc.i.b.

We would neuer folowe thy seruauntes the Prophetes, that spake in thy name to our kinges and princes, to oure forefathers, and to all the people of the lande. O Lorde, righteousnesse belongeth vnto the, vnto vs pertayneth confusion of face, as it doth at this same day, vnto all Juda and to them that dwell at Jerusalem: yea, vnto all Israell, whether they be farre or nye thorow out all landes: wherin thou hast driuen them, because of the offences that they had done against the.

Baruc.i.b.

O Lorde, vnto the pertayneth open shame, as it doth vnto vs, vnto our kinges and princes, to oure forefathers: euen to vs all, that haue offended the, belongeth open shame.

Psalm.cxl.a

But vnto the, O Lorde our God, pertayneth mercye and forgeuenesse. In as we are gone backe from him, and haue not obeyed the voyce of the Lorde oure God, to walke in his lawes, which he layed before vs by his seruauntes the prophetes: yea all Israel haue transgressed, & gone backe from thy lawe, so that they haue not hearkened vnto thy voyce.

Deut.xxviii.b. Esay.xxiv.b. Zacha.xiii.a.

Wher-

Wherfore the curse & othe, that is written
Deute.xxviii. in the lawe of Moses the seruaunte of God
xx.viii. (agaynst whom we haue offended) is poured
Leui.xxvi. vpon vs. And he hath performed his wor-
des, whiche he spake agaynst vs, and agaynst
oure iudges that iudged vs: to bringe vpon
vs suche a greate plage, as neuer was vnder
Baruch.ii. heauen, lyke as it is now come to passe in Je-
rusalem. Yea all this plage, as it is wrytten
in the lawe of Moses, is come vpon vs. Yet
made we not oure prayer before the Lord oure
God, that we might turne agayne from our
wicked dealle, and to be learned in thy verite.
Therefore hathe the Lorde made haste, to
bringe this plage vpon vs, for the Lorde our
D God is ryghteous, in all his workes which
he doeth: for why, we wolde not herken vn-
to his voyce.

Baruch.ii. And now, O Lorde oure God, thou that
Exod.xx.xiii. with a mighty hande haste brought thy pe-
and.xxxv. ple oute of Egipte, to get thy selfe a name,
whiche remayneth this day: we haue synned
O Lorde, and done wickedly agaynste all
thy ryghteousnes: yet let thy wrothfull dis-
pleasure be turned awaye (I beseche the) fro
thy cytie Jerusalem thy holy hill. And why?
for oure synnes sake, and for the wickednelle
of oure forefathers is Jerusalem and thy
people abhorred, of all them that are aboute
vs. Now therefore, O oure God, heare the
prayer of thy seruaunte, and his intercession.
O let not thy face shyne ouer thy Sanctuary
that lyeth waste.

E O myn God, enclyne thine eare, and herke
yat the lenste for thine owne sake, open thyne
eyen: beholde, how we be desolated, yea and
the cytie also, whiche is called after thy na-
me: for we do not all oure prayers before the
in oure owne ryghteousnelle, but but onely in
thy greate mercyes. O Lorde, heare. O for-
gyue Lorde. O Lorde consyder, tarye not a-
ter longe: but for thyne owne sake do it. O
myn God: for thy cytie and thy people cal-
led after thy name.

As I was yet speakynge at my prayers,
knowledgynge myne owne synnes, and the
synnes of my people, makynge so mine inter-
cession before the Lorde my God, for the ho-
lye hyls sake of my God: yea, whyle I was
Da.ix.viii.a yet speakynge in my prayer, beholde the man
Gabriel (whome I had seene afore in the vi-
syon) came flyeng to me, and touched me about the
offeringe time in the euenynge. He instructed
F me, and spake vnto me: O Daniel sayde he,
I am now come to make the vnderstande it:
For assone as thou begannest to make thy
prayer, it was so ordered, and therfore am I
Daniel.x.c.b come to shewe the. And why? For thou arte a
man greatly beloued.

Wherfore, ponder the matter well, that
*A weeke is thou mayest learne, to vnderstande the visi-
here taken for. on. here taken for seuen yeres ouer thy people,
seuen yeres. and ouer the holy cyte: that the wickednelle
may be consumed, that the synne may haue
Daniel.xii.b wherfore the an ende, that the offence may be reconciled,
and to bringe in euerlastynge rightousnelle, G
to fulfill the visions and the Prophetes, and xx. weekes
to annoynte the most holy ouer. Vnderstande are seuen yeres
this then, and marcke it well, that from the xx. yeares.
tyme it shalbe concluded, to go and repayre
Jerusalem agayne, vnto Christ (or the anoyn-
ted) prince: there shalbe seuen weekes. Then
shal the streetes and walles be buylded agayn
in troublous weakes, but wyth harde troublous time.
After these lxii. weekes shall Christ be slayne
and they shall haue no pleasure in hym. The
shall there come a people with the Prince,
and destroye the cytie and the Sanctuary: y
ende shall come as the water floude. But
the desolacion shall continue till the ende of
the battell.

He shall make a stronge bonde with ma-
ny, for the space of a weke: and whe the weke
is halfe gone, he shall put downe the slayne
and meatoffe rnge. And in the temple there Mat.xxiiii.
shalbe an abhominable desolacion, till it haue Mar.xiii.
destroyed all. And it is concluded, that the
wasting shall continue vnto the ende.

The.x. Chapter.

There appeareth vnto Daniel a man clothed in lynē
cloth: the visyon vnderstode by him, wherfore he is sent.

IN the thirde yeare of king Cirus of Perlia, there was shew-
ed vnto Daniel (otherwyse A
called Balthazar) a matter, yea
a true matter, but it is yet a
longe tyme vnto it. He vnderstode the matter
well, and perceyued what the vision was. At
the same time I Daniel mourned for the space
of three weekes, so that I had no lust to eate
bread: ne flesshe and wine there came nowe
within my mouth: No, I dyd not once anoynte my selfe, till the whole thre weakes
were oute.

Vpon the.xxiiii. daye of the first Moneth,
I was by the great floude, called Tigris: I
lyft vp myne eyes, and loked: and beholde, B
a man clothed in linen, whose loynes were gir- Daniel.viii.
ded vp with fyne gouldē of Arabye: his body Actum.xiii.
was like the Chrisolite stone, his face (to loke
vpon) was like lightninge, his eyen as the
flame of fyre, his armes and fete were lyke
vnto glistringe metall, but the voyce of his
wordes was like the voyce of a multitude.

I Daniel alone sawe this vision, the men
that were with me, sawe it not: but a greate
fearfulnelle fell vpon them, so that they fled
awaye & hyd them selues. I was left there my
selfe alone, and sawe this greate vision, so
longe till there remayned no more strengthe
within me: yea I lost my colour cleane, I
waxed awaye, and my strength was gone.
Yet hearde I the voyce of his wordes: and
as soone as I heardye it, sayntnelle came vpon
me, and I fell downe flat to the grounde vp-
on my face. And beholde, an hande tou-
ched me, whyche set me vpon my knees, and
vpon the palmes of my handes, sayinge vn- Daniel.ix.b
to me: O Daniel, thou well beloued man:
take

take good hede of the wordes, that I ſhal ſay vnto the, and ſtande vpright, for vnto the am I now ſent.

And when he had ſayde theſe wordes, I ſtode vp trembling. Then he ſayd vnto me: feare not Daniel: for why ſence the firſt day that thou ſet thyne herte to vnderſtande, and diddeſt chaſten thy ſelfe before thy God: thy wordes haue bene hearde. And I had come vnto the, when thou begannest to ſpeake had not the prince ouer the kingedom of the Perſes withſtand me.xxi.dayes. But lo, Michael
Iuſa.b.d. Daniel.xij.a one of the cheefe Princes, came to helpe me, hym haue I left vp the kyng of Perſia, & am come to ſhewe the, what ſhall happen vnto thy people in the latter dayes. For it wilbe longe yet or the viſion be fulfilled.

Nowe when he had ſpoken theſe wordes vnto me, I caſt doune my head to the ground and helde my tunge. Beholde, there touched my lippes one very like vnto a man. Then opened I my mouthe, & ſayde vnto him, that ſtode before me: O my Lorde, my pointes are lowſed in the viſion, and there is no more ſtrength within me: Howe may my Lordes ſeruaunt then talke with my Lorde? ſeynge there is no ſtrength in me: ſo that I can not take my breth? Vpon this there touched me agayne, one muche like a man, and comforted me, ſaying: O thou man ſo well beloued
Daniel.x.b. feare not: be cõtent, take a good herte vnto ỹ, & be ſtrong. So when he had ſpoken vnto me, I recouered and ſayd: Speake on my Lorde, for thou haſt refreſhed me. Then ſayde he: knoweſt thou wherfore I am came vnto the? now wyl I go again to fyghe with the prince of the Perſes. As ſone as I go forth, lo, the prince of Grekelande ſhall come. Neuertheles I will ſhewe the the thinge, that is ſalt noted in the ſcripture of truethe. And as for all pöder matters, there is none that helpeth me in them, but Michael your prince.

The.xi. Chapter.

A prophecy of the kynges of Perſia. Of the kyngedome of Grece. Of the kingedom of Egipt, & of the bounde thereof, and of ye battell betwix the kingdom of Syria. Of the Iewes that flye vnto the kyng of Egypte, whome Antiochus the kynge of Syria perſecuteth, whyche ſhuld vnto be Antichriſt. The pryde of Antiochus.

AND in the firſt yeare of Darius of Medea, I ſtode vp him, to cõforte him, & to ſtrength him, and nowe wil I ſhewe the the trueth. Beholde, there ſhall ſtande vp yet thre kynges in Perſia, but the fourth ſhal be farre rycher then they all. And when he is in the cheefeſt power of his ryches, he ſhall prouoke euery mã againſt ỹ realme of Grekelande. Then ſhall there ariſe yet a mighty kinge, that ſhall rule with greate dominiõ, and do what him lyſt. And as ſone as his kin-
Daniel.viij.a gedome cometh vp, it ſhalbe deſtroyed, and deuyded toward the fower windes of the hea-
Micha.i. uen. They that come after hym, ſhall not haue ſuche power and dompayon as he: but hys kyngedome ſhalbe ſcatred, yea euen a-monge other then thoſe. And the kyng of the ſouth ſhal be myghtyer, then hys other princes. Agaynſte hym there ſhall one make hym-ſelfe ſtronge, and ſhal rule his dominiõ with greate power.

But after certayne yeares they ſhalbe ioyned together, and the kinges doughter of the ſouth ſhall come to the kynge of the North, for to make frendſhyp, but ſhe ſhall not obtayne the power of that arme, neyther ſhall ſhe be able to endure thorow her myght: but ſhe, and ſuch as brought her (yea and he that begat her, & cõforted her for hys tyme) ſhalbe delyuered vp. Out of the braunches of her rote, there ſhall one ſtande vp in his ſtedet whiche with power of armes ſhal go thorow the kinges lande of the North, & handle hym according to his ſtrength. As for their Idols & princes, with their coſtly Iewels of goulde & ſyluer, he ſhal carye them awaye captiues into Egipte, & he ſhall preuayle agaynſte the kyng of the north certayne yeares. And whẽ he is come into the kinges realm of the ſouth he ſhalbe fayne to turne agayne into hys owne lande. Wherfore hys ſonnes ſhalbe diſpleaſed, and ſhall gather together a myghtye greate hoſte of people: and one of them ſhall come, and go thorowe lyke a waterflowed: then ſhall he returne, and go forth with deſpyte and hastinge vnto his owne lande.

Then the kynge of the ſouth ſhalbe angry and ſhall come forthe to fyghte agaynſte the kinge of the north: yea he ſhal bringe a great multitude of people together, & a great heape ſhalbe geuen into hys hande: their ſhall he carye awaye with greate pryde, for ſo muche as he hath caſt doune ſo many thouſandes, neuertheles he ſhall not preuayle. For the king of the north ſhal gather (of the newe) a greater heape of people then afore, & come forth (after a certayne tyme & yeares) with a mighty hoſte and exceadinge greate good.

At the ſame tyme there ſhall many ſtande vp agaynſt the kynges of the ſouth, ſo that the wycked children of the people alſo ſhall exalte them ſelues (to fulfyll the viſyon) & then fall. So the kynge of the North ſhall come to lape lege, & to take the ſtrõge ſenſed cyties: And the power of them of the ſouth ſhal not be able to abyde hym, and the beſt men of the people ſhal not be ſo ſtronge, as to reſiſt hym. Shortely, when he commeth, he ſhall handle him as he liſt, & no man ſhalbe ſo hardy as to ſtande agaynſt hym. He ſhall ſtand in ỹ pleaſaunt countreye, whiche thorow him ſhalbe deſtroyed. He ſhal ſet hys face wt al his power to obtayne his kingedome, and to be lyke vnto. Yea that ſhall he do, and geue hym vnto the doughters amonge women, to deſtroye hym. But he ſhall fayle, neyther ſhall he obtayne his purpoſe. After this ſhall he ſet hys face vnto the Iles, & take many of them. A prince ſhal ſtoppe him, to do hym a ſhame, beſyde the ſhame that he ſhall haue vnto hym. Thus ſhall he torne agayne to hys owne

lande

lande, ſtomble, & fall, and be no more founde: To he that came vpon him & did him violence, ſhal ſtande in his place, & haue a pleſaunte kingedom: and after few dayes he ſhalbe deſtroyed, and that neyther in wrath, nor in bat tell. In his ſtrade there ſhal ariſe a vyle perſon, not holden worthy of ā kinges dygnitie: this ſhal come vnreadyly, & obtayne the kingedome with fayre wordes: he ſhall fyghte agaynſte the armes of the myghtye, and deſtroye them) yea and agaynſte the prynce of the couenaunte.

And after that he hath taken truce with him, he ſhal handle diſceytfully, that he maye get vp, and ouercome him with a ſmall flocke: & ſo with craftynes to get him to the fatteſt place of the lande, and to deale otherwyſe, then eyther his fathers or graundfathers dyd. For he ſhall deſtroye the thinge, that they had robbed and ſpoiled, yea & al their ſubſtaunce: ymagininge thoughtes agaynſt the ſtronge holdes, and that for a tyme. His power, and herte ſhalbe ſtirred vp with a great armye agaynſt the kinge of the ſouth: where thorow the king of the ſouth ſhalbe moued then vnto battell with a great and mighty hoſt alſo. Neuertheleſſe he ſhal not be able to ſtand, for they ſhal conſpire againſt hym. Yea, they that eat of hys meate, ſhal hurte him: ſo that his hoſte ſhall fall, and many be ſlayne doune.

Theſe two kinges ſhalbe mynded to do myſchefe, and talke of diſcrete at one table, but they ſhall not proſpere: for yet, the ende ſhal not come yet, vnto the tyme appoynted. Then ſhal he go home againe into his owne lande with great good, & ſet his herte againſt the holy couenaunt, he ſhalbe buſye againſte it, and then returne home. At the time appointed, he ſhall come againe, and go toward the ſouth. So ſhall it happen otherwyſe then at the firſt, yet ones again. And why? the ſhippes of Cythim ſhall come vpon him, that he may be ſmytten and turne again: that he may take indignacyon againſte the couenaunte of holynes, to medle againſt it. Yea he ſhall turne him, and drawe ſuche vnto hym, as leaue the holy couenaunte.

He ſhall ſet myghty men to vnhalowe the Sanctuary of ſtrength, to put doune the dayly offeryng, and to ſet vp the abhominable deſolacyon. And ſuche as breake the couenaunt ſhal he flatter with fayre wordes. But the people that wyll know their God, ſhal haue the ouerhand, and proſpere. Thoſe alſo that haue vnderſtandyng among the people ſhall enſoorme the multitude: and for a long ſeaſon, they ſhalbe perſecuted with ſwerde, with fyre, with captyuyte and with the takinge awaye of their goodes. Nowe when they fall they ſhalbe ſet vp with a little helpe: but many ſhall cleue vnto them faynedly.

Yea, ſome of thoſe whych haue vnderſtandinge ſhalbe perſecuted alſo: that they maye be tryed, purified and cleanſed, tyll the tyme be oute: for there is yet another tyme appoynted. The kinge ſhal do what him liſt, he ſhal exalte and magnifye him ſelfe agaynſte all, that is God. Yea he ſhall ſpeake maruelous thinges againſt the God of al goddes, wherin he ſhall proſpere, ſo longe till the wrathe be fulfilled, for the concluſion is decreed alredy. He ſhal not regarde the God of hys fathers, but his luſt ſhalbe vpon women: Yea, he ſhal not care for any God, for he ſhall magnifye himſelfe aboue al. In his place ſhall he worſhippe the mighty Idols: and the god whome his fathers knewe not, ſhall he honoure with goulde and ſyluer, with pretious ſtones and pleſaunt Jewels.

Thus ſhal he do, ſekyng helpe and ſuccour at the myghtye Idols and ſtraunge goddes. Suche as wil receyue him, and take him for God, he ſhall geue them greate worſhippe, & power: yea and make them loordes of the multitude, and geue them the lande with rewardes. In the latter tyme ſhall the kinge of the ſouth ſtryue with him: & the king of the north in like maner ſhall come againſte him wyth charettes, horſemen and wyth a greate nauy of ſhippes. He ſhall come into the landes, deſtroye and go thorowe, he ſhall entre alſo in to the fayre pleaſaunt lande. Many perſones and countreyes ſhall decaye, except Edom, Moab & the beſt of the children of Ammon, whyche ſhall eſcape from hys hande. He ſhal ſtretch forth his handes vpon the countreyes & the lande of Egipte ſhall not eſcape him. For thorowe his goynge in, he ſhal haue dominion ouer the treaſures of ſiluer and gold & ouer al the precyous Jewels of Egypte, Lybia and Ethiopia. Neuertheleſſe the tidinges oute of the eaſte and north ſhal trouble hym, for the whiche cauſe he ſhall go forthe to deſtroye & curſe a greate multitude. The tētes of his palace ſhall be pytch betwyxte the two ſeas, vpon the hill of the noble Sanctuarye, for he ſhall come to the ende of it, & then ſhal no man helpe him.

The.xii. Chapter.

The prophecyeth the reſurrection of the deade. The dutie and office of the Prophecyer of Daniel.

The tyme wil come alſo, that the greate Prince Michael, which ſtandeth an thy people ſyde, ſhal aryſe vp, for there ſhall come a tyme of trouble, ſuch as neuer was, ſens there beganne to be any people, vnto ſ ſame time. The ſhal thy people be deliuered, yea, al thoſe that be found written in the boke. Many of the that ſlepe in ſ duſt of the earth, ſhal awake: ſome to euerlaſtinge lyfe, ſome to perpetual ſhame and repuke. The wyſe (ſuche as haue taught other) ſhall glyſter, as the ſhyninge of heauen: and thoſe that haue inſtructe the multitude vnto godlynes, ſhall be as the ſterres, worlde without ende.

And thou O Daniel, ſhut vp theſe wordes, & ſeale the boke til the laſt time. Many ſhal go about here & there, & the ſhal knowledge,

ledge encrease. So I Daniel loked, & beholde there stode other two, one vpon this shore of the water, the other vpon ponder syde. And one of them sayde vnto him, whiche was clothed in lynen, and stode above vpon the waters of the floud: How longe shall it be to the ende of the wonderous workes?

Apoc.x.d. Then hearde I the man with the lynen clothes, whiche stode above vpon the waters of the floude: when he helde vp his right and lefte hande vnto heauen, and sware by him whyche liueth for euer: that it shall tarry for a tyme, two tymes and halfe a tyme: & whē the power of the holy people is cleane scatred abroade, thē shal all these thinges be fulfilled.

Apo.xi.c.xii.e

I hearde it well, but I vnderstode it not. Then sayde I: O my Lord, what shall happen after this? He answered: Go thy way Daniel, for these wordes shalbe closed vp, & sealed, till the last tyme: & many shalbe purified, cleansed and tryed. But the vngodly shal lyue wickedly, and those wicked (as many of

Matth.xiij.b thē as they be) shall haue no vnderstanding. As for suche as haue vnderstandynge, they shall regarde it. And from the time forth that the daily offringe shalbe put downe & the abhominable desolacyon set vp, there shalbe a thousande two hundreth & xc. dayes. O well is him, that wayteth, & commeth to the thousande.iij.C.xxxv. dayes. Go thou thy way now, till it be ended: take thy rest, and byde in thy lot, till the dayes haue an ende.

The ende of the Prophecy of Daniel.

The boke of the prophete Oseas.

The first Chapter.

The tyme wherin Oseas prophesyed. Oseas bi commaūde of God taketh to hym wife, & gendreth the ij. children of the people. The destruccyon of the offspringe of Jehu, and of the Israelites, is prophesyed.



This is the worde of the Lord, that came vnto Oseas the sonne of Beery, in the dayes of Oseas, Joathan, Ahaz and Ezechiah kinges of Juda: and in the tyme of Jeroboam the sonne of Joas kynge of Israel.

A First when the Lorde spake vnto Oseas, he sayde vnto him: Go thy way, take an harlot to thy wife, and get children by her: for the lande hath committed greate whordome a-

a gaynst the Lorde. So he went, and toke.a. Gomer the doughter of.b. Deblaim: whiche conceyued, and brought forth a sonne. And

B the Lorde sayde vnto him: call his name.c. Jesraell, for I will shortly auenge the blode of Jesraell, vpon the house of Jehu, and will

bringe the kingedome of the house of Israel to an ende. Then will I breake the bowe of Israel, in the valley of Jesrael.

She conceyued yet agayn, and bare a doughter. And he sayde vnto him: Call her name.d. Lauhamah (that is, not obtayninge mercy) for I will haue no pyte vpon the house of Israell, but forget them, and put them cleane out of remembraunce. Neuertheles I will haue mercy vpon the house of Juda, and will saue them, euen through the Lord their God. But I will not deliuer them through bowe, swearde, battel, hosses, or horsemen.

Now when she had weaned Lauhamah, D she conceyued agayne, and bare a sonne. The sayde he call his name.e. Lo amp. For ye are not my people, therfore will I not be yours. And though the nombre of the children of Israel be as the sand of the sea, which can neyther be measured nor tolde: yet in the place where it is sayde vnto them, ye be not my people, euen there shall it be sayde vnto them, ye be the children of the lyuynge God. The shall the children of Juda and the children of Israel be gathered together agayn, & chose them selues one heade, and then depart oute of the lande: for great shalbe the daye of Jesrael.

The notes.

a. That is, consummacion: because the kingedome of Israel and Juda shoulde shortlye be consumed.
b. That is, fruyte of figges: because of the greate delicatenes and voluptuousnes, that Juda and Israel were in.
c. That is, the seede of God.
d. That is, hauinge no mercye.
e. That is, not my people.

The.ij. Chapter.

The people is called vnto repentaunce.

I Tell youre brethren, that they are my people: and youre sisters, that they haue obtayned mercye. As for youre a mother, ye shal chyde with her, & reproue her, for she is not my wyfe, neyther am I her husbande, vnlesse she put awaye her whordom out of my syghte, and her aduoutry from her breastes. Yf no I shal stripe her naked and sette her, euen as she came into the worlde: yea, I shall lay her waste, and make her like a wildernesse, and slay her for thirst. I shal haue no pyte also vpon her children, for they be the children of fornicacyon.

Their mother hath broken their wedlocke, and she that bare them, is come to confusyon. iij. Re.xij.a For she sayde: I will go after my louers, that geue me my water and bread, my woll and flax, my oyle and my drinke. But I will hedge her awaye with thornes, and stoppe it that she shall not fynde her stepppes: and though she runne after her louers, yet shall she not get them: she shall seke them, but not fynde them. Then shall she saye: wel I will Exod. xx. b

go turne agayne to my fyrste housbande, for at that tyme was I better at ease, then nowe. But this wolde she not knowe, where as I yet gaue her corne, wyne, oyle, syluer & golde, whiche she hath bangeth vpon Baal.

Wherfore nowe will I go take my corne & wine againe in their season, and yet agayne my wolle and my flax, wherby I gaue her, to couer her shame. And nowe will I discouer her folyshenesse, euen in the syghte of her louers, and no man shal deliuer her oute of my handes. Moreouer, I wil take awaye all her mirthe, her holye dayes, her newemones, her Sabbothes, and all her solempne feastes: I wil destroy her vynyardes and figge trees, though she sayeth: lo, here are my rewardes that my louers haue geuen me. I wyll make it a woode, and the wilde beastes shall eate it vp. I will punysh her also for the dayes of Baal, wherin she exalted him, decking hym with her earynges and chaynes: when she followed her louers, and forgat me, sayeth the Lorde.

Wherfore beholde, I will entyse her & bring her into a wildernes, and speake frendly vnto her: there wil I geue her her vinyardes agayne: yea and the valleye of Achor also to thewe her hope and comforte. Then shall she singe there as in the tyme of her youthe, & lyke as in the day when she came oute of the lande of Egypte. Thus (sayeth the Lorde) she shall saye vnto me: O my husbande, and shal call me no more Baal, for I will take awaye those names of Baal from her mouthe, yea, she shal neuer remembre their names anye more. Then will I make a couenaunte with them, with the wilde beastes, with the foules of the ayre, and with euery thinge that creepeth vpon the earth.

As for bowe, swerde and battel, I will destroye suche out of the lande, & will make the to slepe safely. Thus will I marye the vnto myne owne selfe for euermore: yea, rue to my selfe wil I marye the, in rightewesnesse, in equyte, in louinge kyndnesse and mercye. In fayth also will I marye the vnto my selfe, and thou shalt knowe the Lorde. At the same tyme will I shewe my selfe frendlye and gracious vnto the heauens, (sayeth the Lorde,) & the heauens shal helpe the earth, and the earth shall helpe the corne, wyne and oyle, and they shall helpe Iesrael. I will sowe them vpon earth, for a sede to myne owne selfe, & will haue mercye vpon her, that was without mercy. And to the, which were not my people, I wil saye: thou arte my people: and he shal saye: thou art my God.

The notes.

a. Mother here signifyeth the Synagoge, or the Iewes, or the churche, or congregacion of the people, as in Esai. l. a.

The .ij. Chapter.

Of the loue of God towarde the people.

THen sayde the Lorde to me: Go yet thy waye, & bowe an aduouterous woma, who thy neyghbourre loueth, as the Lord doeth the children of Israell: how be it they haue respecte to straunge Goddes, and loue the wine kannes. So I gat her for. xb. syluerlinges, & for an Homer & an half of barley, & sayde vnto her: Thou shalt bide vp me a long season: but se that thou playest not the harlot, and take thou medle not with none other man, & then will I hepe my selfe for the.

Thus the children of Israell shall syt a great whyle without king and Prince, without offeringe and aulter, without preest and true lacon. But afterwarde shall the children of Israell conuerte, and seke the Lorde their God: and Dauid their kinge: & in the latter dayes, they shall worshippe the Lorde, and hys louynge kyndnesse.

The .iij. Chapter.

A complaint against the people & the preestes of Israel.

HEare the word of the Lorde ye children of Israel, for the lord must punish the, that dwel in the land. And why? There is no faythfulnes, there is no mercy there is no knowledge of God in the lande: but swearing, lyenge, manslaughter, theft, & aduoutry haue gotte the ouerhade, & one bloudguiltinesse folowth another. Therfore shall the lad be in a miserable case, & al they that dwel therin, shall mourne: the beastes in the felde, the foules in the ayre, & the fishes in the sea shal dye. Yet is there none, that wyl chasten nor reproue another. The preestes which shoulde reforme other me, are become like the people.

Therfore stombleste thou in the day tyme & the prophet with the in the nyght. I wil bringe thy mother to silence, & why? my people perish, because they haue no knowledge. Seing then that thou hast refused vnderstanding, ther fore wil I refuse the also: so that thou shalt no more be my preste. And for so muche as thou hast forgotte the lawe of thy God, I wil also forget thy childe. The more they increased in the multitude, the more they sinned against me, therfore will I chaunge their honoure into shame. They eat vp the synnes of my people, and lounge them in their wyckednesse. Thus the preest is become lyke the people. Wherfore I wil punysh the for their wicked wayes & rewarde them accordinge to their owne imaginacions. They shall eate and not haue enoughe: They haue playd whordome, therfore shall they not prospere, and why? they haue forsaken the Lorde, and not regarded hym.

Whordome, wine and drunkennesse take the herte away. My people aske counsell at their stockes, their staffes must tell them. For an whorysshe minde hath deceyued them, so that they committe fornycacion against their

God

God. They make sacrifices vpō the hye mōtaynes, and burne their incense vpon the hylles, yea, amonge the okes, grooues & bushes, for there are good shadowes. Therfore youre doughters are become harlottes, and youre spouses haue broken their wedlocke. I will not punish youre doughters for beinge defyled, & youre husbōdes that became whoores: seinge the fathers the selues haue medled wt harlottes & offered wt bothaistes: but the people y will not vnderstand, muste be punished.

D Though thou.b. Israel art disposed to play the harlot, yet shouldest not thou haue offended, O Juda: thou shouldest not haue runne to Galgala, nor haue gone vp to Bethauen, nor haue sworne, the Lord liueth. For Israel is gone backe like a wanton cow. The Lord therfore shall make her fede, as the lāb that goeth astray. And where as Ephraim is become partaker of Idols, wel, let him go. Their drunckennes hath put them backe, and brought them to whordome. Their rulers loue rewardes, bring (say they) to their owne shame. A wind shall take hold of their fethers & they shalbe confounded in their offeringes.

The notes.

A. To vse whordome or fornycacion therein one of the Prophetes, is, to take another God the the true God, and to serue ymages or to beleue in them.

b. Israel and Ephraim, for the moste parte in the Prophetes are taken for the ten tribes. Psal.lxxviij.b. Pe made in the.xi. of the kynges rule, that ten tribes folowed Jeroboā, where as onelye Juda and Beniamin abode by Roboam. Those ten tribes are comenly called Israel in the Prophetes: and Beniamin is reckened with Juda.

The.v. Chapter.

Against the Priestes & rulers of Israel. The helpe of man can do nothinge against God.

A Pe priestes: heare this, take hede o thou household of Israel: geue eare, O thou kynglye house: for thys punyshemente will come vpon you, that are become a snare vnto Mizpah, and a spred net to the mount of Thabor. They hyl sacrifyces by heapes* to begyle the people therwith: therfore wyll I punyshe them all. I know Ephraim well ynough, and Israel is not hyd from me: for Ephraim is become an harlot: and Israel is defiled. They are not minded to turne vnto their God, for they haue an whorysshe herte, so that they can not know the Lorde.

*Vnderstād in Idoles.

But the pryde of Israell will be rewarded him in his face, yea bothe Israel & Ephraim shal fal for their wickednesse, and Juda with them also. They shall come with their sheepe & bullockes to sēke the Lorde, but they shall not fynde him, for he is gone from the. As for the Lorde, they haue refused him, & brought vp bastarde children amonge them: therfore shall deuoure the vi their portyons. Blowe vi the

B Oze.viij.b.

Jeremi.iij.b. Deute.xiij.c. Esay.xxxj.a.

C trumpet in Gabaa, & with the trōpet in Ramah, crye out at Bethauen vpon the poinctes of Beniamin. In the tyme of the plage shall Ephraim be layd wast, thorow out all tribes of Israell. Pet are the princes of Juda become lyke them that remoue the landermarches, therfore will I poure oute my wrath vpon them lyke water. Ephraim is oppressed, and can haue no right of the lawe: for whē they folowe the doctrynes of men. D Therfore wyll I be vnto Ephraim as a moth and to the house of Juda as a cōsūptyon.

When Ephraim saw his sickenesse, and Juda his dyseace: Ephraim went vnto Assur, and sent vnto kinge Jareb: yet could not he helpe you, nor ease you of youre payne. For I am vnto Ephraim as a lyon, and as a lyons whelpe to the house of Juda. Euen I, I will spoyle them, and go my way. I will take the with me, & no man shall rescue them. I will go, and returne to my place, tyll they waxe sory, and seke my face.

Hos.xiij.b Deut.xxxij.b

The.vi. Chapter.

A Exercyse vnfeinedly a man to returne to God. The wickednesse of the people.

COme & let vs turne vnto the Lorde: for he hath smytten vs, & he shall heale vs: he hath wounded vs, & he shall bynde vs vp again. After two dayes shall he quicken vs, in the thirde day he shall rayse vs vp, so that we shall lyue in his sight. Then shall we haue vnderstanding, and endeuoure oure selues to knowe the Lorde. He shall go forth as the springe of the daye, & come vnto vs as the raynynge and mornynge rayne vpō the earth.

A Job.v.b. B

O Ephraim, what shal I do vnto the? O Juda, how shall I entreate the? For yonge youre loue is lyke a morning cloude, and lyke a dew that goeth early away. Therfore haue I cut downe the Prophetes, and slayne them by the wordes of my mouthe, that thy punyshment shall come to lyght. For I haue pleasure in louinge kyndnesse, and not in offeringes, in & knowledge of God, more then in burnt sacrifyce. But euen like as Adam did, so haue they broken my couenaunt, & set me at naught. Galaad is a cite of wycked doers, of malycious people and bloudshedders. The multytude of the preistes is lyke an heape of theues murtherers and bloudthurstye: for they haue wrought abhominacion. An horyble thinge haue I sene in the house of Israel, there playeth Ephraim the harlot, and Israel is defyled: but Juda shall haue an haruest for him selfe, when I returne the captyuyte of my people.

C D

The notes.

a. After two dayes shall he quicken vs, and in the third day shal he raise vs vp, &c. That is, for a certayne space wyll he afflicte & trouble vs, but he wyll helpe vs agayne, and

trusoare vn to soundnes. The third daye, that is without longe delaye or longe tarrynge.

The. viii. Chapter.

Of the byttes and wickednes of the people.

A When I vnderstande to make Israel whole, then the vngracyousnes of Ephraim and the wickednes of Samaria cometh to lyght: then go they about with lyes. At home, they be theues: & without they fall to robbinge. They consyder not in their hertes that I remembre all their wickednes. They go about with their owne inuencions, but I se them wel ynough.

B They make the kinge & the princes, to haue pleasure in their wickednes, and lyes. All these burne in aduoutrye, as it were an ouen that the baker heateth, when he hath lefte kneadynge, till the dowe be leuended. Euen so goeth it thys day with oure kinges & princes, for they beginne to be wroode dronken thorowe wine, they vse familiarite with suche as disceyue him. They with the ymaginacyon of their herte are lyke an ouen, their slepe is all the ynyghte lyke the slepe of a baker, in the morninge is he as hote as the flamme of fyre, they are altogether as hote as an ouen.

C They haue deuoured their owne iudges, all their kinges are fallen: yet is there none of them that calleth vpon me. Therfore maist Ephraim be myxte amonge the heathen. Ephraim is become lyke a cake, that no man turneth: strangers haue deuoured his strength, yet he regardeth it not: he waxeth ful of gray heares: yet will he not know it, and the pryde of Israell is calle doune before their face, yet will they not turne to the Lord their God, nor seke him for all this.

Osee.vii.a.

Ephraim is lyke a doue, that is begyled, and hathe no herte. Nowe call they vpon the Egyptians, nowe go they to the Assyrians, but whyle they be goynge here and there, I shall spreade my net ouer them, and drawe them doune as the foules of the ayre: & accordinge as they haue bene warned, so will I punyshe them. Wo be vnto them, for they haue forsaken me. They must be destroyed, for they haue set me at naught. I am he y haue redemed them, and yet they dissemble with me. They call not vpon me with their hertes, but lye howlinge vpon their beddes. Where as they come together, it is but for mirth and dronke, and me wil they not obeye. I haue taught them, and defended their armes, yet do they ymagin mischefe agaynst me. They turne them selues, but not a right, and are become as a broken bowe. Their princes shal be slayne with the swerde, for the malyce of their tunges, such blasphemie shall they learned in the lande of Egypte.

osee.vii.b.

osee.vii.b.

Esay.i.a.

D

ii.Pet.ii.a.

Mat.xxv.a.

Psal.xxii.d.

Ezech.xxxiii.f

The.viii. Chapter.

The destruccyon of Iuda and Israel, bycause of their Idolatrye.

Set the horne to thy mouthe, & blowe: get the (wyftly (as an Aegle) vnto the house of the Lorde: for they haue broken my couenaunt, & transgressed my lawe. Israel cā say vnto me thou art my God, we know the, but he hathe refused the thinge that is good, therfore shall the enemy folowe vpon him. They haue ordeyned kinges, but not thorowe me: they haue made princes, and I must not know of it. Of their syluer and golde haue they made them Images, to bringe them selues to destruccyō. Thy calf, O Samaria, shall be taken awaye, for my wrathfull indignacion is gone forthe agaynst the. How longe will it be, or they cā be cleused? For the calfe came from Israel, the worcke mā made it, therfore can it be no God but euen to a sponers webbe shall the calfe of Samaria be turned. a. They haue sowen wind therfore shall they reape a storme.

A Deute.xxviii.

iii.Reg.xii.

B

Their seede shal beare no corne, there shal no meel be made of their increase: thoughe they reape, yet shall straungers deuoure it vp. Israel shal perysshe, the Gentyles shall intreate him as a fonle vessel. Sence they went vp to the Assirians, they are become lyke a wylde asse in the desserte.

Ephraim geueth rewardes to get louers, therfore are they scatered amonge the Heathē, there will I gather them vp. They shall sone be weery of the burthen of kinges & princes. Ephraim hath made many aulters to do wickednes, therfore shall the aulters turne to his synne. Thoughe I shew them my lawe, neuer so muche, they count it but straunge doctrine. Whereas they do sacrifice, offeringe the flesshe and eatinge it: the Lorde will haue no pleasure therin: but will remembre their wickednes, and punysshe their sinnes. Israel turneth agayne into Egypte, they haue forgotte him that made them, they buylde churches, and Iuda maketh many stronge cities: therfore will I sende a fyre into their cities, and it shall consume their places.

C

D

The notes.

a. That is: They haue geuen them selues to vayne and transytory thinges, therfore shall they fall into great trouble and Jeopardye: For soule wynde is as muche to say amonge the Hebrues, as to labour in vayne, and to lese the labour.

The.ix. Chapter.

Of the iudgē and captyuyte of Israel.

Do not thou reioyse, O Israel, make no boastinge more the the Heathen, for thou hast cōmitted aduoutrye agaynste thy God: straūge rewardes hast thou loued more the all corne flores. Therfore shal they no more enioy the corne flores & wynepresses, & their sweete wine shall fayle them. They will not dwell in the Lordes lande, but Ephraim turneth agayne into Egypte, and eateth vncleane thinges

E

Ezech.xxiii.b

ges amonge the Assirians. They poure oute no wyne for a drinckofferinge vnto the Lord, neyther geue they him their slain offeringes: but they be vnto them as mourners meates, wherin all they that eate them, are defyled. For the breade that they haue for their lust vnto, shall not come into the house of the Lorde.

15 What wyl ye do then in the a. solempne daies, and in the feaste of the Lorde? Lo, they shall get them awaye for the destruccion: Egipte shal receyue them, & Moph shall bury them. The nettles shal ouergrowe their pleasaunt goodes, and bushes shalbe in their tabernacles. Be ye sure (O Israel) the tyme of visitacion is come, the dayes of recompensynge are at hande. As for the Prophete, ye holde hym for a foole: and him that is spyritu-all for a mad man: so great is youre wickednes and malice. Ephraim hath made him selfe a watchman of my God, a prophet, & is become a snare to do hurte in euery streate and abhominacion in the house of his God.

They be gone to farre, & haue destroyed them selues, like as they dyd afore tyme at Gibea. Therfore their wickednes shalbe remembred, and their synnes punyshed.

I founde Israel lyke the grapes in the wildernes, & saw their fathers as the fyrst figges in the top of the figge tree. But they are gone to Baal Peor, & runne awaye from me to that shamefull Idoll, and are become as abhominable as their louers. Ephraim. * Roseth lyke a braunche, so shall their glory also. In so muche, that they shall neyther beget, conceyue nor beare childe. And though they bring vp any yet will I make them childelesse among men. Yea, wo shall come to them, when I departe from them. Ephraim as me thynketh is planted in welthynesse, lyke as Tirus, but nowe must she bring her owne children forth to the manslayer.

O Lorde thou shalt geue them: what shalte thou geue them? geue them an vnfrutefull wombe and dry pappes. All their wickednesse is done at Galgal, there do I abhorre them. For the vngratefulnes of their owne inuencions. I will driue them oute of my house. I will loue them no more, for all their princes are vnfaythfull. Ephraim is he wen bounde, their rote is dryed vp, so that they shal bringe no more fruite: yea and though they bringe forth any, yet will I slaye euen the best beloued fruite of their body. My god shal caste them awaye, for they haue not bene obedient vnto hym, therefore shal they go astray amonge the Heathen.

The notes.

a. The scripture heer calleth the solempne day and the feast of the Lorde the tyme of the Lordes bringe comme: because that therin the power of God shewed it selfe, in that he suffered the Assirians to take hys people priseners. Read lyke thynge ye haue Sophony.i.b.

Israel was a goodly vyne, but he hath brought forth vnprofytable fruite: yea, the more fruite he had, & moo aulters he made: the more good I dyd to their lande, the more frendshyppe they shewed to their Images. Their herte is deuyded, therfore wyll they be destroyed. The Lorde shall breake downe their Images, he shall destroye their aulters. Then shall they saye: we haue no kinge, for why? we haue not feared the Lorde. And what shall then the kinge do to vs? They couen together, and sweare vayne othes: they be confederate together, therfore groweth their punyshement, as the wedes in the furowes of the lande.

They & dwel in Samaria haue worshipped the calfe of Bethauen: therfore shall the people mourne ouer them selues, and the preestes also, that in their welthynesse reioyced with them: and why? it shall passe awaye from them. It shalbe brought to the Assyrians, for a present vnto kinge Jareb. Ephraim shal receyue shame punishement: Israel shalbe confounded for his owne ymaginacions. Samaria with her kynge shall vanyshe awaye as the scomme in the water. The hye places of Aun where Israel do synne, shalbe caste downe: thystles and thornes shall growe vpon their aulters. Then shall they saye to the mountaynes: couer vs, and to the hylles, fall vpon vs.

O Israel, thou hast synned as Gibea did afore tyme, where they remayneth, should not the battel then come vpon the wicked children, as wel as vpon the Gibeanites? I wyl chastyse them, euen after myne owne desyre, the people shalbe gathered together ouer them, when I punyshe them for their greate wickednesse. Ephraim was vnto me, as a cowe that is vsed to go to plowe, therfor I layed him, & set vpon his fayre neck, I droue Ephraim, Juda plowed, and Jacob played the husbande man, that they myght sowe vnto righteousnes, and reape the fruite of welldoynge that they might plowe vp their freshlande, & seke the Lorde, till he came, and learned the righteousnes.

But nowe a they haue plowed them wyckednesse, therfore shall they reape synne, & eat the fruite of lyes. Bycause thou puttest thy confydence in thyne owne wayes, and leanest to the multitude of thy warriors: there shall growe a sedicion amonge thy people. All thy stronge cities shalbe layd waste, euen as Salmana was destroyed with his families, thorowout that was auenged of Arbell, in the day of batell, where the mother perysshed in her children. Euen so shall it go with you (O Bethel) because of youre malicious wickednes. Lyke as the morninge goeth awaye, so shall the kinge of Israel passe.

a. That is, They haue geuen the selues to al that naught is.

Samaria
A
Exo.iiij.b. vi.b
Mat.ij.c.

WHen Jsrael was younge, I loued him: & called him my sonne out of the lande of Egipte. But the more they were called the more they went backe, offeringe vnto Jdols, and carvinge Jmages. I learned Ephraim to go, & bare them in myne armes, but they regarded not me, that would
Exo.xxxij.b. haue holpen them. I led them with coardes of
Jn Reg.xij.c. frendlynesse, and bandes of loue. I was vnto
vij.Reg.xvj.c. he, that layed the poche vpon their neckes. I gaue them my foder my self, that they should not go againe into Egipt. And nowe is Assur their kinge: for they wolde not turne vnto me. Therfore shall the swerde begynne in their cities, the floure that they haue laied vp, shalbe destroyed and eaten: and that because of their own imaginacyons. My people had no lust to turne vnto me, their prophetes laye the poche vpon them, but they eased
Esaie.v.a. them not of their burthen.
Matth.xxiij.
Luce.xj.d. What greate thinges haue I done the, O Ephraim? how faythfully haue I defended the, O Jsrael: haue I dealt with the as with Adama? or haue I entreated the lyke Seboim? No, my herte is otherwyse minded. Yea, my mercye is to feruent: therfore haue I not turned me to destroye Ephraim in my wrothfull displeasure. For I am God and no man, I am euen the holy one in the middest of the, thoughe I came not within the cyty.

D The Lorde roareth lyke a lyon, that they maye folowe him: yea as a lyon roareth he, that they may be afrayed like the children of the see: that they may be scatred awaye from Egipt, as men scatre birdes: & fraied awaye (as doues vse to be) fro the Assirians lande: & that because I wolde haue them to tarye at home, sayeth the Lorde. But Ephraim goeth about me with lyes, & the house of Jsrael dissembleth. Onlye Juda beholdeth him with God, and with the true holy thinges.

The .xij. Chapter.

Against the vayne trust of the people.

E Phraim kepeth the spye, and followed after the east winde: he is euer increasinge lyes & destruccyon. They be confederate with the Assirians, their oyle is caried into Egipte. The Lorde hath accounte to holde with Juda, and will punysshe Jacob. After their owne wayes And accordinge to their owne inuencyons shall he recompence them.
Gene.xxv.a. He toke his brother by the hele, when he was
Gene.xxij.d. yet in his mothers wombe: & in his strengthe
Gene.xxxv.b. he wrestled with God. He stroue with the Angel, and gat the victorye, so that he praied and desyred hym. He founde him at Bethel, & there he talked with vs.

Yet the Lorde God of Hostes, euen the Lorde hym selfe remembred him. Then turne to thy God, kepe mercye and equyte, and hope still in thy God. But the marchaunte hath a false weyght in his hande, he hath a pleasure to oppresse extorcion. Ephraim thinketh thus: Tush, I am riche, I haue good
L ynough. In all my workes shall not one fawte be founde, that I haue offended. Yet am I the Lorde thy God, euen as when I brought the out of the lande of Egipte, and set the in the tentes, as in the dayes of
the feaste.

Jsaie.xxxvij.a. I haue spoken thorow the prophetes, and shewed diuerse visions, and declared my self by the ministracyon of the prophetes. But
D at Galaad is the abhominacyon, they are fallen to vanitye. At Galgal they haue offeringes: and as many heapes of stones as they had in their lande forowes, so many aulters haue they made. Jacob fled into the lande of Syria, and Jsrael serued for a wyfe, and for a wyfe he kepte sheepe.

By a prophete the Lorde brought them out of Egipt, and by a prophet he preserued them. But Ephraim hathe prouoked hym to displeasure thorow his abhominacions, therfore shall his bloude be powred vpon him self and the Lord his God shall rewarde him his blasphemies.

The .xiij. Chapter.

Of the abhominacyons of Jsrael.

T He abhominacio of Ephraim is come also into Jsrael: he is gone backe to Baal, therfore must he dye. And now they synne more and more: of their syluer, they
Esai.xliij.a. Ezech.xxij. Oseæ.ij.b. Oseæ.xiij.a. make them molten Jmages, lyke the Jdoles of the heathen, and yet all is nothinge but the worcke of the craftesmen. Notwithstandinge they preach of the same: who so wil kisse the calues, offereth to men. Therfore they shalbe as the morning cloud, & as the dew that early
B passeth awaye, & lyke as dust that the wynde taketh awaye from the floure, and as smoke that goeth oute of the chymney.

Exod.xx.a. I am the Lorde thy God, which brought the out of the land of Egypte: that thou shuldest know no God, but me onelye, & that thou shuldest haue no Sauiour but onelye me. I
Psal.xlv.b. Deut.viij.b. tooke diligent hede of the in the wildernesse & drye land. But when they were well fedde & had ynough, they waxed proude, and forgat
Deut.xxxij.b me. Therfore will I be vnto them as a lyon, & as a leopard in the waye to the Assirians.
C I wil come vpon them as a she beer, that is robbed of her whelpes, & I will breake that stubburne herte of theirs. There will I deuoure them as a lyon: yea the wilde beastes shall teare them.

O Jsrael, thou doest but destroye thy selfe, Job.xxxiij.a. in me onelye is thy helpe. Where are thy kinges now, that shulde helpe the in all thy cyties? Yea, and thy iudges, of whom thou saydest: geue me a kynge and princes? well I
1.Reg.viij.a. gaue the a kinge in my wrath, & in my displeasure will I take him from the againe. The wyckednesse of Ephraim is bounde together and hys sinne layed vp. Therfore shall sorowes come vpon him, as vpon a woman that trauayleth. An vnwyse sonne is he: for he consydereth not, that he shulde not haue
bene

The boke of Joel the Prophete.

The first Chapter.

I prophesye ouer the Iewes. He exhorteth the prestes to prayer and fasting for the misery that was to come vpon all londe.



Hye is the worde of ℔ lorde that came vnto Joel ℔ sonne of Phatuel: Heare O ye elders, ponder this well, al ye that dwell in the londe, yf euer there happened suche a thynge in youre dayes, or in the dayes of youre fathers. Tell youre childern of it, and let them shewe it vnto theyr chyldren, & so they to certifye their posterite there of. Loke what the caterpyller hath lefte, that hath the grashopper eaten vp: what the grashopper lefte, that hath the locuste eaten vp: & what the locuste hath lefte, that hath the blastyng consumed. Wake vp ye dronkardes, & wepe: mourne all ye wyne suppers, because of youre swete wyne, for it shall be taken awaye from youre mouth. Yea, a mighty & an innumerable people shall come vp into my lande: their teeth lyke the teethe of Lyons, and chaftbones lyke the lyonesses. They shal make my vyneyarde waste, they shall pyll of the barckes of my figge trees, stripe them bare, cast them away, & make the braunches whyte. Deu. xxviij. b

Make thy mone as a virgyne doth ℔ gyrde her selfe with sacke, because of her husbande, for the meat and drinckoffe tryg shal be taken awaye from the house of the Lorde: and the prestes the Lordes mynysters shall mourne. The fylde shalbe wasted, the lande shalbe in a myserable case: for the corne shalbe destroyed, the swete wyne shall cumber confusion, and the oyle vtterlye desolate. The husbandmen and the wyne gardeners shall take pyteously & make lamentacyon, for the wheate wyne, and barlep & because the harvest vpon the fylde is so cleane destroyed. The grapegatherers shall make greate mone, when the vyneyard & figgetrees be so vtterly wasted. Yea all the pomgarnettres, palmetrees, appletrees & the other trees of the fylde shall wyther awaye. Thus the mery cheare of the children of men, shall come to confusyon. C

O pryde you, & make youre mone, O ye ministers of the aulter: go youre way in, and slepe in sackecloth, O ye ministers of my God: for the meate and drinckoffe of myne house shall be taken awaye from the house of youre God. Proclayme a fastynge, call the congregacyon, gather the elders & all the inhabiters of the lande together vnto the house of the Lord your God, & crye vnto the Lorde: alas, alas, for thys daye. And why? the daye of the Lorde is at hand, and commyth as a bry- D Joel. ij. a

bene able to haue endured in the tyme of hys wrath, had not I defended hym from the grave, and delyuered hym from deathe.

D death, I wyll be thy death: O hel, I will be thy stynge. Yet can I se no comforte, for when he is nowe the goodlyest amõg ℔ brethren, the East wynde (euen the wynde of the Lorde) shall come downe from the wyldernesse, and dryue vp hys conũptes, and bunche vp hys welles: he shall spoyle the treasure of all pleasaunte vessels.

1 Cor. xv. f. Gen. ij. b.

As for Samaria, they shalbe made waste, and why? they are disobedient vnto their god. They shal perysh with the sweard, their children shalbe slayne, and theyr wemen greate with chylde shalbe rypt vp.

2. Re xvij. a

The .viij. Chapter.

The destruccyon of Samaria.



I Israel, turne the nowe, vnto the Lorde thy God, for thou hast taken a greate fall thorow thy wickednes. Take these wordes with you, when ye turne to the Lorde, & saye vnto him: O forgeue vs all our sinnes, receyue vs graciously, and then wyl we offre the .a. bullockes of oure lyppes vnto the. Assur shalbe no more oure helper, neither wyl we ryde vpõ horses any more. As for the workes of our handes, we wil no more cal vpõ the: for it is thou that arte oure God, thou shewest ever mercye vnto the fatherlesse.

Jere xviij. a. Eze. xviij. a. Osee. xiij. c. 2. Reg. xix. c.

a. That is, ℔ praysinges and thankesgevynges.

O (yf they wolde do thys) I shulde heale their sore: yea with all my herte wolde I loue them: so that my wrath shuld cleane be turned awaye from them. Yea, I wolde be vnto Israel as the dewe, and he shulde growe as the lylye, and hys rote shulde breake oute as Lybanus. His braunches shulde sprede oute abroade, and be as fayre as the olyue tree, and smell as Lybanus. They that dwell vnder hys shadowe, shulde come agayne, and grow vp as the corne, and florysshe as the vyne: he shulde haue as good a name, as the wyne of Lybanus.

O Ephraim what haue I to do wt Idols anye more? I wyll graciously heare him, and lede him to the. I will be vnto the as a greene fyrre tre, vpon me shalt thou find thy fruite. Who so is wyse, shall vnderstande these: he that is ryght instructe, wyll regarde it. For the wayes of the Lorde are ryghteous, so that as be Godlye shall walke in them: As for the wicked, they wyll stomble therin.

The ende of the prophecye of Oseas.

stroyer frō the almighty. Shall not ſ meates be taken awaye before oure eyes, the mirthe also & ioye from the house of oure God? The ſede shall perysshe in the grounde, the garners shall lye waste, ſ floures shalbe broken downe for the corne shalbe destroyed. O what a ſyghynge make the cattell: the bullockes are dryven vp and downe, because they haue no pasture: and the shepe are lamysshed awaye.

O Lord, to the will I crye: for the fyre hath consumed the goodly pastures of the wilderneſſe, and the flamme hath burnt vp all the trees of the felde. Yea, the wylde beastes crye also vnto the: for the waterryuers are dryed vp and the fyre hath consumed the pastures of the wyldernes.

The notes.

a. Saynt Hierome sayth in the prologe of Oſee, that thoſe prophetes (which shewe not the tyme of their prophecye, dyd prophecye in the tyme of the Prophet that standeth next before the, whyche declareth the tyme of hys prophecye.

The.ii. Chapter.

The prophet vttereth the vnmercyfulnes & cruelty of their enemyes. An exhortacion to move them to conuerte.

BLowe oute the trompet in Sion, & crye vpon my holy hyl, that all ſuche as dwell in the land, may tremble at it, for the daye of the Lorde commeth, and is harde at hande: a darcke daye, a gloomynge daye, a cloudye daye, yea & a stormy daye, lyke as the morninge ſprædeth oute vpon the hylles: Ame lp, a great and myghtye people, ſuche as haue not bene ſente the begynninge, neither shal be after them for euer more. Before hym shall be a conſumynge fyre, and behynde hym a burnynge flamme. The land shal be as a garden of pleasure before him, but behynde hym shall it be a very waste wyldernes, and there is no man, that shall escape hym. They are to lyke vpon lyke harded horſes, and runne lyke horſe men. They ſhyppe vp vpon the hylles, as it were the ſounde of charettes, as ſ flame of fyre that consumeth the strawe, and as a myghtye people ready to the battell.

The folcke shalbe afraped of hym, all faces shalbe as blacke as a pot. They ſhal renne lyke gyauntes, and leape ouer the walles lyke men of warre. Euery man in hys goynge shall kepe hys araye, and not go oute of hys path. There shall not one dyuyde another, but eche shall kepe hys owne waye. They shall breake in at the wyndowes, and not be hurte. They shall come into the cyte, and renne vpō the walles: They shal clymme vp vpon ſ houſes, & ſlyppe in at the wyndowes lyke a theefe. The earth shall quake before him, yea, the heauens shalbe moued: The sunne & mone shall be darckened, and the starres shal withdraw their lyght. The Lorde shall shewe his voyce before hys hoſte, for hys hoſte is greate, ſtrōg and myghtye to fulfyll hys commaundremēt. This is that greate and merueylous feare-full daye of the Lorde: And who is able to abyde it.

Now therfore ſayeth the Lorde: Turne you vnto me with all youre hertes, with faſtynge, weppynge and mourninge, rente youre hertes & not youre clothes. Turne you vnto the Lorde youre God, for he is gracyous and mercyfull, longe ſuffrynge and of great compaſſion, & ready to pardone wickednes. Who (no doute) he also shall turne, & forgeue: and after hys chastenynge, he shall let youre increase remayne, for meat & drynke offeringes vnto the Lorde youre God. Blowe oute with the trompet in Sion, proclame a faſt ynge, cal the congregacion, and gather the people together: warne the congregacion, gather the elders, bringe the chyldren & ſuckelynges together. Let the bridgrome go forth of his chamber, & the bryde oute of her cloſet. Let the prieſtes ſerue the Lorde betwixte the porche & the aulter, weping and ſaying: be fauourable (O Lorde) be fauourable vnto thy people: let not thyne herytage be brought to ſuche confuſyon, leſte the Heathen be Lordes therof. Wherfore ſhulde they ſaye amonge the Heathen: where is nowe their God?

Then shall the Lorde be gelous ouer hys lande, & ſpare his people: yea, the Lorde shall anſwere, and ſay vnto his people: Behold, I will ſende you corne, wyne & oyle, ſo that ye shall haue plentye of them: & I will no more geue you ouer to be a reproſe amonge the heathen. Agayne, as for hym of the North, I shall dryue hym farre from you: & thute him out into a dry and waste lande, hys face towarde the eaſt ſea, and hys hynder partes towarde the vtmoſt ſea. The ſtynche of hym shall go vp, and his foulthy corruptyon shall fal vpon himſelfe, because he hath dealte ſo proudelye. Feare not (O lande) but be glad, and triomphe, for the Lorde wyll do greate thynges. Be not ye afraped neither (O ye beaſtes of the felde) for the pastures shalbe grene, and the trees shall beare their fruite: the figgetrees & vyne yardes shall geue their encrease.

Be glad then (O ye chyldren of Sion) & triomphe in the Lorde youre God, for he hathe geuē you a teacher of ryghtuouſnes: and he it is ſ shall ſende you doune shuwers of rayne, early and late in the fyrſte moneth, ſo that the garners shalbe full of corne, and the preſſes plenteous in wyne and oyle. And as for the yeares ſ the grashopper, locuſte, blaſtynge, & caterpyller (my greate hoſte, whiche I ſente amonge you) haue eaten vp, I shal reſtore the to you agayne, ſo that ye shall haue enoughe to eate, and be ſatisfyed, and prayſe the name of the Lorde youre God, that so merueylouſlye hath dealte with you.

And my people shal neuer be confounded anye more. Ye shall well knowe, that I am in the myddeſte of Israel, and that I am youre God: yea, & that there is none other, & my people shal no more be brought to confuſyon.

After this, will I poure out my ſpirite vpon all

a Sophe.i.c. Amos.v.c.

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c Joel.iii.c Mat.xxiiii.c

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all flesshe: and youre sonnes & youre doughters shall prophecye: youre olde men shall dreame dreames, & youre yong men shall se visions
pea in those dayes I will poure out my spirite vpon seruauntes and maydens. I will shewe wonders in heauen aboue, and tokens in the earth beneth: bloude and fyre, and the vapour of smoke. The sunne shalbe turned into darcknes, & the mone into bloude: before the greate & notable daye of the Lorde come. And whosoeuer calleth on the name of the Lorde, shalbe saued. For vpon mount Syon & at Jerusalem, there shalbe a saluacion, lyke as the Lorde hath promysed, pea & amog the other remnaunte, whome the Lorde shall call.

The.iii. Chapter.

Of the iudgement of God agaynst the enemyes of his people.

BEholde in those dayes & at the same tyme, when I turne vgayne the captyuyte of Juda & Jerusalem: I shal gather al people together, & bringe them in the vallaye of Josaphat: and there will I reason with them: because of my people & heritage of Israel, whom they haue scatred abrode in the nacyons, and parted my lande, pea they haue cast lottes for my people the yonge men haue they set in the bordell house, and solde the Damsels for wine, that they myght haue to drynke. Thou Tyrus & Sidō and all ye borders of the Philistines: what haue ye to do with me? Will ye delye me? well yf ye wil rendre delye me, I shal recompence you, euen vpon youre head, & ryght shortly: for ye haue taken awaye my syluer and golde, my lapye & goodly Jewels, & brought the into youre goddes houses. The children also of Juda and Jerusalem haue ye solde vnto the Grekes, that ye myght bringe them farre frō the borders of their owne countrey.

Beholde therfore, I will raise them oute of the place, where ye haue solde them, & will rewarde you euen vpon youre heade. Youre sonnes & your doughters will I sell thorowe the handes of the children of Juda, & so they shal geue them forth to sel, vnto them of Saba, a people of a farre countre, for the Lorde hym selfe hath sayde it. Crye out these thinges among the Gentiles, proclayme warre, wake vp the gyaunts, let them drawe nye, let them come vp all the lustye warryours of the. Make you sweardes of youre plowshares, and speares of youre sythes. Let the weake man saye: I am stronge. Muster you, and come, all ye heathen rounde about: gather you together, there shall the Lorde laye all thy gyauntes to the grounde. Let the people arise, & get them to the vallaye of Josaphat, for there will I sit, & iudge all heathen rounde about. Laye to youre sythes, for the haruest is ripe: come, get you downe: the wynepresse is ful, pea the wynepresses runne ouer, for their wickednesse is waxen greate.

In the vallaye appointed, there shalbe mu-
ny, many people: for the daye of the Lorde is
nye in the vallaye appointed. The sunne and mone shalbe darkened, & the starres shal withdrawe their light. The Lorde shal roare oute of Syon, and crye oute of Jerusalem, that the heauens & the earthe shall quake wythal. But the Lorde shalbe a defence vnto his owne people, & a refuge for the children of Israel. Thus shall ye knowe, that I the Lorde youre God dwell vpon my holy mounte of Syon. Then shall Jerusalem be holy, and there shall no straungers go thorowe her any more. Then shall the mountaines droppe swete wyne, and the hylles shall flowe with mylcke. All the ryuers of Juda shall haue water ynough, & out of the Lordes house there shal flowe a spryng to water the broke of Sittim: but Egipt shalbe layed waste, and Edom shalbe desolate: because they haue dealte so cruelly with the children of Juda, and shed innocents bloude in their lande. Agaynst Juda shalbe mynistred for euermore, and Jerusalem from generacion to generacion: for I wil not leaue their bloud vnauenged. And the Lorde shal dwell in Syon.

Joel.iii.b

Jerem.xxv.b

Amos.ix.c

The ende of the prophecy of Joel.

The boke of the Prophete Amos.

The fyrste Chapter.

The tyme of the Prophecye of Amos. The wordes of the Lorde agaynst Juda, agaynst Tyre, agaynst Edom, and agaynst the Sonnes of Ammon.

THese are the sermons that were shewed vnto Amos (whiche was one of the shepherdes at Thecua) vpon Israel, in the tyme of Osias kynge of Juda, and in the tyme of Jerobeam the sonne of Joas kynge of Israel, two yeare before the earthquake. And he sayde: The Lorde shall roare oute of Syon, and shewe his voyce frō Jerusalem: so that the pastures of the shepherdes shalbe in a mysserable case, and the toppe of Charmell dryed vp. Thus sayth the Lorde: for thre & foure wyckednesses of Damascus, I wil not spare her, because they haue thresshed Galaad with yron sleades: But I will sende a fyre into the house of Hazael, the same that cōsume the palaces of Benadab. Thus will I breake the barres of Damascus, and rote out the inhabyter frō the felde of Auen, & him that holdeth the scepter, out of the pleasaunt house: so that the people shalbe disperced oute of Syria, sayeth the Lord. Thus sayth the Lord: For thre and foure wyckednesses of Gaza, I will not spare her: because they make the pri-

soners

1.Reg.xiv.a
2.Reg.xiii.c

Jerem.xxv.b
Joel.iii.c

Zacha.ix.c

soners yet more captyue, & haue done them in to the lande of Edom. Therfore wyl I sende a fyre into the walles of Gaza, whiche shall deuoure her houses. I wyl rote out them ꝑ dwell at Asdod & hym ꝑ holdeth the sceptre of Ascalon, and stretche oute myne hande ouer Ecaron, that the remnaunte of the Philistines shal perysshe sayth the Lorde.

Joel.iij.a. Thus sayeth the Lorde: ffor thre and foure wyckednesses of the cytye of Tyre, I wil not spare her, because they haue myserably the captyuite of the Edomytes, and haue not remembred the brotherly couenaũt. Therfore wil I sende a fyre vnto the walles of Tyre, that shal consume her palaces. Thus sayeth the Lorde:

16.Reg.v.a. Abdi.i.a. Jere.xlix.b ffor thre and foure wickednesses of Edom I wyl not spare hym, because he persecuted hys brother with the swearde, destroyed his mothers wombe, bare hatred verye longe, and so kepte indignacion alwaye by hym. Therfore wyll I sende a fyre into Theman, which shal deuoure the palaces of Bosra.

Jerem.xlix.a Lorch.xxi.a xxv.a Thus sayeth the Lorde: ffor thre and foure wyckednesses of the children of Ammõ I wil not spare the, because they ripte vp the women greate with childe in Galaad, to make ꝑ borders of theyr landes the wyder. Therfore I wyl kyndle a fyre in the walles of Rabbath ꝑ shal consume her palaces: with a great crie, in the daye of batel, in tempest & in the daye of stourme, so that their kinge shall go into captyuite he and hys princes together, sayeth the Lorde.

The.ii. Chapter.

Against Moab, Juda, and Israel.

Thus sayeth the Lorde: ffor thre & foure wyckednesses of Moab, I wil not spare hym because he burnte the bones of the kyng of Edom to ashes. Therfor wil I sende a fyre into Moab, which shal cõsume the palaces of Carioth, so that Moab shal perysshe with a noyse, & the sounde of a shawme. I wyl rote oute the iudge from amonge the, & slaye all hys princes with hym, sayeth ꝑ lord.

Thus sayth the Lorde: for thre and foure wickednesses of Juda, I wil not spare hym: because he hath cast a syde the lawe of the Lord, & not kepte his cõmaundementes: for why, they wolde nedes be disceyued with the lyes, that theyr forefathers folowed. Therfore wyl I sende a fyre into Juda, whiche shall cõsume the palaces of Jerusalem.

Thus sayth the Lorde: ffor thre and foure wickednesses of Israel, I wyl not spare hym: because he hath solde the righteous for money, and the poore for shues. They treade vpõ poore mẽs heades, in the dust of the earthe, & croke the wayes of the meke. The sonne and the father go to the harlot, to dyshonoure my holye name, they a.lye beside euery aulter vpon clothes taken to pledge, and in the house of theyr Goddes they drinche the wyne of the oppressed. Yet destroyed I the Amorite before them, that was as hye as the Cedre trees, and as stronge as the okes: notwithstandynge I destroyed his fruite from above, and his rote from vnder.

Agayne: I broughte you oute of the lande of Egypte, and led you.xl. yeares thorowe the wylderuesse, that ye myghte haue the Amorites lande in possession. I rayled vp prophetes amonge your children, and abstayners amõg your younge men. Is it not so, O ye children of Israel, sayeth the Lorde? But ye gaue the abstayners wyne to drinche, yea ye cõmaunded the Prophetes, sayinge: Prophecye not. Beholde, I will crathe you in sonder, lyke as a wayne crasheth, that is full of sheaues, so that the swyfte shall not escape, neither ꝑ strõg be able to do anye thynge: no, the gyaunt shal not saue hys owne lyfe. The archer shal not abyde, and the swyfte of fote shall not escape. The horsman shal not saue hys lyfe, & he ꝑ is as manlye of stomache as a gyaunte, shall in that daye be sayne to runne hys waye naked, sayeth the Lorde.

The notes.

a. To lye beside euerye hyll aulter vpon clothes taken to pledge, is, to serue theyr Idoles of goodes taken by extorcyon from the poore.

The iii. Chapter.

He reproueth the house of Israel of wickednes.

Here, what the Lorde speaketh vnto you O ye children of Israel, euen all the tribes whome I broughte oute of Egypte, and sayd: you only haue I accepted from all the generacyons of the earth, therfore wyl I visyte you in all youre wickednesses. Shall two walke together, excepte they be agreed amonge them selues? Doth a lyon roare in the woodde, excepte he haue a praye? Or ceepeth a lyons whelpe oute of hys denne, excepte he haue gotten somthinge? Doth a byrde fall in a snare vpon the earthe, where no fouler is? Taketh a man hys snare vp from the grounde, afore he catche sõwhat? Loue they oute alarum with the trompet in ꝑ cytye, and the people not afrayed? Commeth there anye plage in a cytye without it be the Lordes doynge? Nowe doth the Lorde God no maner of thynge, but he telleth hys secrete before vnto hys seruauntes the Prophetes. When a lyon roareth, who wyll not be afrayed? Seynge then that the Lord God him selfe speaketh, who wyll not *prophecye? *Or excepte prophecye.

Preache in the palaces at Asdod, and in the palaces of the lande of Egypte, and saye: gather you together vpon the mountaynes of Samaria, so shall ye se greate murther and violente oppressyon amonge them, for why, they regarde not the thyng that is ryght saith the Lorde: they gather together euyll gotten goodes, and laye vp robbery in theyr houses.

Therfore thus sayth the Lorde God. This lande shalbe troubled and besieged rounde about, thy strength shalbe plucte from the, & thy palaces robbed. Thus sayeth the Lorde: lyke as an hyrdeman taketh two legges or a peece

a pece of an eare oute of the lions mouth: Eue so the chyldren of Israel (that dwell in Samaria, hanginge their couches in the corner, and their beddes at Damascus) shalbe plucte awaye. Heare, and beare recorde in the house of Iacob (sayeth the Lorde GOD of hoostes) that when I begynne to vysyte the wickednes of Israel, I will visit the auteres at Bethell also, so that the hornes of the auter shalbe broken of, and fall to the grounde.

4.Reg.xxiij. xxv.

As for the wynter house and sommer house I will smyte them downe, and the houses of Iuory, yea, & many other houses shal perysh, and be destroyed, sayeth the Lorde.

The.iiij. Chapter.

Against the governours of Samaria.

A

Heare this worde .ye. fat kyne, that be vpon the hyl of Samaria: ye that do poore men wronge, and oppresse the nedy: ye that saye to your Lordes: bring hyther, let vs banche.

a.By these fat kyne are vnderstand ryche & rulers of the worlde Psal.xxij.b

Therfore the Lorde hath sworne by his holinesse. The dayes shal come vpō you, that ye shalbe lyft vp vpon speares, & your posterite carved away in fyshers panyers. Ye shall get you out at the gappes one after another, and in Armon shall ye be caste awaye, sayeth the Lorde.

Ye came to Bethell for to worke vngracyousnes, and haue increased your synnes at Galgal: ye brought your sacrifyces in the morninge, and your tythes vnto the thirde daye. Ye made a thanckesofferynge of leuen, ye promysed fre wyl offerynges, and proclamed them. Suche lust had ye, O ye chyldren of Israel, sayeth the Lorde God. Therfore haue I geuen you pouertie in all your cyties, and carnesse of bread in all your places, yet wil ye not turne vnto me, sayeth the Lorde. Whyle there were but thre monethes vnto the haruest I withheld the rayne from you: yea I rayned vpon one cyty, and not vpon another, one pece of grounde was moysture with rayne, and the grounde that I rayned not vpō was drye. Wherfore two, yea thre cyties came vnto one to drynche water: but they were not satisfyed, yet wyll ye not turne vnto me, sayeth the Lorde.

Iosu.xbi.& iij.Reg.xij.c Dicr.xxij.c Dicat.x.xij.b

B

C

I haue smytten you with drouth & blastinge: and loke howe many orchardes, vineyardes, fyggetrees & olyue trees ye had: the caterpyller hath eaten them vp. But yet wil ye not turne vnto me, sayeth the Lorde. Pestylence haue I sente amonge you, as I dyd in Egipt: your yong men haue I slayne with the swerd, and caused your horses be taken captyue: I made the stynkynge sauoure of your tentes to come vp into your nostrels: Yet wyll ye not turne vnto me, sayeth the Lorde. Some of you haue I ouerthrowen, as I ouerthrew Sodome and Gomorre, so that ye were as a brande plucte oute of the fyre. Yet wyll ye not turne vnto me, sayeth the Lorde. Therfore thus wyl I handle the agayne, O Israel, yea, syns thus wyl I handle the. Make the redy then to mete thy God, O Israel. For lo, he maketh the mountaynes, he ordeyneth the wynde, he telleth man what he is about to do: he maketh the morninge & the darcknesse: he treadeth vpon the hye places of the earth: the Lorde God of hoostes is his name.

Exod.ix.b

D

Deut.xxviij.b & Pe.ij.b

The .v. Chapter.

A complaynt of the ruyne of Israel.

A

Heare this worde, O ye house of Israel, & why I must make this wone for you: The virgin Israel shall fal, and neuer ryse vp agayne: she shalbe cast downe vpon her owne grounde, and no man shall helpe her vp. For thus sayeth the Lorde God: There an there dwelt a .M. in one cite there shalbe lefte scarce an hundreth therein: & where there dwelt an .C. there shal scarce ten be left for the house of Israel. Neuertheles, thus sayeth the Lorde vnto the house of Israel: Seke after me, and ye shall lyue, but seke not after Bethel. Come not at Galgal, & go not to Berseba, for Galgal shalbe carped awaye captyue, & Bethel shal come to naught. Seke the Lorde, that ye maye lyue, lest the house of Ioseph be brente with fyre, and consumed, & lest there be none to quenche Bethel.

B

Ye turne the lawe to wormwode, and caste downe ryghtuousnes vnto the grounde. The Lorde maketh the seuen starres and the Orions, he turneth the nyghte into daye, and of the daye he maketh darcknesse. He calleth the waters of the sea, and poureth them oute vpō the playne grounde: the Lorde is his name: He rayseth destruccyon vpon the myghty people, and bringeth downe the stronge hold: but they owne hym ruyll wil, that reproueth them openly, and who so telleth the the playne truth they abhorre him. For so muche then as ye oppresse the poore, & robbe him of his best substaunce: therfore, where as ye haue buylded houses of square stone, ye shall not dwell in them. Maruelous pleasaunt vynyardes shal ye plante, but the wyne of them shall ye not drynck: and why? as for the multitude of your wickednesses and your stout synnes, I know them ryghte well. Enemyes are ye of ryghtuous, ye take rewardes, ye oppresse the poore in iudgement. Therfor the wyse muste nowe be dume to holde his tunge, so wicked a time is it.

Job.ix.a & Amos.v.b.

C

Dru.xxbiij.b Sophon.i.c

Seke after the thynge that is good, & not euill, so shall ye lyue: yea the Lorde God of hoostes shall be with you, accordynge to your owne despyte. Hate the euil, and loue the good: set vp right agayne in the yoote: & (no doute) the Lorde God of hoostes shal be mercyful vnto the remnaunt of Ioseph. Iesus (sayeth the Lorde God, the God of hoostes) there shal be mournynge in all stretes, yea they shal say in euery stret: alas, alas. They shal cal the husbandman to lamentacyon, and suche as can mourne to mournynge. In all vynyardes

D

Psal.xcbi.b Deut.xbij.a.

E

you

there shall be heuynesse, for I wil come amõg
pou, sayeth the Lorde. Wo be vnto them that
desyre the daye of the Lorde. Wherfore wolde
pe haue it? As for the daye of the Lorde, it shal
F be darcke and not cleare: Yea lyke as when a
man runneth from a lyon, and a beer meteth
with him: or when he commeth into the house,
and leaneth his hande vpon the wall, a serpẽt
biteth him. Shall not the daye of the Lord be
darcke, and not cleare? shall it not be cloudye,
and no shyne in it?

I hate and abhorre youre holye dayes, &
where as ye reuse me when ye come together
G I wyll not accepte it: And though ye offre me
burntofferynges, and meatofferynges, yet
haue I no pleasure therein. As for youre fat
thanckofferinges, I wil not loke vpon them.
Awaye with that noyse of thy songes, I wyl
not heare thy plaies of musyck but let that e-
quite flowe as the water, and ryghteousnesse
Exod.xx.a as a mighty stream. O ye house of Israell,
iij.Reg.xi.f. gaue ye me offeringes and sacrifyces those .xl
yeares long in the wyldernes? yet haue ye set
vp tabernacles to your Moloch, and Images
of youre Gods, yea, and the starre of youre
God Kemipha, figures which ye made to wor-
shyppe them. Therfore will I cause you be ca-
ryed awaye beyonde Damascus, sayeth the
Lorde, whose name is the God of hostes.

The.vi. Chapter.

A Against the princes of Israel living in pleasures.

Luc.vi.c Wo be to the proude welthy in
Sion to suche as thincke them
so sure vpon the mounte of Sa-
maria: which holde them selues
for the belte of the worlde, and
rule the house of Israel, euen as they lyst. Go
vnto Calne, and se: & from thence get you to
Hemath the greate cyte, and so go doune to
Gath of the Philistines: be they better at ease
then these kyngedomes, or is their border of
B lande wyder then youre? Ye are taken out for
Job.xxi.b the cheyfe dayes, euen ye that sytte in the stole of
Ezech.v.d wilfulnesse: Ye that lye vpon beddes of Ive-
ryye, and vse your wantonnesse vpon your
couches: ye that eate the beste lambes of the
flocke, and the fattest calues of the droue: ye
that singe to the lute, & in playenge of instru-
mentes cõpare youre selues vnto Dauid: ye
that dunche wyne out of gobletes, and an-
oynte youre selues with the best oyle, but no
C man is sorye for Josephs harte. Therfor now
shal ye be the fyrst of them, that shal be led a-
Jerem.li.c waye captyue, and the lustye chere of the wyl-
Amos.viij.a. full shal come to an ende.

The Lorde God hath swome euen by him-
selfe (sayeth the Lorde God of hostes) I hate
the pryde of Jacob, and I abhorre his palaces
and I wyll geue ouer the cytie, with all that
is therein: so that though there remayne ten
men in one house, they shal dye. So their next
kynsfolkes and the dead buryers shall take
them, and carye awaye theyr bones, and saye
vnto hym, that is in the puttermost house: is
there yet any mo by the? And he shal answere:
they are al gone, holde thy tunge (shal he say)
for they wolde not remembre the name of the
Lorde.

Beholde, the Lorde is mynded to smyte Deut.xiij.d
the greate houses, so that they shall decaye: &
the lytle houses, that they shall cleue a sunder.
Who can runne with horses, or plow with o-
xen vpon the herde rockes of stone? For why?
ye haue *turned true iudgement into bytter-
nesse, & the fruite of ryghteousnesse into worm
wood: Yea, euen ye, that reioyse in vayne thi-
ges, ye that say: haue not we obteyned hornes
in oure owne strength? Wel, take hede, O ye
house of Israel, sayeth the Lorde God of ho-
stes: I wyll bringe a people vpon you, which
shall trouble you, from the waye that goeth
towarde Hemath, vnto the broke in the me-
dowe.

*to turne iudgement is to delyuer the cause, & to oppresse the innocent.

Deut.xxviij.

The.vii. Chapter.

Of the captyuite of Israel and Juda.

A THe Lorde God shewed me such
a vysyon: beholde, there stode
one that made grashoppers, e-
uen when the corne was shotte
forth, after the kinge had clypte
hys shepe. Nowe when they vndertoke to eat
vp all the grene thynges in the lande, I sayde:
O Lorde God, be mercyfull, I beseche the: for
who shulde els helpe vp Jacob, that is brought
so lowe? So the Lorde was gracyous therin,
and the Lorde sayde: well, it shal not be. A-
gayne the Lorde shewed me tyme vpon vpon: be- B
holde, the Lorde God called the fyre to punish
withal, and it deuoured the greate depe: yea it
consumed a parte alreadye. Then sayd I Lord
God, holde thyne hande: for who shulde els
helpe vp Jacob, that is brought so lowe? So
the Lorde was mercyfull therein, and the Lord
God sayde: well, it shall not be.

Moreouer, he shewed me thys vpon vpon: be-
holde, the Lorde stode vpon a plastered wall,
and a masons *trowel in hys hande. And the
Lorde sayd vnto me: Amos, what seyst thou?
I answered: a masons trowel. Then sayde the
Lorde: Beholde, I wyl laye the trowel amõg
my people of Israel, and wyll no more ouer
se them: but the hye hyschapels of Isaac must
be layed waste, and the churches of Israell
made desolate: and as for the house of Jerobo-
am, I wyl stand vp against it with the swerde. C
Vpon this sent Amaziah the prest to Bethell iiij.Reg.x.b
vnto Jeroboam the kynge of Israel, sayenge:
Amos maketh the house of Israel to rebell a-
gaynst the, the lande can not awaye with his
wordes. For Amos sayeth, Jeroboam shall
dye with the swearde, and Israel shall be led
awaye captyue out of their owne lande. And
Amaziah sayde vnto Amos: Get the hence
(thou that canst se so well) & flee into the lande
of Juda: get the there thy lyuynge, and pro-
pheryse there: and propheryse no more at Be-
thell, for it is the kynges chapell, and the
kynges courte.

*Some wil a lyne.

Amos answered, and sayde to Amaziah: D
As for me I am neyther Prophet, nor prophe- Zach.xiij.a

tes

tes sonne: but a herper of catell. Now as J was breakinge downe molberies, and goyng after the catell, the Lorde take me, and sayde vnto me: Go thy waye, and prophecye vnto my people of Jtrael. And therfore, heare thou now the word of the Lorde: Thou sayest: pu phecye not agaynst Jtrael, & speake nothing agaynst the house of Jsaac. Wherfore thus sayeth the Lord: Thy wyfe shalbe defyled in the cytye, thy sonnes and daughters shall be slayne with the swearde, & thy lande shalbe measured out with the lyne. Thou thy selfe shalt dye in an vncleane lande, & Jtrael shalbe dryuen out of hys owne countre.

The .viii. Chapter.

Against the rulers of Jtrael. The Lorde discouereth that he will fulfill the thynges why: he he dyd determyne agaynst Jtrael.

A He Lorde God shewed me this vysyon: and beholde, there was a maunde wyth sommer frute. And he sayde: Amos, what seest thou? J answered: a maunde wyth sommer frute. Then sayde the Lorde vnto me: the ende commeth vpon my people of Jtrael, J will no more ouerse them. In that daye shall the songes of the temple be turned in to sorowe, sayeth the Lorde God. Many dead bodyes shall lye in every place, and be caste forth secretelye. Heare this, O ye that oppresse the poore, and destroye the nedy in the lande, saying: When wil the new moneth be gone, that we maye sell vytaile, & the Sabboth, that we maye haue scarcenesse of corne: to make the bushell lesse, and the syele greater? We shal set vp falle waighes that we maye gett the poore vnder vs wyth their money, and the nedy also for shues: yee let vs sell the chaffe for corne.

The Lorde hath swome agaynst the pryde of Jacob: surely wordes of theirs will J neuer forget. Shall not the lande tremble, and all they & dwell therin, mourne for thys? Shall not their destruccyon come vpon them lyke a water streame, and flowe ouer them, as the floude of Egypte? At the same tyme (sayeth the Lorde God) J shall cause the Sunne to go downe at none, and the land to be darcke in the cleare daye. Youre hye feastes will J turne to sorowe, and youre songes to mournynge: J will bringe sackcloth vpon al backes, and baldnes vpon every head: yee soch a mournynge will J sende them, as is made vpon an only begotten sonne, and they shall haue a miserable ende.

Beholde, the tyme commeth (sayeth the Lord God) & J shal sende an hunger in to the earth: not the hunger of bread, nor the thyrst of water: but an hunger to heare the worde of the Lorde: so that they shall go from the one sea to the other, yee from the north vnto the east, rumynge about to seke the worde of the Lorde, and shall not fynde it. In that tyme, shall the fayre virgins and the ponge men pe rysh for thyrst, yee euen they that sweare in the offence of Samaria, and saye: as truthe as thy God lyueth at Dan, and as truthe as thy God lyueth at Berlaba. Thyse shall fall, and neuer ryse vp agayne.

The .ix. Chapter.

Threatnynges agaynst Jsrael. No man can escape the hande of God.

I Sawe the Lord standynge vpō the aulter, and he sayde: smyte the doore cheke, that the postes maye shake withall. For they couetousnesse shal fall vpon al their heades, and their posterite shalbe slayne wyth the swerde. They shall not flee awaye, there shall not one of them escape, nor be delyuered. Though they were buryed in the hell, my hande shall fetch them from thence: though they clymme vp to heauen, yet shall J call them downe: though they hyde them selues vpon the toppe of Carmell, yet shall J seke them out, and bynge them from thence: Though they crepe downe fro my syght in to the depe of the sea, J shall commaunde the serpente, euen there to byte them. If they goo awaye before their enemyes in to captyuite, then shall J commaunde the swerde, there to slaye them.

Thus will J sett myne eyes vpon the, for their harme, & not for their wealth. For whē the Lorde God of hoostes toucheth a lande, it consumeth awaye, and all they that dwell therin, muste nedes mourne: And whē they destruccyon shall aryse as euery streame and runne ouer them, as the floude in Egipte. He that hath hys dwellynge in heauen, & groundeth hys tabernacle in the earth: He that calleth the waters of the sea, and poureth them out vpon the playne grounde: hys name is the Lorde. O ye chyldren of Jtrael, are ye not vnto me, euen as the Morians, sayeth the Lorde: haue not J brought Jtrael out of the land of Egypte, the Philystines fro Caphtor, and the Syrians from Kyr? Beholde, & eyes of the Lorde are vpō the realme that synneth, to rote it clene out of the earth: Neuertheles, J will not vtterly destroye the house of Jacob, sayeth the Lorde.

For lo thys J promyse: though J syfte the house of Jtrael amonge all nacyons (like as they vse to syfte in a syue) yet shall not the smallest grauell stone fall vpon the earth: But all the wicked doers of my people, that saye: Tush, the plage is not so nye, to come so hastely vpon vs: those shall perish wyth the swerde. At that tyme will J buylde agayne the tabernacle of Dauid, that is fallē downe and hedge vp hys gappes: and loke what is broken, J shall repayre it: Yee J shall buylde it agayne, as it was a fore tyme, that they maye possesse the remnaunt of Edom, yee & all soch people as call vpon my name wyth them sayeth the Lorde, whyche doeth these thynges.

Beholde, the tyme commeth (sayeth the Lorde) that plowman shall ouer take the mower, & the treader of grappes, hym & soweth

Nunue.

fede. The mountaynes shall droppe swete wyne, and the hylles shalbe fruytefull, and I will turne the captyuyte of my people of Israell: they shall repayre the waste cytyes, and haue them in possessyon: they shal plante vynyardes, and drinke the wine therof: they shal make gardens, & eniope the fruytes of them. And I wyll plante them vpon their owne grounde, so that I wyll neuer rote them out agayne from their lande which I haue geuen them sayeth the Lorde thy God.

† ¶ The ende of the Prophecye of Amos

¶ The boke of the prophete Abdy.

Against Edom, & the trust that they had in riches.



A Exec.xxxv. & xxxvi. Amos.i.c.

Hys is the vysyon that was shewed vnto Abdy: Thus hath the Lorde God spoken vpon Edom: We haue hearde of ỹ Lord that there is an embassage sent amonge the Heathen: Vp, let vs aryse, and fyght agaynst them. Beholde, I wyll make the small amonge the Heathen, so ỹ thou shalt be vtterly despysed. Jere.xlix.c. The pryde of thyne herte hath lyft ỹ vp, thou that dwellest in the stronge holdes of stone, & haste made the an hye seate: Thou sayest in thyne hert: who shall cast me downe to the grounde? But though thou wertest vp as hye as the Aegle, and maydest thy nest aboue amonge the starres: yet wolde I plucke the B downe from thence. Yf the theues and robbers came to the by nyght, thou takinge thy reste: shulde they not steale, tyll they had ynough? Yf the grape gatherers came vpon the, wolde they not leaue the some grapes? But how shall they ryfle Esau, and seke out hys treasures?

Amos.ix.a. Abacuc.ij.b.

Yee the men that were swoune vnto the, shall dryue the out of the borders of thyne owne lande. They that be now at one wyth C the, shall dyscerue the, & ouercome the: Euen they that eate thy bread, shall betraye the, or euer thou perceyue it. Shall not I at the same tyme destroye the wyse men of Edom, & those that haue vnderstandynge, from the mount of Esau? Thy gyaunts (O Theman) shalbe afrayed, for thou w the slaughter they shalbe all ouerthrowne vpon the mount of Esau. Shame shall come vpon the, for the malyce that thou shewedest to thy brother Jacob: yee for euermore shalt thou perysh, and that because of the tyme: when thou dydest set thy selfe agaynst hym, euen when the enemyes caryed awaye his hooste, and when the aleauntes came in at hys yates, and cast lottes vpon Jerusalem, and thou thy selfe wast as one of them.

Exap.xvii.d. Nume.xx.c.

Thou shalt nomore se the daye of thy brother, thou shalt nomore beholde the tyme of hys captiuite: thou shalt nomore reioyse ouer the chyldren of Juda, in the daye of their destruccyō, thou shalt tryumphe nomore in the tyme of their trouble. Thou shalt no more come in at the gates of my people, in ỹ tyme of their decaye: thou shalt no se their myserye in the daye of their fall. D

Thou shalt sende out no man agaynst their hooste, in the daye of their aduersyte: nether shalt thou stande waytynge any more at the corners of stretes, to murther such as are fled or to take the prysoners, that remayne in the daye of their trouble. For the daye of ỹ Lord is harde by vpon all the Heathen. Lyke as thou hast done, so shalt thou be dealte wyth all, yee thou shalt be rewarded euē vpō thyne head. For lyke wyse as ye haue dronckē vpō myne holy hyll, so shall all Heathen dayncke contynually: yee dayncke shall they, and swalowe vp, so that ye shalbe, as though ye had neuer bene. E

Jere.l.c. Joel.iij.b.

But vpon the mount Syon, there shall a remnaunt escape: these shalbe holye, and the house of Jacob shall possesse euen those, that had them selues afore in possessyon. Moreouer, the house of Jacob shalbe a fyre, ỹ house of Joseph a flame, & the house of Esau shalbe the strawe, whych they shall kyndle and consume, so that nothynge shalbe left of ỹ house of Esau, for the Lorde hym self hath sayde it. They of the South shall haue the mount of Esau in possessyon: and loke what lyeth vpon the grounde, that shall the Philistines haue: the playne feldes shall Ephraim & Samaria possesse: and the mountaynes of Galaad shal Ben Jamin haue. And thys hoost shalbe the chyldren of Israels prysoners: Now what so ever lyeth from a* Canaan vnto b* Zarepthah, and in c* Sepharad, that shalbe vnder the subiecciō of Jerusalem: and the cytyes of the south shall enheret it. Thus they that escape vpon the hyll of Syon, shall go vp to punysh the mount of Esau and the kyngdome shalbe the Lordes. Zach.xij.b. Jerem.xl. F G a* Almost, after ỹ Heb. b* That is, ffrance. c* That is, Spayne.

¶ The ende of the boke of the prophecye of Abdy.

The Prologe of the Prophet Jonas.

W. T. vnto the Christen Reader.

AS the enuious Philistynes stopped the welles of Abraham and filled them vp with erth, to put the memorpall out of mynde, to the entent that they myght chalenge the grounde: euen so the fleshlye mynded pharisees stoppe vp the hauens of lyfe whiche are in the scripture, with the erth of their traditions, false symilytudes and leynge allegories, and that of lyke sele, to make the scripture theyr owne pot lesson & marchaundyse: and so shutte vp the kyngdome of heuen which is Gods worde neyther entreynge in them selues nor sofferynge them that wolde.

The scripture hath a hoope wythoute, and wyth in a koule, spirite and lyfe. It hath wythoute a barcke, a shell and as it were an hard bone for the fleshly mynded to gnaw vpon. And wythin it hath pith, cornell, mary, and all swetenes for Goddes electe whyche he hath chosen to geue them his spirite, and to write his lawe and the fayth of his sonne in their hertes.

The scripture conteyneth thre thynges in it. Fyrst the lawe to condemne all flesshe: secondarely the gospell that is to say, promises of mercye for all that repente and knowlege of their sinnes at the preachyng of the lawe and calleth in their hertes that the lawe is good and iuste: whych them selues to be traitors to lerne to kepe the lawe and to learne to beleue the mercye that is offered them: and thirdlye the figures and ymages of their traitors both what chaunces fortuned them, & also by what meanes their traitemasters taught them and made them perfecte, and how he vsed the true from the false.

When the pharisees come to the lawe, they put glosies to and make no more of it then of a worldelye lawe whyche is satisfyed with the outward worke and which a clarke maye also fulfyll. Whyle yet Gods lawe nor ceaseth to condemne a man bicause it is impossible in his herte and purpil he kepe it naturallye without compulsion and all other respecte, saue onelye of pure loue to God and his neyghbour, so he naturallye loueth when he is an hongred, without compulsion and all other respecte saue to stake his hongre onelye.

And whil they come to the gospell, ther they mingle their leuen and lape. God now recounteth vs no more to mercye, but of mercye receyueth vs to penaunce, that is to wyte, holy deedes that make them fytte to lyes and be their captaynes, both in soule and bodye. And yet they layne their Idole the Pope is mercyfull that if thou make a lytle mowe gyrdar in his Balams eyes, there is neyther penaunce nor purgatorye nay ample failing at all but to fle to heuen as quick as a thought and at the twynkellynge of an eye.

And the leuen sauces and gyftes of men which are contemned in the Bybie, they exalte as thynges no more perteynynge vnto them, then a take of Robyn hode, and as thinges they wotte not where to they serue, laue to layne fayre distaue and tayllynge allegories, to stablish their kyngdome with all. And one the chefest and fleshlyest thinge they haue, is to magnifie the sayntes aboue measure and aboue the truth, and wyth their goostes to make them greater then euer God made them. And if they finde any intercepte in lyenne alreyded vnto the sayntes, that they exalte wyth all dyligence, prouocedynge the glorye of the mercye of God and robbynge wretched sinners of all their comforte, and thinke therby to flatter the sayntes and to obtayne their fauour and to make specyall aduocates of them euen as a man wolde obtayne the fauoure of wrothe tyrannes: so they also layne the sayntes more cruel then euer was any heathen man and most wrekefull and denegate them the goostes layne their goddes as their hertes that tormente the soules in hell, if their ymages be not kyssed and their images beclad and sensed with a Pater noster (wel the prayer onely ouer hyppes be answered with one herres husbandmynges more at all and worshipped wyth a candell and the offeringe of ouer deuotion, in the place whyche they haue chosen to heare the supplicacions and make petycions of their clarkes vnto them.

But thou reader thinke of the lawe of God herein that it is all to gether spirituall, and so spirituall that it is neuer fulfilled vnto perfection, but if the flesh flowe out of repent hertes with as greate loue vnto the thy neyghboure, for no deseruynge of his, as though he be thine enemye, as Christ teacheth the o here by the, for no deseruynge of thine but euen vnto thine owne hyre. And in the meane tyme, whyle all ouer infirmyte and cyuile lode on Christ, still we be gouerned by vnto perfecte men in the full knowlege of Christ and full loue of Christe agayne vs of our neyghbours for his sake, after the ensample of his loue to vs, remembre that the fulfyllynge of the lawe in a full fayth in christ his bloud coupled wyth ouer gostlesse and fulwyllynge ouer lyues to learne to be better.

And of the Gospell as pertayneth vnto vs here in the scripture, beleue full that God will fulfyll all vnto the, o that vnto the perceyuynde. For, as the repentaunce of thine herte when thou turnest to him and taketh euell, euen of his goodnesse and fatherlye mercye vnto the, o man for the sorrowe thou hast wyth pacyence wyshes of thine owne hapening. So that a full fayth onely wythout respecte of all weathes, in the forgyuenesse both of the same which he vsede in time of ignorance wyth lyfe and doctrine to synne, and also of all the same which we haue by chaunce & of frayltye, after that we are come to knowlege and haue receyued the lawe out of ouer herte. And all bodes serue onely for to helpe ouer neyghbours and to cause ouer flesshe that we fall not to synne agayne, and to exercise ouer fayth in vertue, and not to make satisfaccion to God wardes for the synne that is one gone.

And all other stories of the Bybie, wythout exception, are the practisinges of the lawe and of the Gospell, and are true and tayrfull ensamples and sure ernestes that God will euen so deale wyth vs, as he wyth them, in all infirmities, in all temptacions and in all lyke colde and chaunces. Whereto ye se on the one syde, howe fatherly & tenderlye and wyth all compassion God entreateth his elette wherby I admyre the kinges as traitors, to learne to walke in the wayes of his lawes, & to kepe them of true. If they forgatte them selues at a tyme and went agayne wyth all mine eye. If they fell and hurte them selues, he healed them agayne wyth all compassion and tenderneese of hert. He hath brought great tribulacion and aduersite vpon his electe: but all of fatherlye loue onelye, to teache them and to make them to knowe them selues, and the tyme that there laps was, that they myght afterwarde finde his mercy. For his mercy wayted vpon them, to ryd them out agayne, assone as they were lerned and come to the knowlege of their owne herte: so that he neuer cast man a whyt lenge hope: for euer he dyd himself saue them onelye which had fryste cast the roche of his lawes from their mothes, wyth their disobeysaunce and malyce of herte. Whereby ensamples how comfortable are they for vs, when we be fallen into synne and God in come vpon vs wyth a chaunge, that we despeare not, but repente wyth full hope of mercye after the ensamples of mercye that are gone before. And therefore they were written for ouer learninge, as testifyeth Paul. Rom. 15. to comforte vs, that we myght the better put ouer hope and trust in God, when we se, how mercyfull he hath bene in tymes past vnto ouer weake brethren that are gone before, in all their vnrighteousnes, malice, temptacions, yee and horrible synnes into whyche they were ouer thrown fell.

And on the other side se & behold they that hardened their hertes and hated of malice and rebelde mercye that was offered them and hid no power to repente, perished at the latter ende wyth all confusion. Thanne mercyfullye. Whych ensamples are very good and necessary, to hope vs in stryfe and trouble in time of persecucion as thou mayest se by Paule. 1. Cor. 2. that the abyde in the feare of God, and was not lyfted vp fall to vnrulynes and so synne and prouoke God and hynge wrath vpon vs.

And thirdely se in the gentyls, howe as God is mercyfull and longe sufferynge, euen so they all by ernest preposicion and preachers, bringe the vnfruitfulnes of their vncouthe brethrene and their owne synnes & vnkyndnes wyth all gentylnes and longe sufferynge, vntyll they hymself agayne the holy ghost, maliciously perseuerynge the open and manyfest tryumphe therein the ensample of the Pope, wrayed in fleshly agayne God and to quench the truth of his holye spirite, as ouer their captayne and trompet blowere, to stir other a wrathe, and lyken vnto him selues, blasphemye, prowlynge, lustes, pompe, pryde, couetousnes and glotonye, wyth the bondage, thraldome, extremite, malyce, wretchednesse & vtter damnacion of his brethrene: & so vnto other cruell to be stronge to tyrde and cruell, that he wyll not suffre one vnlyke spoken against his false magicke wyth crueltye and vnsparynge ypocrisye to be vnderpynged, though all chry-

33.ij. stendome

fyrdome shulde be set together by the eares, & shuld end he cared not how many hundred thousande there lyues.

Now that thou maiste reade Jonas frutefully & not as a poetis fable but as an obligacion betwene God and thy soule, to an erneft penye geuen vnto God, that he will helpe the in time of nede, if thou turne to hym & do the worde of God thy euerye fote and tyth of thy soule, this marke and note. First counte Jonas the frende of God & a man chosen of God to reuelue hys name vnto the worlde: but yet a ponge scholer, wilde and rude after the fasion of the apostles, whyle Christ was yet with them bodyly, which thoughe Christe taught them euer to be meke and to despise them selues yet all stroue amonge them selues who shulde be greatest. The sonnes of Zebede walke for the one on the right hande of Christ and the other on the lyft. They wolde prayse, that fyre myghte descende fro heaven, and consume the Samaritanes.

When Christe axed who sare men that I am, Peter a chosen, thou art the sonne of the liuynge God, as though Peter hadde bene as perfecte as an angell. But immediately after, when Christe preached vnto them of hys death and passion. Peter was angry and rebuked Christe and thoughte exactly that he had vsed not wolde what he sayde, as at another time, when Christ was in feruentye prayer in beholdynge the people, that he had no leyser to eate, they bemde vnto hym, supposynge that he hadde bene before vpon lefe. And one that caste oute deuelles in Christes name, they forbade, because he walked not on them so glorious as they yet.

And thoughe Christe taught all wayes to forgeue, yet Peter after longe goynge to Christ, axed whether men shulde forgeue vnto seuen, thynkynge that nye, tymes had bene to much. And at the laste supper Peter wolde haue dyed with Christe, but yet within fewe houres after, he denied hym, both cursynge & sweringe that he was not one of his disciples. And after the same maner, though he had so longe hard that no man myght ouerage hym selfe, but rather turne the other cheke to, yet in the garde against yet when Christ was in takynge, Peter axed whether it were lawfull to smite with the sworde, and taried none answere, but layed on valiantly. So that though when we come fyrste vnto the knowledge of the truethe, and the peace is made betwene God and vs, and we lowe hys lawes and beleue and trust in hym, as in our father and haue good herte vnto hym and be bolde & ready in the spirite, yet we are but children and ponge scholers wolde and fayne wolde haue lasser to growe in the spirite, in knowledge, loue and in the deades therof, as younge children maie haue tyme to growe in their bodyes.

And God our father and hole maister leadeth vs & teacheth vs accordynge vnto the capacite of our shamokes, and maketh vs to growe and wax perfecte, & proueth vs & tryeth vs as gold in the fyre of temptacions and tribulacions. As Moses writeth Deut. viii. Remember all the waye by whyche the Lorde thy God caried the thy.se yeares in the wyldernes, to humble the & to tempte the, to proue the, that it myght be knowen what were in thyne herte. He brought the into aduersite and made the an hongred, & then fed the with man which neyther thou nor yet thy fathers eare knewe of to teach that a man liueth not by breed onely, but by all that proceedeth out of the mouth of God. For the promises of God are ryght vnto all that chaunge not them, much more then to bread and beastes substaunce, as the iourney of the children of Israell out of Egypte into the lande promised them, manifesteth the notes & exaumples of that aboundantlye, as here all the rest of the bible also. Now be we vnspeakeable ingratitude & vnfaithfulnes to truste in the trueth of Gods promises, except we haue learned it in much tribulation, after that God hath deliuered hym out therof ageyne.

God therfore to teache Jonas and to shewe hym his office herte and to make hym perfect and to endure he also by two exaumples, first hym oute of the lande of Israel where he was a prophete to go amonge the heathen people and to the greatest & mightyest citie of the worlde then, called Niniue, to preach that wyth in xl. dayes they shulde all perishe for their synnes & that the cyte shulde be ouerthrowen. Whyche message the fre will of Jonas had as much power to do, as the weakest herted woman in the worlde hath power, if she were commaunded, to leppe into a tubbe of lyuynge snakes and adders: so happeneth it God hath commaunded Gods to haue ouerfreech her sonne Isaac, as he dyd Abraham, the moder haue beleued wyth hym yet he had done it, as though he were stronge enough, yet many an holye sowle coulde not haue founde in their herte, but wolde haue beleued and haue runne away from the prefence of the commaundement of God wyth Jonas if they had bene so stronge tempted.

For Jonas thought of two maner wise, I am here a prophete vnto Gods people the Israelites. Whyche though they haue Gods worde reuelued vnto them dayly, yet despise it and worshippe God vnder the lykenesse of calues and after all maner fashions fame after by a vayne waye, and therfore are of all nacyons the vnkynde and most worthy of punishment. And yet God for one of tenne that are amonge them and for hys names sake spareth them and forbeareth them. Howe tul shall God take to,vnkynde vengeaunce on so great a multitude of them to whome hys name was neuer preached to and therfore are not the tenth part so euil as they? If I shal therfore goo preache to them I shall I haue and shame my selfe and God shall and make them the more to despise God and sette the lesse by hym & to be the more cruell vnto hys people.

And vpon that imaginacion he fled from the face or presence of God: that is, oute of the coastes where God was worshipped in and from the obseruynge of Gods commaundement, and thought, I will get me another waye amonge the Heathen people and be no more a Prophete, but lyue at rest and out of all combraunce. Neuertheles that God of all mercye whych careth for hys elette ordeyneth and trayneth all thyngs good to them and compelleth them to beate them ageyn and spitteth them to make them alyue ageyne, and playeth wyth them as a father dothe sometyme wyth the ponge ignoraunce children) and tempteth them and proueth them to, make them se their owne perfect, purposed for Jonas, how it chaunged shuld be.

When Jonas was entred in to the shippe, he layed hym downe to slepe and to take hys rest: that is, hys conscience was called backe vnto the commaundements of God which sent hym to Niniue, and hys fleshlye worldome that vnbanded and counselled hym the contrarye & all the lafte purposed against the commaundement and tempted hym another waye, as a shippe caught hys dreames, and as portes layne the matter of daunger to be before the eyes affectible, wyll to auenge our brothers deth, we fought to fle our owne synne. Where vpon hys verye prayse and repentence of lafte he came to slepe, for to put the commaundement wythe to gaynse and breake hys conference, out of mynde, as the nature of all wicked is, when they haue finded a good, to seke all meanes wyth rest, stroke & pastyme, to driue the remembrance of peace out of their thoughtes as Adam dyd, to couer their nakednes wyth apons of popy holy workes. But God awoke hym out of his dreame, and set hys synnes before hys face.

For when that Lot god caughte Jonas, thē be sure that hys synnes came to remembraunce ageyne and that hys conscience raged no lesse them the wawes of the sea. And then he thoughte that he onelye, was a sinner & the Heathen that were in the shippe none in respecte of hym, and thought also, as verye as he was fled fro God, that as verye God had call hym ageyne for the light of the goode maketh the naturall christe not onelye to se and to knowledge hys sinne, but also to forget all hys fathers olde mercie & kyndnesse. And then he confessed hys synne openlye & had yet lesse perelle alone then that the other shuld haue perished with hym for his sake; and so of verye desperacion to haue lyued any lenger, bad call him into the sea ward, except they wolde be lothe also.

To speake of lottes, howe farforth they are lawfull is a lyghte question. Fyrste to vse them for the diuesynge of strife, as when partenars, their goodes an equally diuided as they can, take euery man hys part by lotte to auoyde all suspicion of disceyptfulnes. Secondly as the Appostles in the fyrste of the Actes, when they sought another to succede Judas the traytour & the persones were geuen vs them to breake strife and to facilite all parties, and call lotte whether shulde be admitted, desyrynge God to temper them and to take whome he knewe moste mete for vse, they wolde not whether to preferre, as happye coulde not all agree on eyther; so lawfull and in all the cases. But to abuse them vnto the temptyng of God and to compell hym ether wyth to other thyng, is where of we shulde to beware, when we haue no commaundement of hym so to do, as these heathen here dyd, though God turned it vnto hys glorye, can not be but euell.

The Heathen shippemen abouen at the lyght of the miracle, feared God, prayed to hym, offered sacrifice and bowed bowen. And I doute not, but that some of them at length all came ther by vnto the true knowledge & true worshippynge of God and were wonne to God in their soules. And thus God wrought so to turne mercifull in all hys wayes wroughte their lyues healthe out of their extremite of Jonas, euen of hys good will & purpose & loue where wyth he loued them before the worlde was made & not of chaunce, as it appeareth vnto the eyes of ygnorant.

And that Jonas was .iii. dayes & .iii. nyghtes in the belye of hys fyshe, we can not thereby gesse vnto the

Jewes

Jesus and subdues us vnto our will, that Christ shall therfore dye and be buryed and ryse agayn. But how vse the example of Jonas to proue the story of the worde. For he that beleueth the one can not doubt in the other as muche as the worke of God was no lesse mayghty in preseruynge Jonas alyue agaynst al naturall possybylytes & in restorynge him lyue out of his sepulchre, then in restorynge by Christ agayn out of his sepulchre. And the more betweene the go ynge and comynge of the resurrection therby, as Christ vpon earth bestowith the sensyble thynge. Matth.xii. wrong vnto the Jewes that came about him, and beheld a sygne as a wonder from heauen, to enspire vnto that he was Christus: euen so vseth he towardes vs now vnto which besyde the testymonie of Gods worde they be maried vnto God, and beleue in hym faythfully lyke a sygne, but there shal no sygne be gyuen them saue the sygne of the Prophete Jonas. For as Jonas was .iij. dayes and .iij. nyghtes in the bely of the whale, euen so shal the sonne of man be .iij. dayes and .iij. nyghtes in the hert of the earth. Which was a mortal wound, as we saye, and a sharpe chastenynge vnto the Jewes and as much to saye as thou art buryed Jewes lyke a Gyaour so shal he ryse agayn as Jonas was cyded out of the sepulchre of his belye and then sent vnto the Nynyuites to preache that they should repente, euen so shal I ryse agayne out of my sepulchre, a comfortable and preache repentaunce vnto you. Be therfore when ye se the sygne that ye repent or els ye shal surely perysh and not escape. For though the vnfaythfulnesse, which ye now vse in my worde be a lesse sin to youre fathers, ye shal not thinke but worthye ernest, when ye se so great a miracle and so greate power of God shed out vpon you. And as Christe came agayne after the resurrection in his spirite, and preached repentaunce vnto them, by the mouth of his apostles and disciples, and wyth miracles of the holy ghoste. And all that repented not, perished shortly after, and the rest caried away captyue into all quarters of the world for an exaumple, as ye se vnto this daye.

And in the same maner there the worde begonne, wonderfull repentaunce was offred & not receyued, there God toke cruel vengeaunce immediately as ye se in the floud of Noe, in the ouerwrowng of Sodome and Gomor, and al the countre about & as ye se of Egipte, & the Amorites, Canonites and afterwarde of the be ye Israelites, and then at the last of the Jewes to and of the Assyrens and Babylonians, & so throughout al the empyres of the worlde.

Sithens preached repentaunce vnto the olde Bryttaynes that inhabited Englande they repented not, and therfore God sent in their enemies vpon them on every syde, and destroyed them vp, & gaue the lande vnto other nations. And greate vengeaunce hath bene taken on that londe for euer sens that tyme.

Wherefore preached repentaunce vnto our fathers not longe sens: they repented not (as their hertes were inflamed, & they were vpholden with their olde Popysh trufles, vngodlynesse, wherewith they had made their soules glad) against the ernestnesse against al the workes of the holy Ghoste that brought vp, wrought them first wyth him, and wakened the later euer & euer more the begynnynge of an open frowne shulde be hope of repentaunce, but so before ye wote of all. For what followed ruby flame, slaye, cast and rayghte hang and set vp all. Amonge hanges arose, vnder which al ydolatrie all blood was shed vp and holde the common sworde, what in prysone and what wyth them comen sworde, in fightynge amonge them selues for the crowne, and the cruell and tormed deth, & the land brought halfe into a wylderneße in respecte of that it was before.

And now Christe to preache repentaunce, to ryse vp once agayne out of his sepulcher, in whiche the pope had buried him and kept him downe, wyth his prelates and polayes and al begynnynges of repentaunce were stryken and fetched, and wyth the sworde of al powers, which he had blessed wyth his fete marchaundise. And as I doubte not of the exaumples that are paste, so am I sure that great wrath will follow, except repentaunce turne it selfe agayne and ceasse it.

Where Jonas had ben in the Prisen hole a space & the rage of his enemyes was somwhat quyeted and slaughed and he come to him self agayne, and had reserued a lytle hope, the quakynes and pangues of feare coulde much more vse here, fall ouercome, he prayed, as he maketh mencion in the text strong: Jonas prayed here out of the Lords hel out of the bely of the fysh. Now the workes of that prayer are not here set. The prayer that here standeth in the text, is the prayer of myghty and thankesgeuynge, which he prayed a whole whyle after he was clered and past al perylles.

In the ende of which prayer he sayeth, I shal sacrifyce vnto the voyce of thankesgeuynge & pay that I haue vowed, that sauynge commeth of the Lorde. For hereby is comforte out of the hert, that of mercyes are not destroyed of our vnkyndnesse to the ende he confesse that gladnesse dwel. And so before that all the Jewes vnbelefe in their hertes, as wel as ours baptyme. Whereby Jonas wythe tarryinge many experience prouydeth to vs. For right swetnesse & sufferaunce of heathen, here wherin Jonas had bene offended so much before, more but litle and sensyble sprynges and not enterprete, that the hertes of their selues shulde be a sygnes vnto the people, to put the in remembraunce of their vnkynde sacrifyce of thankesgeuynge of their vnbelefe in God the onely sauyer. Wherfor sygnal vengeaunce fell at most almoste, they were abhominable and beastyly prouysyons & vnnaye superstycious ouer ceremonies and sacramentes are become nothyng at all that trust and beleue in the merytes of them & are not taught the sygnyfycacyon, to vnderstande Gods worde knowledge & the doctryne of God.

Where Jonas was cast vpon lande agayne, then his hert was fre, and bad go ouer to go whether God sent him and to do what God bade. For a newe consyderaunce and loue a ground. For he had bene at a narow strayt, as ye se in a streyte where he was ouergon of mortal vnkyndnesse and vnbelefe wythowte, wherfor scripture shewith the vnkyndnesse of God and his tenderer myght ouercome vnto the myght of God. For all these as we be blynde in hym, we can not see like and shall ouer other goodnes greatnes and glorye. And as soone as he tarryeth in the sprete, no can not but like and loue the place him and glorye of God vnder.

And as the .iij. dayes sojourne of Jonas, wherin he was so lengthe as to go rounde about it, as thoughe al the Jewes, I commyt vnto the determynacyon of other men. What I thynke that it was then the greatest sprte of the worlde.

And that Jonas went a dayes iourney in the cyte, I suppose he dyd it not in one especyal mynt sayre a calling pronouncynge here a lytell & there another a trouble for cause of the people the which els myght perish.

And when they are come vnto the repentaunce of the Nynyuites, shall then here crueltie, that belongeth vnto Gods iudgement to remembre mercye vnto al that truely repente & beleue in mercye. Wherby exaumple ouer louynge Christ alle callyth vs to the truth of the meanynge Jonas (signyfyeth Nynyuites shal ryse in iudgement wyth this nation and condemne them, for they repented at the preachynge of Jonas, and behold a greater then Jonas here standyng al vnto bill. At whose preachynge yet, though it shoue neuer so mayghty to paste the herte, and the all hys myracles vnto the hert hardes Jewes coulde not myght bring the harde Nynyuites repente at the bare preachig of Jonas reuealig them selues without ouermuche al al.

Wher for the Jewes hys ignorynge the sorrowful letter of God and their gracyes hys made a congregacyon ouer and Pharisey, and so hath set a bande or cruel wrage on Gods sone, to shame and harden the gloryous daughter of hys conceyuynge. Ye thus seme to beleue not to robbe Mahomet hath vnder a colour of longe prayenge, and to gather in the name of all wyues, and to saue the people wyth mercyable condemnations against al laue, to haue them euery out of their garden, and no frute at al.

The sworde sayeth and another vnto Turcy. For ye worldes gifte helpe from them at their ende, for a rotty pyle of offrynge, haue the gentyle of the holy ghoste vnto them an inheritaunce as it is mette to be all the spone chefe yelder they well take at home, whyche then hardnesse and malyce Gentyle shamefulnesse hys haue people, which then hath chefen to be the cruelle, for to begyn the feale wyth the sone of their owne birthright, and so be the Jewes for to saue the feale from the gargayne of the blood that earth gaynste them, stirth them wyth hatynge, sclaunge, to temple gaynge and robbyng or murthynge, or whatsoeuer els they gaynge not the Gentyle frendes counsaylour, gaue leaue or at any wyse that then shall among the lyue people.

It was greate cause for Christe to bidde the people on the Sabboth haue vnto the grayne of God vpo the other, but none at all for them to helpe their cattell vnto their owne profyte. It was lyuynge vnto vnto pay wyth a lytell or no an horsebrede vnto or out of an vnmaiden bridle, but to saue vnto of their goodnes wythe, that which come of harlotry, theft and extorcyon, stode no frende at all.

It hath sometyme chefen lyued to make many disputes. But to trouble them to proue God in his ordynances, had they no ende at all.

The lyre perfayte to behinde the ygnorace of holy churche and to feaste the people wyth the werke of God and terrible powers of hell, that no man shulde know the wicked herb or the perfayte vnyrthe. And the all straye and strange lyuynge vnto God for the goodnes of his holy breade wherin holy churche ys one and vnyuersall, that it was much greater synne to

truely be them, thi to fal vnder the fall of God, What dangerous ruyn of God, and how terrible a mortall damnation thynke ye preached they to fall on the that had stolen to the holy thinges of God and pet layed Christ, that eight millions and fyue hundreth dyspensacions and vnspeakeable indygences were diuerse tymes vnder hope and chaunce of pilde of thole bicelled lechers, which to mighty maintened Irons patrimoure & had made it so prosperous & enuironed it & walled it about on euerye syde with the teares of God, that no man durst touch it.

It was greate boldnes to gaynsaye the sayinges of the prophetes & to condempne their owne fathers for sayenge of them, and yet were they them selues for blynde pete of their owne confusion, as redy as their fathers to lie whatsoeuer testified vnto them, the same truth which the prophetes testified vnto their fathers. So that Christ compareth all the eight wyfe mille of their holye patriarches vnto the outwarde purpose of a painted sepulchre full of deuth and all vncleannesse within. And lykewise to begylde & mans neyghbeares in their bargeninge are Mappes & com pasle spun in with cauteles of the lawe: wise then as it is now in the kingdome of the Pope. By the reason whereof they refluded the lawe of some part of their power, & obteyned al true repentaunce for how could they repent of that they could not se to be synne.

And on the other syde they had sette vp a spyritualnesse of holy workes, to clense their soules with al, as the Pope counterfeyteth be with holy oyle, holy breed, holy salt, holy candels, holysome ceremonies, and holysome blessinges, and with whatsoeuer holynes then will saue with the holynes of gods worde which onely spreadeth vnto the herte and worketh the soule his fruitfulnesse and vnfeynednesse of synne, and leadeth her by the way of repentaunce vnto the bloud of Christes blouge to washe it awaye through faith. By the reason of whose false rightwisnes they were disobedient vnto the rightwisnes of God, which is the forgeuenesse of synne in Christes bloud and coulde not beleue it. And so thorowe fleshly interpretynge the lawe and false imagined rightwisnesse, their herte were hardened and made as stone as clere as harde kernesse of fyre, that they could receyue neither repentaunce nor faith or any maydes of grace at all.

But the heathen Nynuites, though they were blinded with false & good, yet were in their [illegible] peparte vncorrupte and vnhardened, and therefore when the onely preaching of Jonas came vnto the knowledge of their synnes and confessed them & repented truely and turned euery man from his euil deedes and besta ued their soppose of herte and true repentaunce, which they dedes, which they had oute of faith and hope of forgeuenesse, their prayer they bodies with praier and fastinge and with taking al pleasures from the flesh: synnes, so God was angre for they wickednesse, euen so shall he forgeue them of his mercy yf they repented and beleue these wordes Jonas.

And in the same sorte of all, now shall yet a goodly exlampie of turninge, as it behoue certayne Jonas to syt for al the tyrannes the wicked deep. He was so fore displeased, because the Nynuites perished not, that he was weary of his life and wished after death for here sakes, that he hath lost the glory of his prophesyinge, in that his prophecie came not to passe. But God reuoked him with a lykenesse lapenges of gresse with shone hot for the lesse of a lyte which is spronge vp in one night, wherein thou beholdest how no labours of ours neyther was it thyne owne worcke. How much more then shuld great mine here the losse of so greate multitude of innocent are in Nynine, which are as myne handes worke, saye Jonas. I am God ouer all, and father as well vnto the Heathen as vnto the Jewes and merciefull to all and to sinne yet I wyll, neyther desire I to cruelly by any Prophete, but that I will forgeue if they repente and my mercy neyther on the other side, what so euer I promyse, will I fulfyll it, leaue for their sakes onely whiche truste in me & shewe them selues to hope my layers of very sone, as naturall children.

On this manner to read the Scripture is the right vse thereof & vnto the holy ghoste ruled it to be wrytten. That so that thou farder take out the lesse, thou God wyll haue thy to be interpretinge of spyritualnesse wherbouse glose or couerynge the blyndnesse of thyne owne face, so that thou take in thyne herte, how that it is damnable synne before God, not to loue thy neyghboure that is thyne enimye, as euerye as Christ loueth the, and that not to loue thy neyghboure in thyne herte, is to haue dempted all ready all synne against him. And therfore wepell that loue becommeth, thou maist knowledge vnfeynedly that there is synne in the hell bede thou hast. And it maist crucifye greue thine herte and thou maist swalow al the good bedes in Christes bloud yer they can be pure & an acceptable sacrifice vnto God, & maist desire God the father for his sake, to take thy bedes a worth and to pardon the imperfectnesse of them, and to geue the power to do them better and with more feruent loue.

In on the other syde thou maist serche diligently for the exemples of mercye which God hathe planted the agayne. Whiche stande in two points, that is to wete, the lowe spyritualye interpreted, how that all is damnable synne that is not vnfayned loue out of the grounde and bottom of the herte after the exlampie of Christes loue to vs because we be all equally created & formed of one God oure father, and mankynde bought & redemed with one bloude of oure sauioure Jesus Christe: to that the promises be go men vnto a repentynge soule that thurstith & longeth after them of the pure and fatherlye mercye of God thorowe oure fayethe onelye without all deserynge of our bodes or merites of oure workes, but for Christes sake alone, & for the merites & deserynges of his woshes, both & passions that he suffered altogether for vs & not for vs onely: which is promes I saye if they be written in vnscherte are the keye which to open all the Scripture vnto the, that no creature can lokke the out, and with which thou shalt go in & out, and finde pasture & foode euery where. And of these lessons be not wrytten in thine herte, then to all the Scripture shutte vp, as a cornell in the shale, so that thou mayste read it and somme of it, & neuer se all the Scripture of it and peraduenture to stryue be a profounde Sophister, & yet vnder stande not one iote therof.

And therefore that thou take the lesse and lerne which are comprised in the storie, for sure & vnbounded exlampies that God is wyll dealt with be vnto the worldes ende.

Herewyth Reader farewell and be commended vnto God, and vnto the grace of his spyrite. And pryde it not that thou hoppe not thyne eares vnto the callynge of God, and thou harde not thyne herte begyled with Antichrist interpretynge of the lawe and false imagined & spoyrituelle rightwisnes, & so the synnistre eye with the at the daye of iudgement & condemne the.

And secondarily yf thou fynde ought amysse, when thou lyst the lyfe in the glasse of Gods worde, thinke it compendious welcome, to amende the same betymes, in tyme, and warned by the exlampie of other men, rather then to tary vntyll thou be beten also.

And yf peraduenture it shal so chaunce, that the wylde lustes of the fleshe shal vyende the & carye the cleane awaye with them for a tyme: yet at the latter ende, when the God of all mercye shall haue compased the to on euery syde with temptacions, tribulation, aduersitye & combraunce, to bryng the home again vnto thyne owne herte, and to set the Jonas wherin thou wolded to fayne couer and put oute of mynde with detestacion of bolupteous pollymes, before the eyes of the conscience: then call the faythful exlampie of Jonas and all the storye vnto thy remembraunce, and with Jonas turne vnto thy father that smote the not to sle the away, but to lay a condyte, & o prouynge plaister vnto the pocke that lay vp and fret inwarde, to blame the disease out and to make it appeare, that thou mightest feale thy synnes & the daunger therof, and come and receyue the healynge playster of mercy.

And forget not that whatsoeuer exlampie of mercye God hath shewed sence the beginninge of the worlde, the same is pourtrayed, yf thou wylt in the manner turne agayne and repente it as they dyd. And wyth Jonas be a knower of thy synne and confesse it and knowledge it vnto thy father.

And as the lawe wyth-holdeth thy conscience, so in thyne herte and to many outwarde thinge, euen so lyke wyse thyne herte, the playster of mercye, the promises of forgeuenesse in oure sauioure Jesus Christe, accordynge vnto al the exlampies of mercye, that are gone before.

And wyth Jonas let them that wayte on vanitees and lyes God here and there and in euery tyght lyne in their herte go, & take thou the firmament of God in thyne herte. For in thyne herte is the worde of the lawe, & in thyne herte the word of faythe in the promyse of mercy in Jesus Christe. So that yf thou canst fele such a repentynge here & knowledge and sorye sone that Jesus is God ouer al synne, thou art safe.

And lykewise wha the rage of thy conscience is ceased & quyeted wyth full faythe in the promyses of mercye, then offer wyth Jonas the offerynge of praise & thankes geuynge, & pure the bowle of thy baptisme, that God onely saueth of his only mercye and goodnesse that is, before Antichrist & o preache confidence, that it is God onely that sauyeth, & God onely that hearkeneth after the cause of thy tribulation here thyne owne synne, and the cause of thy deliueraunce here the mercye of God.

And beware of the lust that saye that we haue power to cure the lust before the preachynge of the gospell, to receyue grace, to hope the lawe of congruite, as God to be mercyfull. And laye wyth Jhon in the

tryste

fruit, that as the lawe was geuen by Moyses, euen so grace is fulfylled in vs geuen by Christ. And when they say our bodies with grete desyre houers sore them with Paule, saynge: that euerlastinge lyfe is the gyft of God through Jesus Christe our Lorde, & that we be made sonnes by layth. Johan. 1. and therfore heyres of God with Christ. Rom. viij. And that we receyue all of God through layth in stedfastly repentaunce, and that we do not vse wickednes vnto God, but ether vnto our selues, to slay the lust that remayneth in the flesh and to waxe perfect, ether vnto our neyghbours which do as much for vs agayne in other thinges. And when a man ascendeth in gyftes of grace, let him vnderstond that they be geuen him, as wel for his neighbours, as for him selfe: as thoughe all the membres be commytted vnto the partes, yet for his felowes sake with him, whiche geue the thankes vnto their Lorde and recompanye the partes agayne with other kyndes seruyce in their offices. And when they saye that Christe hath made no satisfaccion for the synne vnto vs after our baptyme: saye thou with the doctrine of Paul, that in our baptyme we receyue the mysteryes of Christes death (whereby repentaunce and layth of which two, baptyme is the sygne. And though when we fall of frayltie after ouer baptyme we receyue that sygne no more, yet we be renewed agayne through repentaunce and layth in Christes blood, which remayne, the signes of baptyme euer continued amonge vs in baptysinge ouer yonge children doth euer kepe in mynde and tell vs vnto agayne vnto our profession if we become aferde, & promyseth vs forgyuenesse. Ether can actuall synne be washed awaye with our workes, but with Christes bloude: neither can there be any other sacrifyce or satisfaccion vnto God ward for the sinne Christes bloud. For as muche as we can do no workes vnto God, but receyue onely of his mercye vnto ouer repentyng layth, through Jesus Christ our Lorde and onely sauer, vnto whom and vnto God ouer father thorowe him and vnto his holy Ghoste, that onely purgeth, sanctifieth & satisfieth vs in the innocent bloud of ouer redemption, be prayse for euer. Amen.

The boke of the Prophete Jonas.

The fyrst Chapter.

Of the flyght of Jonas when he was sente to preach. A tempest arysed, and caused him to be cast into the see where he was.

THe worde of the Lorde came vnto Jonas the sonne of Amithai, saying: Arise, and get the to Ninive that greate cyte: & preache vnto them, how that their wickednes is come vp before me. And Jonas made him ready to flee vnto *Tharsis from the presence of the Lord, and gat him downe to Joppa: where he founde a shyppe ready for to go vnto Tharsis. So he payde his fare, & went aborde, that he myght go with the vnto Tharsis, from the presence of the Lorde. But the Lorde hurled a greate wynde into the sea, and there was a mighty tempest in the sea: so that the shippe was in iooperdy of goinge in peces. Then the mariners were afrayde, & cryed euery man vnto his God: & the goodes that were in the shippe, they cast in to the sea, to lyghten it of them. But Jonas gat him vnder the hatches, where he layed him downe and slombred.

So the master of the shippe came to him and sayde vnto him: why slomberest thou? Vp, call vpō thy God: yt God (happely) will thynche vpon vs, that we perysshe not. And they sayde one to another: come, lett vs cast lottes: that we maye knowe, for whose cause we are thus troubled. And so they cast lottes, and the lot fell vpon Jonas. Josu. vij.c.

Then sayde they vnto him: tell vs, for whose cause are we thus troubled? what is thyne occupacyon? whence comest thou? what countreman art thou, and of what nacyon? He answered them: I am an Ebrue, and I feare the Lorde God of heauen, which made both the sea & dry lande. Then were the men exceadingly afrayed, & sayde vnto him: why diddest thou so? (for they knewe, that he was fled from the presence of the Lord, because he had told them) & sayde moreouer vnto him: What shal we do vnto the, that the sea maye ceasse from troubling vs? (for the sea wrought & was troublous) he answered them: Take me, and cast me in to the sea, so shall it set you be in rest: for I wote, it is for my sake, that this great tempest is come vpon you.

Neuertheles, the men assayed with rowynge, to bringe the shippe to land: but it wolde not be, because the sea wrought so, and was so troublous agaynst them. Wherfore they cryed vnto the Lord, & sayde: O Lord lett vs not perish for this mās death, neither laye thou innocent bloude vnto oure charge: for thou, O Lorde, hast done, euen as thy pleasure was.

So they toke Jonas, & cast him in to the sea, & the sea left ragyng. And the men feared the Lorde exceadingly, doyng sacrifices and makinge vowes vnto the Lorde.

The.ij.Chapter.

Jonas is swolowed of a whal. The prayer of Jonas.

BVt the Lorde prepared a greate fysshe, to swalow vp Jonas. So was Jonas in the belly of the fysh, thre dayes & thre nyghtes. And Jonas prayed vnto the Lord his God, out of the fysshes belly, & sayde: In my trouble I called vnto the Lord, & he herde me: out of the belly of *hell I cryed, and thou herdest my voyce. Thou haddest cast me downe depe in the myddest of the sea, and the floude compassed me aboute: yee all thy waues and roules of water went ouer me. Then I thought that I had bene cast awaye out of thy syght: but I wyll yet agayne loke towarde thy holy temple.

The waters compassed me, euen to the very soule, the depe laye aboute me, and the weedes were wrapte aboute myne head. I went downe to the botome of the hylles, and was barred in with earth for euer. But thou, O Lorde my God, hast brought vp my lyfe agayne out of corrupcyon. When my soule fainted within me, I thought vpō the Lord: & my prayer came in vnto the, euen in to thy holy temple. They that holde of vayne vanyties, will forsake his mercy. But I wyll do the sacrifyce with the voyce of thankesgyuynge, and wil paye that I haue vowed: for

A *Vnder the name of Tharsis (as some thinke) is signified some se that was farre of & whole viage was very longe: so that the saylers therin could se nothinge: but the sea & the ayre.

Joppa is an hauen of Jewry where was some tyme a good

B he cyte of whiche ther

Tempest in the sea.

Jonas cast in to the sea.

A

*The scripture speaketh of hel comēlyng as of a place comen for all them that go doune in to the earth, & as in to a graue, or to the depe of the sea. &c. As we haue in Genesi and in the psalmes.

C

D

whyr: saluacion cometh of the Lorde. And the Lorde spake vnto the fysh, and it cast out Jonas agayne vpon the drye lande.

The.ii.Chapter.

Jonas is sent agayne to Nimue. The repentaunce of the kynge of Nimue.

A THen came the worde of ỹ Lorde vnto Jonas agayne, sayenge: vp, and get the to Nimue that great cytye, & preache vnto the the preachinge whyche I bade the. So Jonas arose, and wente to Nimue at the Lordes commaundement. Nimue was a greate cyte vnto God, namely, of three dayes iourney. Josu.i.a.

And Jonas wente to, and entred in to the cyte: euen a dayes iourney, & cryed, sayenge:

B There are yet .xl. dayes and the shall Nimue be ouerthrowen And the people of Nimue beleued God, and proclamed fastynge, and arayed them selues in* sack cloth, as well the greate as the small of them. And the tydinges came vnto the kynge of Nimue, whyche arose out of hys seate, and dyd hys apparell of, and put on sack cloth, & sate hym downe in asshes.

* The arayinge them in sack cloth was an outewarde signe of greate repentaunce, as in Genesi.f

C And it was cryed and commaunded in Nimue, by the auctoute of the king and hys lordes, sayenge: le that nether man or beast, oxe or shepe taste ought at all: and that they nether fede nor drinke water: but put on sack cloth both man and beast, and crye myghtely vnto God: yee se that euery man turne from hys euell waye, and from the wyckednesse, that he hath in hande. Mat.xii.d. Luc.xi.c.

D Who can tell? God maye turne, & repente & cease from hys fearce wrath, that we perish not. And when God sawe their workes, how they turned from their wicked wayes, he repented on the euell, whych he sayde he wolde do vnto them, and dyd it not. Esai.xxxviij

The.iii.Chapter.

Jonas is repeaued of God.

A THerfore Jonas was sore dyscõtent & angrye. And he prayed vnto the Lord, & sayde: O Lord was not thys my sayinge (I praye the) when I was yet in my countre? therfore I hasted rather to flee vn to Tharsis, for I know well ynough ỹ thou art a mercyfull God, full of compassiõ, long sufferynge, & of a great kyndnesse, & repentest whe thou shuldest take punishmẽt. And now O Lord, take my lyfe fro me (I beseche the) for I had rather dye then lyue. Then sayde the Lord: art thou so angrie? And Jonas gat hym out of the cytye, & sat downe on the east side therof: & there made hym a boothe, & sat vnder it in the shadow, tyll he myght se, what shulde chaunce vnto the cytie. iij.Reg.xix.a

B And the Lord God prepared a wylde vyne which sprang vp ouer Jonas, that he myght haue shadowe aboue hys head, to deliuer hym out of hys payne. And Jonas was exceadynge glad of the wylde vyne.

C But vpon the nexte morowe agaynst the spring of ỹ daye. The Lord ordened a worme which smote the wylde vyne, so that it wethered awaye. And when the Sunne was vp God prepared a feruent east wynde: and the Sunne bett ouer the head of Jonas, that he fainted agayne, and wished vnto hys soule, that he myght dye, and sayde: It is better for me to dye, then to lyue. And God sayde vnto Jonas: Art thou so angrie for ỹ wylde vyne? And he sayde: yee very angrie am I euẽ vnto the death. And the Lorde sayde: thou hast cõpassion vpon a wylde vyne, wherein thou bestowdest no labour, nor maydest it growe: whyche sprange vp in one myght & perished in another: And shulde not I then haue compassion vpon Nimue that greate cytye, wherin there are aboue an. C. & .xx. thousand persones, that knowe not their right hand from the lefte, besyde moch catell? D

¶ The ende of the Prophecye of Jonas.

¶ The boke of the Prophet Micheas.

The fyrst Chapter.

Of the destruccyon of Samaria bycause of their Idolatrye.



Hys is the worde of ỹ Lord that came vnto Micheas the Morasthite, in the dayes of Jothan, Ahas & Jehezekiah kynges of Juda: which was shewed hym vpõ Samaria & Jerusalem. Heare all ye people, marcke thys well O earth, and all that therin is: For the Lorde God hym selfe be wytnesse amonge you, euen the Lord from hys holy temple. ffor why? beholde, the Lord shal go oute of his place, & come downe & treade vpon the hye thynges of the earth. The mountaynes shall consume vnder hym, and the valleyes shall cleue asunder, lyke as wax consumeth at the fyre, & as the waters runne downwarde. And all this shall be for the wyckednesse of Jacob, and the synnes of the house of Israell. I iiij.Re.xvij. iij.Re.xv. ij. Par.xxvij iiij.Re.xvij iij.Re.xvij. and.xij. Esai.xxxiv.a.

But what is the wyckednesse of Jacob? Is not Samaria? Whyche are the hye places of Juda? Is not Jerusalem? Therfore I shall make Samaria an heape of stones in ỹ felde, to sowe aboute the vineyarde: her stones shall I cast in to the valley, & discouer her foundacions. All her Images shalbe broke downe & all her wymmynges shalbe burnt in the fyre: yee all her Idols wyll I destroye: for why, they are gathered out of ỹ hyre of an whore, and in to an whores hyre shall they be turned agayne. Wherfore I wyll mourne and make lamentacion, bare & naked wyll I go: I muste mourne lyke the dragons, and take sorow as the iij.Reg.xij.c iij.Reg.xiij.a iiij.Re.xxiij xxij.a. Deut.xxiij.c

& stryches: for their woude is past remedy:
L And why? it is come in to Juda, & hath touched & porte of my people at Jerusalē alredy.
2.Reg.i.c. Wepe not, lest they at Geth perceyue it.

Thou at Betaphra, welter thy self in the dust & asshes. Thou that dwellest at Sephir get the hence with shame. The proude shall boost nomore for very sorowe: and why? her neyghboure shall take frō her what she hath.
iij.Re.xviij. The rebellyous cytye hopeth, that it shal not be so euell: but for all that, & plage shall come from the Lorde, euen in to the porte of Jerusalem. The greate noyse of the charettes shal feare them, that dwell at Lachis, whych is an occasyon of the synne of the daughter of
D Sion, for in the same wyched wyckednesses of Israell. Yee she sent her counsellers in to the lande of Geth.

The houses of Ipes wyll dyscreaue the kinges of Israell. And as for the (O thou that dwellest at Mozalla) I shall bringe a possessioner vpon the, and the plage of Israel shall reach vnto Odolla. Make the balde, & shaue the, because of thy tender chyldren: Make the cleane balde as an Aegle, for they shalbe carred awaye captyue from the.

The.ij.Chapter.

The cruelnesse ageynst the vniust people.

A Woe vnto the, that Imagyn to do harme, & deuyse vngracyous nesse vpon their beddes, to perfourme it in the cleare daye: for there power is agaynst God.
ij.Reg.xxi. When they couet to haue lande, they take it by vyolence, they robbe men of their houses.

Thus they oppresse a man for his house, & euery man for hys heritage. Therfore thus sayeth the Lorde: Beholde agaynst thys hous holde haue I deuysed a plage, wherout ye shal not plucke your neckes: ye shal nomore go so proudely, for it wyll be a perilous tyme. In that daye shall thys terme be vsed, and a mournynge shalbe made ouer you on thys maner: We be vtterly desolate, the porcyon
B of my people is translated. Whom wyll he parte vnto vs the lande, that he hath taken from vs?

Neuertheles there shalbe no mā to deuyde
Num.xxxiij. the thy porcyon in the congregacyon of the Lorde. Tush, holde youre tunge (saye they.) Je shall not fall vpon thys people, we shall not come so to confusyon, sayeth the house of Jacob. Is the spirit of the Lorde so cleane
L awaye? or is he so mynded? Trueth it is, my wordes are frendly vnto the that lyue right: but my people doth the contrary, therfore must I take parte agaynst the: for they take awaye both cote and cloke from the symple.

Je haue turned youre selues to spyght, the wemen of my people haue ye thot out from their good houses, and taken awaye my excellent gyftes from their chyldren. Vp, get you
M hence, for here shall ye haue no rest.

Because of their Idolatrye they are corrupte, & shall myserably perishe. If I were a flesshlye felowe, & a preacher of lyes, & tolde the that they myght lyue bebbynge & boilynge, and be dronche: O that were a Prophete for
D this people. But I wyll gather the in dede, O Jacob, & dyue the remnaunt of Israell all togyther I shall carye them one wyth another, as a flocke in the folde, and as the catell in their stalles, that they maye be dyspeopled of other men. Who so breaketh the gappe, he shall go before. They shal breake vp & porte, and go in and out at it. Their kynge shall go before them, and the Lorde shalbe vpon the head of them.

The.iij.Chapter.

Against the tyranny of Princes, & false prophetes.

H Eare, O ye heades of the house of Jacob, & prelates of & house of Israel: Shulde not ye know what were lawfull and ryght?
Deut.xvij.d Jerme.v.A. Psal.xxxvj. Ye hate the good, and loue the euell: ye plucke of menne shynnes, and the flesh from their bones: ye eate the flesh of my people, and slap of their shynne: ye breake their bones, ye choppe them in peces as it were in to a caudron, and as flesh into a pot.
B Now the tyme shall come, that when they call vnto the Lorde, he shall not heare them,
A* To hyde hys face is, to shewe no token of hys voice, as in Job.xiij.d. & Deu.xxxi.d. A* but hyde hys face from them, because that thorowe their owne Imaginacyons they haue dealte so wyckedly.

And as concernynge the prophetes that disceyue my people, thus the Lorde sayeth agaynst them: When they haue enye thynge to byte vpon, then they preach that all shalbe well: but yf a man put not some thynge in to their mouthes, they preach of warre agaynst hym.

Therfore youre vysyon shalbe turned to night, & youre prophecyenge to darcknesse.
C The Sunne shall go downe ouer those prophetes, and the daye shalbe darcke vnto the. Then shall the vysyon seers be ashamed, and the sothsayers confounded: yee they shalbe sayne, all the pacte of them, to stoppe their mouthes, for they haue not Gods worde. As for me, I am full of strength, and of the spirite of the Lorde, full of iudment and boldnesse to shewe the house of Jacob their wyckednesse, and the house of Israell their synne.

O heare thys ye rulers of the house of Ja-
D cob, and ye iudges of the house of Israell: ye that abhorre the thynge that is lawfull, and wrapst aside the thynge that is streyght. Ye that buylde vp Syon wyth bloude, and Jerusalem wyth dongne wronge. O ye iudges, ye
Abacuc.ij.b. Ezec.xxij.b. geue sentence for gyftes: O ye prestes, ye teach for lucre: O ye Prophetes, ye prophecy for money. Yet wyll they be taken as those
Jere.vi.b. that holde vpon God, and saye: Is not the Lorde amonge vs? Tushe, there can no myschefe happen vs. Therfore shall Syon (for youre sakes) be plowed lyke a felde: Jerusalem shalbe come an heape of stones, and the hyll of the temple shalbe turned to an hye wodde.

Of

Of the callynge of the Gentyles, and conuersion of the Jewes.

A Esay.ii.a. Lcunt.xxvi. BVt in the latter dayes it wyll come to passe, that the hyll of ỹ Lordes house shallbe sett vp hyer then enye mountaynes or hylles: Yee the people shall preasse vnto it, and the multitude of the Gentyles shall haste them thyther, sayeng: Come lett vs go vp to the hyll of the Lorde, and to the house of the God of Jacob: that he maye teach vs hys wayes, ỹ that we maye walke in hys pathes. For the lawe shall come out of Sion, and the worde of God from Jerusalem, and shall geue sentence amonge the multytude of the Heathen and reboume the people of farre countrees: so that of their swearddes they shall make plowishares, and of their speares, Psal.lx.a. Esay.ii.b.

One people shall not lyft vp a swearde B against another, yee they shall nomore learne to fyght: but euerye man shall sye vnder hys vineyarde and vnder hys fygetre, ỹ no man to fraye hym awaye: for the mouth of ỹ Lord of hoostes hath spoken it. Therfore, where as all the people haue walcked euery man in the name of hys owne God, we wyll walcke in the name of oure God for euer and euer. At the same tyme, sayeth the Lorde, wyll I gather vp the lame and the outcastes, and soche as I haue chastened: ỹ wyll geue prise vnto the lame, and make of the outcastes a greate people: and the Lorde hym selfe shalbe their C kynge vpon the mount Sion, from this tyme Gen.xxvi.b forth for euermore. And vnto the (O thou towre of Eder, thou strong holde of the dough ter Sion) vnto the shall it come: euen the lordshippe and kyngdome of the daughter Jerusalem. Why then art thou now so heuy? is there no kynge in the? are they counceilers awaye that thou art so trapned, as a woman in her trauaple? And now (O thou daughter Sion) be sory, let it greue the as a wyfe laborynge with chyld: for now must thou gett the out of the cytie, ỹ dwell vpon the playne felde: Yee vnto Babylon shalt thou go, there shalt thou be delyuered, and there the Lorde Mich.ii.b. shall lowse the from the hande of thyne enemyes.

Now also are there manye people gathe D red together against the, sayenge: what, Sion is cursed, we shal se oure lust vpon her. Esay.xxiii.d. But they knowe not the thoughtes of the Lorde, they vnderstande not hys counceill, that shal gather them together as the sheeues in the barne. Therfore get the vp, O thou dougheer Sion, ỹ thresshe out the corne: for I wyll make thy horne yron, and thy clawes brasse, that thou mayest grynde many people their goodes shalt thou appropriate vnto the Lorde, and their substaunce vnto the ruler of the whole worlde.

The.v.Chapter.

Of the deliuerynge of Jerusalem.

AFter that shalt thou be robbed A thy selfe, O thou robbers daughter: they shall laye sege against vs, ỹ smyte the iudge of Israell with a rodde vpon the cheke. And thou Bethleem Ephrata, art lytle amōg the thousandes of Juda, Out of ỹ shall come vnto me, whyche shall be the gouernoure in Israell: whose out goinge hath bene from the begynnyge, and from euerlastynge. In the meane whyle he plageth them for a season, vntyll the tyme that she (whyche shall beare) haue borne: then shall the remnaunt of hys brethren be conuerted vnto the chyldren of Israell. He shall stande fast, and geue fode in the strength of the Lorde, and in the hyghe name of the Lorde hys God: and when they be conuerted, he shal be magnifyed vnto the farthest partes of the worlde. Myc.ii.a. John.vii.b. Ezec.xxxvii. Joh.x.a. Roma.i.b.

Then shall there be peace, so that the Assi- B rian maye come in to oure lande, and treade in oure houses. We shall hynge vp * seuen shepherdes and.viii.pynces vpon the: these shall subdue the lande of Assur wyth the swerde, and the lande of Nymrod wyth their naked weapens. Thus shall he delyuer vs from the Assirian, when he commeth with in oure lande, ỹ setteth hys fote wythin oure borders. * vii.ỹ.viii. for so many as are nedefarye.

And the remnāt of Jacob shalbe amōge C the multytude of people, as the dewe of the Lorde, and as the droppes vpon the grasse, Gen.xlix.b. that tarieth for no mā, ỹ wayteth of no body. Yee the reſydue of Jacob shalbe amonge the Gentyles and the multytude of people, as the lyon amonge the beastes of the wod, and as the lyons whelpe amonge a flocke of shepe: whyche (when he goeth thorowe) treadeth downe, teareth in peces, and there is no man that can helpe. Thyne hande shalbe lyft vp vpon thyne enemyes, and all thyne aduersaries shall perish.

The tyme shall come also, sayeth the Lord, D that I wyll take thyne horses from the, and destroye thy charettes. I wyll breake downe the cyties of thy lande, and ouerthrowe all Deut.xviii. thy stronge holdes. All witchcraftes wyll I roote oute of thyne hande, there shall no mo sothsayinges be within the. Thyne Idols and thyne Images will I destroye out of the so that thou shalt nomore bowe thy selfe vnto the worckes of thyne owne handes. Thy groues wyll I plucke vp by the rotes, and breake downe the cyties. Thus wyll I be auenged also, vpon all the Heathen that wyll not heare.

The.vi.Chapter.

An exhortacyon to heare the iudgment against Israell beynge vnkynde. What maner of Sacrifyces do please God.

HEarken now what the Lorde A sayeth: Vp reproue the mountaynes, and let the hylles heare thy voyce. O heare the punish- Esai.xviii.a. ment of the Lord, ye mountaynes, ỹ ye myghtie foundacions of the earth: for

for the Lorde wyll reprouue hys people, and reason with Israel: O my people, what haue I done vnto the? or wherin haue I hurte the? geue me answere. Because I brought the frō the lande of Egypte, and delyuered the out of the house of bondage? Because I made Moses, Aaron and Miriam to lede the? Remember (O my people) what Balach ꝑ kyng of Moab had imagyned agaynst the, and what answere that Balaam the sonne of Beor gaue hym, from Sethim vnto Galgal, that ye maye know the louyng kyndnesses of the Lorde.

Exod.xiiij. Num.xxij.a. Num.xxiij. xxiiij.xxv.

What acceptable thynge shall I offre vnto the Lord? shall I bowe my knee to the hye God? Shall I come before hym wyth burnt offrynges, and wyth calues of a yeare olde? Hath the Lorde a pleasure in many thousand rammes, or innumerable streames of oyle? Or shal I geue my fyrstborne for myne offences, and the fruyte of my body for the synne of my soule? I wyll shewe the, O man, what is good, & what the Lorde requyreth of the: Namely, to do right, to haue pleasure in louynge kyndnesse, to be lowlye, and to walcke wyth thy God: that thou mayest be called a cyte of the Lorde, & that thy name maye be ryghteousnesse. Heare (O ye tribes) who wolde els geue you soch warnynge? Shulde I not be displeased, for ꝑ vnrighteous good in the houses of the wycked, and because the measure hys myspshed? Or shulde I iustifie the false balaunces and the bagge of disceytfull weyghtes, amonge those that be full of ryches vnryghteously gotten: where the cyte synneth dayle wyth falshede, speake lies, & haue dysceytfull tunges in their mouthes?

Exod.xx.g. Deut.xxv.c Prou.xx.b. Lyc.xxv.b.

Therfore I wyll take in hande to punysh the, and to make the desolate, because of thy synnes: Thou shalt eate, & not haue ynough: yee thou shalt bringe thy selfe downe. Thou shalt fle, but not escape: and those that thou woldest saue, wyll I delyuer to the swerde. Thou shalt sowe, but not reape: thou shalt presse out olues, but oyle shalt thou not haue to annoynte thy selfe wythall: thou shalt tread out swete must, but shalt drynche no wyne. Ye kepe the ordynaunces of Amri, & all the customes of ꝑ house of Ahabye folowe their pleasures, therfore wyll I make the waste, & cause thy inhabyters to be abhorred, O my people: and thus shalt thou beare thyne owne shame.

Deut.xxviij. ij.Reg.xvi.

¶ The.vij.Chapter.

A complaynt of the yuell maner of the ryghteous: Agaynst the trust ought we not to holde vych ouer greate tryndes.

WO is me: I am become as one, that goeth a gleanynge in the harueste. There are no mo grapes to eate, yet wolde I fayne (with all my herte) haue of the best fruyte. There is not a godlye man vpon earth, there is not one ryghteous amonge men. They.a* labour al to shed bloud, and euery man hunteth his brother to death: yet they saye: they do well, when they do euil. As the prince wyll, so sayeth the iudge: that he maye do him a pleasure agayne. The greate man speaketh what his herte desyreth: & the iudgers alowe hym. The best of the is but as a thistle, & the most ryghteous of the is but as a breer in the hedge. But when the day of thy preachers commeth, that thou shalt be vysyted: then shall they be wasted awaye. Let no man beleue hys frende, nor put his confidēce in a prynce. Kepe the porte of thy mouthe, frō her that sleyth in thy bosome: for the sonne shall put hys father to dishonoure, the doughter shall ryse agaynst her mother, the doughter in lawe agaynst her mother in lawe: & a mās foes shalbe euen they of hys owne household.

Neuertheles I wyll loke vp vnto the Lorde, I wyll paciently abyde God my sauioure: my God shall heare me. O thou enemye of myne, reioyce not at my fal, for I shal get vp agayne: and thoughe I sye in my *.b. darcheneslle, yet the Lorde is my lyght. I wyll beare the punyshment of the Lorde (for why? I haue offended hym) tyll he sit in iudgement vpon my cause, and se that I haue ryght. He wyll bringe me forth to the lyght, & I shall se hys ryghteousnesse.

She that is myne enemy shall loke vpon it, & be cōfounded, which now sayth. Where is thy Lorde God? Myne eyes shall beholde her: when she shalbe trode downe, as the clay in the stretes. The tyme will come, that thy gappes shall be made vp, & the lawe shall go abroade: & at ꝑ tyme shal they come vnto the, frō Assur vnto the stronge cytyes, & from the stronge cytyes vnto the ryuer: frō the one sea to the other, frō the one mountaine to ꝑ other.

Esa.xxxvij.a. Amos.v.c.

Not withstandynge the land must be wasted, because of them that dwell therin, and for the frutes of their owne imaginacyons. Therfore fede thy people wyth thy .c. rodde, the flocke of thyne heritage which dwell desolate in the woodde, that they maye be fedde vpon the mountayne of Charmell, Basan & Galaad as afore tyme. Marueloꝰ thinges wyll I shewe them, lyke as when they came oute of Egypte. Then shall the heathen se, and be ashamed for all their power, so that they shal d. laye their hande vpon their mouthe, and stoppe their eares. They.e. shal lycke the dust lyke a serpente, & as the wormes of the earthe that trebble in their holes. They shalbe afrayd of the Lorde oure God, and they shall feare the.

Where is there such a God as thou? that pardonest wickednes, and forgyuest the offences of the remnaunte of thyne heritage? He kepeth not hys wrath for euer. And why? his delyte is to haue compassyon: he shal turne agayne, and be mercyfull to vs: he shall put downe oure wyckednesses, and caste all oure synnes into the bottome of the sea. Thou shalt kepe thy trouthe wyth Jacob, and thy mercye for Abraham, lyke as thou hast sworne vnto oure fathers longe agoo.

¶ The

The notes.

a* To labboure to shede bloude, or to lye in wayte for bloude, is, to make menne lyues laborous and miserable, by threatenynges, murthers, and violence. Prouer.i.b.

b* By darcknesse vnderstande the sadnes & miserye of thys worlde, and by lyghte the comfortthe and reioycynge of the conscience. Job.xv.c.

c* Rodde here sygnifyeth dompnyon and gouernaunce.

d* Of thys ye haue in Job.xxxix.d.

e* That is, shalbe humbled and brought as lowe as serpentes that crepe on the grounde. So obedient (sayeth the Prophete) shall the Heathen be vnto Israell, although they before had Israell in greuous subiection.

The ende of the prophecye of Micheas.

The boke of the Prophet Nahum.

The.i.Chapter.

Of the destruccyon of Ninive and of the deliueraunce of Israell.

A THys is the heuye burthen of Ninive, which Nahum of Elchos dyd wryte as he sawe it. The Lorde is a gelous God, & a taker of vengeaunce: yee a taker of vengeaunce is ỹ Lorde, and wrathfull. The Lord taketh vengeaunce of hys enemyes, and reserueth dyspleasure for his aduersaries. The Lorde suffreth longe, he is of greate power, & so innocent that he leaueth no man fautelesse before hym. The Lorde goeth forth in tempest and stormy weither, the cloudes are the dust of his fete. When he rebuketh the sea, he dryeth it vp, and turneth all the floudes to dry lande.

Deut.v.d.

Roma.v.a. Exo.xxxiii. Jere.xxx.b.

B Basan is desolate, Charmel & the pleasure of Lybanus wasteth awaye. The mountaynes trymble for hym, the hylles consume. At the syght of hym, ỹ earth quaketh: yee the whole world, and all that dwell therin. Who maye endure before his wrath? Or who is able to abyde hys grymme displeasure? His anger taketh on lyke fyre, and the harde rockes burst in sunder before hym.

Jeremy.v.b Esa.xxxiii.a Abdei.vi.b. Sopho.iii.b

Full gracious is the Lorde, and a stronge holde in the tyme of trouble, he knoweth the ỹt put their truste in hym: when the floude commeth ouer, and destroyeth the place, and when the darcknesse followeth vpon his

C enemyes. What do ye imagin then agaynst the Lord on this maner? (Tush, whē he hath ones made an ende, there shall come nomore trouble.) For lyke as the thornes that sticke together, and as the dry strawe, so shall the dronckardes be consumed together, euen whē they be full. There come oute of the soothe an imagin mischefe, & geue vngracious counsell agaynst the Lorde.

D Therfore thus sayeth the Lorde: Let them be as well prepared, yee and as many as they can, yet shall they be hewen downe, & passe awaye. And as for the, I wyll vexe ỹ, but not vtterly destroye the. And now wyll I breake hys rodde from thy backe, & burst thy bōdes in sonder. But the Lorde hath geuen a commaundement concernynge the, ỹ there shall come nomore sede of thy name. The carued Mich.b.c. & caasten ymages wyll I rote out of the house of thy God. Thy graue shall I prepare for the, and thou shalt be confounded.

The.ii.Chapter.

He describeth the vyctorye of the Chaldees agaynst the Ninyuites.

BEholde, vpon the mountaynes A come the fete of hym, that bryngeth good tydynges, and preacheth peace. O Juda, kepe thy holy dayes, performme thy promyses: for Belial shall come nomore in the, he is vtterly roted out. Esay.lii.a. Roma.x.c.

The scatterer shall come vp agaynst the, & laye sege to the castell. Loke thou well to the stretes, make thy lōnes stronge, arme thy self with all thy myght: for the Lorde shal restore agayne the glorye of Jacob, lyke as the glory of Israell. The destroyers haue broke them downe, & marred the wyne braunches. The shylde of hys gyaūtes glystereth, hys men of warre are clothed in purple. Hys charettes are as fyre, when he maketh hym forward, his archers are well decke & trimmed. The charettes rolle vpō the stretes, & welter B in the hye wayes. They are to loke vpon lyke cressettes of fyre, & go swyftly, as the lyghtenynge. Whē he doth but warne his gaūtes, they fal in their arayes, & haistely they clymme vp the walles: yee the engins of the warre are prepared all ready. The water portes shalbe opened, and the kynges palace shal fall. The quene her selfe shalbe led awaye captyue, and her gentil wemen shall mourne as the doues and grone wyth in their hertes. Ninive is C lyke a pole full of water, but then shall they Tobi.xiii.b be fayne to fle. Stand, stande (shal they crye) Sopho.ii.c. and there shall not one turne backe. Awaye with the syluer, awaye wyth the golde: for here is no ende of treasure. There shalbe a multytude of all maner costlye ornamentes. Thus myssht she be spoyled, emptied and clene stryped out: that their hertes maye be melted awaye, their knees tremble, all their lōnes be weake, and their faces blacke as a pot.

Where is now the dwellyng of the lyons, D & the pasture of ỹ lyons whelpes? where the lyon & the lyonesse went vp the whelpes, & no man fraped thē awaye? But the lyon spoyled enough for hys ponge ones, & deuoured for hys

his lionesse: he filled his denes with his pray, & his dwellynge place with that he had raupshed. Beholde, I wyll vpon the, sayeth ỹ lord of hostes, & wyll set fyre vpon thy charettes, that they shall smoke with all, & the swerde shal deuoure the yong lyons. I wyll make an ende of thy spoylyng vpō out of the earth, and the voyce of thy messangers shal no more be heard.

The iij. Chapter.

The fall of Nineue.

A Exo.xxxij.a. Abacu.ij.b

WO to the bloudthurstye cytye, which is full of lyes & robbery & wyll not leaue of from raupshyng. There a mā may heare scourgynge, rullyng, ỹ noyse of the wetles, the rrpenge of the horses, & the rollynge of the charettes. There the horsmen get vp with naked swerdes, & glysterynge spēares. There lyeth a multytude slayn, & a great heape of deade bodyes. There is no ende of dead coarses, yea, men fall vpon theyr bodyes: And that for the greate and manyfolde whordome, of the fayre and beautyfull harlot, which is a maistresse of witcherafte, yea, and selleth the people thorowe her whordom, and the nacyons thorowe her witchcraft.

B Nah.xlvij.a. Eych.xvi.A Beholde, I wyll vpon the, sayeth ỹ Lord of hostes) and will pull thy clothes ouer thy heade: that I maye shew thy nakednes amōg the Heathen, and thy shame amonge the kingdomes. I wyll caste dyrte vpon the, to make ỹ be abhorred, and a gasyng stocke: yea al they that loke vpon the, shall starte backe, and say: Nineue is destroyed.

Who wyll haue pyte vpō the: where shall I seke one to conforte the: Art thou better thē the greate cytie of Alexandria: that lay in the waters, and had the waters rounde about it: whiche was strongly fensed and walled with the sea: Ethiopia and Egypt were her strēgth C and that exceedynge greate aboue measure. Aphrica and Lybia were her helpers, yet was she diuers away, and brought into captiuite: her yonge chyldren were smiten doune at the heade of euerye strete, the lotes were cast for the most auncient men in her, and al her mighty men were bounde in chaynes. Euen so shalt thou also be dronchen, and hyde thy self, and seke some helpe agaynst thyne enemy. Al thy strong cities shalbe lyke figgetrees with ripe figges: which when a man shaketh, they shal fall into the mouthe of the eater.

Behold, thy people within the are but women: the portes of thy lande shalbe spred vn to thyne enemyes, and the fyre shall deuoure thy barres. Drawe water nowe against thou be besieged, make vp thy strong holdes, go into the clay, tempre the morter, make stronge bricke, yet the fyre shall consume the, ỹ swerde D Deu.xx. Leuit. shall destroye the, yea, as the locuste doeth, so shal it eate the vp. Ye shal fal heuely vpon the as the locustes, yea, right heuely shal it fal vpō ỹ, euē as ỹ grashoppers. Thy marchaūtes haue ben nūbred with ỹ stares of heauē: but

lowe shal they spurde abroad as the locustes, and flē theyr waye. Thy Lorders are as ỹ grashoppers, & thy captaynes as the multytude of grashoppers: which when they be colde, remayne in the hedges: but when the Sunne is vp, they flē awaye, and no man can tel where they are become: Thy shepherdes are aslepe (O kynge of Assur) thy worthyes are layed doune: thy people is scatered abroad vpon the mountaynes, and no man gatherith them together agayne. Thy wounde can not be hyd, thy plage is so sore. All they that heare this of the, shal clappe theyr handes ouer the. For what is he to whom thou hast not alway ben vnkynd hytte.

The ende of the prophecye of Nahum.

The boke of the Prophete Habacuc.

The firste Chapter.

A complaynte against Israel.

THis is the heauye burthen, which the Prophet Habacuc did se. O lord how long shal I crye, and thou wilt not heare: How long shal I complayne vnto the, sufferynge wrong, & thou wilte not helpe: Why letteste thou me se weerynesse and labour? Spoylynge & violence are before me, power ouergoeth right: for the lawe is tourne in peces, and there can no ryghte iudgemente go forthe. And why? the vngodly is more set by then ỹ righteous: this is the cause, that wronge iudgemente proceedeth. Beholde, amonge the Heathen, & take well: wonder at it, and be abashed: for I wyll do a thynge in youre tyme, whiche though he it be tolde you, ye shall not beleue. A Psal.xiij.a Job.xix.a B Acto.xiij.b

For lo, I wyll raise vp the Caldees, that bitter and swifte people: whiche shall go as wyde as the land is, to take possessiō of dwellyng places, ỹ be not theyr owne. A grymme and boysterous people is it, these shall sit in iudgement, and punish. Their horses are swifter then the cattes of the mountayne, & byte sharer then the wolues in the euenynge. Theyr horsmen come by greate heapes from farre, C Sopho.iij.a they flē hastely to deuour as the Aegle. They come all to spoyle: oute of them commeth an easte wynde, whiche bloweth and gathereth theyr captyues, lyke as the sande. They shall mocke the kynges, and laughe the princes to scorne. They shal not set by any stronge holde, for they shall laye ordynaunce agaynst it,

Esay.xlvii.a
ij.Pa.xxxiij.b

and take it. Then shall they take a fresshe courage vnto them, to go forth, and to do more evil, & so ascribe that power vnto their God.

But thou O Lorde my God, my holy one thou arte from the beginninge, therfor shall we not dye. O Lorde, thou hast ordened them for a punishment, and let them to reprone the mighty. Thyne eyes are clene, thou mayest not se evill, thou canst not beholde the thinge that is wicked. Wherfor then doest thou loke
Jerem.xij.a
Psa.xxxvij.a
vpon the vngodly, and holdest thy tunge, whē the wicked deuoureth the man that is better then hym selfe? Thou makest men as the fysh in the sea, and like as the creepinge beastes & haue no guide. They take vp all with their angle, they cacche it in their net, and gather it in their parne: wherof they reioyce, and are glad. Therfore offre they vnto their net, and do sacrifice vnto their parne: because that their portion is become so fat, & their meate so plentyous. Wherfor they cast out their net agayne, and neuer cease to slaye the people.

The.ij. Chapter.

Of the vision of the prophete. Against pollyng, extortioners and Idolatry.

I Stode vpon my watch, & set me vpon my bulwarke, to loke & se, what he wolde saye vnto me, & what answere I shuld geue him that reproueth me. But the Lord answered me, and sayde: Write the vysion plainly vpon the tables, that who so cometh by, maye rede it, for the vysion is yet farre of for a tyme, but at the last it shal come to passe & not fayle. And though he tarye, yet wayte thou for hym, for in very dede he will come, & not be slacke. Beholde, who so will not be-
Daniel.xij.d
leue, his soule shall not prosper: but the iuste
Rom.i.b
shall lyue by his faith. Like as the wyne deceyueth the dronkarde, euen so the proud shall
B
fayle and not endure. He openeth his desire wyde vp as the hell, & is as vnsatisfyed as death. All Heathen gathered he to hym, and heapeth vnto hym all people.

But shall not all these take vp a parable ag̃ynst hym, & mocke hym with a by worde & saye: Wo vnto hym that heapeth vp other mens goodes! Howe longe will he lade hym selfe with thicke clayes! O howe sodenly will they stand vp that shall byte, and awake, that shal trate the in pieces? yea, thou shalt be their
Habak.ii
praye. Sprynge thou hast spoyled many Heathen, therfore shall the remnaunte of the people spoyle the: because of mens bloude, and for the wronge done in the lande, in the cyttye and vnto all them that dwell therein.

Wo vnto hym, that couetously gathereth
C
euyll gotten goodes vnto his house: that he maye set his nest an hye, to escape from the power of misfortune. Thou hast deuysed the shame of thyne owne house, for thou hast slayne to moche people, and hast wylfully offended, so that the very stones of ỹ wall shall
Luc.xix.b
Exo.xxiij.a
Num.xxxij.
Deut.ix.c
Num.xiij.
answere out of it, and the tymbre that lyeth betwixte the ioyntes of the buyldynge shal answere. Wo vnto hym, that buyldeth ỹ towne wyth bloude, & maintaineth the citie wyth vnrighteousnes. Shall not the Lorde of hostes bringe thys to passe, that the laboures of the people shal be burnt wyth a greate fyre, & that the thinge wherevpon the people haue wearyed them selues, shall be lost? For the earth shall be full of knowledge of the Lordes honour, like as the waters that couer the sea.

Wo vnto hym that geueth his neighbour
D
drynche, to get hym wrotheful displeasure for his dronchennesse: that he maye se his priuyties. Therfore wyth shame shalte thou be
Gen.ix.d
fylled, in steade of honoure. Dronche thou also tyll thou stombre wyth al: for the cuppe of the Lordes ryght hande shall compasse the about and shameful spewyng in steade of thy worshippe. For the wronge that thou hast done in
Jerem.li.
Libanus, shall ouerwhelme the, and ỹ wylde
Abdias
beastes shal make the afrayd: because of mens bloude, and for the wronge done in the lande, in the cyttye, and vnto all such as dwell therein.

What helpe then will the Image do, who the workeman hath fashioned? Or the dome cast Image, wherein because the craftesman putteth his trust, therfore maketh he domme Idols? Wo vnto hym, that sayeth to a pece of woode: ryse, & to a domme stone: stande vp. For what instruccion maye suche one geue? Beholde it is layed ouer wyth gold and siluer
Psal.xlv.a
and there is no breth in it. But the Lord in his holy temple is he, whome all the worlde shuld feare.

The.iij. Chapter.

A prayer of the prophet Habacuc for the ignorannce.

A Lord, when I heare de speake of
A
the, I was afrayed. The worck that thou hast taken in hande, shalt thou performe in his tyme (O Lord): and whē thy time commeth, thou shalte declare it. In thy wrethe wouldest thou thinck vpon mercye. God commeth from Theman, and the holye one from the mounte of Pharan. Selah.

His glorye coureth the heauens, and the earthe is full of his prayse. His shyne is as ỹ sunne, & beames of lyght go out of his hāde, there is his power hid. Deathe goeth before hym, and burninge coelles go from his fete. He standeth and measureth the earth.
B
He loketh, and the people consume awaye, the mountaines of the worlde fall downe to powder, & the hilles are lowe to bowe them selues for his goynges are euerlastynge and sure.

I sawe, that the pauylions of the Mozians & the tentes of the lande of Madian were vexed for wearynesse. Waste thou not angrye, O Lorde, in the waters? was not thy wrathe in the floodes, and thy displeasure in the sea? ped when thou satest vpon thyne horse, & when thy chaarettes had the victory. Thou shewedst thy bowe openly, like as thou haddest pro-

mised

Gen.xlix.c

mised with an othe vnto the tribes. Selah.

Thou diddest deuyde the waters of y earth. When the mountaynes sawe the, they were afraied, the water streame went awaye: the deepe made a noyse at the lyftyng vp of thyne hande. The sunne and mone remayned styll in theyr habitacyon. Thyne arowes went out glysterynge, and thy speares as the shyne of the lyghtenyng. Thou trode downe the land in thyne anger, and dyddest thresshe the heathen in thy displeasure. Thou camest forth to helpe thy people, to helpe thyne annoynted. Thou smotest downe the heade the house of y vngodlye, and discouredest hys foundacyons, euen vnto the necke of hym. Selah.

Iosue.x.c

Thou cursest hys scepters, the captayne of men of warre: whiche come as a stormy wind to scatre me abroade, and are glad when they maye eate vp the poore secretely. Thou makest awaye for thyne horses in the sea, euen in the mudde of greate waters. When I heare thys, my bodye is vexed, my lyppes tremble at the voyce therof, my bones corruppe, I am afraied where I stande. O that I myght rest in the day of trouble, that I myght go vp vnto oure people, whiche are alredye prepared.

D

For the fygge trees shall not be grene, y hynes shall beare no frute. The labour of y olyue shalbe but lost, y lande shall bringe no come: the sheepe shalbe taken oute of y fold & there shalbe no catel in the stalles. But as for me, I will be glad in the Lorde, and will reioyce in God my sauioure. The Lord God is my strengthe, he shall make my fete as the fete of hyndes: and he whiche geueth the victorye, shal bring me to my hye places, synging vpon my psalmes.

The ende of the Prophecy of Abacuc.

¶ The boke of the Prophete Sophony.

The fyrste Chapter.

The condemnynges against Juda and Jerusalē because of their Idolatrye.

A

Thus is the worde of y lorde whiche came vnto Sophonye the sonne of Chusi, the sonne of Godoliah, y sonne of Amariah the sonne of Ezechiah in the time of Josiah the sonne of Amon kynge of Juda. I will gather vp all thynges in the lande (sayeth the Lorde) I will gather vp man and beast: I will gather vp the foules in the ayre and the fyshe

4.Reg.xxi.d xxiij.

in the sea: to the greate breache of the wycked) and will vtterlye destroye the men out of the lande, sayeth the Lorde. I will stretche oute myne hande vpon Juda, and vpō all suche as dwell at Jerusalem. Thus will I roote oute the remnaunte of Baal from thys place, & the names of the Kemarims and preestes: and suche as vpon theyr house toppes worshippe and bowe them selues vnto the hoste of heauē: whiche sweare by the Lorde, & by theyr Malchom also: whiche starte a backe fro the Lord, & neyther seke after y Lorde, nor regarde hym.

B

Deut.xvij.b. Jere.x.d.

Be styll at the presence of the Lorde God, for the daye of the Lorde is at hande: yea the Lorde hath purpareth a slayne offeryng, and called hys geastes therto. And thus shall it happen in the daye of the Lordes a slayne offeryng: I will visite the princes, the kynges chyldren, and all suche as were straunge clothynge. In the same daye also will I visit all those, that treade ouer the thresholde so proudely, which fyll theyr Lordes house with robbery and falshede. At the same time (sayth the Lorde) there shalbe hearde a greate crye from the eyshoote and an howlyng from the other poute, and a greate murthur from the hylles. Howle ye that dwell in the myll, for all the marchaūt people are gone, and all they that were laden with syluer, are roted oute.

iiij.Re.xxi.b Jere.xxxij.b.

C

At the same tyme will I seke thorowe Jerusalem with lanternes, and visit them that continue in theyr dregges, and saye in theyr hertes. Tushe, the Lorde wil do neyther good nor euyll. Theyr goodes shalbe spoyled, and theyr houses layed waste: they shall buylde houses, and not dwel in them: they shal plante vyneyardes, but not drinck the wyne, therof.

Jerem.b.c Deu.xxix.c Jere.xxix.c

D

For the greate daye of the Lorde is at hande, it is harde by, and commeth on a pace. Sorrye vnto the tydynges of the Lordes daye, then shall the gouernte crye oute: for that daye is a daye of wrath, a daye of trouble and heuynesse, a daye of bitter destruccyon & myserye, a darcke & glompyng daye, a cloudy and stormy daye, a daye of the noyse of trōpetters & shawmes, against the stronge cities & hye towres. I will bringe the people into suche perplexyon, that they shal go aboute lyke blyndemen, because they haue synned against the Lorde. Theyr blonde shalbe shed as the dust, & theyr bodyes as the myre. Neyther theyr syluer nor theyr golde shalbe able to delyuer them in y wrathfull daye of the Lorde, but the whole lande shalbe consumed through the fyre of his gelousy: for he shall sodenly make cleane ryddaunce of all them that dwell in the lande.

Exech.vij.b

Soph.iij.b

The.ij. Chapter.

The prophete exhorteth to God, propheseynge vnto the vnbeleuynge, and to the other nacyons.

Come together & gather you, O frowarde people, or y thyng go forthe that is concluded, & or the tyme be passed awaye as the dust: or the fearefull

with of the Lorde come vpon you, yea or the
daye of the Lordes sore displeasure come vpō
you. Seke the Lorde all ye meke herted vpon
earth, ye that worcke after hys iudgemente,
seke righteousnesse: seke lowlynesse, that ye
maye be defended in the wrothfull daye of
the Lorde. For Gaza shal be destroyed, and Ascha-
lon shall be layed waste. They shal caste out
Asdod at the noone daye, and Accaron shalbe
plucked vp by the roten.

1.Reg.17.a. Jonas.19.a

Wo vnto you that dwell vpon the sea coste
ye murtherous people the worde of the Lord
shal come vpon you. O Canaan thou lande
of the Philistines, I wyl destroy the, so that
there shall no man dwel in the any more: and
as for the sea coast, it shall be habitacions and
shepe folde: yea it shalbe a possession for
suche as remayne of the house of Juda, to fe-
de there vpon. In the houses of Ascalon shall
they reste towarde nyghte: for the Lorde their
God shal visite the, & turne awaye their cap-
tyuite. I have heard the despite of Moab, &
the blaspheymyes of the children of Ammon,
howe they have shamefully intreated my peo-
ple, and magnified them selues within the
borders of their lande. Therfore as truely as
I lyue (sayeth the Lorde of hostes the God of
Israel) Moab shalbe as Sodome, & Ammon
as Gomorra: euen daye thorne hedges, salt
pittes and a perpetual wyldernes. The resi-
due of my folcke shall spoyle them, the rem-
naunte of my people shall have them in pos-
session. This shal happen vnto them for their
pryde, because they have dealte so shamefully
with the Lorde of hostes people, and ma-
gnified themselues above the. The lorde shall
be greyne vpō the, & destroy all the goddes in
the lande. And all the Iles of the heathen shal
worshippe him, euery man in hys place.

Wyl Moris also that perish with my swerde:
yea, he shall stretche oute his hande ouer the
north, and destroye Assur. As for Ninive, he
shall make it desolate, dry and waste. The
flockes & all the beastes of the people shall lye
in y middest of it, pellicanes & storkes shall
abyde in the vppermostes of it, foules shall
synge in the windowes, & rauens shall sit vp-
on the balckes. For the lusters of Cedar shal
be spurn downe. Thys is the proude and care-
lesse cyte, that sayde in her herte: I am, and
there is els none. O how is she made so wast
that the beastes lye therein! Who so goeth by
mocketh her, and poputeth at her with his
synger.

1.Reg.21.f
Esay.23.b
Jerem.5.c

The iii. Chapter.

*Against the governors of Jerusalem. Of the cal-
linge of all the Gentiles. A comfort to the rebnant
of Israel.*

WO to the abhominable, spitty
& cruell cyte: whiche will not
heare, nor be reformed. Her
trust is not in the Lord, neither
wyll she holde her to her god.
Her rulers within her are as roaryng lyons:
her iudges are as wolues, a in the euenynge,
which leaue nothynge behynde them tyll the
morowe. Her prophetes are lyght persones &
vnlaythfull menne: her preestes vnhalowe the
Sanctuarye, and do wrong vnder the pretence
of the lawe. But the iuste Lorde that doth no
vnrighte, was amonge them, euery morning
shewynge them his lawe clearlye, and reuoked
not. But the vngodlye wyll not learne to be
ashamed. Therfore wyll I rote out thys peo-
ple, and destroye their towres: yea, and make
their stretes so voyd, that no mā shal go ther
in. Their cytyes shalbe broken downe, so that
no bodye shall be lefte, nor dwell there anye
more.

because they
have al the
daye longe
wayted for
their purge

I sayde vnto them: O feare me, and be con-
tente to be reformed. That their dwellynge
shulde not be destroyed, and that there shulde
happen vnto them none of these thynges,
wherewyth I shall vysite them. But vnto the
les they stande vp earlye, to folowe the spirity
tes of their owne ymaginacions. Therfore
ye shall wayte vpon me (sayeth the Lord) vntil
the tyme that I stand vp: for I am determed,
to gather the people & to bring the kingedomes
together, that I may poure oute myne anger,
yea, all my wrothfull displeasure vpon them.
For all the worlde shalbe consumed with the
fyre of my gelousy. And then wyll I clense
the lippes of the people, y they may euerych-
one call vpon the name of the Lord, and serue
hym with one shulder. Suche as I have subdu
ed, and my children also whome I have scat-
tred abroade, shall bringe me presentes beyōd
the waters of Ethiopia.

Nauū.1a
Sopho.3c

In that tyme shalte thou no more be con-
founded, because of all thy ymaginacions,
wherin thou hadeste offended me: for
I wyll take awaye the proude boasters of
thyne honoure frō the, so that thou shalte no
more triumphe because of my holy hyll. In
the also will I leave a small poore simple peo-
ple, which shall trust in the name of the Lorde.
The remnaunt of Israel shal do no wicked-
nes, nor speake lyes, neyther shall there anye
disceytful tunge be founde in their mouthes.
For they shalbe fed, and take their reste, and
no man shall make them afrayed. Geue thanke
O doughter Sion, be ioyfull O Israell,
reioyce and be glad from thy whole herte, O
doughter Jerusalem, for the Lorde hath take
awaye thy punishmentes, and turned backe
thyne enemyes. The kynge of Israell, euen
the Lorde himselfe is with the: so that thou nee
dest no more to feare any misfortune.

Jerem.ld

In that tyme it shall be sayed to Jerusa-
lem: feare not, and to Sion: let not thyne
handes be slacke, for the Lorde thy GOD is
with the, it is he that hath power to saue: he
hath a specyall pleasure in the, & a maruelous
loue towarde the: yea, he reioyseth ouer the
with gladnesse. Suche as have bene in hey-
nesse, wyll I gather together, and take out of
thy congregacion: as for the shame & reproue
that hath bene layed vpon the, it shalbe farre
from the. And lo, in that tyme wyll I destroye
all those that vexe the: I wyl helpe the lame,

and

Mich.iiij.b and gather vp the caste awaye: yea I wil get them prayse and honoure in all landes, where they have bene put to shame. At the same time wyll I bringe you in, and at the same tyme wyll I gather you. I wyll get you a name and a good reporte amonge al people of the earthe, when I turne backe youre captyuyte before youre eyes, sayeth the Lorde.

¶ The ende of the Prophecye of Sophony.

¶ The boke of the Prophet Aggeus.

¶ The first Chapter.

The tyme of the Prophesye of Aggeus. An exhortacyon to buylde the temple againe.

IN the seconde yeare of kynge Darius, in the vi. moneth, the first day of the moneth, came the worde of the Lorde (by the Prophete Aggeus) vnto Zorobabel ỹ sonne of Salathiel the prince of Juda, and to Jesua the sonne of Josedech the hye preest, sayenge: Thus speaketh the Lord of hoostes, and sayeth: This people doth saye: The tyme is not yet come to buylde vp the Lordes house. Then spake the Lord by the Prophete Aggeus, and sayde: Ye youre selues can finde tyme to dwell in syled houses, and shall thys house lye waste? Consyder nowe youre owne wayes in youre hertes (sayth the Lorde of hoostes) ye sowe muche, but ye bring litle in: ye eate, but ye have not ynough: ye drinke, but ye are not satisfied, ye decke youre selues, but ye are not warme: and he that earneth any wage, putteth it in a broken purse.

Thus sayeth the Lorde of hoostes: Consyder youre owne wayes in youre hertes, get you vp to the mountayne, fetche wood, and buylde vp the house, that it maye be acceptable vnto me, and that I maye shewe myne honoure, sayeth the Lorde. Ye loked for much, and lo, it is come to litle: ỹ though ye bring it home, yet do I blowe it awaye. And why so, sayeth the Lorde of hoostes? Euen because that my house lyeth so waste, and ye renne euery man vnto hys owne house. Wherfore the heauen is forbidden to geue you anye dewe, and the earthe is forbidden to geue you encrease. I have called for a drouthe, both vpon the lande ỹ vpon the mountaynes, vpon corne, vpon wyne, ỹ oyle, vpon euery thynge that the grounde bringeth forth, vpon men and vpon catell, yea and vpon all handy labour.

Now when Zorobabel the sonne of Salathiel, and Jesua the sonne of Josedech the hye preest with the remnaunte of the people, heard the voyce of the Lorde their God, and ỹ wordes of the Prophete Aggeus (like as ỹ Lorde their God hath sent him) the people dyd feare the Lorde. Then Aggeus the Lordes angell sayde in the Lordes message vnto the people: I am with you, sayeth the Lorde. So ỹ Lorde awaked vp the spirite of Zorobabel the prince of Juda, and the spirite of Jesua the sonne of Josedech the hye preest, and the spirite of the remnaunte of all the people: that they came, and laboured, in the house of the Lorde of hoostes their God.

The notes.

a. To wake vp the spirite of a man is, when God by hys spirite comforteth and boldeneth the herte to take vpon him without feare any acte or deade of greate importaunce.

The.ij. Chapter.

He sheweth that the goodnesse of the Lorde shall exceede the hyre, because of the buylding of Christ.

UPon the.xxiiij. daye of the syxte moneth, in the seconde yeare of kyng Darius, the.xxi. daye of the seuenthe moneth, came the worde of the Lorde vp the prophete Aggeus, saying: speake to Zorobabel the sonne of Salathiel prince of Juda, and to Jesua the sonne of Josedech the hye preest, ỹ to the residue of the people, and saye: Who is lefte amonge you, that sawe this house in her fyrste beautye? But what thinke ye nowe by it? Is it not in your eyes, euen as though it were nothynge? Neuertheles be of good chere O Zorobabel (sayeth the Lorde) be of good comforte, O Jesua thou sonne of Josedech hye preest: take good hertes vnto you also, all ye people of the lande, sayeth the Lorde of hoostes and do accordynge to the worde (for I am with you, sayeth the Lorde of hoostes) lyke as I agreed with you, when ye came out of ỹ lande of Egypte: and my spirite shalbe among you, feare ye not.

For thus sayeth the Lorde of hoostes: yet ones more wyll I shake heauen and earthe, the sea and the drye lande: yea, I will moue all heathen, ỹ the comforte of all heathen shall come, and so wyll I fyll this house with honoure, sayeth the Lorde of hoostes. The syluer is myne, and the gold is myne, sayth the Lord of hoostes. Thus the glorye of the last house shalbe greater then the fyrste, sayeth ỹ Lorde of hoostes: and in this place will I geue peace, sayeth the Lorde of hoostes.

The.xxiiij. daye of the.xi. moneth in the seconde yeare of kynge Darius, came the word of the Lorde vnto the Prophete Aggeus, saynge: This sayeth the Lorde GOD of hoostes: Aske the preestes concernynge the lawe, ỹ saye: yf one beare holye fleshe in his cote lappe, and with his lappe do touche the bread, pottage, wyne, oyle, or anye other meate: shall he be holye also? The preestes answered ỹ sayde: No. Then sayde Aggeus: Nowe yf one being

Leui.v.9.vi.d Deut.xxi.b

Aggr.i.a

D Matth.xxiij.b

defyled with a dead carcase, touche ange of these: shall it also be vncleane. The Prestes gaue answere, & sayd: yea, it shalbe vncleane. Then Aggeus answered, and sayde: even so is this people & this nacion before me, sayth the Lorde: & so are all the workes of their handes, yea, and all that they offer, is vncleane.

And now (I praye you) consyder frō this day forthe, and howe it hath gone with you afore: or euer there was layed one stone vpon another in the temple of the Lorde, that when ye came to a come heape of. xx. bushels, there were scarce ten: and that when ye came to the wyne presse for to powre out. L. potters of wyne, there were scarce. xx. For I smote you with heate, blastynge and hayle stones in all the labours of your handes: yet was there none of you, that wolde turne vnto me, sayth the Lorde. Consyder then from this day forth and afore, namely, from the. xxiiij. daye of the xi. moneth, vnto the daye that the foundacion of the Lordes temple was layed: marck it wel is not the sede yet in the barne? haue not the vines, the figgetrees, the pomgranates, & olive trees bene yet vnfrutefull? but from this day forth, I shall make them to prospere.

Moreouer the. xxiiij. daye of the moneth came the worde of the Lorde vnto Aggeus agayne, sayinge: Speake to Zorobabel the prynce of Juda, and saye: I will shake bothe heauen and earthe, and ouerthrowe the seat of the kyngedomes, yea, & destroye the myghtye kyngedome of the heathen. I will ouerthrow the charettes, and those that sit vpon them, so that both horse and man shall fall downe, euery man thorowe his neyghbours sweorde.

And as for the, O Zorobabel (sayeth the Lord of hostes) thou sonne of Salathiel my seruaunt: I wil take the (sayeth the Lord) at the same tyme, and make the as a seale, for I haue chose the, sayth the Lord of hostes.

∴

The ende of the Prophecye of Aggeus.

The kyll Chapter.

¶ The boke of the Prophete zachary.

The fyrste Chapter.

He moueth the people to returne to the Lorde, and to eschue the wickednesse of their fathers. He prefigureth Christ and the Apostles.



A

In the eyght moneth of the seconde yeare of kyng Darius, came the worde of the Lorde vnto Zacharye the sonne of Barachias, the sonne of Addo, the prophet sayinge: the Lorde hath ben sore displeased at youre forefathers. And saye thou vnto them: thus sayeth the Lorde of hostes. Turne you vnto me (sayeth the Lorde of hostes) & I will turne me vnto you, sayth the Lorde of hostes. Be not ye like youre forefathers, vnto whom the Prophetes cryed afore tyme, sayinge: Thus sayeth the Lord God of hostes. Turne you from youre euyll wayes, & from your wicked imaginacions. But they wolde not heare, nor regarde me, sayeth the Lorde. What is nowe become of your forefathers & the prophetes? are they yet styll alyue? But dyd not my wordes and statutes (which I commaunded by my seruauntes the prophetes) touche your forefathers? Upon this, they gaue answere and sayde: like as the Lord of hostes dyuysed to do vnto vs, according vnto our olde wayes & imaginacions, euen so hath he dealte with vs.

Mal.iij.a

Jerem.xxiij.a Mala.iij.b

Jere.xxiiij. & xxv.b

Ose.xiij.a Tobp.xij.b

Ezec.xxxiij. Jere.xliij.a xxv.b

B

Upon the. xxiiij. daye of the. xi. moneth which is the moneth Sebat, in the seconde yeare of Darius, came the worde of the Lorde vnto Zacharye the sonne of Barachias, the sonne of Addo the Prophete, sayinge: I sawe by nyght, and lo, there sate one vpon a redde horse & rode styll amonge the Myrte trees, that were beneth vpon the grounde: and behynde hym were there reade, sprikled, and whyte horses. Then sayde I: O my Lorde, what are these? And the aungell that talcked with me, sayde vnto me: I will shewe the, what these be. And the man that rode amonge the Myrte trees, answered and sayde: These are they, whom the Lorde hath sente to go thorowe the worlde. And they answered the aungell of the Lorde, that rode amonge the myrte trees, and sayde: We haue gone thorowe the worlde: and beholde, all the worlde dwell at ease, and are careles.

C

Then the Lordes aungell gaue answere, and sayde: O Lorde of hostes, howe longe wylte thou be vnmercyfull to Jerusalem and to the cytyes of Juda, with whom thou hast bene displeased nowe these. lxx. yeares. So the Lorde gaue a louynge and a comfortable answere vnto the aungell that talcked with me. And the aungel that commoned with me, sayde

Jere.xxv.b xxix.b Zach.i.b

sayde vnto me: Crye thou, and speake: Thus sayeth the Lorde of hostes: I am exceadynge gelous ouer Jerusalem and Sion, and sore displeased at the careleße Heathen: for where as I was but a lytle angrye, they dyd their best that I myghte destroye them. Therfore thus sayeth the Lord: I wyl turne me againe in mercy toward Jerusalem, so that my house shalbe buylded in it, saith the Lord of hostes: yea and the plommet shalbe layd abroad in Jerusalem, sayeth the Lorde of hostes.

D Zach.viii.a

Crye also, and speake: thus sayeth the lorde of hostes: My cytyes shalbe in good prosperyte agayne, the Lorde shall yet comfort Sion, and chose Jerusalem. Then lyfte I vp myne eyes, and sawe, and beholde, * foure hornes. And I sayde vnto the angel, that talketh with me: what be these? he answered me: These are the hornes, whiche haue scatred Juda, Israel and Jerusalem abroade. And the Lorde shewed me.iiii. carpenters. Then sayde I: what wyll these do? He answered, and sayde: Those are the hornes, which haue so strowed Juda abroade, that no man durste lyft vp his head: But these, are come to fraye them away and to caste oute the hornes of the Gentyles, whiche lyfte vp their horne ouer the lande of Juda, to scatre it abroade.

* Thefe.iiii. hornes fignifye.iiii. kingdomes.

The.ii. Chapter.

The restoryng of Jerusalem and Juda.

A Lyfte vp myne eyes agayne, & loked, and beholde, a man with a measure lyne in his hand. Then sayde I: whether goest thou? And he sayde vnto me: To measure Jerusalem, that I maye se howe longe & howe broade it is. And beholde, the aungell y talked with me, went his way forthe. Then went there oute another aungell to mete him and sayde vnto him: Runne, speake to this younge man, and saye: Jerusalem shall be inhabyted wythoute anye wall, for the verye multytude of people and catell, that shal be therein. Yea I my selfe (sayeth the Lorde) wil be vnto her a wall of fyre rounde about, and wilbe honoured in her.

A Exo.xliii.b. Apoca.xxi.c.

B

O get you forthe, O fle from the lande of the northe, sayeth the Lorde, ye whom I haue scatred into the.a. foure wyndes vnder heauē, sayeth the Lorde. Saue thy selfe, O Sion: thou that dwellest with the doughter of Babylon, for thus sayeth the Lorde of hostes: Wyth a glorious power hath he sent me out to the Heathen, which spoyled you: for who so toucheth you, shal touche the aple of his owne eye. Beholde, I wyl lyfte vp myne hande ouer them, so that they shall be spoyled of those, whiche afore serued them: and ye shall knowe that the Lorde of hostes hath sente me.

a By the.iiii. windes is vnderstand the whole world as in Math. xxiiii.c.

C

Be glad, and reioyce, O.b. doughter of Sion: for lo, I am come to dwell in the myddest of the, sayeth the Lord. At the same tyme there shall many Heathen cleue to the Lorde, and shall be my people. Thus wyll I dwell in the myddest of the, & thou shalte knowe, that the Lorde of hostes hathe sente me vnto the. The Lorde shall howe Juda in possession for his paite in the holye grounde, and shall chose Jerusalem yet agayne. Let all fleshe be styll before the Lorde, for he is rysen oute of his holy place.

b Doughter of Sion for all the people, as in the pfal. xxiiii.a

The.iii. Chapter.

Of the lyfte and bye estate of Christe, lately for figure of Jehosuie prieste. A prophecye of Christe.

A Nd he shewed me Jesua the hye prieste, standynge before the aungell of the Lorde, and Satan stode at his ryght hande to resiste him. And the Lorde sayde vnto Satan: The Lorde rebuke the (thou Satan) yea the Lorde that hath chosen Jerusalē rebuke the. Is not this a brande taken out of the fyre? Nowe Jesua was clothed in vncleā rayment, and stode before the aungel: whiche answered and sayde vnto those, that stode before him: take awaye the foule clothes frō him. And vnto him he sayde: Beholde, I haue taken away thy synne from the, and wil decke the with chaunge of rayment. He sayde moreouer: set a fayre myter vpon his head. So they set a fayre myter vpon his heade, and put on clothes vpon him, and the aungel of the Lorde stode there. Then the aungell of the lord testyfyed vnto Jesua, and sayde, thus sayth the Lorde of hostes: If thou wylte walke in my wayes, & kepe my watche: thou shalt rule my house, & kepe my courtes, and I wil geue the place amonge these that stande here. Heare O Jesua thou hye prieste, thou and thy frendes that dwell before the, for they are wonderous people. Beholde, I wyll bringe forthe the braunche of my seruaunt: for lo, the stone that I haue layed before Jesua: vpon one stone shalbe.vii. eyes. Beholde, I wyll hewe him out (sayeth the Lorde of Hostes) & take awaye the synne of that lande in one daye. Then shal euery man cal for his neyghboure vnder the vyne & vnder the fygge tree, sayeth the Lorde of hostes.

A Psal.cix.a Mat.xxii.d. Jude.i.b

B

C

D

The.iiii. Chapter.

The vysyon of the golden candelsticke, and the enterpreter thereof.

A Nd the angel that talked with me, came agayne, & waked me vp, as a man that is raysed out of his slepe, & sayde vnto me: What seyst thou? And I sayde: I haue loked, & beholden candelsticke of all golde, with a boll vpon vpon it and his seuen lampes therein, & vpon euery lāp.vii. flaskes. And two olyue trees ther by, one vpō the right syde of the bol, and the other vpō the left side. So I answered, & spake to the angell that talked with me, saying: O my Lorde what are these? The angel that talked with me answered & sayde vnto me: knowest thou not what these be? And I sayde: No, my Lorde. He ans-

A

B

swered, and sayde vnto me: This is the word of the Lorde vnto Zorobabel, saying: Neither thorowe an hoste of men, nor thorow strēgth, E but thorowe my spirite, sayeth the Lorde of hoostes. What art thou, thou greate mountayne, before Zorobabel: thou shalt be made euen. And he shall bringe vp the first stone, so that men shall crye vnto him: good luche, good luche.

Moreouer the worde of the Lorde came vnto me, saying: The handes of Zorobabel haue layed the foundacion of this house, his handes shal also fynysh it, that ye may know how that the Lorde of hoostes hath sent me vn to you. For he that hath ben dispysed a lytle season, shall reioyce, when he seyth the tynne weyght in Zorobabels handē. The .vii. eyes are the Lordes, whiche go thowowe the whole worlde. Then answered I, and said vnto him: What are these .ii. olyue trees vpon the right & left syde of the candelstycke? I spake moreouer, & sayde vnto him: what be these two olyue braunches (whiche thorow the two golden pypes) emptye them selues into the golde? He answered me, and sayde: knowest thou not, what these be? And I sayde: no, my Lord. Then sayde he: These are the two olyue braūches, that stande before the ruler of the whole earthe.

Zach.iiii.d

Apoca.xi.a.

The v. Chapter.

The vision of the flying bohe, signifyeng the curse of thieues & lyers in & vnder the name of God. By the volum of the measure, is signyfyed the bringyng of Iudea in Babylon.

A SO I turned me, lyfte vp my myne eyes, and loked, and beholde, I sawe a flyeng bohe. And he sayde vnto me: what seyst thou? I answered: I see a flyenge bohe of .xx. cubytes longe, and ten cubytes broade. Then sayde he vnto me: This is the curse that goeth forth ouer the whole earth: for all theues shal be iudged after this bohe, & all swearers shal B be iudged accordynge to the same. I wyll bryng it forth (sayeth the Lorde of hostes) so that it shall come to the house of the theefe, and to the house of hym, that falsely sweareth by my name, and shall remayne in hys house, and consume it, with the tymbre & stones therof.

Then the aungell that talked with me, wente forth, & sayde vnto me: lyfte vp thyne eyes, & se, what thing is that goeth forth. And I sayde: what is it? He answered: this is a measure go C inge oute. He sayde moreouer: Euen thus are they (that dwel vpon the whole earth) to loke vpon. And beholde, there was lyfte vp a talēt of leade: and lo, a woman sat in the myddest of the measure. And he sayde: This is vngodlynesse. So he caste her into the myddest of the measure, and threwe the lompe of leade vp in to an whole.

Then lyft I vp myne eyes, and loked: & be D holde, there came oute two women, & the wynde was in their wynges (for they had wynges lyke the wynges of a storke) & they lyfte vp the measure betwixt the earth & the heauen. Then spake I to the aungell that talked with me: whyther wyll these beare the measure? And he sayde vnto me: into the lande of Synear, to buylde the an house: which when it is prepared, the measure shalbe set there in his place.

Genes.xi.

The notes.

a. This flying bohe was a volle turned rounde aboute a flaxe, whiche the inhabyters of the easte parte of the worlde do yet call a bohe, & do also vse them.

The .vi. Chapter.

By the iiii. charettes, he vnderstandeth the prosperite of foure kyngedomes.

MOreouer, I turned me, lyfte vpe vp myne eyes, and loked: and be holde there came .iiii. charettes oute from betwixte two hylles, A whiche hylles were of braſſe. In the fyrste charet were reade hoorse: in the secōd charet were blacke hoorse, in the thyrde charette were whyte hoorse, in the fourthe charet were hoorses of dyuerse colours and stronge. Then spake I, and sayde vnto the angel that talked with me: O Lorde, what are these? The Aungell answered, and sayde vnto me: These are the .iiii. wyndes of the heauen, whiche be come forthe to stand before the ruler of all the earth. B That with the blacke hoorse wente into the land of the northe, & the whyte followed them, and the spotted hoorses wente forthe towarde the southe. These hoorses were very stronge, and wente oute, and sought to go, and take theyr iourney ouer the whole earthe. And he sayde: get you hence, & go thorowe the worlde. So they wente thowowe oute the worlde. Then cryed he vpō me, and spake vnto me, saying: beholde, these that go towarde the north, shall stylle my wrath in the northe countrey.

Zacha.i.b Apoca.vi.a

Jere.iii.b

And the worde of the Lord came vnto me, saying: Take of the prysoners that are come C from Babylon, namely, Heldai, Tobiah and Idaia: and come thou the same daye, and go into the house of Josiah the sonne of Sophonye. Then take golde and syluer, and make crounes therof, and set them vpon the heade of Jesua the sonne of Josedech, the hye preeste, and speake vnto hym: Thus sayth the Lorde of hostes: Beholde the man whose name is the braunche: and he that shall sprynge vp after hym, shall buylde vp the temple of the Lorde, yea euen he shall buylde vp the temple of the Lord. He shall beare the prayse, he shal syt vpon the Lordes throne, and haue the dominacion.

Zacha.vi.b Psal.xxxvi.a

A Preest shall he be also vpon hys throne, & D a peaceable counsell shalbe betwixte them both. And the crounes shalbe in the temple of the Lorde, for a remembraunce vnto Helem, Tobiah, Idaia, and Hen the sonne of Sophony. And suche as be farre of, shal come and buylde the temple of the Lorde, that ye maye knowe, howe that the Lorde of hostes hath

Psalm.xcv.a Hebr.i.b.iii.b viii.d.x.b

hath sent me vnto you. And this shal come to passe. If ye will herken diligently vnto the voyce of the Lorde your God.

The .vij. Chapter.

The admonicion of fastynge wythoute mercy. The destruccion of Jherusalem, and the captyuyte of the people.

A IT happened also in the fourthe yeare of kinge Darius, that the word of the lord came vnto Zacharye in the fourth daye of the ix. monthe, whiche is called *Callew: what tyme as Sarazar & Regome lech & the men yͭ were with thē, sent vnto Bethel for to pray before the lorde: & yͭ they shoulde saye vnto the priestes, which were in the house of the Lord of hostes, & to ye prophetes: should I wepe in the fyfte moneth, and abstayne, as I haue done now certain yeares? The came the word of the Lorde of hostes vnto me, saying: Speake vnto all the people of the land, & to the priestes, and saye: when ye fasted and mourneth in yͤ .v. & .vij. moneth (now this lxx. yeares) dyd ye fast vnto me? When ye ate also and dronke, dyd ye not eate & drincke for your owne selues? Are not these the wordes which the Lord spake by his prophetes afore tyme, when Jerusalem was yet inhabited & welthy, she and the cities round about her: when there dwelt men, both toward the south and in the playne countreye?

C And the worde of the Lorde came vnto Zacharye, saying: Thus saieth the Lord of Hostes: Execute true iudgement: shew mercy & louinge kyndnesse, euery man to his brother. Do the widdow, the fatherlesse, the straūger, and poore no wronge: and let no man ymagen euil against his brother in his hert. Neuertheles they would not take hede, but turned their backes, & stopped their eares, that they should not heare: yea, they made their hertes as an Adamāt stone, least they should hear the law & wordes, whiche the Lorde of hostes sent in his holy spirite by the Prophetes afore tyme.

D Wherfore the Lorde of hostes was verye wroth at them. And thus it is come to passe, that like as he spake, & they would not heare: euen so they cryed, and I would not heare, (saieth the Lord of hostes) but scattered them among all Gētiles, whō they knew not: Thus the lande was made so desolate, that there trauayled no man in it, neyther to, nor fro, for that pleasaunt lande was vtterly layed waste.

The .viij. Chapter.

Of the tokens of the people vnto Jerusalem, and of the mercye of God towarde them. Of good workes. The coldnesse of the Gentyles

AGain the worde of the lord came vnto me saying: Thus saieth the Lord of hostes: I was in a great grefe ouer Sion, yea I haue bene very grieuously ouer her in a great displeasure: thus + saieth the Lord of hostes: I wil turne me again vnto Sion & wil dwell in the middest of Jerusalem: so that Jerusalem shalbe called a faythfull, and the hyll of the Lorde of hostes, yea an holy hyll.

Thus saieth the Lorde of hostes: There shal yet olde men & women dwell again in the stretes of Jerusalem: yea, & such as go with staues in their handes for yeres age. The stretes of the cite also shalbe ful of ponge boyes & damoselles, playinge vpon the stretes. B

Thus saieth the Lord of Hostes: yf the residue of this people thinche it to be impossible in theyr dayes, should it therfore be impossible in my sight, saieth the Lord of hostes: Thus saieth the Lord of hostes: Behold, I wil deliuer my people fro the land of the east & west, and will bringe them again, that they maye dwell at Jerusalem. They shalbe my people and I wilbe their God, in truth & righteousnesse. Thus saieth the lord of hostes: let your handes be stronge, yea that ye heare these wordes by the mouth of the prophetes which be in the dayes, that the foundation is layed vpon the Lorde of hostes house, that the temple may be buylded. For why? before these dayes neyther men nor cattell could wynne anye thinge, neyther might ye man come in and out in rest, for trouble: but I let euery man go against his neyghbour.

Neuertheles I wil now entreate the residue of this people no more as in tymes, saieth the Lord of Hostes, but they shalbe a seed of peace. The vyne yarde shal geue her fruite, the grounde shal geue her increase, and the heauens shall geue their dew: & I shall cause the remnaunt of this people, to haue all these in possession. And it shall come to passe, that like as ye were a curse amonge the Heathen C (O ye house of Juda & ye house of Israel) Euē so wil I deliuer you, yͤ ye shalbe a blessing: feare not, but let your handes be stronge.

For thus saieth the Lord of Hostes: Like as I deuised to punishe you, what tyme as your fathers prouoked me vnto wrath, saieth the Lord of hostes, and spared not. Euē so I determed now in these dayes, for to do well vnto the house of Juda, and Jerusalem, therfore feare ye not. Now these thinges that ye shall do, are these: Speake euery man the truth vnto his neyghbour, execute iudgement truelye, & peaceably within your portes, none of you ymagin euil in his hert against his neyghbour, & loue no false othes: for all these are the thinges that I hate, saieth the Lord. And yͤ word of the lord of hostes, came vnto me saying: Thus saieth the lord of Hostes: The fast of the fourth moneth, the fast of the fyfth, the fast of the seuenthe, & the faste of yͤ tenth, shalbe ioye and gladnesse, and prosperous dayes vnto the house of Juda: Only loue the truth and peace. D

Thus saieth the Lorde of hostes: There shal yet come people, and the inhabiters of many cities: and they that dwell in one cite, shal go to another saying: Up, let vs go, and pray before the Lord, let vs seke the Lorde of Hostes. I will go with you: yea much people and mighty heathen shall come and seke the

Lorde of Hostes at Jerusalē, & to pray before the Lorde. Thus sayeth the Lorde of Hostes: In that tyme shall ten men (out of all maner of languages of the Gentiles) take one Jew by the hemme of his garment, and saye: we will go with you, for we have heard, that God is amonge you.

The .xi. Chapter.

The conversion of the Gentiles. The commynge of Christ, synnage on an Asse.

THe worde of the Lorde shalbe prepared at Adrach, & Damascus shalbe his offeringe: for the eyes of all men and of the tribes of Israel shal looke vp vnto ỹ lord. The borders of Hemath shalbe hard therby, Tyrus also and Sidon, for they are verye wise. Tyrus shal make her self strong, heape vp syluer as the sande, & golde as the clay of the stretes. Beholde, the lord shal take her in, & have her in possession: he shall smyte downe her power into the sea, & she shalbe consumed with fire. Then shall Ascalon se, & be afraid. Gaza shalbe very sore, so that Accaron also, because her hope is come to confusyon. For the kynge of Gaza shal perysshe, and at Ascalon shal no man dwel.

Straungers shal dwel at Asdod, & as for the pryde of the Philistines, I shal roote out. a. That is, their false prestes and their abhominacyons from among their teeth. Thus they shalbe left for our God, yea were wonte to rule, they shalbe as a prince in Juda, & Accaron like as Jebusyte. So will I cõpasse my house rounde about to my men of warre goynge to & fro: that no oppressoure come vpon the any more. For that have I sene now with myne eyes.

Reioyce thou greatly, O doughter Syon, be glad, O doughter Jerusalem. For lo, thy kinge commeth vnto the, euen the righteous & Saviour: lowly and simple is he, he rydeth vpon an asse, & vpon the foale of an asse. I will rote out the charrettes from Ephraim, & the horse from Jerusalem, the battel bowes shalbe destroyed. He shall geue the doctryne of peace vnto the heathen, & his dominiõ shal be from the one syde to the other, and frõ the flouddes to the endes of the worlde.

Thou also through thy bloude of thy couenaunt, shalte let thy prysoners out of the pyt, wherin is no water. Turne you nowe to the strong holde, ye that be in prison, & long sore to be delyuered: And this daye I bringe the word, that I will rewarde the double again. For Juda have I bent out as a bowe for me, and Ephraim have I spilled. Thy sonnes (O Syon) will I rayse vp against the Grekes, & make the as a gyauntes swearde: the Lorde God shalbe seene above them, and his darte shal go forth as the lightninge. The Lorde God shall blowe the trompet, and shall come forth as a storme out of the south.

The Lorde of hostes shall defende them, they shall consume and deuoure, & subdue the with slyng stones. They shal drynke & rage as it were thorow wyne. They shalbe fylled like the basens, & as the hornes of the aulter. The Lorde their God shall delyuer them in the day, as the flock of his people: for the stones of his Sanctuary shalbe set vp in his lãd. O how prosperous & goodlye a thinge shall that be? The corne shall make the yong men thearefull, and the newe wyne the maydens.

The .x. Chapter.

The people is moued to require the bountye of trouth of the Lorde. The Lorde promyseth to vysite & comforte the house of Israel.

RAyne the Lord then by tymes to geue thou the latter rayne, so shall the Lorde make cloudes, & geue you raine ynough, for all the intreate of the fielde: for rayne is the answere of Jdols. The sothsayers se lyes, & tel but vayn dreames: the comforthe that they geue, is nothinge worth. Therfore go they astraye lyke a flocke of sheepe, & are troubled, because they have no shepherde. Myne wrothfull displeasure is moued at the shepherdes, & I will vysite the goates. For the Lord of hostes wil graciously vysite his flocke, the house of Juda, and hold them as a goodlye fayre horse in the battell. Out of Juda shall come the helmet, the nayle, the battelbowe, and all the princes together. They shalbe as the gyauntes, whiche in the batell tread downe the myre vpon the stretes. They shal fight, for the Lorde shalbe with them, so that the horsemẽ shalbe confounded. I will cõforte the house of Juda, and preserue the house of Joseph. I wil turne thẽ also, for I pitie them: & they shalbe lyke as they were, when I had not cast them of. For I the Lord am their God, and wil hear them. Ephraim shalbe as a gyaunt, and their hert shalbe therefull as thorow wine: yea, their children shall se it, & be glad, & their herte shall reioyce in the Lord. I wil blow for them & gather thẽ together, for I wil redeme thẽ. They shal increase as they increased afore. I will sow thẽ amõg the people, that they may thinche vpon me in farre countreyes, they shall lyue w their children, & turne again. I wil bring thẽ again also from the lãd of Egipt, & gather thẽ out of Assiria. I wil catie thẽ into the land of Galaad & to Libanus, & they shall wante nothing. He shall go vpon the sea of trouble, & smyte the sea waues: so ỹ al the depe flouds shalbe dried vp. The proud boastinge of Assur shalbe cast down, & the scepter of Egipte shalbe take away. I will cõforte thẽ in the Lord, that they maye walcke in his name, sayeth the Lorde.

The .xi. Chapter.

The destruccyon of the tẽple. The cure of the faithfull is committed to Christ, by the father. A grevous poison against Jerusalem and Juda.

OPen thy doores, O Libanus, that the fyre maye consume thy Cedre trees. Howle ye fyre trees, for the Cedre is fallen, yea, all the proude are wasted awaye. Howle (O ye oke trees of Basan) for the mightye strong wood is cut downe

Here,

a. That is, pryde of the Philistines.

Men may heare the shepherdes mourne, for
their glory is destroyed. Men may heare the
lyons whelpes roare, for the pride of Jordan
is wasted away.

Thus sayeth the Lorde my God: Fede the
shepe of the slaughter, which shalbe slaine of
those that possesse the: yet they take it for no
sinne, but they that sell the, say: The Lorde be
thanked, I am riche: yea, their owne shepherdes
spare the not. Therfore will I nomore spare
those that dwell in the land (sayeth the Lord)
but lo, I wil delyuer the people, everye man
into his neighbours hãd, and into the hande
B of his king, that they may smyte the lande, & I
out of their handes wil not I delyuer them.

I my self fedde the slaughter shepe (a poore
flocke verely) & take vnto me two staues: the
one I called louinge mekenesse, the other I
called wo, & so I kepte the shepe. Three shep-
Mat.xxiij.c. herdes destroyeth I in one moneth, for I might
not away with the, neither had they any delyte
in me. Then sayd I: I wil fede you no more,
the thing that dieth, let it dye: & that wil perishe,
let it perishe, & let the remnaunt eate, every
one the flesshe of his neyghboure. I take also
my louing mekenesse staf, & brake it, that I might
disanul the couenaunt, which I made with al
people. And so it was broken in that daye.

Then the poore simple shepe that had a re-
C specte vnto me, knewe thereby, that it was the
word of the lord. And I sayde vnto the: yf ye
thinche it good, bring hither my pipe: yf no,
then leaue. So they waged doune .xxx. syluer
pens, the value that I was pryced at. And the
Lorde sayd vnto me: cast it vnto the potter (a
goodly pryce for me to be valued at of them)
& I take the .xxx. siluer pens, & cast them to the
potter in the house of the Lorde. Then brake
I my other staf also (namely wo) that I might
D lowse the brotherhead betwixte Juda and Is-
rael. And the Lord said vnto me: Take to the
also the staf of a foolish shepherde: for lo, I wil
rayse vp a shepherde in the lande, which shall
not seke after the thinges that be lost, nor care
for such as go astray: he shall not heale the
wounded, he shall not norishe the thing that
is whole: but he shall eate the flesshe of suche
as be fat, and teare their clawes in peces.

O Idole shepherd, that leaueth the flocke.
The swerde shall come vpon his arme & vpõ
his right eye. His arme shalbe cleane dryed
vp, and his right eye shalbe sore blinded.

The.xij. Chapter.

Of the destruccion and buildynge agayne of Jeru-
salem.

A Mat.xxiiij. Marc.xiij. Luce.xxj.

The heauy burthen which the
lord hath deuised for Israel.
Thus saieth the lord, which
spred the heauens abroade,
layde the foundacion of the
earth, and geueth man the
breath of lyfe: Beholde I will make Jerusa-
lem a cuppe of surfet, vnto al the people that
are round about her: yea, Juda him self also
shalbe in the sege agaynste Jerusalem. At the
same tyme wil I make Jerusalem, an heauye
stone for al people, so that al such as lift it vp
shalbe tourne & rente, & all the people of the
earth shalbe gathered together against it. B

In that day, sayeth the Lorde, I will make
all hostes astarted, & those that ryde vpon the
to be out of their wittes. I wyll open myne
eyes vpon the house of Juda, & smyte all the
hostes of the people with blindnesse. And the
princes of Juda shal say in their hertes. The
inhabiters of Jerusalẽ shal gyue me consola-
cion in the Lord of hostes their God. In that
tyme will I make the princes of Juda lyke an
hote burninge ouen with wood, & lyke a tor-
fet of fyre among the sheaues, so that they shal
consume al the people rounde about the, both Abdy.i.b.
vpon the right hand and the left. Jerusalem Amos.i.A.
also shalbe inhabited agayne: namely, in the
same place, where Jerusalem standeth.

The Lorde shal preserue the tentes of Juda
like as afore time: so y the glorye of the house C
of Dauid, & the glory of the citesins of Jerusa-
lẽ, shalbe but litle regarded, in cõparison of y
glory of Juda. In that day shal the Lord de-
fende the citesins of Jerusalẽ: so that the wea-
kest then amonge them shalbe as Dauid: & y
house of Dauid shalbe lyke as Gods house,
and as the Angel of the Lorde before them.

At the same tyme wil I go about to destroy
al suche people as come against Jerusalem.
Moreouer, vpon the house of Dauid & vpon
the citesins of Jerusalẽ wil I poure out the Jhon.xix.B.
spirite of grace & prayer, so y they shal loke
vpon me, whõ they haue pearsed: & they shal
bewepe him, as men mourne for their only
begotten sonne: yea & be sory for him, as men
are sory for their fyrst childe.

Then shal there be a great mourning at Je- D
rusalem, like as the lamentacion at Adadremon Zac.xiij.f.
in y feld of Maggadon. And the lãd shal be-
wayle euery kinred by thẽ selues. The kinred
of y house of Dauid thẽ selues alone, & their 2.Pa.xxxv.c
wiues by thẽ selues. The kinred of y house of
Nathãthẽ selues alone, & their wiues by thẽ 2.Reg.xij.A.
selues. The kinred of the house of Leui them
selues alone, & their wiues by thẽ selues. The
kinred of the house of Semei thẽ selues alone
& their wiues by them selues. In lyke maner,
all the other generacions, euerychone by thẽ
selues alone, and their wiues by them selues.

The.xiij. Chapter.

Of the wel of grace and mercy Christ. Of the clene
vnclennes of Prophetes, and of false prophetes.

IN that tyme shall the house of
Dauid and the citesins at Jeru-
salẽ haue an open well, to wash A
of synne and vnclennesse. And Ezech.xxxvi.A
thẽ (sayeth the lord of hostes) I Zacha.xiij.b
will destroye the names of Idols out of the Jhon.xix.B.
lande: so that they shal nomore be put in remẽ-
braunce. As for the false prophetes also & the
vnclene spirite, I shal take thẽ out of the lande:
so that yf any of thẽ prophecy any more, yea
owne father and mother that begat him, shal
saye vnto him: Thou shalt dye, for thou spea-
keste

hell lyes vnder the name of the Lorde: yea his
D owne father and mother that begat him, shal
wound him, whē he prophecieth. And then
Amos. vij. c. shal those prophetes be cōfounded, euery one
of his vysiō when he prophecieth: neither shall
they weere sackclothes any more, to deceyue
men withall. But he shalbe fayne to sayen I am
no prophete: I am an husband man, for so am
I taught by Adam frō my youth vp: & yf it be
E sayd vnto him: how came these wounded thē
in thine handes? He shal answere: Thus am I
Mat. xxvi. c. wounded in the house of myne owne frendes.
Mat. xxv. d. Arise, O thou swerd, vpon my shepeherd, &
vpon the prince of my people sayeth the Lorde
of hostes. Smite the shepeherd, & the shepe shal
Job. xxix. a. be scatred abroade, & so wil I turne mine hād
Esay. xlix. a. to the litle ones. And it shal come to passe (sa-
Psal. xvi. a. eyth the Lord) that in all the land two partes
F shalbe voyded oute, but the thirde parte shall
remayne therin. And the same third part wil
I. Petri. i. a. I bring thorowe the fyre, & wil clense them, as
Prouer. xvij. a the siluer is clensed: yea, & try them like as gold
Sapien. iij. a. is tryed. Then shall they call vpon my name
Eccle. xij. a. and I will heare them: I wyl sayen it is my
people. And they shal say: Lorde my God.

The. xiiij. Chapter.

The wofulnesse of the churche vnder the figure of Ieruſalem. Of the kyngedom of the Lorde.

1 BEholde, the day of the Lorde com
meth, that thou shalt be spoyled, &
robbed: for I will gather together
all the heathen, to fyghte agaynste
Ieruſalem, so that the cyty shalbe wonne, the
houses spoyled, & the wemē defiled. The half
of the cyty shal go awaye into captiuite, & the
residue of the people shal not be caried out of
the cyty. After that shal the lord go forthe to
fyght agaynste those heathen, as men vse to
fyght in the daye of battell. Then shall his fete
stād vpon the mount olyuete, that lyeth vpon
the east syde of Ieruſalē. And the mount olyu-
ete shal cleuen two, eastward & westward,
so that there shalbe a great valley: & the half
mount shal remoue toward the north, & the o-
ther toward the south. And ye shal flee vnto
Amos. j. a. my valley of my hylles, for the valley of the hyl-
les shal reach vnto Asal. Yea, ye shal flee,
like as ye fled for the earthquake in the dayes of
Vsiah king of Juda. And the lord my God
shall come, and al sayntes with him. In that
day shal it not be light, but cold & frost. This
shalbe that specially day, whiche is knowne
6 Thatis, vnto the Lord: neyther day nor light, but about
vnderstāding the euening time it shalbe light. In that tyme
to the word shal there a waters of lyfe ryse out frō Je-
God ruſalem: the half parte of them. b. toward the
b Towarde east sea, & the other half toward the vttermost
the east sea, & sea, & shal continue both somer & winter. And
towarde the lord himselfe shalbe king ouer al yͤ earth.
vttermost sea At that tyme shal there be one Lord onlye, &
that is, all the his name shalbe but one. Then shall go about
wolde ouer the whole earth, as vpon a feld: frō Gibea to
C Remmō, & frō the south to Ieruſalē. The shal
be set vp, & inhabited in her place: from Ben-
Jamins poste, vnto the place of the first post,
& vnto the corner poste, & frō the tower of Ha
namel, vnto the kinges wine presses. There
shal men dwel, & there shalbe nomore cursing
but Ieruſalem shalbe safely inhabited. This
shalbe the plage, wherwith the Lorde wyll
smite al people, that have fought agaynst Ie-
ruſalem: Namely, their flesh shal consume a-
waye, though they stand vpon their fete: their
eyes shalbe corrupt in their holes, and their
tung shall consume in their mouth.

Jn that day shal the Lorde make a great se-
dition amonge thē, so that one man shal take
another by the hande, & lay his handes vpon
the hādes of his neighbour. Juda shal fight al
so against Ieruſalē, & the goodes of al yͤ hea-
then shalbe gathered togither round about:
gold & siluer, & a very great multitude of clo-
thes: so that this plage go ouer hosses, mu-
les, camels, asses, & al yͤ beastes that shalbe in
the host, like as yͤder plage was. Euery one
yͤ remayneth thē of al the people, which came
against Ieruſalē, shal go vp yearly, to wor-
shippe the king (euen the Lord of hostes) & to
kepe the feast of tabernacles: & loke what ge-
neracion vpō earth goeth not vp to Ieruſalē
for to worshippe the kinge (euen the Lorde of
hostes) vpon the same shal come no rayne. Yf
the kinred of Egypt go not vp, and come not,
it shall not rayne vpon them neyther. D
This shalbe the plage wherwith the Lorde
wil smite al heathē, yͤ come not vp to kepe the
feast of tabernacles: yea, this shalbe the sinne
plage of Egipt, & the sinne plage of al people
that go not vp to kepe the feast of tabernacles.

At that time shall the riding geer of the hor-
ses be holy vnto the Lord, & the kettels in the
Lordes house shalbe lyke the basens before
the aulter: yea al the kettels in Ieruſalē & Ju
da, shalbe holy vnto the Lord of hostes: & all
they that slay offeringes, shall come take of
thē, & dight them therin. And at that tyme
there shalbe no mo Chananites in the house of
the Lorde.

The ende of the Prophesy
of Zachary.

The boke of the prophete Malachy.

The first Chapter.

A complaynte against Israel and the priestes.



THe heauy burthē, whiche
the Lorde sheweth agaynst
Jsrael by Malachi. I haue
loued you, sayeth the Lord:
and yet ye say: wherin haste
thou loued vs? Was not
Esau Jacobs brother, say-
eth the Lord: yet haue I loued Jacob, & hated
Esau: yea I haue made his hilles waste, & his
heretage a wildernesse for dragons: & though
Edom sayd: wel, we are destroyed, we wyll
go buylde vp agayne the places that be wa-
sted: yet (sayeth the Lord of hostes) what they
buylded,

A
Gene. xxv. d.
Roma. ix. b.
Josue. xxiij. d

buylded, that blake I doune, so that is was called a cursed lande, and a people, whom the
B Lorde hath ever bene angrye withall.

Youre eyes have sene it, & ye youre selves muste confesse, that the Lord hath brought the land of Israel to great honour. Should not a sonne honoure his father, & a servaunte his maister: yf I be now a father, where is mine honoure? yf I be the Lorde, where am I feared? sayeth the Lord of hoostes.

Now to you preestes, that despise my name. And ye saye: wherin have we despised thy
a. To offre defyled breade, name? In this, that ye. a. offre buckren bread to do ought thing by hym: upon myne aulter. And ye wyll saye: wherein have we offered anye unclene thinge unto
prayse, and the? In this place ye saye: the aulter of the lorde not to glorye is not to be regarded. Yf ye offre the blynde, is
C not that evyll? And yf ye offre the lame, and
for God, as sycke, is not that evyll? Yea, offre it unto thy
he hath commaunded in thy servise, saye he be content with the, or accepte thy person, sayeth the Lorde of hoostes.
his word, but according to the merites and desartes of men. Offer it.a.

And now make youre prayer before God, that he may have mercy upon us: for suche thinges have ye done. Shal he regarde youre persones, thynche ye, sayeth the Lorde of hoostes? Yea, what is he amonge you, that wyll do so muche as to shut the doores, or to kindle the fire upon myne aulter for nought? I have
Exo.i.b. no pleasure in you, sayeth the Lord of hoostes:
D and as for the meatoffrynge, I will not accepte it at youre handes. For from the rysynge up of the sunne unto the goynge doune of the same, my name is greate amonge the Gentyles: yea, in every place shall there sacrifice be done, & a cleane meatoffrynge offered up unto my name: for my name is great among the hethen, sayeth the Lorde of hoostes. But ye have unhalowed it, in that ye saye: the aulter of the
b. Of hys Lorde is vile to be regarded, i. e. the thinge
meate, & hys that is set therupon, not worthy to be eaten.
meate ys dis spysed.

Now saye ye: It is but labour and travail, and thus have ye thought scorne of it (sayeth the Lorde of hoostes) offeryng robbery, yea, & lame and the sicke. Ye have brought me in a meatoffrynge, shoulde I accepte it of youre handes, sayeth the Lorde? Cursed be the disceyver, which hath in his flocke one that is male and when he maketh a vowe, offereth a spotted ewe unto the lord. For I am a great kyng (sayeth the the Lorde of hoostes) and my name is fearfull amonge the Heathen.

The .ii. Chapter.

Threatninges against the prieastes denyinge confesse of the people.

21 AND now (O ye preestes) this commaundement toucheth you: yf ye wyll not heare it, nor regarde it, to geve the glorye
Deu.xviii.d unto my name, sayeth the lorde of hoostes. I wyll sende a curse upon you, and wyll curse your blessinges: yea, curse the I wil I yf ye do not take hede. Behold, I shall corrupte your sede, and cast dong in your faces: even the donge of your solempne feastes, & it shal cleve faste upon you: & ye shal know, that I have sent this commaundement unto you, that my covenaunt which I made with Levi, myght stande, sayeth the Lorde of hoostes.

I made a covenaunt of life & peace to hym: this I gave him, that he might stande in awe of me: so he did feare me, & had my name in reverence. The law of truth was in his mouth
B and there was no wickednesse founde in his lippe. He walked with me in peace & equite, and dyd turne many one awaye from their synnes. For the preestes lippes should be sure knowledge, that men may seke the lawe at his mouth: for he is a messanger of the lorde of hoostes. But as for you, ye are gone cleane out of the waye, & have caused the multitude to be offended at the lawe: ye have broken the
Deu.xxxiii.b covenaunt of Levi, sayeth the Lord of hoostes. Therfore wil I also make you to be despised, and to be of no reputacion among all the people, because ye have not kepte my wayes, but have partial in the lawe.

Ephe.iii.a. C Have we not all one father? Hath not one
Zacha.xi.b. God made us? why doth every one of us then despise his owne brother, and so breake the covenaunt of oure fathers? Now hath Juda offended, yea, the abhampnacyon is done in
1. Esdras.ix.a Israel & in Jerusalem, for Juda hath defiled
Leui.xxi.c. the Sanctuarye of the Lorde, whyche he loved, & have kept the doughter of a straunge God. But the Lorde shall destroye the man that doth thys (yea, both the maister and the scolar) out of the tabernacle of Jacob, with hym that offereth up meatoffringe unto the lord of hoostes. Nowe have ye brought it to thys poynte ageinne, that the aulter of the Lorde is covered with teares wepping and mourning: so that I will no more regarde the meatoffringe, neyther will I receyve it accepte anye thinge at youre handes. And yet ye saye wherfore? Even because that where as the Lorde made a covenaunt betwixt the & the wyfe of thy youth, thou hast despised her: Yet is she thyne owne companion and maried wyfe.

D

The one, after the interpreters reckon to be spoken of Abraham.

So dyd not the one, and yet had he an excellente spirite. What dyd then the one? He sought the sede promised of God. Therfore take well to your spirit, and let no man despise the wyfe of his youth. If thou hatest her, put her awaye, sayeth the Lord God of Israel, & geve her a clothinge for the frame, sayeth the Lord of hoostes. Take wel then to your spirit, & despise her not. Ye greve the lord with your wordes, & yet ye saye: wherin al have we grieved him? In this, that ye saye: All that do evil are good in the sight of god, and such please him. Or els where is the God that punisheth?

The .iii. Chapter.

Of the messanger of the Lorde Johan Baptist, & of the kyng of the Lorde, and of Elias.

BEholde, I wil sende my messanger, which shall prepare the way before me: & the Lord whome ye
X + Matth. xi.b. Marci.i.a. Luc.vii.c. Ec.xlviii.a.b.d Mal.xiiii.a. woulde have, shall come to his temple, yea, even the messenger of the covenaunt, whome ye longe for.

Behold

Beholde he commeth, sayeth the Lord of hoostes. But who may abyde the day of hys cõmyng? Who shalbe able to endure, when he appeareth? For he is lyke a goldsmythes fire and lyke a washers sope. He shall sit hym downe to trye and to cleanse the syluer, he shall purge the children of Leui, & purifye them lyke as golde and syluer: that they may bring meat offeringes vnto the Lorde in rightewesnes. Then shal the offering of Juda & Jerusalem be acceptable vnto the Lord, lyke as from the beginninge, and in the yeares afore tyme. I wil come and punish you, and I my selfe will be a swyft witnes, against the witches, against the aduouterers, against false sweareres: yea, and against those, that wrongously kepe backe the hyerlinges dewtye: which vexe the widdowes and the fatherlesse and oppresse the straunger, and feare not me, sayeth the Lord of Hoostes. For I am the lord that chaunge not, and ye (O children of Jacob) will not leaue of: ye are gone away frõ myne ordinaunces, and kepe not them. Turne you now vnto me, and I will turne me vnto you, sayeth the Lorde of hoostes: ye saye: wherin shall we turne? Shoulde a man vse falshede and disceyte with God as ye vse falshede and disceyte with me? Yet ye saye: wherin vse we disceyt with the? In Tithes & heuerofferinges. Therfore are ye cursed with penury, because ye dissemble with me, all the sorte of you.

Bringe euerye Tithe into my barne, that there maye be meat in myne house: and proue me with all (sayeth the Lorde of hoostes) yf I will not open the windowes of heauen vnto you, and powre you out a blessynge with plenteousnesse. Yea, I shal repraue the consumer for your sakes, so that he shall not eare vp the frute of your grounde, neyther shall the vineyarde be barren in the felde, sayeth the Lord of hoostes. In so muche that all people shall saye, that ye be blessed, for ye shalbe a pleasaunt lande, sayeth the Lorde of hoostes.

Ye speake harde wordes against me, sayeth the Lorde. And yet ye saye: What haue we spoken against the? Ye haue sayed. Iust but lost labour, to serue God: What profyt haue we for keping his commaundementes, and for walkinge humbly before the Lorde of Hoostes? Therfore maye we saye, that the proude are happye, and that they whiche deale with the vngodlynesse, are lette vpfor they tempte God, and yet escape.

But they that feare God, saye thus one to another: the Lord considereth and heareth it. Yea, it is before him a memoriall boke, wryten for such as feare the Lorde, & remẽbar his name. And in the day that I will make (sayeth the Lord of hoostes) they shalbe mine owne possession: and I wil fauoure them, lyke as a mã fauoureth his owne sonne, that doth him seruyce. Turne you therfore, and consydre what differrence is betwyxt the ryghteous & vngodly: betwyxt him that serueth God, and him that serueth him not.

For marck, the day commeth, that shall burne as an ouen: and all the proude, yea and all such as do wickednesse, shalbe stubble: and the daye that is for to come, shall burne them vp (sayeth the Lorde of hoostes) so that it shall leaue them neyther rote nor braunche.

But vnto you that feare my name, shall the Sonne of ryghteousnesse aryse, and healthe shalbe vnder his wynges: ye shal go forth, & multyply as the fat calues. Ye shall treade downe the vngodlye: for they shalbe lyke the ashes vnder the soles of your fete, in the day that I shall make, sayeth the Lord of hoostes.

Remembre the lawe of Moses my seruaũt whyche I commytted vnto hym in Oreb for all Israel, with the statutes and ordynaunces. Beholde, I wyl sende you Elias the Prophet: before the comming of the daye of the greate and fearfull Lorde. He shall turne the hertes of the fathers to their children, and the hertes of the children to their fathers, that I come not, & smite the earth with curssynge.

¶ The ende of the prophecy of Malachy, and consequentlye of all the Prophetes.





The volume of

the bokes called Apocripha: Contayned in the comen Translation in Latyne, which are not founde in the Hebrue nor in the Chalde.

The Regystre therof.

The thyrd boke of Esdras.
The fourth boke of Esdras.
The boke of Tobiah.
The boke of Judith.
The reast of the boke of Hester.
The boke of Wysdome.
Ecclesiasticus.
Baruch the Prophete.
The song of the .iii. Childre in ye out.
The story of Susanna.
The story of Bel and of the Dragon.
The prayer of Manasseh.
The fyrst boke of the Machabers.
The second boke of the Machabes.





To the reader.

(Mathews)



CConsidre rightly (good reader) that the bokes before vs are founde in the Hebrue tonge, reserued of al men: and that the other folowing, whiche we calle Apocrypha (because they were wont to be read, not openly & in comen, but as it were in secrete & a certe) are neither founde in the Hebrue nor in the Chaldee: in whose tonges they haue not of longe time ben written (as wel as the rest) & happely the boke of Ecclesiasticus, whereupon al men haue lerned to speake & write them: And that also they are not receyued nor taken as legitimate and lawful, as wel of the Hebrues as of the whole church of Christ: & therwith we haue sparse them, and set them alone, that they may the better be knowen to the entent that men make choise of whom bokes moste ought to be receyued, and of which not. For S. Hierome the kyng of the boke of Iudith (which is Apocrypha) saith, that the authorite therof is not sufficient worthy and sufficient to confirme and establish the thynges that lacke in question. And generally of all the bokes called Apocrypha, he saith, that men make vse of them to the edifying of the people, but not to confirme and strengthen the doctrine of the Church. I know not here the letter of the Counsel of Cannon. Gentis Romana authoritas, where it sheweth this vnderscite. Lette were the glose of S. Cannon. the distinction betwen both, that me make them, but not so generally as though he should saye, that generally and thoroughout they are not allowed. And not without a cause. For that they haue ben corrupted & falsified in many places, it appeareth sufficiently by the vsage in the bokes called Apocrypha of the Hebrues. Which thyng is easy to be knowen euen nowe bothe in certain pointes, namely in the bokes of the Machabes, & other seuered bokes. Hereto (besides) that he founde not in the Hebrue, by the meanes whereof it is become bothe to the more suspect & the lesse receyued. In the moste vse of the thyrde and fourth boke of Esdras, whiche (without question) is put out in many places, it appeareth sufficiently by the vsage in the bokes called Apocrypha of the Hebrues. Which thyng is easy to be knowen euen nowe bothe in certain pointes, namely in the bokes of the Machabes, & other seuered bokes. Hereto (besides) that he founde not in the Hebrue, by the meanes whereof it is become bothe to the more suspect & the lesse receyued. In the moste vse of the thyrde and fourth boke of Esdras, whiche (without question) is put out in many places, it appeareth sufficiently by the vsage in the bokes called Apocrypha. Wherefore then, when thou wilt maintene any thyng for certayne, recompte a reason of thy faith, take heede & ponder therein by the holy & perfect Scriptures, for many (Peter, moste surely) be that speaketh, but non speake as moued by the holy ghost of God. He speth the woorde of god, as a thyng made true & certayne, opened vp the Prophetes & Apostles, inspired with the holy ghost of whom we haue our selfe wytnesse with the rest. Leaders hauyng great desyre to confirme and establish their opinions by the law of man, say, that they do not to the vttermost of their power, that ought to be done. But what must here a good man ought he to haue, that feareth be to a Christian, the whyche beleeueth not here litle, or nothyng not in the lawes of the liuyng God, but in many inuentions, subgonges al all thynges according to their own leasyng to an vnbeleeuyng imagination & phantasie. Let vs therefore that are builded on the foundation of the holy Prophetes and Apostles, & on the hed corner stone (on whose foundation fayth is most founded, & whiche ever preached, that is Iesus Christe, the sonne of God) leaue the thynges that are beneath, & folowe the aduyse, nothyng to add nothyng to or from them, and fal strong vpon more there, as on a sure place. For our Christen fayth consisteth not in our owne thynges, but in playne and manifest certayne affirmations, and in moste true perswasion, taken and confirmed by testimonie diuerse. In whiche thou graunt vs to stande perpetually, to the entent that endeuoryng vs to fulfilling thy holy will in the, and keeping & vse all thynges commaunded vnto vs, we may be the more lyke to thy seruaunt, and to obteyning of thy Charite.

So be it.

In the Prologe to the Pa-ralip.

In the Prologe in libr. Iudith.

In the Prologe to the Para-lip.

In the .iii. boke the .xxxi. ch.

In the Prologe vpō the bokes of the hun-gre.

In the Prologe of Esdras.

In the .xi. xii. and .xiii. of the Antiquities.

In the .iii. boke ag apuste Appion.

1. Per. iii. c.

1. Per. i. b

ii. Per. i. b

Ecclesiasticꝰ sine lege logui

1 Corin. iii. c

Epist. ii. b

The thirde boke of Esdras.

Iosias holdeth Pascouer. After his death Ioachas his sonne made kyng in his stede: whom the kyng of Egipt putteth out, and setteth in his stede Ioachim. Ierusalē is destroyed, and Nebuchadnezar taken.

The firſt Chapter.

AND when Iosias had prepared the temple vnto his Lord, he slewe the Paschal lambe the xiiij. day of the firste moneth. He set the Priestes also in order (accordynge to their dayly courses) beyng arayed in longe garmentes in the temple of the Lord. And he spake vnto the Leuites the holy ministers of Israel, that they shoulde hallowe themselues vnto the Lorde, to set the holy Arcke of the Lorde, in the house that kynge Salomon the sonne of Dauid had buylded, and sayde: Ye shall no more beare the Arcke vpon youre shulders. Now serue youre Lorde, and take the charge of his people of Israel, after your kynages and your tribes: accordyng as kyng Dauid the kyng of Israel hath ordeyned, and accordyng as Salomō his sonne hath honorably prepared: yea, loke that ye all do seruice in the temple, accordynge to the ordeyning and distribution of the principall men, whiche are appoynted out of the tribes, to do seruice for the children of Israel. Kyll the Paschal, & prepare offrynges for youre brethren, and do accordynge to the commaundement of the Lorde, which he gaue vnto Moyses. And vnto the people that was founde, Iosias gaue xxx. thousande of sheepe, lambes, kydds, and goates, and three thousande oxen. These the kynge (of his kynglye liberalitie) gaue vnto the people, accordyng as he had promysed: & to the Priestes (for the Paschal) he gaue. ii. M. sheepe, and an hundreth oxen. Moreouer, Iechonias & Semeias, & Nathanael their brethren and Asabias, Ierihel, and Iosabad gaue vnto the Paschal v. M. sheepe and three hundreth bullockes.

And when these thynges were brought to passe, the Priestes and the Leuites stode gorgeously in their order, and had the vnleuened bread throughout the tribes. And after the ordeyning of the principal men in the tribes, they offered vnto the Lord in the sight of the people, accordyng as it is written in the boke of Moyses, & so they roosted the Easter lambe as accordynge was. And for the thankefullnesse and the other, they dight them in heteris & porres, and set them before the people with good will, and afterwarde before them selues,

and

and the prestes. For the prestes offred ꝯ fat, until the time was expyred, but the Lewytes prepared for them selues ꝯ for their brethren the children of Aaron. The singers also the childre of Asaph stode in their ordre, according as Dauid had ordeyned. And bid Asaph Zachary ꝯ Idithun, which were appointed by the kyng. Moreouer the porters ꝯ dore kepers stode by the doores ꝯ that diligently, soo that none went out of their ministring ꝯ seruice: for their brethren (the Lewites) prepared for them. Thus were all thynges perfourmed, ꝯ belonged to the offering of the Lord. In that dayes they helde the Passeouer, ꝯ offred thankofferinges before the sacrifice of the Lord, according to the commaundement of kynge Josias.

So the children of Israel which were then present helde an honorable Passeouer, and the feast of swete breed .vii. dayes long. Yea, such a Passeouer was not kepte in Israel, frō the tyme of the Prophet Samuel. And all the kynges of Israel helde not suche an Easter, as this which kyng Josias helde, ꝯ the Prestes, the Lewites, the Jewes ꝯ all Israel, of al them that were at Jerusalē. And in the .xviii. yere of the raygne of Josias was this Passeouer kepte. And with a perfecte hert did kyng Josias ordre all his workes, before the Lord, ꝯ the thinges that were written of hym in tymes past, concerninge those that synned and were vngodly against the Lord before al people, ꝯ that sought not the worde of the Lord vpō Israel. * After al these actes of kyng Josias, Pharao the kyng of Egipt went vp and came toward Carcamis by Euphrates, and Josias went to mete him. Then sent the kyng of Egipt vnto Josias saying: what haue I to do with the, O kyng of Juda? I am not sent of the Lorde to fighte against the, for my warre is vpon Euphrates, go thou thy way home again in all the haste. And Josias would not turne again vppon his charet, but habertoke to fight against him, and herkened not vnto the wordes of the Prophete, which he tolde him out of the mouth of God, but pitched a battayl against him in the feld of Magedon. And the princes prestes to kyng Josias. Then sayde the kynge vnto his seruauntes: Carry me away out of the battayl, for I am sore wounded. And immediatly his seruauntes tokе hym awaye out of the front of the battayl. Then sat he vp vpō the seconde charet, came too Jerusalem, dyed, and was buryed in his fathers sepulchre. And in all Jewry they mourned for Josias, yea, the rulers also with their wyues made lamentacōn for hym vnto this daye. And this was done euer styll in Israel.

These thynges are written in the boke of the stories of the kynges of Juda, namely, all the actes and workes of kyng Josias, his kynglye power and mastrye, his vnderstandyng in the lawe of God, ꝯ what he vnderstode, yea, thynges which are not written in the boke of ꝯ kinges of Israel ꝯ Juda. And the people tooke Jechonias the sonne of Josias and made him kynge in steade of Josias his father, when he was .xxiii. yeare olde. And he raygned ouer Israel three monethes. And the kyng of Egipt put hym downe, that he should not raygne in Jerusalem, and raysed vp a taxe of the people, namely, an .C. talentes of siluer and one talent of golde. The kynge of Egipt also made Joachim his brother kynge of Juda ꝯ Jerusalem. As for them of the kynges ofspryng with the kinge hym self ꝯ Zarazias his brother, he toke the, ꝯ carried them away prisoners into Egipt. * Four and twēty yere old was Joachim, wha he was made kyng in the lande of Juda ꝯ Jerusalem, ꝯ he did euel before the Lord. After this, Nabuchodonosor the kyng of Babylon came vp, bounde hym with bandes of yron, ꝯ carried him into Babylon. Nabuchodonosor also tooke all the vessels that were halowed in the temple of the Lord, and all the Jewels, ꝯ caried them vnto Babylon, ꝯ brought the into his owne temple at Babylon. Of his vnclenses ꝯ vngodlines it is writē in the boke of the actes of the kinges. And Joachim his sonne raygned in his stede. He was made kyng, beyng .xviii. yere olde, ꝯ raygned but .iii. monethes and .x. dayes in Jerusalē, ꝯ did euell before the Lorde. So after a yeare, Nabuchodonosor sent ꝯ caused hym be brought vnto Babylon with the holy vessels of the Lord, and made Sedechias his brother king of Juda and Jerusalem, when he was .xxi. yeare olde: and he raygned .xi. yeare.

And he did euell also in the sight of ꝯ Lord ꝯ cared not for the wordes that were spoken vnto him by the prophet Jeremy at ꝯ mouth of the Lord. And where as he had made an othe vnto kynge Nabuchodonosor, he mansware him selfe, ꝯ fell frō hym hauyng a stifnech ꝯ a hert, ꝯ transgressed all the statutes ꝯ ordinaunces of the Lord God of Israel. The rulers also ꝯ heades of the people of the Lord did much euel, ꝯ became vngodly, more then the Heathen, beyng defyled in all maner of abhominacōn: Yea, ꝯ defyled the holy temple of the Lord at Jerusalē. And the god of their fathers sent his messengers vnto the, to turne them backe, ꝯ to call them againe frō their synne: for he wolde fayne haue spared them and his holy tabernacles sake. Neuertheles they had his messengers in derision: ꝯ lokе what God spake vnto the by his prophetes, they made but a spaste of it. Thus they went on so long tyll the Lord was wroth with his people for their vngodlines, and til he caused the kynges of the Caldees too come vp, which slewe their youngmen with the swerde, yea, euē in the cloyster of their holy temple, ꝯ spared no body, neither yong nor olde, neyther maydē nor youngwyfe: they were all deliuered into the power of the kynges of the Caldees, ꝯ al the holy vessels of the Lorde and the kynges treasures toke they, ꝯ caried the vnto Babi-

lon. As for the house of the Lorde, they burnt it, & brake downe the walles of Hierusalē, set fyre vpon her towres, destroyed all her noble buyldinges and brought them to naughte, & the people þ were not slayn with the swerde, they carped vnto Babylon.

Or rather the Persians rayned. Jere.xxv.c and.xxix.c.

Thus became they prisoners, & bondemē of the kyng of Babilon * vntil they were deliuered & rayned for them selues, * when the wordes of the Lorde were fulfylled, whyche he promysed them by the mouthe of the Prophet Jeremy, and tyll the lande had her rest: namely, all the tyme that it laye wayste had it rest and quyetnes, lxxvii. yeares.

* Cyrus geueth leeme to the Iewes to returne to Hierusalē, & restoreth them the vessels of the temple. After that are there letters sent to Artaxerxes, which accuse the Jewes for buyldyng of the cyte: and so to the buyldyng stynt of, vntyl the ii. yeare of Darius.

The.ii. Chapter.

ii.Par.xxvb & i.Esd.i.a

NOwe when kyng Cyrus rayned ouer the Persians, & whē the Lord wolde performe the worde that he had promysed by the mouth of the prophet Jeremy: the Lord raysed vp the spirite of Cyrus, the kyng of Persians, so that he caused thys writting to be proclaymed throwe oute hys whole realme, sayinge: Thus sayeth the kyng of Persiē: The Lord of Israel that hye Lord hath made me kynge of the lande, & cōmaunded me to buylde hym an house at Hierusalē in Jewry. If there be any now of your people, the Lord be with hym, & go vp with hym to Hierusalē. And all they that dwell roumde about that place, shall helpe the, whether it be with golde, with syluer, with gyftes with horses & necessary cattel, & all other thinges that are brought with a free will to & house of the Lorde at Hierusalem.

Then the principal men out of the tribes and vyllages of Juda and Benjamin stode vpso did the preistes also & the Leuites (whō the Lord had moued) to go vp, and to buylde the house of the Lorde at Hierusalem. And they that were about them, helped the with all maner of golde, and syluer, and cattel also and with many yberall gyftes, and this did many one, whose minde was stered vp therto. * Kyng Cyrus also brought forth the vessels and ornamentes, that were halowed vnto the Lorde (whyche Nabuchodonosor the kynge of Babilon had caried away from Jerusalem, and consecrated them to hys Idoll and pmage) and delyuered them to Mithridatus his treasurer, & by hym they were delyuered to Balmanasar the debite in Jewry And this was the nūbre of the: Two thou. saunde & iiii. C. syluer boules. xxx. syluer basens. xxx. basens of golde. ii. M. & iiii. C. vessels of syluer, and a thousande besyde. All the vessels of golde and syluer were. v. M. viii. C and. lx. These were numbred vnto Balmanasar, & them that were come agayne with hym to Jerusalē out of the captyuite of Babylon. * Now in the tyme of kinge Artaxerxes the kynge of Persia, these men: Belemus & Mithridatus, Babellius, Rathimus, Balthemus, Semelius, the Scribe, & other that dwelt in Samaria & in other places vnder & dominion thereof, wrote a letter vnto kynge Artaxerxes, wherein they complayned vnto the kinge of them in Jewry and Hierusalem. The letter was made after this maner.

i.Esd.i.c.

i.Esd.iii.b.

Syr, thy seruauntes Rathimus the storywritter, Babellius the Scribe, & other Judges of the courte in Celosyria & Phenices. C
We be knowen and manifest to our Lorde the kyng, that the Jewes which are come vp frō you vnto vs into the rebellious & wicked cytye, begynne to buylde it agayn, & the walles aboute it, and to set vp the temple of the new. Now if this cytye & the walles therof be set vp agayne, they shall not only refuse to geue tributes and taxes, but also rebell vtterly agaynste the kynge. And for so much as they take this in hande now about the temple, we thoughte it reason, too thynke no scorne of it, but to shew it vnto oure Lorde the kyng, and to certefye hym therefore: to the intent that if it please the kynge, he maye cause it be soughte in the bokes of olde: & thou shalt fynde suche warninge written, & shalt vnderstande, that this cytye hath allwaye bene rebellious and disobedient, that it hath subdued kynges & cytyes, and that the Jewes which dwel therin, haue euer bene a rebellyous, obstynate, vnsayth ful, & fyghting people, for the which cause thys cytye is walted. Wherefore now we certefye our Lord the kynge, that if thys cytye be buylded & occupyed againe, and the walles therof set vp a new, thou canste haue no passage into Celosyria and Phenices.

Then wrote the kynge too Rathimus the D
storywrytter, too Balthemus, too Babellius the Scribe, & to the other officers & dwellers in Syria and Phenices, after thys maner: I haue reade the epistle which thou sentest vnto me. & haue commaunded to make diligent search, & haue founde, that the cytye hath euer resisted kynges, that the same people are disobedient, and haue caused muche warre, and that mighty kynges haue rayned in Hierusalem, whiche also haue rayed vp taxes of Syria and Phenices. Wherefore I haue cōmaunded those people, that they shall not buylde the cytye, that they make no more in it, and that they proceade no further with the buyldynge: for so muche as it myght be the cause of warre, & displeasure vnto kynges.

Now when Rathymus and Babellius the Scribe, & the rulers in the lāde had reade the writinge of kynge Artaxerxes, they gatte them together, & came in all the haste to Hierusalem with an hoost of horsmen, and with much people of foote, & forbad the to buylde. And so they left of from buyldyng of the temple, vnto the second yeare of kynge Darius.

Darius maketh a feast. The.iii. knightes of the.iii. pongemen, of whom the first is beloued.

kynge

A KIng Darius made a great feast vnto his seruauntes, vnto all his coun, & to all the officers of Medea & Persia, yea, vnto all the debities, gouerns & were vnder him, frō Judia vnto Ethiopia, in.C.& xxvij. countries. And why they had eate & dronke, beyng satisfied, & were gone home again. Darius the kynge went into his chamber, layed him downe to slepe, and so awaked.

B Then the three youngemen, that kepte the kynges persone, and watched his body, spoke among them selues, and spake one too another: let euery one of vs saye some thynge, and loke whose sentence is wyser and more excellent then the other, vnto him shall kynge Darius geue greate gyftes, and clothe him with purple. He shall geue him vessels of golde to drinke in, clothes of golde and coueringes: he shal make him a coltely chayre and a bridle of golde, he shall geue him a boner of white silke, and a chayne of golde about his neche: yea he shalbe the seconde and principal next vnto kynge Darius, and that because of his wysedom, and shalbe called the kynges kynsman.

C So euery one wrote his meaning, sealed it, and layed it vnder the kynges pillowe, and sayde: when the kynge arysith, we will geue him our writinge: and loke whose worde the kynge and his three lordes iudge too be the moost wisely spoken, the same shall haue the victory. One wrote: Wyne is a stronge thynge. & the seconde wrote: The kyng is stronger. The third wrote: Women haue yet more strength, but aboue all thynges the truth beareth awaye the victory. Now when the kyng was risen vp, they toke their writinges and deliuered them vnto him, and so he read the. Then sent he forth to cal all his chiefe lordes all the debyties and rulers of the countres of Medea and Persia. And when they were set downe in the counsaill, the writinges were read before them. And he commaunded to call for the youngemen, that they myght declare their meanynges the selues by mouthe. So when they were come for, & came in, the kynge sayde vnto them: shewe vs and make vs too vnderstande, what the thynges are that ye haue written.

D Then began the first (which had spoke of the strength of wyne) and sayde: O ye men wyne is manifest strong, and ouercometh the that dyncke it: it deceyueth the mynde, & dimgreth both the poore man and the king to bondage & thrall. Thus doth it also with the bondman and with the free, with the poore & riche: it taketh alwaye their vnderstandyng, and maketh them carelesse and merry, so that none of them remembreth any heauynes, but all ioyfull. It causeth a man too thynke also that the kynge which he doth, to himself and good and remembreth not that he is a kyng, nor that he is maysthoute, & that he ought not to do such thynges. Moreouer, whē men are drinkyng, they forget all frendshippe, al brotherly loue, & lone: but as soone as they are dronke, they drawe out the sworde & wil fight: and whē they are layed downe frō the wyne, and so ryse vp again, they cā not tell what they dyd vnder ge nose, ye not wyne the strongest. For who wolde els take in hād to do suche thynges? And when he had spoken thus he held his tunge.

The testimonies of the .iij. last speakers of the thyrd man, gouerneth in the Chapter followyng where the text, that is, that wyne passeth the women in all thynges, is made euidently a storye. Betwene whose two sentences of the eldest sorte, that they shall syte beside Zorobabel in the buildynge of Jerusalem.

The.iiij. Chapter.

A THen the seconde (which had sayd that the kyng was strongest) began to speake, sayeng: O ye men, are not they the strongest & moste excellent, that rule ouer & lande & the sea, & all that is in the sea & in the earth? Now is the kyng lord of all these thynges, & hath dominiō of the: all ye he commaundeth, it is done. If he sende him forth a warfare, they go, & breake downe hyl tes, walles, & towres. They are slayne, and slaye (other men) the selues, neyther kepe not the kynges worde. If they get the victorye they bring the kyng all the spoyle. Likewise the other that medle not with warres & fyghting, but till the grounde: when they reape, they bring tribute vnto the kyng. And of the kyng alone do but cōmaunde to lyue, they liue: if he commaunde to forgeue, they forgeue: if he cōmaunde to smyte, they smyte: if he bid turne aboute, they turne aboute: if he commaunde to buylde, they buylde: if he commaunde too breake downe, they breake downe: if he commaunde to plante, they plante. The common people and the rulers are obedient vnto him. And the kyng in the meane season sitteth him downe, eateth, & drinketh, & taketh his reste: then kepe they watch rounde about the kyng and not one of them darre get him out of the waye, to do his owne businesse, but must be obedient vnto the kyng at a worde. Iudge ye now, O ye men, how should not he go farre aboue, & be whome men are thus obedient? And when he had sayd, eben thus, he held his tunge. The third which was Zorobabel, which had spoke of women & of truth, began to saye after this maner: O ye men, is not the great kyng, is not the multitude of men, neither is wyne that excelleth. Who is it then that hath the lordshippe ouer them? Haue not women borne the kyng, & all the people that rule these thynges? Haue not women borne the, & brought the vp, that gaue the vp mē, wherein the wyne drinketh? They make garmētes for all me, they geue honour vnto all me, & without women can not me lyue. If they gather golde & siluer & all precious thynges, & se a fayre wel fauoured woman, they leaue altogether, & gape vpon her, & haue more respect vnto her, then vnto the siluer & golde, or

Lyke maner of precious thing. A man leaueth hys father that brought hym vp, he leaueth his owne natural countre, & cleaueth vnto the woman: yee, he departeth his lyfe with the woman, and remembreth neyther, nor father mother, nor countrye. By this then ye muste nedes knowe, that women haue the dominiō ouer you.

In some copies is founde this sentence more. Do you not labor & studye and bringe al and geue it to woman?

* Doth it greue you? A man taketh hys swerde, & goeth hys waye to straye, to hyl, to murther, to sayle vpon the sea, & seeth a lyō, and goeth in the darkenes: and whē he hath stolen, bisecped and robbed, he bringeth it vnto hys loue. Agayne a mā loueth his wife better then father and mother: yea, many one there be, that renne out of their wittes, and become bondmē for their wiues sakes: many one also haue perished, and haue bene slayne and haue synned because of women.

And nowe beleue me, I knowe a kynge, whiche is great in hys power, and all landes stande in awe of hym, and no man dare laye hande vpō him: yet did I se, that Apame (the daughter of the great kynge Bartacus) the kynges cōcubyne, sat beside the kyng vpon the right hande, & take his crowne from hys head, & set it vpon her owne head, & smote the kynge with her lefte hande. Moreouer, the kyng loked vpon her with open mouthed: she laughed vpon him, he laughed also: but if she tolde any displeasure with him, the kyng was fayne to flatter her, & to geue her good wordes, till he had gotten her fauour agayne.

O ye men, are not women then stronger? Great is the earth, and hye is the heauē that do these thinges. Then the kyng & the paynters loked one vpon another. So he began to speake of the truth: O ye men are not womē stronger? Great is the earth, hye is the heauen, swyft is the course of the sunne, he compaseth the heauen rounde about, and fetcheth his course agayne too his owne place in one daye. Is he not excellent that doth thus? Yea great is the trueth, & stroger then al thinges. All the earth calleth vpon the trueth, the heauen prayseth it, all workes shake and trēble

Or rather cō sider it, & with it is no * vnrighteous thynge.

rupted. And wine is vnrighteous: the kynge is vnrighteous: women are vnrighteous: all the children of men are vnrighteous, yea, al their workes & thou haste are vnrighteous, & there is no trueth in thē, here vnrighteousle. in their vnrighteousnes also shal they be destroyed & perysh. As for the trueth, it endureth, & is alwaye strongest liueth & conquereth for euermore: it is alwaye without ende.

The trueth accepteth no persons, it putteth no difference betwixte riche & poore, betwixte the mighty & symple, but doth right vnto euery man, whether they be euell or good, and all men are louingly dealt with al in the workes of it. In the iudgement of it there is no vnrighteous thynge, but strēgth, kyngdom & power & maiesty for euermore. Blessed be the God of trueth.

And with that he helde hys tonge, and all the people cried & sayde: Great is the trueth, & above all. Then sayde the kyng vnto him: Aske what thou wilt, more then is appointed in the writtynge, & I shall geue it the, for thou art founde wyser then thy compaynōs: thou shalt syt next me, and be my kynsman. Then sayde he vnto the kynge: Remembre thy promyse & vowe, which thou haste vowed & promised (in the daye when thou camest to the kyngdome) to buylde vp Hierusalē, and to sende agayne all the vessels & Jewels, that were taken awaye out of Jerusalem: whiche Cyrus separated, when he offred in Babilō, and wold sende them agayn. And thy mynde was to buylde vp the tēple, which the Edomites burnt, when Jerusalē was destroyed by the Chaldees. This only (O kyng) is the thynge that I requyre, this is the maiestye, which I desyre and aske of the: that thou performe the vowe, which thou with thine owne mouth haste made vnto the kynge of heauen.

Then Darius the kynge stode vp, & kyssed hym, & wrote a letter vnto al the debpties and shaetes, to all the lordes and nobles, that they should conueye hym forth, & all the that wolde go vp with hym. He wrote a letter also vnto all the shaetes that were in Celosyria & Phenices, and vnto Lybanus, that they should drawe Cedre trees frō Lybanus vnto Jerusalē, to buylde the citie withall. Moreouer he wrote vnto all the Jewes that were gone oute of his realme into Jewry because of the fredome, that no officer, no ruler, nor shaefe, shoulde come to their dores: & that all their lande which they had conquered, should be free & not tributary: And that the Edomites should geue ouer the cities & villages of the Jewes, which they had take in: yea, and that they shoulde yearly geue. xx. talentes too the buylding of the temple, tyll the time that it were finished: & to the daily halowing of the burntoffringes (as it is commaunded) ten talentes yearly also: And that all they whyche come frō Babylon to buylde the cyte, should haue fre liberte, they and their children, and all the preestes.

He wrote the greatnesse also, & commaunded that the holy garment shoulde be geuen them, wherin they ministred: and wrote that commaundementes shoulde be geuen to the Leuytes, tyll the daye, that the house were finished & Hierusalem buylded vp: and commaunded that all they that watched the citie, shoulde haue their portions and wages.

He gaue ouer also all the vessels that Cyrus had separated frō Babylon: & al that Cyrus had geue in cōmaundement, the same charged he also, that it should be done & sent vnto Hierusalē. Nowe when this youngeman was gone forth, he turned his face toward Hierusalem, & praysed the kyng of heauen, & sayde: Of the cōmeth the victory, of the cōmeth wisdome & cleanesse, & I am thy seruaunt. Blessed art thou, which hast geue me wisdom: the wil I praise, O lord, thou god of our fathers.

And

And so he toke the letters, and wente vnto Babylon: And when he came there, he tolde this vnto all his brethē that were at Babylon, & they praysed the God of their fathers, that he had geue them refreshynge & libertie to go vp, & to buylde Hierusalem & the cyte (whiche is there called after the name of the Lorde) and they reioyced with instrumentes and gladnesse seuen dayes longe.

They that returne to Ierusalē are numbred. They begynne to laye the foundacion of the temple, but are let by the mooyne of enemyes: so is the buyldynge vpryen of by the Quene of that prouce.

The.b.Chapter.

After thys were the principall men of all the vyllages chosen in the tribes & kynredes, that they shulde go vp with their wyues & children, with their seruauntes & maydens, with all their cattel and substaunce. And Darius the kyng sent with thē a thousande horsmē, to conueye thē safely vnto Hierusalē: & their barthen were glad, playeng vpō instrumentes, & singinge. And these are the names of the mē, which went vp out of the vyllages, according to the tribes. Of the priestes, the sonne of Phinehes, & sonne of Aaron Jesus the sonne of Josedec, Joachim the sonne of Zorobabell the sonne of Salathiel (of the kynred of David, out of the kynred of Phares, of the tribe of Juda) whyche spake wyddersyll thyngs vnto Darius the kyng of Persia, in the fourthe yeare of hys reygne in the Xpill moneth of Nisan.

These also are they of Jewry, which came vp, and turned agayne vnto Hierusalem, out of the captiuitie that Nabuchodonosor the kynge of Babylon had brought vnto Babylon. And euery man sought hys possion a gayn in Jewry, his cyte, they that came with Zorobabell, & with Jesus, Nehemias, Saraias, Reelaias, Elmeros, Emmanius, Mardocheus, Beelterus, Mesphla, Rothes, Obotus, Enienius, one of their princes.

And the nombre of the accordyng to their kynredes & rulers were. The children of Phares, two thousande, an hundreth & .lxxii. The children of Jere.iii. M.an.C.and.lxii. The children of Jemo.an.C.& xlii. Of the sonnes of Jesus and Joabes, a M.iii.C.and two. The sonnes of Banui.ii. M.iii.C.and lxx. The sonnes of Chambe.ii.C.& .lx. The sonnes of Banias, an.C.and.lxxxv, the sonnes of Rebech.iii.C.& thre. The sonnes of Adonicā.vi.C.and.xxxvii. The sonnes of Chaen xxxviii. The sonnes of Zamer.ii.M.& lxxxi. The sonnes of Asom.iii.C. and.lxi. The sonnes of Asametis an.C.and.xxxi. The sonnes of Cirio and Zetes an.C.and.xii. The sonnes of Azare.iii.C.& xxxvi. The sonnes of Jrdarbone, an.C.and.xxxii. The sonnes of Thamias an.C.and.xxx. The sonnes of Nasi.xx. The sonnes of Matsar.iii.C and xxx. The sonnes of Zabarus .xb. The sonnes of Sephatemas an.C.& xxxii. The sonnes of Jetyrne.lx. The sonnes of Pochereth, which were borne vnto Salomons seruaunt Sabi, the sonne of Sabaim, an.C.& xxv. The sonnes of Ami an.C.& xxxviii. The sonnes of Jetthinethim and sonnes of Salomons seruauntes.ij.C.& lxx. The sonnes of Jesus, Cesua, Asua, Phinees, Asebana, Besthothai, Phasereth, Barodis, Saphat, Lezra, Nasson, Atthin, Sabathi, Sarothie, Masmanithi, Sabathi, Hasupha, Lebana, Hagaba, Sahanai, Hanan, Cathua, Gadel, Eaar, Reaia, Rasin, Nechoda, Gesem, Ozai, Phasea, Besai, Asenna, Meonim, Nephusim, Bacbuc, Hacupha, Harur, Besaloth, Meida, Harsa, Barcos, Sisara, Thamai, Neseth, Atipha. The children of the seruauntes of Salomon: The children of Sotai, the children of Sophereth, the children of Pharida, the children of Jeli, the children of Lozon, the children of Isaac, the children of Sarothiel, the children of Sabi, the children of Hagia, the children of Phacareth of Sabaim, the children of Amon. All the Nethinims and children of the seruauntes of Salomon were .iij.C.and xcii. These came vp from Thermelath, Thersa, Cherub, Addon, Emmer, and they could not shewe their fathers house, nether their kynred, whether they were of Israel: The children of Dalaia, the children of Necoda, the children of Gabbai, vi.C.and xlii. And of the priestes: The children of Obdia, the children of Accos, the children of Jadus, which toke a wyfe of the doughters of Berzelli the Galaadite, & was called after their name. These sought their writynge among those that were reckened by the genealogie, but it was not found, therefore were they put from the priesthode as defyled. And Athersatha commaunded them, that they shulde not eate of the moste holy thynges, tyll there stode vp a preest with Urim and Thummim.

The whole congregacion together was xlii.thousande, besyde their seruauntes & maydens, whych were vij.thousande, iij.C.and xxxvii. Besyde their singers & syngynge women, whych were ij.C.and xlv. Camelles iiij.C.and xxxv. Horses vij.thousande, xxxvi. Mules ij.thousande, xlv. Camelles vij.thousande, iij.C.and xxxv. And some of the princes when they came vnto the house of the Lorde which is at Hierusalē, offered willyngly vnto the house of God, that it might be set vp in his place. After their power they gaue vnto the treasure of the worke lxi.thousande drammes of golde, and v.thousande pounde of syluer, and c.preestes garmentes. And the preestes & Leuites, & some of the people, & the singers, & porters, & Nethinims dwelte in their cyties, & all Israel in their cyties.

The.iiij.Chapter.

And when the seuenth moneth came, & the children of Israel were in their cyties, the people gathered themselues together as one man into the open stretes before the fore gate eastwarde, & stode vp to begynne the lawe of Moses the man of God, which was geuen vnto the Israelites in their writynge. And there was brought the aulter of God, & they set it vp in his place, for all the nacions of the londes were at one with them, & ordered it accordyng to the tymes, & offered vpon it burnt offrynges vnto the Lorde, euen burnt offrynges in the morninge & euenynge. They kepte also the feast of tabernacles, as it is written, & offered the offrynges appoynted for euery day, after their nombre & custome, as it was conuenient for euery day. And after that, the cōtinuall seruice, & the offrynges of the newe moones, & of all the feastes that were halowed, & of all them that offered a free offrynge vnto the Lorde. From the first day of the seuenth moneth they began to offer vnto the Lorde, but the foundacion of the temple of the Lorde was not yet layed. They gaue also money vnto the masons & carpenters, & meate, drynke, & oyle vnto them of Sidon & of Tyre, that they shulde bringe cedre trees from Libanus vnto the see of Joppe, after the commaundement of Cyrus kyng of Persia. In the seconde yeare also & seconde moneth after they were come vnto the house of God at Hierusalē, began Zorobabell the sonne of Salathiel, & Jesus the sonne of Josedec, & their brethren, & the preestes & Leuites, & all they that were come out of the captiuitie vnto Hierusalē, & layed the foundacion of the house of God vpon the new moone in the seconde yeare after they were come vnto the house of God at Hierusalē, & appoynted the Leuites from xx.yeares olde & aboue, ouer the worke of the house of the Lorde. Then stode Jesus with his children & brethren, Cedmiel & his children, the children of Juda, & the children of Enadad with their children & brethren Leuites, all with one accorde, & set forwarde to worke vpon the house of God. The children also of the buylders layed the foundacion of the temple of the Lorde. And the preestes stode there in their garmentes with trompettes, & the Leuites the children of Asaph with cymbales, to prayse the Lorde after the ordynaunce of Dauid the kyng of Israel. And they sange with prayse & confessyon vnto the Lorde, because he is good, & his mercy endureth for euer vpon all Israel. And all the people shouted with a great noyse, when they prayed vnto the Lorde, because the foundacion of the house of the Lorde was layed. But many of the preestes & Leuites & chefe fathers, which were auncient men, that had seene the first house, when the foundacion of this house was layed before their eyes, they wepte with a great voyce. And many with trompettes & ioye lyfted vp their voyce, so that the people could not discerne the noyse of the trompettes for the weepynge of the people: for the people sounded with a great noyse, so that it was heard farre off. When they therefore of Juda & Benjamin hearde that the aduersaries of the tribe of Juda & Benjamin were come, they came together vnto Hierusalē, that they might buylde vnto the Lorde God of Israel, & came vnto Zorobabell & Jesus, & vnto the chefe fathers, & vnto them that were auncient men, which had seene the buyldynge of this house, & sayde vnto them: We will buylde with you, for we seke your God as you do, & we haue offered vnto him euer since the dayes of Asaradon kyng of the Assirians, which brought vs hyther. Then Zorobabell & Jesus & the chefe fathers of Israel answered vnto them: You haue nothynge to do with vs to buylde an house vnto our God, for we alone will buylde vnto the Lorde God of Israel, as Cyrus the kyng of Persia hath commaunded vs. But the heathen of the londe troubled the people of Juda, & let them from buyldynge, & hyred counsellers against them, to hynder their purpose all the dayes of Cyrus kyng of Persia, & vnto the reygne of Darius kyng of Persia. And in the reygne of Assuerus, in the begynnynge of his reygne, wrote they an accusacion of the inhabitauntes of Juda & Hierusalē. And in the dayes of Artaxerxes wrote Beeltemus, Semellius the scribe, & the rest that were of their counsell, vnto Artaxerxes kyng of Persia, & the writynge of the letter was in the Syrian tonge, & interpreted in the Syrian tonge. Roboam the scribe & Semellius the scribe wrote a letter against Hierusalē vnto Artaxerxes the kyng in this maner: Roboam the scribe, & Semellius the scribe, & their counsellers, & the iudges that were in Celosyria & Phenice, vnto kyng Artaxerxes our lorde. Let it be knowen vnto the kyng our lorde, that the Jewes which came vp from you vnto vs, are come vnto Hierusalē, the rebellious & wicked cyte, & buylde the market places & walles of the cyte, & set vp the foundacion of the temple. Now therefore if this cyte be buylded, & the walles set vp, they will not geue tribute, custome, nor toll, & so shall the kynges reuenues be hynderd. Now because we haue pleasure in the kynges house, & it is not conuenient for vs to see the kynges dishonour, therefore haue we sent & certified the kyng our lorde, that he may loke in the bokes of his fathers, & he shall finde in the bokes of the cronicles, & shall perceyue & vnderstande, that this cyte is a rebellious cyte, & hurtfull vnto kynges & countreis, & that the Jewes which were caryed away, are rebellious in the middes of the same cyte, & that they haue bene euer since the begynnynge of the same cyte, for the which cause this cyte was destroyed. Now therefore we certifie the kyng our lorde, that if this cyte be buylded, & the walles set vp, thou shalt haue no passage by this meanes vnto Celosyria & Phenice. Then the kyng sent vnto Roboam the scribe, & vnto Semellius the scribe, & vnto their counsellers, that dwelte in Samaria & Syria & Phenice, after this maner: I haue redde the letter which you sent vnto me. Therefore I commaunded to make search, & it was found that this cyte of olde time hath made insurrection against kynges, & that rebellion & warre was made therein, & that mighty kynges & cruell haue bene in Hierusalē, which ruled ouer all Celosyria & Phenice, & to whom tribute, custome, & toll was geuen. Now therefore commaunde you that they cease from buyldynge of that cyte, & that no more be done therein, lest the euyll encrease, that is begon to be done vnto kynges. Then the kynges letter was red before Roboam the scribe, & before Semellius the scribe, & before their counsellers, & they went in haste vnto Hierusalē with horsmen & a great company, & began to let them from buyldynge, & the buyldynge of the temple of Hierusalē ceased vnto the seconde yeare of the reygne of Darius kyng of Persia.

The.v.Chapter.

Then the prophetes Aggeus & Zacharias the sonne of Addo prophesyed vnto the Jewes that were in Jewry & Hierusalē, in the name of the Lorde God of Israel, which was vpon them. Then stode vp Zorobabell the sonne of Salathiel, & Jesus the sonne of Josedec, & began to buylde the house of the Lorde at Hierusalē, & with them were the prophetes of the Lorde helpynge them. At the same tyme came vnto them Thathanai the gouernour of Celosyria & Phenice, & Sathrabuzanes & their counsellers, & sayde thus vnto them: Who hath commaunded you to buylde this house & to set vp this walle? Also what be the names of the buylders that buylde this buyldynge? But the eyes of their God were vpon the auncient of the Jewes, that they coulde not let them from buyldynge, vntyll the matter came vnto Darius, & then they sent letters vnto him concernynge this matter. The copie of the letter which Thathanai the gouernour of Celosyria & Phenice, & Sathrabuzanes & their counsellers the iudges that were in Celosyria & Phenice, sent vnto Darius the kyng. Vnto kyng Darius all peace. Let it be knowen vnto the kyng our lorde, that we went into the countrey of Judea, & came vnto the house of the great God, which is buylded of hewen stone, & timber is layed in the walles, & this worke is done with diligence, & prospereth in their hādes, & is buylded with all glory & diligence, & they are busie about it, & the buyldynge of the walles goeth forwarde. Then asked we the auncient, & spake thus vnto them: Who hath commaunded you to buylde this house, & to set vp these walles? Also we asked them their names, to certifie thee, & to write the names of the men that are their rulers. Then they answered vs, & sayde thus: We are the seruauntes of the God of heauen & earth, & buylde the house that was buylded many yeares agone, which a great kyng of Israel buylded & set vp. But when our fathers prouoked the God of heauen vnto wrath, he gaue them into the hādes of Nabuchodonosor the kyng of Babylon the Caldee, & he destroyed the house, & burnt it with fyre, & caryed the people away captiue vnto Babylon. But in the first yeare of Cyrus kyng of Babylon, Cyrus the kyng made a decree to buylde this house of God. And the golden & syluer vessell of the house of God, which Nabuchodonosor had taken out of the temple that was at Hierusalē, & had caryed them into the temple of Babylon, those same did Cyrus the kyng take out of the temple of Babylon, & they were geuen vnto Sanabassar, whom he made gouernour, & commaunded him, & sayde vnto him: Take these vessell, go, & carye them into the temple that is at Hierusalē, & let the house of God be buylded in his place. Then came the same Sanabassar, & layed the foundacion of the house of God at Hierusalē, & from that tyme vnto this houre hath it bene buylded, & yet is not fynished. Now therefore if it please the kyng our lorde, let it be searched in the kynges treasure house, which is there at Babylon, whether it be so, that the buyldynge of the house of God at Hierusalē was done with the consent of Cyrus the kyng, & let the kyng our lorde certifie vs of his pleasure concernynge this matter. Then commaunded Darius the kyng to make search in Babylon, in the librarie where the treasure was layed vp there. And at Ecbatana the palace that is in the countrey of Media, there was found a roll, wherein was written thus: In the first yeare of Cyrus the kyng, Cyrus the kyng commaunded that the house of God at Hierusalē shulde be buylded, where they offer with fyre continually. The heyght thereof lxx.cubites, & the breadth lx.cubites, with three rowes of hewen stone, & one rowe of timber, & the charges shall be geuen out of the kynges house. Also the golden & syluer vessell of the house of God, which Nabuchodonosor had taken out of the temple at Hierusalē, & had caryed them vnto Babylon, shall be restored, & caryed vnto the temple that is at Hierusalē, euery one vnto his place, & thou shalt put them in the house of God. Then Darius the kyng wrote vnto Thathanai the gouernour of Celosyria & Phenice, & vnto Sathrabuzanes, & their counsellers, & vnto the iudges that were in Celosyria & Phenice, & vnto Sanabassar the gouernour of Judea, & vnto the rulers of Judea, that they shulde kepe them selues from that place, & let Sanabassar the gouernour of Judea, & the rulers of the Jewes buylde that house of God, that they may buylde the same house of God in his place. Moreouer I commaunde that of my reuenues, which are tributes beyonde the water, that the charges be geuen with diligence vnto these men, that they be not hynderd. And that which they haue nede of, both yonge bullocks, & rammes, & lambes for burnt offrynges vnto the God of heauen, wheate, salte, wyne, & oyle, as the preestes at Hierusalē shall appoynte, let it be geuen them euery day without fayle, that they may offer vnto the God of heauen, & pray for the kyng & his children, & that they may lyue vnder the power of the kyng. Moreouer I commaunde, that whosoeuer shall breake this commaundement, or shall make it of none effect, that a tree be taken out of his house, & he be hanged vpon it, & that all his goodes be confiscate vnto the kyng. The Lorde therefore, whose name is there called vpon, destroye all kynges & nacions that lay their hādes to hynder, or to destroye that house of God at Hierusalē. I Darius the kyng haue made a decree, that it be done with diligence, according vnto that which is written. Then Thathanai the gouernour of Celosyria & Phenice, & Sathrabuzanes, & their counsellers, according vnto that which kyng Darius had commaunded, did very diligently vnto the holy buyldynge, & helped the auncient of the Jewes, & the rulers of the buyldynge of the temple, & it prospered vnder the prophesyenge of Aggeus & Zacharias the sonne of Addo. And they buylded & set vp, after the commaundement of the God of Israel, & after the commaundement of Cyrus, & Darius, & Artaxerxes kynges of Persia. And this house was fynished vnto the thyrde yeare of the reygne of Darius kyng of Persia, in the moneth Adar, & the preestes & Leuites, & the other that were come out of the captiuitie, ordered the house of God with ioye, which they had buylded vpon the same maner, as Moses had written in the booke. And they offered at the dedicacion of this house of God an hundreth bullocks, two hundreth rammes, foure hundreth lambes, & for a sinne offrynge for all Israel twelue goates, after the nombre of the princes of the twelue tribes of Israel. And the preestes & Leuites stode in their apparell after their kynredes, ouer the seruice of the Lorde God of Israel, as it is written in the booke of Moses, & the porters at euery gate. And the children of Israel that were come out of the captiuitie, kepte the Passeouer vpon the fourteenth day of the first moneth, after that the preestes & Leuites were purified all together, & were all pure, & slewe the Passeouer for all the children of the captiuitie, & for their brethren the preestes, & for themselues. And the children of Israel that were come out of the captiuitie, ate of it, & all they that had separated themselues from the vnclennesse of the nacions of the londe vnto them, & sought the Lorde. And they kepte the feast of vnleuened breade seuen dayes, reioycynge before the Lorde, because he had turned the counsell of the kyng of Assiria vnto them, to make their hādes strong in the worke of the house of God, the God of Israel.

The.vj.Chapter.

After these thynges, in the reygne of Artaxerxes kyng of Persia, came Esdras the sonne of Saraias, the sonne of Ezechias, the sonne of Helchias, the sonne of Salum, the sonne of Sadoc, the sonne of Achitob, the sonne of Amarias, the sonne of Ozias, the sonne of Meraioth, the sonne of Zaraias, the sonne of Sabi, the sonne of Boccan, the sonne of Abisue, the sonne of Phinees, the sonne of Eleazar, the sonne of Aaron the chefe preest. This Esdras came vp from Babylon, as a cunnynge scribe in the lawe of Moses, which was geuen by the God of Israel, & the kyng honoured him, for he found grace in his sight in all his requestes. There went vp also certayne of the children of Israel, & of the preestes & Leuites, & singers, & porters, & Nethinims vnto Hierusalē, in the seuenth yeare of Artaxerxes the kyng. And they came vnto Hierusalē in the fyfth moneth of the seuenth yeare of the kyng. For vpon the first day of the first moneth was the begynnynge of the goynge vp from Babylon, & vpon the first day of the fyfth moneth came they vnto Hierusalē, according vnto the good hande of their God vpon them. For Esdras had prepared his hart to seke the lawe of the Lorde, & to do it, & to teache in Israel the ordynaunces & lawe. Now this is the copie of the letter that kyng Artaxerxes gaue vnto Esdras the preest & scribe, euen vnto the writynge of the commaundementes of the Lorde, & of his ordynaunces vpon Israel. Artaxerxes kyng of kynges vnto Esdras the preest & scribe of the lawe of the God of heauen, perfect peace, & now. I haue made a decree, that all they of the people of Israel, & of their preestes & Leuites in my realme, which of their owne myndes & willyngly will go vp to Hierusalē, shall go with thee. Forasmuch as thou art sent of the kyng & his seuen counsellers, to enquire in Judea & Hierusalē, according vnto the lawe of God which is in thy hande, & to carye the gyftes of the kyng & his counsellers vnto the God of Israel, whose habitacion is in Hierusalē, & all the golde & syluer that thou canst get in all the countrey of Babylon, with the offrynges of the people, & of the preestes, offrynge willyngly vnto the house of their God at Hierusalē. Take heede therefore that thou buye with this money bullocks, rammes, lambes, & their meate offrynges & drynke offrynges, & offer them vpon the aulter of the house of your God at Hierusalē. And whatsoeuer shall seme good vnto thee & thy brethren to do with the residue of the golde & syluer, that do after the will of your God. And the vessell that are geuen thee for the seruice of the house of thy God, those deliuer before the God of Hierusalē. And whatsoeuer more shall be nedefull for the house of thy God, which thou shalt haue occasion to bestowe, bestowe it out of the kynges treasure house. And I kyng Artaxerxes haue made a decree vnto all the treasurers that are beyonde the water, that whatsoeuer Esdras the preest & scribe of the lawe of the God of heauen shall require of you, that it be done with diligence, vnto an hundreth talentes of syluer, & vnto an hundreth measures of wheate, & vnto an hundreth measures of wyne, & vnto an hundreth measures of salte, & oyle without any more commaundement. Whatsoeuer is commaunded by the God of heauen, let it be done with diligence for the house of the God of heauen, lest there come wrath vpon the realme of the kyng & his children. Also we certifie you, that ouer all the preestes & Leuites, singers, porters, Nethinims & seruauntes of this house of God, it shall not be lawfull to laye toll, custome, or tribute vpon them. And thou Esdras, after the wisedome of thy God, ordeyne iudges & rulers, that they may iudge all the people that are beyonde the water, all such as know the lawes of thy God, & teache them that know them not. And whosoeuer will not do the lawe of thy God, & the lawe of the kyng with diligence, vpon him shall iudgement be executed, whether it be vnto death, or vnto bannishment, or vnto a fyne of money, or vnto prison. Then Esdras the scribe answered & sayde: Blessed be the Lorde God of our fathers, which hath put such thynges in the kynges hart, to glorifie his house which is at Hierusalē, & hath honoured me before the kyng & his counsellers, & before all the kynges mighty princes. Therefore was I strengthened, according vnto the hande of the Lorde my God vpon me, & gathered together the chefe men of Israel, that they shulde go vp with me.

The.vij.Chapter.

These are the princes of their kynredes, & this is the genealogie of them that went vp with me from Babylon, in the reygne of Artaxerxes the kyng. Of the sonnes of Phinees, Gerson. Of the sonnes of Ithamar, Gamelus. Of the sonnes of Dauid, Hattus the sonne of Sechenias. Of the sonnes of Pharos, Zacharias, & with him were reckened an hundreth & fyftie men. Of the sonnes of Phaath Moab, Eliaonias the sonne of Zaraias, & with him two hundreth men. Of the sonnes of Zathoe, Sechenias the sonne of Jezelus, & with him thre hundreth men. Of the sonnes of Adin, Obeth the sonne of Jonathan, & with him two hundreth & fyftie men. Of the sonnes of Helam, Jesias the sonne of Gotholias, & with him seuentie men. Of the sonnes of Saphatias, Zaraias the sonne of Michael, & with him seuentie men. Of the sonnes of Joab, Abdias the sonne of Jezelus, & with him two hundreth & eyghtene men. Of the sonnes of Banid, Salimoth the sonne of Josaphias, & with him an hundreth & threscore men. Of the sonnes of Babi, Zacharias the sonne of Bebai, & with him xxviij. men. Of the sonnes of Asgad, Johanan the sonne of Acatan, & with him an hundreth & ten men. Of the sonnes of Adonicam, which were the last, these are their names, Eliphalet, Jeuel, & Samaias, & with them lxx. men. Of the sonnes of Beguai, Uthi & Zabud, & with them lxx. men. Then gathered I them together vnto the water that runneth vnto Ahaua, & there we pitched our tentes three dayes, & I sought among the people & the preestes, & found there none of the children of Leui. Then sent I vnto Eliezer, Ariel, Semeias, & vnto Elnathan, & vnto Jarib, & vnto Elnathan, & vnto Nathan, & vnto Zacharias, & vnto Mesollam, princes, & vnto Joribus & Elnathan, men of learnynge, & I sayde vnto them, that they shulde go vnto Jadeus the chefe in the place of the treasure, & that they shulde speake vnto Jadeus & his brethren the Nethinims in the place of the treasure, that they shulde bringe vnto vs men to minister in the house of our God. And they brought vs, according vnto the good hande of our God vpon vs, a man of learnynge of the children of Mooli the sonne of Leui, the sonne of Israel, & Asebebias & his children & brethren, xviij. men. And Asebia, & Hanan, & Osaias of the children of Merari, his brethren & their children, xx. men. Also of the Nethinims, whom Dauid & the princes had appoynted for the seruice of the Leuites, Nethinims ij.C.& xx. all these were named by their names. Then I proclaymed a fast there at the water of Ahaua, that we might humble our selues before our God, & seke of him a right way for vs, & for our children, & for all our substaunce. For I was ashamed to desire of the kyng footemen & horsmen, to helpe vs against the enemy in the way, because we had spoken vnto the kyng, & sayde: The hande of our God is vpon all them that seke him, to their profite, but his power & his wrath is vpon all them that forsake him. We fasted therefore & prayed vnto our God for this, & he was intreated of vs. Then I separated twelue of the princes of the preestes, Eserebias, Asebias, & ten of their brethren with them, & weyed vnto them the golde & the syluer, & the vessell of the house of our God, which the kyng & his counsellers, & princes, & all Israel that were found there, had geuen. And I weyed vnto their hande vi.hundreth & l. talentes of syluer, & syluer vessell an hundreth talentes, & an hundreth talentes of golde, xx. golden vessell of the treasure, & two vessell of fyne shynynge brasse, precious as golde. And I sayde vnto them: You are holy vnto the Lorde, & the vessell are holy, & the golde & the syluer is a free offrynge vnto the Lorde God of our fathers. Be watchfull therefore, & kepe them, vntyll you weye them before the princes of the preestes & Leuites, & the princes of the kynredes of Israel in Hierusalē, in the chambers of the house of the Lorde. So the preestes & Leuites receyued the weyght of the golde & the syluer, & the vessell, to bringe them vnto Hierusalē, vnto the house of our God. Then we departed from the water that runneth vnto Ahaua, the twelfth day of the first moneth, to go vnto Hierusalē, & the hande of our God was vpon vs, & he delyuered vs from the hande of the enemy, & from the hande of them that laye in wayte by the way. And we came vnto Hierusalē, & there we were three dayes. And vpon the fourth day was the golde & the syluer weyed in the house of our God, into the hande of Marmoth the sonne of Uri the preest, & with him was Eleazar the sonne of Phinees, & with them were Josabad the sonne of Jesus, & Noadias the sonne of Banui, Leuites, by their nombre & weyght. And all the weyght was written at that houre. They that were come out of the captiuitie offered vnto the God of Israel, for all Israel, twelue bullocks, xcvi. rammes, lxxii. lambes, twelue goates for sinne offrynges, all these were a burnt offrynge vnto the Lorde. And they gaue the kynges commaundementes vnto the kynges officers, & vnto the gouernours beyonde the water, & they helped the people & the house of God.

The.viij.Chapter.

Now after these thynges, when these were done, the princes came vnto me, & sayde: The people of Israel, & the princes, & the preestes & Leuites, haue not separated themselues from the vnclennesse of the nacions of the londes, & from their abhominacions, of the Chanaanites, Hethites, Pherezites, Jebusites, Ammonites, Moabites, Egyptians, & Idumeans. For they & their children haue taken of their doughters vnto them & vnto their children, & the holy seede is mingled with the nacions of the londes, & the princes & rulers haue bene chefe in this trespace. And when I hearde this thynge, I rente my garmentes & my cote, & pulled of the heare of my head & beard, & sate me downe sorowfull. Then gathered vnto me all they that were moued at the wordes of the God of Israel, because of the trespace of them that were come out of the captiuitie, & I sate sorowfull vntyll the euenynge sacrifice. Then arose I from my humblynge, with my garmentes & my cote rente, & fell vpon my knees, & spred out my hādes vnto the Lorde my God, & sayde: O my God, I am ashamed & confounded to lyfte vp my face vnto thee my God, for our synnes are multiplied ouer our heades, & our trespace is grown vp vnto heauen, euer since the dayes of our fathers vnto this houre we are in great trespace, & for our synnes haue we, our kynges, & our preestes, bene deliuered into the hande of the kynges of the londes, vnto the sworde, vnto captiuitie, vnto robbynge, & vnto confusion of face, as it is this day. And now for a litle season hath mercy bene shewed vs from the Lorde our God, that he hath left vs a remnaunt, & hath geuen vs a place in his holy place, that our God may lyghten our eyes, & geue vs a litle reuiuynge in our bondage. For we are bondmen, & in our bondage our God hath not forsaken vs, but hath caused vs to fynde grace before the kynges of Persia, that they shulde geue vs reuiuynge, to exalte the house of our God, & to set vp the desolacion of it, & that they shulde geue vs a wall in Juda & Hierusalē. And now what shall we say, O our God, after this? For we haue forsaken thy commaundementes, which thou hast commaunded by the hande of thy seruauntes the prophetes, saynge: The londe which you go in to possesse it, is a londe vncleane with the vnclennesse of the nacions of the londes, & with their abhominacions, which haue filled it from one ende vnto another with their vncleannesse. Now therefore geue not your doughters vnto their sonnes, neither take their doughters vnto your sonnes, & seke not their peace nor their wealth for euer, that you may be strong, & eate the good of the londe, & leaue it for an heritage vnto your children for euer. And after all that is come vpon vs for our euyll workes & our great trespace, seynge that thou our God hast holden back thy wrath from vs lesse than our synnes haue deserued, & hast geuen vs such deliuerance as this, shall we then turne backe to breake thy commaundementes, & to make affinitie with the people of these abhominacions? Shalt not thou be angry with vs vntyll thou consume vs, so that there shall be no remnaunt nor deliuerance? O Lorde God of Israel, thou art righteous, for we are left a remnaunt, as it is this day. Behold, we are before thee in our trespaces, for we cannot stande before thee because of this. Then as Esdras prayed, & made confession, weepynge & fallynge downe before the house of God, there gathered vnto him out of Israel a very great congregacion of men, women, & children, for the people wepte very sore. Then answered Jechonias the sonne of Jehiel, one of the children of Elam, & sayde vnto Esdras: We haue trespaced against our God, & haue taken strange wyues of the people of the londe, but yet now there is hope in Israel concernynge this thynge. Now therefore let vs make a couenaunt with our God, that we will put away all the wyues, & such as are borne of them, according vnto the counsell of my lorde, & of them that feare the commaundement of our God, & let it be done according vnto the lawe. Arise, for this matter belongeth vnto thee, & we will be with thee, be of good courage, & do it. Then arose Esdras, & made the princes of the preestes & Leuites, & all Israel, to sweare that they shulde do according vnto this worde, & they sware. Then Esdras arose before the house of God, & went into the chamber of Johanan the sonne of Eliasib, & when he came thyther, he dyd eate no bread nor drynke water, for he mourned because of the trespace of them that were come out of the captiuitie. And there was a proclamacion made throughout all Juda & Hierusalē, vnto all the children of the captiuitie, that they shulde gather themselues together vnto Hierusalē, & that whosoeuer came not within two or three dayes, according vnto the counsell of the princes & auncient men, all his substaunce shulde be forfeited, & he himself shulde be separated from the congregacion of the captiuitie. Then gathered all the men of Juda & Benjamin together vnto Hierusalē within three dayes, the twentieth day of the ninth moneth, & all the people sate in the open stretes before the temple, trembelynge because of the matter, & for the great rayne. Then Esdras the preest stode vp, & sayde vnto them: You haue trespaced, & haue taken strange wyues, to encrease the synnes of Israel. Now therefore confesse your synnes before the Lorde God of your fathers, & do his pleasure, & separate your selues from the people of the londe, & from the strange wyues. Then answered all the congregacion, & sayde with a loude voyce: Thou hast spoken right, as we ought to do. But the people are many, & it is a great rayne, & we cannot stande without, neither is this a worke of one or two dayes, for we are many that haue trespaced in this matter. Let our princes therefore be appoynted ouer all the congregacion, & let all them that haue taken strange wyues in our cyties come at certayne houres, & with them the auncient men of euery cyte, & the iudges thereof, vntyll the wrath of our God be turned from vs for this matter. Then Jonathan the sonne of Asahel, & Jezias the sonne of Thecue stode vp vpon this matter, & Mesollam & Sabbatheus the Leuite helped them. And they of the children of the captiuitie dyd so. And Esdras the preest chose vnto him men, princes of the kynredes, all by their names, & they were sette apart the first day of the tenth moneth, to examine the matter. And the matter of the men that had taken strange wyues was finished vnto the first day of the first moneth. And there were found of the children of the preestes that had taken strange wyues, of the children of Jesus the sonne of Josedec, & his brethren, Maasias, & Eliezer, & Jarib, & Godolias. And they gaue their hādes that they wolde put away their wyues, & offer a ramme for their trespace. And of the children of Emmer, Hanani, & Zabdeus. And of the children of Haram, Maasias, & Helias, & Semeias, & Jehiel, & Ozias. And they brought out their children, & their wyues, & there were slayne two hundreth & twentie. And of the children of Phaisur, Elioenai, Maasias, Ismael, Nathanael, Ocidelus, Saloas. And of the Leuites, Jozabdus, & Semeis, & Colius, which was called Calitas, & Phatheus, & Judas, & Jonas. And of the singers, Eliasibus, & Bacchurus. And of the porters, Sallumus, & Tolbanes. Of Israel, of the children of Phoros, Jezelus, & Hieremoth, & Helias, & Melchias, & Maasias, & Helias, & Banaias, & Mattanias, & Zacharias, & Jezrihel, & Johanan, & Melchias, & Elioenai, & Eliasibus, & Mattanias, & Jeremoth, & Zabdeus, & Hedeus, & Johannes, & Banaias, & Bedeias, & Cheluhus, & Vanias, & Meremoth, & Eliasibus, & Mattanias, & Mathanias, & Sabateus, & Zabbateus, princes of the people. And of the children of Elam, Mattanias, & Zacharias, & Jezrihel, & Abdeus, & Jeremoth, & Hedias. And of the children of Zamoth, Eliadas, Eliasimus, Othonias, Jarimoth, & Sabathus, & Zardeus. And of the children of Nebo, Jeiel, Mathanias, Zabadias, Ardeus, Joel, Banaias. All these had taken strange wyues, & they put away their wyues, & their children.

The.ix.Chapter.

Now when Esdras the scribe was departed from the house of God, & went into the chamber of Johanan the sonne of Eliasib, & came thyther, he dyd eate no bread nor drynke water, for he mourned because of the trespace of them that were come out of the captiuitie. And there was a proclamacion made throughout all Juda & Hierusalē, vnto all the children of the captiuitie, that they shulde gather themselues together vnto Hierusalē, & that whosoeuer came not within two or three dayes, according vnto the counsell of the princes & auncient men, all his substaunce shulde be forfeited, & he himself shulde be separated from the congregacion of the captiuitie. Then gathered all the men of Juda & Benjamin together vnto Hierusalē within three dayes, the twentieth day of the ninth moneth, & all the people sate in the open stretes before the temple, trembelynge because of the matter, & for the great rayne. Then Esdras the preest stode vp, & sayde vnto them: You haue trespaced, & haue taken strange wyues, to encrease the synnes of Israel. Now therefore confesse your synnes before the Lorde God of your fathers, & do his pleasure, & separate your selues from the people of the londe, & from the strange wyues. Then answered all the congregacion, & sayde with a loude voyce: Thou hast spoken right, as we ought to do. But the people are many, & it is a great rayne, & we cannot stande without, neither is this a worke of one or two dayes, for we are many that haue trespaced in this matter. Let our princes therefore be appoynted ouer all the congregacion, & let all them that haue taken strange wyues in our cyties come at certayne houres, & with them the auncient men of euery cyte, & the iudges thereof, vntyll the wrath of our God be turned from vs for this matter. Then Jonathan the sonne of Asahel, & Jezias the sonne of Thecue stode vp vpon this matter, & Mesollam & Sabbatheus the Leuite helped them. And they of the children of the captiuitie dyd so. And Esdras the preest chose vnto him men, princes of the kynredes, all by their names, & they were sette apart the first day of the tenth moneth, to examine the matter. And the matter of the men that had taken strange wyues was finished vnto the first day of the first moneth. And there were found of the children of the preestes that had taken strange wyues, of the children of Jesus the sonne of Josedec, & his brethren, Maasias, & Eliezer, & Jarib, & Godolias. And they gaue their hādes that they wolde put away their wyues, & offer a ramme for their trespace. And of the children of Emmer, Hanani, & Zabdeus. And of the children of Haram, Maasias, & Helias, & Semeias, & Jehiel, & Ozias. And they brought out their children, & their wyues, & there were slayne two hundreth & twentie. And of the children of Phaisur, Elioenai, Maasias, Ismael, Nathanael, Ocidelus, Saloas. And of the Leuites, Jozabdus, & Semeis, & Colius, which was called Calitas, & Phatheus, & Judas, & Jonas. And of the singers, Eliasibus, & Bacchurus. And of the porters, Sallumus, & Tolbanes. Of Israel, of the children of Phoros, Jezelus, & Hieremoth, & Helias, & Melchias, & Maasias, & Helias, & Banaias, & Mattanias, & Zacharias, & Jezrihel, & Johanan, & Melchias, & Elioenai, & Eliasibus, & Mattanias, & Jeremoth, & Zabdeus, & Hedeus, & Johannes, & Banaias, & Bedeias, & Cheluhus, & Vanias, & Meremoth, & Eliasibus, & Mattanias, & Mathanias, & Sabateus, & Zabbateus, princes of the people. And of the children of Elam, Mattanias, & Zacharias, & Jezrihel, & Abdeus, & Jeremoth, & Hedias. And of the children of Zamoth, Eliadas, Eliasimus, Othonias, Jarimoth, & Sabathus, & Zardeus. And of the children of Nebo, Jeiel, Mathanias, Zabadias, Ardeus, Joel, Banaias. All these had taken strange wyues, & they put away their wyues, & their children.

wan. All these ministred in the Sanctuary, & were seruauntes of Salomon: euen.iij.C. & lxxij.

These folowing are they, that went vp frō Thelmelar Thelarsa (whose Princes were Carmelā & Careth) & might not shewe forth their kynes and kyndredes, how they were of Israel: The sonnes of Dalaras, the sonnes of Suben, the sonnes of Nechodaicus. Of the preistes, that exercysed the office of the Preisthode, & were not foūde: The sonnes of Obia the sonnes of Achilos, the sonnes of Addin, which maried one of the daughters of Phargelen, & were named after hym. The writing of the same kyndred was sought in the regiſter of their generacō, but it was not foūde: & therfore were they forbidden to exercise the office of the preisthode. Vnto the saide Nehemias & Atharas, that they shou'de haue no portiō in the Sanctuary, tyll there rose vp an hye preist, that were wel instruct in ſ playne clearnes & truth. Of all Israell (beſyde ſeruauntes & maydēs) there were.xlij.M.iij.C & xxl. Of whō were there of ſeruaūtes and maydens.vij.M.iij.C.& xxxvij. Of ſynging men & ſyngyng women there were.ij.C.and.lxij. Fourthūdreth & xxxvj. Camels. Seuē thousande.& xxxvj. horses. Two hundreth thousand & xv. Mules. Fyue.M.& xxxv. Asses.

E Their heades also & the rulers in the trybes, when they came to Jerusalem, & wouide buylde & set vp the temple of God agayn in hys place, they gaue (after their abilite) vnto the temple, to the treasure and to the ſeruice of the Sanctuary.xx.M. poundes of golde, & M. of syluer, and an.C. preistes garmēres. And so dwelt the preistes and the Leuytes, & the people that went out to Jerusalem, and in the countrie there about, the ſingers also & the porters, euery one of Israell in his owne lande.

1.Esd.ii.a So when the seuenth moneth came, and when the chyldren of Israel were euery man at hys bulynes, they came all with one consent into the court, which was before ſ East dore. And there stode Jesus the sonne of Josedec & hys brethē the preistes, and Zorobabel the sonne of Salathiel and his brethern, settinge vp an auter, to offre burnt sacrifices vpon it, as it is writē in the law of Moyses.

There came people also of other countries & the Heathē out of all landes to set vp the auter in his place, and offred sacrifices & brent offringes vnto the Lorde in the mornynge. And so they helde the feast of tabernacles, as it is commaunded in the law. And daily offred they as accordyng was, and made the sacrifices appointed, the offeringes also of the Sabbathes and of the new Mooncs, and all holy feastes. And all they that vowed offringes vnto the Lord, began at the new Moone of the.vij. moneth to offre vnto God, for the temple of the Lord was not yet buylded. And they gaue vnto the Masons & Carpenters, money, meate, and drinke with cheerfulnesse,

vnto them of Sydon also & Tyre they gaue ſ carres, that they should carye Cedre trees frō Libanus to be ſoptes & beames, & that they ſhould make ſyppes in the hauen of Joppe, accordyng as it was appointed and ordeyned by Cyrus kyng of the Persians.

And in the ſeconde yeare they came into the temple of God at Hierusalem. In the ſecond moneth begānne Zorobabell the sonne of Salathiel, & Jesua the sonne of Josedec & their brethren the preistes and Leuites, and al they that were come vnto Hierusalem out of the captiuitie of Babilon, and layed the foundacion of the temple, in the newe Moone of the ſecond moneth in the ſeconde yeare that they were come into Jewry and Jerusalem. And they appointed the Leuytes (that were aboue.xx. yeare olde) vnto the ſeruyce of the Lorde: ſo Jesua and hys sonnes and hys brethren all the Leuytes stode together, and performed the law and ordinaunce in the house of the Lorde.

And the preistes stode, and had their garmentes and trompettes, and the Leuytes, the sonnes of Asaph had Cymbals, gruing thākes and prayses vnto the Lord, accordyng as Dauid the kynge of Israell had ordayned. And they ſange that they dyd ſynge vnto the Lorde, was after this maner: * O ſing vnto the Lorde, for he is gracious, and hys goodnes vpon Israel endurith for euer. And all the people blew out with trompettes, & ſong with loude voyce, praysinge the Lorde together in the rearynge vp of the house of the Lorde. * There came also from amonge the E preistes and Leuytes the rulers and elders, 1.Esd.iij.a according to the trybes and kyndredes (ſuche as had sene the house afore) to the buyldinge of this temple with great crye & great mournynge, many also with trompettes & greate ioye: In ſo much, that the trompettes might not wel be heard for the weppynge & mournyng. For the common people blew goodly vpon the trompettes.

* Then came the enemyes of the trybes of 1.Esd.iiij.a Juda and Ben Jamin, too knowe what that trompettynge and noyſe of shawmes might be. And they perceyued that it was they which were come agayne out of captiuitie, and wolde buylde the temple vp a new vnto the Lorde God of Israel. So they wente too Zorobabell and Jesua, and to the rulers of the vyllages, and ſayde vnto them: Shall we buylde with you also? For we (sirs) ſe haue hearde youre Lorde, and we walke after the same maner, from the dayes of Asbazareth the kynge of Assiria, whiche brought vs hyther. Then Zorobabell and Jesua and the Rulers of the vyllages of Israell ſayde vnto thē: It is not mete, that ye ſhould buylde the temple of oure God with vs: we oure selfes alone will buylde vnto the Lorde, lyke as Cyrus the kynge of the Persians hathe commaunded vs.

But the Heathen in the lande layed them

selues agaynste those that were in Iewry, helde vp the buyldyng frō them, layed wayte vpon them priuyly, stopped sich as brought any thyng to them, forbad them to buylde, & hyndered those that made them passage, that the buyldyng should not be sustened: thus cōtynued so longe as kynge Cyrus lyued: & so they put of the buyldynge for the space of.ii. yeares, butill the raygne of kyng Darius.

Aggeus and Zacharye prophecye. They buylde the temple with out let by ꝓhibicion, by the commaundement of Darius.

The.vi. Chapter.

A NOwthstandyng in the seconde yeare of the raygne of Darius, Aggeus & Zacharye the sonne of Addo prophecyed vpon them in Iewry & Hierusalē, in the name of the God of Israel. Then Zorobabel the sonne of Salathiel & Jesua the sonne of Josedec stode vp & begāne to buylde the house of the Lorde at Hierusalē, when the Prophetes of the Lorde helped the. At the same time came Sysinnes the vndersheriff in Syria & Phenices, with the landlordes & hys companyons, & sayde vnto them: Who hath bidde & cōmaunded you to buylde the house, to make the rofe & all other thinges agayn? And who are the workemē, that buylde the? Neuertheles the eldres of the Jewes had sache grace of the Lorde, that they wolde not be let (though they were prouoked thereto) but buylded on still, butill the time that kyng Darius were certified therof & an answere receyued from him. The letter that these men sent vnto kinge Darius, was after this maner.

Sysinnes the vndersheriff in Syria & Phenices, and the landlordes with their companyons, which are head rulers in Syria and Phenices, sende their salutacion vnto Darius the kynge. We certefye our Lorde the kynge, that we came into the lande of Jewry & went to Hierusalem: where we founde the buylding the great house of God, & the temple, with great coste & fare & with goodly timbre for the walles: yea, thei make great halte with the worke, and helpe one another, and it goeth forth prosperously in their handes, & with great diligence and worshyp to & made. Then asked we the eldres, who hadde cōmaunded the to make vp the house and the buylding, and this we dyd to the intent that we might certefye the perfectly, & write vnto the, the names of those that were the rulers of the worke. So thei gaue vs this answere we are the seruauntes of the Lorde, whyche made heuē and earth & as for this house, it hath bene buylded & set vp afore tyme by the great & mighty kynge of Israel. But when oure fathers prouoked God vnto wrath and synned agaynste the God of Israel, he gaue thē ouer into the power of Nabuchodonosar kynge of Babylon the kyng of the Caldees, whiche brake downe the house, & burnt it, and caried awaye the people prisoners vnto Babylon. * Neuertheles, in the fyrst yere that kynge Cyrus raygned at Babylon, Cyrus the kynge wrote & commaunded to buylde vp this house agayne: & all the ornamentes that Nabuchodonosor caried awaye frō Jerusalē vnto Babylō, & appropriated vnto his owne temple, these brought Cyrus forth agayne, & deliuered them to Zorobabel & to Salmanasar the vndersheriff, commaundynge them that they should bring these same ornamentes agayn to Hierusalem into the temple, and to beginne from the tyme forth, to buylde the temple agayn in hys owne place. Then Salmanasar layed the foundacion of the Lordes house at Hierusalem, & euer sence haue they buylded, and yet is it not ended. And therfore O kynge, if thou thinkest it good, lette it be sought in the kynges archarpes and rolles of kyng Cyrus: & be fulfilled then, that it is done with the cōsayl and consent of kyng Cyrus, and if oure Lorde the kynge be so mynded, let him write vnto vs therof.

* Then cōmaunded kyng Darius, to sche in the kynges archarpes: and so at Ecbathanis a litle cytye in Medea there was founde such a writynge: In the fyrst yeare of the raygne of Cyrus, the same kyng Cyrus cōmaunded that the house of the Lord at Jerusalē should be buylded agayne (and ordeyned to be made there cōtinually vnto the Lord) whose heygth shalbe.x. cubites, & the breedth.x. cubites, & iii. square with thre newe stones, with a lyst of tymbre of the same coūtre, yea, with a newe lyst, and the expēces therof to be geuē of the house of kynge Cyrus. And the ornamentes of gold & siluer, that Nabuchodonosar tobe out of the house of the Lord at Jerusalē, shalbe set agayn in the temple at Jerusalē, where they were afore. Sysinnes also the vndersheriff in Syria & Phenices, the princes and their cōpanyons, & the other that be head rulers in Syria and Phenices, shall not medle nor haue any thyng to do with that place.

I Cyrus haue cōmaunded also, that they shal buylde the house of the Lord whole vp, and haue ordeyned the, to helpe those that be come oute of captiuite: tyll the house of the Lorde be fynished: and out of the tribute and tayinge that is yearly rayled vp in Syria & Phenices, diligently to geue them a certayne summe to the offrynge of the Lorde: and the same to be deliuered vnto Zorobabel the officer: that he therwith shall may ordeyne oxen, rammes, lambes, & corne, salt, wyne and oyle and that cōtynually euery yeare: after the expences which the preestes that be at Hierusalē, shew to be made daily: this shalbe geuē vnto the without ceasse that they may offer sacrifices vnpleasaūt vnto the hyest God, for the kynge and for his seruauntes, and to praye for their lyues. Let it be proclaymed also on euery syde, that whosoeuer transgreth or neglecteth this commaundement of the kynge, shalbe hāged vpō a galowe (made of his owne good) and al his goodes shalbe confiscated vnto the

i. Esd. b.c

C

i. Esd. b.d

ii. Esd. a.c.

D

to the kyng. The Lord therfore (whose name is there called vpon) rote out and destroy al the kynges and people, that vndertake by violence to hynder the same, or too deale vncontrously with the house of the Lord at Hierusalem. I Darius the kynge haue ordeyned, that these thynges shalbe done wyth all dylygence.

The temple is fynished and dedicate: and the feast of vnleuened bread is holden.

The .vii. Chapter.

THen Sisines the vnderstrieke in Celosyria, & Phenices, & the other landlordes with their cõpanõs, obeyed the thynges that kynge Darius had ordeyned, were dilygent in the holy workes, and were frlow helpers with the olde rulers of the Jewes. And so the worke of the Sanctuary wet forth & prospered, when Aggeus & Zacharye prophecied. And they perfourmed all thynges thorow the cõmaundement of the Lord God of Israel, & after the decree of Cyrus, Darius, and Artaxerses kynges of Persia.

And thus was oure house fynyshed vnto the .xxiii. daye of the moneth Adder in the .vi. yeare of kynge Darius. And the chyldren of Israel the preestes and the Leuites, and the other that were come out of captiuitie, & suche as were ioyned vnto them, dyd accordynge as it is written in the boke of Moyses. And in the dedication of the temple they offred an hundred oxen, an hundred rammes, .iij. hundred lambes, and .xii. goates for the synnes of all the people of Israell, after the number of the tribes of Israell. The preestes also and the Leuytes stode arayed in the preestly garmentes, after the tribes, ouer all the workes of the Lorde God of Israell accordynge to the boke of Moyses, and the porters by al the doores.

And the chyldre of Israel (with those that were come out of captiuitie) helde the Passeouer the .xiii. daye of the fyrst moneth, when the preestes and the Leuytes were sanctified. They that came out of captiuitie, were not all sanctified together: but the Leuites were all sanctified together. And so all they that came out of captiuitie, killed the easter lãbe, for their brethren, for the preestes & for themselues. And the chyldren of Israel that came out of captiuitie, and escaped from all the abhominacions of the heathẽ, sought the Lord, and kepte the feast of vnleuened bread seuen dayes longe, eatyng and drynking and were merye before the Lord: that the Lord had turned the deuyce of the kynge of Assyria, and comforted their handes to the workes of the Lorde God of Israel.

Esdras exhorteth the people to assemble and come to gether, and then readeth vpon the same. They kepe the feast of tabernacles.

The .viii. Chapter.

AFter all this, when Artaxerses the kynge of the Persians raygned, there went vnto hym Esdras the sonne of Saraias, the sonne of Azarias, the sonne of Helchiah, the sonne of Sallum, the sonne of Sadoc, the sonne of Achitob, the sonne of Amarias, the sonne of Azarias, the sonne of Boccus, the sonne of Abisa, the sonne of Phineas, the sonne of Eleazar, the sõne of Aarõ the fyrst preest. This Esdras went vp from Babylon (for he had good vnderstandyng in the lawe of Moyses, that was geuẽ of the Lord God of Israel, to be taught & done in dede.) And the kyng fauoured him, & did him great worshyp and honour, after all hys desyres. There wente vp with hym also certayne of the chyldren of Israell, of the preestes, of the Leuytes, of the synggers, porters and mynysters of the temple at Hierusalem.

In the .vii. yeare of the raygne of kynge Artaxerses, in the .v. moneth, that is in the .vii. yeare of the raygne, they went from Babylon in the new moone of the .v. moneth, and came the hye waye to Hierusalem after hys commaundement, lyke as the Lord had prospered their iourney. For in these Esdras gat great instruccion, that he shoulde leaue none of the thynges behynde, which are in the lawe & commaundemẽtes of God. And he taught whole Israel all righteousnes & iudgement.

Then came the Secretaries of kyng Artaxerses, and delyuered the wrytynges (that were come from Artaxerses the kyng) to Esdras the preest and reader of the lawe of the Lorde: And this is the coppe of the letter.

Kynge Artaxerses sendeth his gretyng vnto Esdras the preeste and reader of the lawe of the Lord: Of frendshyp and good will I haue ordeyned and charged, if there be any of the Jewes, of the Preestes and Leuites in my realme, whiche desyreth and is content to go with the vnto Hierusalem, that he may do it. Therefore if any be minded to beare the cõpany, let them come together, and goo wyth the (lyke as I am content and my .vii. frẽdes my counsaylers:) to se what they do at Jerusalem & in Jewry, & kepe the thynges accordyng as thou hast in the lawe of the Lorde: & to bryng the gyftes vnto God the Lorde of Israell, that I & my frendes haue promysed to Jerusalem, & all the syluer & golde that is in the countrye of Babylõ, vnto the Lorde to Jerusalem, with the thynge that is geuen for the people in the Lordes temple at Jerusalem: Yea, that the same syluer & golde may be gathered, and oxen, rammes, shepe and goates & other that belonge to these thynges: & that they maye offer sacrifyces vnto the Lorde, vpon the aulter of their Lorde, whyche is at Hierusalem.

And whatsoeuer thou & thy brethren wyll do wyth the syluer & golde, that do after thy mynde, and after the cõmaundemente of the Lorde thy God: and likewyse with al the holy vessels,

belles, that are geuen for the seruice of ꝯ house of the Lord thy God: ꝯ other thynges whatsoeuer to ouerlaye for the to the vnuse of the temple, ꝯ shalbe geuē the of the kynges treasure: ꝯ loke what thou with thy brethren wilt do with the golde and siluer, that do after the wil of the Lorde. And I kyng Artaxerxes haue commaunded the keepers of the treasures in Syria and Phenices, that whatsoeuer Esdras the priest ꝯ reader of the law of the Lord doth write, it shalbe geuen hym: vntil an. C. talentes of siluer, and of golde in lyke maner: Of corne also an. C. measures, and vntil an hundreth bellels of wyne, ꝯ other plentyous thynges without number. Let all thynges be done after the lawe of the hyest God, that the wrath of God aryse not in the realme of the kyng and of his sonnes. I cōmaunde you also, that ye requyre no taxe nor tribute of the preestes, lruptes, syngers, and ministers of the temple, nor of the wayters: that no man haue auerhoute to make Lawe thynge against them. As for the (O Esdras) set thou iudges ꝯ arbiters in the whole lande of Syria and Phenices, after the wysdome of God: ꝯ learne all suche as are ignorant in the lawes of God thy Lorde, and let all them that offende against the law, be punished: whether it be with death, with paine to be chastened in money, or to be banished.

Then sayd Esdras the wayter, * Blessed be the God of our fathers, that hath geuē so good a mynde and will into the herte of the kynge, to magnifye hys house that is at Jerusalem, and hath made me to be accepted in the sight of the kynge, of his counsayl, of hys frendes ꝯ of hys nobles. And so I was stedfast in my mynde, according as the Lorde my God helped me, and I chose out men of Israel to go vp with me. * And these are the heades (after their kynredes and houses of their fathers) that went vp with me frō Babilō, out of the kyngdome of Artaxerxes: Of the sonnes of Phares, Gersomus. Of the sonnes of Ithamath, Amerus. Of the sonnes of David, Attus, the sonne of Cecilia.

Of the sonnes of Phares, Zacharye ꝯ with hym there turned agayne an hundred and fyftye men. Of the sonnes of the captayne of Moabilon, Zarai, and with hym. ij. C and Lxvj. Of the sonnes of Zathoes, Jechonias Zechelye, and with hym. ij. C. and Lxxx. Of the sonnes of Balamasalus, Barbele and lxx. with hym. Of the sonnes of Zaphetia, Zarias Michel, ꝯ with hym. lxxx. Of the sonnes of Joab, Abdias Jehels, and with hym. ij. C. ꝯ xij. men. Of the sonnes of Banis, Salimoth the sonne of Josephia, and with hym an. C. ꝯ lx. men. Of the sonnes of Bere, Zacharias Bebei, and with hym. ij. C. and xxviij. men. Of the sonnes of Elioē, Johannes Eliehoenai, ꝯ with hym. C. ꝯ ij. men. Of the sonnes of Adonicā, thole that were the laste, and these are their names: Eliphalam the sonne of Gethel and Semeias, and with hym. lxx. men. All these called Jagether by the water Thia, where we pitched ouer tentes thre dayes, and there I mustered them.

As for the sonnes of the preestes and Leuites, I founde none there. Then sent I vnto Eleazar, and Esebum, and Maleam, and Maloham, and Nathan, and Zamea, and Jaribmathan, Enaugan, Zachary, Mosollamum (these were the leders and men of experience) and I sent them worde, that they shuld come vnto Loddeus, which was by the place of the treasury, and commaunded them that they shuld speake vnto Loddeus and to his brethren, ꝯ to thole that were in the treasury, to sende vs such men, as might execute the Preestes office in the house of the Lorde oure God. And with the mighty hande of oure Lorde God, they brought vnto vs men of good experience, from amonge the sonnes of Mooslus, the sonne of Leui, the sonne of Israel, Sebebeiam ꝯ the sonnes and his brethren Albin and Anna, of whome there were xviij. From among the chyldē of the sonnes of Canaanea, and their sonnes were xx. and. And of them that serued in the temple, whome David had ordeyned, and the principall men that ministred for the worke vnto the Leuites in the temple, ij. C. and xx. men, whole names are all tolemed vp in writynge.

Then commaunded I a fastinge vnto the people ꝯ before the Lorde, that I myghte helpe of him a prosperous iourney ꝯ a good waye for vs, yea for vs, for oure chyldē and for the cattel, because of the layinges awaye and I durst not require of the kynge men of horse and of fote, to ouerye vs safely against oure enemies, for we had saide vnto the kyng that the power of the Lorde our God shuld be with them, that seke him with their whole herte. And therfore we besoughte God oure Lorde earnestly because of these thynges, and he was mercifull vnto vs, and hearde oure prayer. And I separated from amōg the rulers of the people, and frō the Preestes of the temple xij. men, ꝯ Sebeia ꝯ Asama, and ten men of their brethē with them. And I weyed them the golde and the siluer, ꝯ all the priestly ornamentes of the house of our God, which the kyng, ꝯ his counsail, ꝯ his princes, ꝯ whole Israel had geuē. And whē I had weyed it, I gaue the an. C. ꝯ L talētes in siluer, ꝯ C. talentes of siluer bellel, an. C. talentes of golde, ꝯ of golden bellel xxxv. tymes twēty, and bellels of other metall (yea of good metall) ryche, glysteringe as the golde, ꝯ I spake vnto them: ye also are holy vnto the Lord, ꝯ the bellels are holy, and the gold and the siluer is proffred vnto the Lord the God of our fathers. Be diligent now and kepe it, vntil the time that ye deliuer it to the rulers of the people, to the Preestes, to the Leuites, and to the principall men of the cities of Israel in Jerusalem, and in the chambre of the house of oure God.

So the preestes ꝯ the Leuites, which receyued of me the golde, the siluer and the bellels, brought

brought it to Jerusalē into the temple of the Lorde. And from Thia we brake vp the.xii. daye of the fyrst moneth, tyll we came to Jerusalē. And when the thyrd daye was paste, the weyed golde & syluer was deliuered in ỹ house of the Lord the fourth day, vnto Meremoth the sonne of Jos the Preest, and with hym was Eleazar the sonne of Phineas, and with thē were Jozabdus the sonne of Jesue Medias & the sonne of Banus, & certayne of the Leuytes, to the nombre & to the waygħt: and the waygħt of them was written vp the same tyme. As for those that were come out of captiuitie, they offred sacrifyce vnto the Lorde the God of Israel: twelue oxen for all Israel. lxxxvi. rammes. lxxii. shepe. xii. goates for synne. xii. boue for a thankofferyng, all to the sacrifice of the Lorde. And the kynges commission deliuered they vnto the stewardes and debyters of the kynge, and to the vnderstewardes in Celosyria and Phenice.

Now when these thynges were done, the rulers came vnto me, and sayd: The generation of Israel, the Princes, the Preestes and Leuites, the straūge people and indwellers of the lande, haue not put awaye their vnclenesse, from the Cananites, Hethites, Pherezites, frō the Moabites, Egyptians, & Edomytes. For both they and their sonnes haue mingled them selues with the daughters of them, & the holy sede is myxte with the outlandyssh heathen, and euen the beginning of their rayne haue the rulers and heades ben partakers of their wickednesse.

*1.Esd.17.a. * As soone as I had hearde these thynges immediatly I rente my holy garmentes, and pulled out ỹ heere of my heade & my beard, & sat me downe sorrowful & heuy. So all they that were moued thorow the word of ỹ God of Israel, came vnto me: & I sat styll full of heuinesse vntill the euenyng sacrifice. Then rose I vp frō fasting, hauinge rente clothes and the holy garment, kneled downe vpō my knees, helde out my handes vnto the Lorde, & sayde: O Lorde, I am confounded & ashamed before thy face, for our synnes are become many vpon ouer heades, and our wickednesses are exalted vnto the heauē: for euen the tyme of our fathers we are in great synne vnto this daye. And for the synnes of vs and our fathers, we with our brethē & with our Preestes haue ben deliuered vnto the kinges of the earth, vnto ỹ swerde, & into captiuitie, and became a spoyle with rebukyng and shame vnto this daye. And now O Lord God, how great is the mercy that we haue gotē of the? in that thou hast left vs a rote & a name in ỹ place of thy sanctuary, too discouer ouer light in the house of the Lorde our God and geuen vs meate at all tymes of our misfortune. And when we were in captiuitie, we were not forsaken of the Lord ouer God: but he made the kynges of Persia gracious and fauourable vnto vs, so that they gaue vs bitayles & meate, gyft and tribute to buylde vp the temple of our Lord God agayne, to repayre the wasted places of Sion, and too dwell in Jewry and Jerusalem. And nowe O Lorde, what shall we saye, hauyng all these thynges in possession? For we haue broken thy commaundementes, whych thou gauest vnto vs by the hāde of thy seruauntes the prophetes, sayinge: The lande that ye go vnto, ỹ that is geuen you for an heritage to haue in possession, is defiled with the vnclennes and filthines of the heathen, & with their abhomination haue they poluted it altogether. Therefore shall ye not ioyne youre daughters vnto their sonnes, nor mary youre sōnes vnto their daughters: Moreouer, ye shall neuer seke to make peace with thē, that ye maye increase & eate the best in the lande, & that ye maye deuide the inheritaunce of the lande vnto your chyldren for euermore. As for the thyng that now happeneth vnto vs, it commeth all for our wicked workes and greate synnes, yet hast thou geuen vs suche a roote, that we are come agayn into our owne lāde: and we are so wicked that we haue broken thy statutes & commaundementes agayne, & mingled oure selues with the vnclennes of the outlandyssh heathen. O Lorde, art thou angry with vs? wilt thou: rote vs cleane out? that our rote & name remayne nomore. O Lord God of Israel thou art true, for our rote endureth yet vnto this present daye. And beholde, now are we before the in our synnes, now can we not stande before the in them.

*1.Esd.22. * And whē Esdras with this prayer had knowleged the synne, weping, and lyeng flat vpon the grounde before the temple, there gathered vnto hym from Jerusalem a greate multitude of men and wome, of yonge and mayde, for there was a very great weping and mourning in the congregacion. So whē Jechonias the sonne of Jehiel one of the children of Israel cryed, he sayde vnto Esdras: we haue synned agaīst the Lord, because we haue maried outlandyssh women of the heathen. Now art thou ouer all Israel. We will sweare an othe therfore vnto the Lorde, that we shall put awaye all oure wyues, whyche we haue taken of the heathē, with their children: like as it is, poynted the by oure fore elders. Stande vp then, open thou it, and declare it playnly vnto vs, accordynge to the lawe of the Lorde: for the matter belongeth vnto the, and we will helpe the, quyt the stif manly. So Esdras arose, and tooke an othe of the rulers of the Preestes, and of the Leuites, and of Israel, to do after these thynges: and they sware.

¶ After Esdras had seen the letter, the people came always more thronged together: & then returned every man orderly vnto his owne dwellyng.

The. ix. Chapter.

THen Esdras rose vp fro me the 1
1.Esd.23.a. court of the temple without, and went into the chamber of Jonathas the sonne of Dalabus,

and

and remayned there, ¶ ate no meate, nor dis-
he vpnke, for the multitude of the wicked-
nes of the people. And there was made a pro-
clamacion in all Jewry and at Hierusalē, for
all suche as were gathered at Hierusalē out
of captiuitie, that whosoeuer came not to Je-
rusalem within two or iii. dayes (according
to the iudgement of the olde lawes of coun-
sayl) his goodes should be taken from hym,
and be excluded from the congregacō of the
captiuitie. And in the dayes were all they of
the tribe of Juda and Ben Jamin gathered
together at Hierusalem, the.xx. daye of the.ix
moneth. And ¶ whole multitude sat trēbling
in the courte of the temple, for it was wynter.
Do Esdras arose vp, and sayde vnto them:
Ye haue done vnrighteously, in that ye haue ta-
ken outlandyshe wyues to mariage, ¶ so to
increase the sinnes of Israel. And now knowe-
lege the same, and geue prayse vnto the Lord
God of oure fathers, and perfourme his wil
B departing from the Heythen of the lande, and
from the outlandish wyues. Then cryed the
whole multitude with loude voyce, ¶ sayde:
Lyke as thou hast spoken, so will we do: but
for so much as the people are many, and the
wynter here, we may not stande without the
house: agayne, this worke is not a thynge,
that can be finished in a daye or two, for we
be many ¶ haue sinned in these thinges: Or-
deine therefore, that the rulers of ¶ multitude
¶ all they that dwell with vs, ¶ as many as
haue outlandish wyues, the priestes also and
iudges of every place may stande in the time
appointed, vntil they lowle vp the wrathe of
the Lorde in this behalfe.

Then Jonathas the sonne of Ezeli, ¶ Ozi-
as and Thecam tooke vpon the charge of this
matter, and Bozmanus, ¶ Leuis, and Sab-
thens helped them therto. After this, all they
stode vp ¶ were come out of captiuitie. And
Esdras the priest chose vnto hym the princi-
pall men frō amonge the fathers accordyng
C to their names, ¶ in the new moone of ¶ tēth
moneth they satte together, to examen this
matter. And so the matter was a determyning
(concerning the men that had outlandish wiues)
vntil the new moone of ¶ first moneth. And
of the priestes that had wyues them selfe with
outlandish wyues, there were founde: Of the
sonnes of Jesu the sonne of Josedec and his
brethren, Maseas, Eleazar, Joribus ¶ Joa-
dius, which offred them selues to put away
their wyues, ¶ to offer a ramme for their igno-
rance. And of the sonnes of Hemmeri, Mal-
thas, ¶ Elles, ¶ Jedeth Azarias. Of ¶ sonnes
of Phoera, Limalias, Dalmaus, Nathanes,
Julia, Jebdus, ¶ Talleus. And of the Leuites
Jolabdus, Semeia, ¶ Colaia, Calitas, Fa-
theas, Colnas, ¶ Elianas. Of the syngers of
the Sanctuary, Eliasib, Zacharias. Of the
porters, Sallumus ¶ Tolbanes. And of Is-
rael, of the children of Foas, Ely, ¶ Remias,
¶ Beddias, ¶ Melchias, Mechelias, Eleza-
rus, Jemmathias, and Banuas. And of the
children of Jolamus, Elamias, Zathui,
Jerimoth, Jabdias, Edumeth, ¶ Elias. And
of the sonnes of Jathoes, Eliadis, Eliase- D
mus, and Zozias, Lathmoth, Sabbas ¶ Ta-
bubias. And of the sonnes of Zebra, Johan-
nes, Amarias, Zabdias, ¶ Emmanis. And of
the sonnes of Banuas, Olamorus, Mala-
chus, Jedeus, Jasub, Jadeus and Jerimoth.
And of the sonnes of Addis, Oaelis, ¶ Mo-
sias, ¶ Lalias, ¶ Naamas, Mathanias, Matha-
thias, Besi, Baanus and Maneles.

And of the sonnes of Oan, Dozes, Afras
Melchias, Banaas, Banus, Ben Jamin,
Malchus, and Warras. And of the sonnes
of Asom, Carimeus, Mathathias, Banuus,
Eliphalath, Manasses, Semei. Of the son-
nes of Baanus, Jeremy, Moodias, Abas-
mas, Jahel, Banaas, Jedeias, Jasu, Mara-
mot, Eliasib, Mathaneus, Ebasis, Ozias,
Dirius, Semedias, Zambris ¶ Joseph. Of
the sonnes of Nobreus, Jachus, Mathithias,
Sabadius, Zetheda, Sedeni, Jaseus, ¶ Ba-
seas. All these had taken outlandyshe wome E
to mariage, ¶ they put the away with their
children. The priestes ¶ Leuytes, ¶ all they ¶
were of Israel, dwelt at Jerusalē ¶ thor-
out all the lande, in the new moone of the.vij
moneth, ¶ the children of Israell were in their
dwellinges. And the whole multitude came
together vpō the floor at the Eastside of the
holy porte of the temple. And they spake vnto
Esdras the hye priest ¶ reader, that he wolde
bringe the law of Moyses, which was geue
of the Lorde God of Israel. So Esdras the
hye priest brought the lawe vnto the whole
multitude, ¶ mē ¶ women, ¶ to all parsons,
that they might heare the lawe ¶ in the new 6. Esd.viij.¶
moone of the.vij. moneth. And he read in the Esd.viij.a.
floor that is before the holy porte of the tem-
ple from the morning early vnto the noone tyde,
before men and women. And they applied
their myndes all vnto the lawe.

And Esdras the priest ¶ reader of the law F
stode vp vpō a scaffolde of wood, which was
made therfore: ¶ vpon his right hande there
stode by hym Mathathias, Semeia, Anania,
Azarias, Urias, Ozechias, ¶ Baalamus:
Vpon his lefthand stode Faldeus, Mi-
sael, Malachias, Aboichus, Hadus, Zabadias
¶ Zacharye. The rolle Esdras the boke before
the whole multitude, for he was the principall, ¶ had in moost honour of them all. And
when he had read out the lawe, they stode all
straight vpon their fete. So Esdras praised
the Lorde the moost hye God, the almyghty
God of Hoastes. And al the people answered
Amen: and holde vp their handes, fell downe
flat vpon the earth, ¶ praised the Lord. And
Jesus, Bonnas, Sarebias, Jabdinus, Acou-
bus, Sabbatheus, Calitas, Maias, Jona-
tas, Ananias, ¶ Phalias the Leuites tok their
handes vpwarde, ¶ bowed their face to the
ground, ¶ prayed the Lord: Thole were they
which taught the law of the Lord, ¶ read the
lawe of the Lord in the congregacō, ¶ euery

Bbb.i. man

man set thole before that vnderstode the lawe. Then spake Athanates vnto Esdras the hye preest & reder, & to the Leuites that taught the multitude saying. This day is holy vnto the Lorde, and all they that had hearde the lawe, wepte. Do Esdras sayd, Departe your way then, and eat the best, and drinke the sweetest, & sende gyftes vnto them that haue nothinge, for this daye is holy vnto the Lorde, & be not ye sory. Then went they their waye euery-chone, eate and dronke, and were merry, & sent rewardes vnto them that had nothinge, that they also might eate with gladnesse: for they were exceadingly reioyced thorow the wonders that were shewed vnto them in the lawe: And so they were all gathered together at Hierusalem to holde the feast, according to the commaunt of the Lorde God of Israel.

The ende of the thyrde boke of Esdras.

The.iiii.boke of Eldras.



The people is reproued for their vnthankefulnesse. God will haue another people & their will not be refused.

The.I.Chapter.

THe seconde boke of the pro-phete Esdras the sone of Sa-raias, the sone of Az-arias, the sone of Helchias, the sone of Sallum, the sone of Sadoc, the sone of Achitob, the sone of Amerias, the sone of Azarias, the sone of Maraioth, the sone of Saaijas, the sone of Vsi, the sone of Boccas, the sone of Abisu, the sone of Phinees, the sone of Eleazar, the sone of Aaron, of the tribe of Leui, which was purseuer in the lande of Mardes, in the tyme of Artexerxes kynge of Perlia.

And the worde of the Lord came vnto me saying: go thy waye, & shewe my people their synfull dedes, & their children their wickednesse, which they haue done agaynste me, & they may tell their children childre the same for the synnes of their fathers are declared in them. And why? they haue forgotten me, & haue offred vnto straunge goddes. Am not I euen he, that brought them out of the lande of Egipt, from the house of bondage? But they haue prouoked me vnto wrath, and despised my counsaile. Pull thou out then the heere of thy head, and cast al euel vpon them, for they haue not bene obedient vnto my lawe. B

It is a people without learninge & nurture. Howe longe shall I forbeare the, vnto whome I haue done so much good? & many kynges haue I destroyed for their sakes: Dume.xxi.b. * Pharao with his seruauntes & al his power Iosu.bij.d. haue I smytten downe and slayne: All the na- 18. cions haue I destroyed and rooted out before the, & in the East haue I brought two landes and people to naught, euen Tyre and Sydo and haue slayne all their enemyes. Speake thou therfore vnto the, sayinge: Thus sayeth the Lorde: * I led you thorow the sea, & haue Exo.xiiij.c geuen you sure stretes ouer the begynninge. * I gaue you Moises to be your captayne, Exo.iij.b. and Aaron to be the preest: I gaue you light Dume.xxiij.a in a pyller of fyre, and greate wonders haue I done amonge you: yet haue ye forgotte me sayeth the Lorde.

Thus sayth the almighty Lorde: * I gaue Exo.xvj.b you quayles to eate, and tentes for your succour: Neuertheles ye murmured, and ascribed not the victory of youre enemyes vnto my name: yea, the same dayes do ye yet mourne. Where are the benefites, that I haue done for you? When ye were hongrye in the wyldernes, dyd ye not crye vnto me: Why hast thou brought vs into thys wyldernes, to kyll vs? It had bene better for vs, to haue serued the Egiptes, then to dye in this wildernesse. Then had I pitye vpon your mournynges, and gaue you Manna to eate. * Ye Sapien.xvi.a ate angels foode. When ye were thyrstye, Dume.xx.b. dyd not I brew the hard stone, & caused water to flowe thereout? For the heate I couered you with the leaues of the trees. A good pleasaunt fat lande gaue I you: I cast out the Cananites, the Pherezites and Philistines be- C fore you. * What shall I do more for you, Esai.v.a. sayeth the Lorde?

Thus sayth the almighye Lorde: When ye were in the wyldernes, in the water of the Amorites, beyng a thyrst, and blaspheming my name, I gaue you not hyre for your blasphemyes, but cast a tree into the water, and made the ryuer swete. What shall I do vnto the, O Iacob? Thou Juda wouldest not obey me. I will turne me too another people, and vnto those will I geue my name, that they maye kepe my statutes. Seynge ye haue forsaken me, I will forsake you also. When ye desyre me too be gracyous vnto you, I shall haue

Esai.1.d

haue no mercy vpō you. * When ye call vpō me, I will not heare you. For ye haue defyled youre handes with bloude, and youre fete are swyft to commit manslaughter. Ye haue not forsaken me (in a maner) but youre owne selfes (saith the Lorde.

Thus saith the almighty Lorde: haue I not prayed you, as a father hys sonnes, as a mother her daughters, & as a nurse her yōge babes, that ye wolde be my people, & I shuld be youre God, that ye wold be my children and I should be youre owne father? * I gathered you together, as an henne gathereth her chickens vnder her wynges. But nowe what shall I do vnto you? I shall caste you

Esai.1.d. and lxvi.d

D out fro my face? * When ye offre vnto me, I shal turne my face from you: for youre solempne feast dayes, youre new moones, and youre circumcision haue I forsaken. I sent vnto you my seruauntes & Prophetes, whome ye haue taken and slayne, and teare their bodyes in peces, whose bloude I will require of youre handes, (saith the Lorde.

Thus saith the almyghty Lorde: youre house must be desolate. I will cast you out as the wynde doth the stubue: youre children shall not be fruteful, for they haue despysed my commaundements, and done the thynge that is euell before me. Youre houses wyll I geue vnto a people that shall come, and they that neuer herde me shal beleue in me: & they vnto whome I neuer shewed token, shall do the thynge that I commaunde the. They haue sene no Prophetes, yet shall they call their fyrmes to remembraunce, and knowlege the. I reporte me vnto the grace, that I wil do for the people which is to come, whose children retayle in gladers: and though they haue not sene me with bodely eyes, yet in spirite they beleue the thyng that I saye. And nowe brother, beholde what great washynge, and lo the people that cōmeth from the East, vnto whome I will geue the rule of Abakuk, Isaac and Jacob, of Oseas, Amos, and Micheas, of Joel, Abdy, Jonas, Nahum, & Habacuck, of Sophony, Aggeus, Zachary, & Malachy, whiche is called also an aungel (or messenger) of the Lorde.

* The Greeke hath fower more, but other not open. The quarters are taken.

❧ The.ij.Chapter.

THus saith the Lorde: I brought this people out of bōdage, I gaue the my cōmaundementes by my seruauntes the Prophetes, whome thou wouldest not heare, * but despised my counsayle. The mother &

D: rather they wolde not heare.

haue the, saith vnto the: Go youre waye ye children, for I am a wydowe & forsaken: I brought you vp with gladnesse, but with sorow & heuynes haue I lost you: for ye haue synned before the Lord youre God, & done the thynge that is euel before him. But what shal I now do vnto you? I am a wyddowe & forsakenge youre waye, O my children, and all the mercy of the Lorde. As for me, O father, I call vpō the for a witnesse ouer the mother of these children, whiche wolde not kepe my cōmaundement: that thou bringe them to confusion, and their mother too a sporte, that she beare no more. Let their names be rooted oute amonge the Heathen, let them be put out of the earth, for they haue thought scorne of my ceremonie.

Wo be vnto the Assur, thou that hydest the vnrighteous by the. Thou wycked people, remember what I did vnto Sodome & Gomorre, whose lande is turned to pitch and asshes. Euen so also wyll I be vnto all them, that heare me not, (saith the almyghty Lorde. Thus (saith the Lord vnto Esdras) Tel my people, that I wyl geue them the kyngdome of Herodias, which I wolde haue geue vnto Israel. Their glory also wil I take vnto me, and geue them the euerlastyng tabernacles, which I had prepared for them.

The tree of lyfe shalbe vnto them a swete B swellynge ointemente: they shall neyther labour nor be werry. Go ye youre waye, and ye shall receyue it. Praye for youre selues a fewe dayes, that they may dwell therin. Loke in the kyngdome prepared for you, therefore watche. Take heauen and earth to witnesse, for I haue broken the euell in peces, & created the good, for I liue (saith the Lorde. Mother embrace thy children, and bringe them vp with gladnesse: make their fete as fast as a pyne, for I haue chosen the, (saith the Lorde.

And those that be dead wyll I reyse vp agayne from their places, and bringe them out of the graues, for I haue knowen my name in Israel. Feare not thou mother of the children, for I haue chosen the, (saith the Lorde. And for thy helpe I shall sende the my seruauntes Esaye and Jeremy, after whose counsel I haue sanctified & prepared for the xij. trees with diuerse frutes, and as manye welles, flowynge with mylke and honye, and seuen mountaines, whereupon there grewe rose and lilies, wherin I wil fill my * chil- D: rather, thy children.

dren with ioye. Execute iudge for the widowe, be iudge for the fatherlesse, geue to the poore, defende the comfortlesse, clothe the naked, heale the wounded and sicke, laugh not a lame man to scorne, defende the cripell, and let the blynde come into the sight of my clearnes. Kepe the olde and yong within thy walles, wherseuers thou findest the dead, take them, and bury them, and I shal geue the the first place in my resurrection. Be glad (O my people) and take thy rest, for thy C quietnes is come. Feede thy children O thou good nource, stable (I) their fete. As for the seruauntes whome I haue geuen the, there shal not one of them perysh, for I will seke them from the number, yea out of the felde.

For when the daye of trouble & heuynes cometh, other shall wepe and lamentable, but thou shalt be merry and pleasaunt. The

Heathen shalbe geloue, but they shalbe able to do nothinge agaynste the, sayth the Lorde. My handes shall couer the, so that thy children shall not se the fyre euerlastynge. Be ioyfull O thou mother with thy children, for I wyll delyuer the, sayeth the Lord. Remembre thy dead children, for I shall bringe them out of the earth, and shewe mercy vnto them, for I am merciful, sayeth the Lord almyghty.

Embrace thy children, vntill I come, and shewe mercy vnto them, for my welles runne ouer, and my grace shall not fayle.

I Esdras receyued a charge of the Lorde vpon the mount Oreb, that I should go vnto Israel. But whē I came vnto Israell they set me at naught, and despised the commaundement of the Lorde. And therfore I say vnto you, O ye heathen that heare and vnderstande: Loke for youre shepeherde, he shall geue you euerlastynge reste: for he is nye at hande, that shal come in the ende of ꝑ world. Be readye to the rewarde of the kyngdome, for the euerlastynge lyghte shall shyne vpon you for euermore. Flye the shadowe of this worlde, receyue the ioyefulnes of youre glory. I testifye my sauioure openly: O receyue the gift that is geuen you, and be glad, geuynge thankes vnto hym, that hathe called you vnto the heauenly kyngdome.

Aryse vp, & stande fast: beholde the numbre of those that be sealed in the feaste of the Lorde, which are departed from the shadowe of the worlde, & haue receyued glorious garmentes of the Lorde. Take thy numbre O Sion, and shut vp thy purified, which haue fulfilled the lawe of the Lorde. The numbre of thy children whome thou wagedest for, is fulfilled: beseche the power of the Lord, that thy people which haue bene called frome the beginning, maye be hallowed.

I Esdras sawe vpon the mounte Sion a great people, whome I coulde not numbre, and they all prayse the Lord with songes of thankesgeuynge. And in the middest of them there was a yōg man of an hye stature, more excellente then all they, & vpon euery one of their heades he set a crowne, & was euer hyghar & hyghar, which I marueled at greatly. So I asked the Aungel, & sayde: Syr, what are these? He answered & sayd vnto me: These be they, that haue put of the mortall clothynge, and put on the immortall, haue confessed and knowleged the name of god. Now are they crowned, & receyue ꝑ rewarde.

Then sayde I vnto the aungel: what yōg persoune is it, that' crowneth them, and geueth them the palmes in their handes? So he answered and sayde vnto me: It is the sonne of God, whome they haue knowledged in the worlde. Then began I greatly to commende them, that stoode so stiffe for the name of the Lorde. And so the Aungel sayde vnto me: Go thy waye, and tell my people, what maner of thynges and howe greate wonders of the Lorde thy God, thou haste seue.

The numbrynge of the children which shall be for the people are reysed. Esdras complayneth that God taketh the Babilonyans sone from them which are yonger then they.

The .iii. Chapter.

A IN the thyrde yeare of the fall of the cytye, I was at Babylō, and laye troubled vpō my bed, & my thoughtes came vp ouer my herte: for I sawe the desolacion of Sion, & the plenteous wealth of them that dwelt at Babylon: & my spirite was sore moued, so that I begā to speake fearful wordes to the most hyest, & sayde, O Lord Lord, thou spakest at the beginning, whē thou platedst the earthe (and that thy self alone) and gauest commaundemēt vnto the people, and a body vnto Adam, which was a creature of thy handes, & hast breathed in hym the breth of lyfe, and so he lyued before the, and thou ledddest hym into Paradyse, whiche garden of pleasure thy ryghtehande had planted, or euer the earth was made. And vnto hym thou gauest commaundemente too loue thy wayes, whiche he transgressed, and immediatly thou appoyntedest death in hym, and in hys generacions. Of hym came nacions, tribes, people and kynredes out of numbre. And euery people walked after their owne wyll, and did wyer thynges before the, and as for thy commaundementes, they despised them.

B But in processe of tyme thou broughtest the water floude, vpō those that dwelt in the worlde, and destroyedst them. And lyke as the death was in Adam, so was the water floude also in these. Neuertheles out of the thou lefte, namely Noe with his household, of whome came all ryghteous men. And it happened that when they that dwelte vpon the earthe, began to multiplye, and hadde gotten many children, and were a great people, they beganne too be more vngodly then the fyrst.

Now when they al lyued so wickedly before the, thou diddest chose the a man from amonge them, whose name was Abraham. Hym thou louedest, and vnto hym only thou shewedest thy wil, and madest an euerlasting couenaunt with hym, promysynge hym, that thou woldest neuer forsake hys sede. And vnto hym thou gauest Isaac, vnto Isaac also thou gauest Jacob and Esau. As for Jacob thou choosest chose hym, and putte backe Esau. And so Jacob became a great multitude.

C And it happened that whē thou ledddest hys sede out of Egipt, thou broughtest them vp to the mount Sinai, bowynge downe the heauens, ferynge fast the earthe, mouynge the grounde, makynge the depthes to shake, and troublynge the worlde. And thy glory went thorow foure portes of fyre, and earth quakes, & wyndes, & colde, that thou myghtest geue the lawe vnto the sede of Jacob,

and

and bp lygnes vnto the generacion of Israell.

And yet takest thou not away from them that wycked hert, that thy law might bryng forth fruite in them. For the first Adam bare a wycked herte, and transgressed, and was ouercome, & so be all they that are borne of hym. Thus remayned weakenes with the lawe in the hert of the people, with the wickednes of the rote: so that the good departed away, and the euell abode styll. So the tymes passed away, & the peares were brought to an ende. Then diddest thou raise the vp a servaunt called David, whom thou commaundedest to bylde a cite vnto thy name, and to offer vp encrese & sacrifice vnto the therin. This was done vnto many peares. Then the inhabyters of the cite forsoke the, and in all thynges did euen as Adame and all hys generacions had done: for they also had a wicked herte.

And so thou gauest thy cite ouer into the handes of thine enemies. Are they of Babylon then better and more righteous then the people, that they shall therefore haue the dominacion of Syon? For when I came ther, & sawe their vngodlynes, and so greate wyckednesse, that it couldre not be numbred: yea when my soule sawe so many euell doers (in .xxx. peares) my herte fayled me, for I sawe, how thou sufferest them in such vngodlynes, & sparest the wycked doers: but thyne owne people hast thou rooted out, & preserued thine enemyes, and thys hast thou not shewed me.

I can not perceyue howe this happeneth. Do they of Babylon then better, then they of Syon? Or is there ape other people, that knoweth the, saue ape the people of Israell? Or what generacion hath so beloued thy couenaunces as Iacob? And yet their reward appeareth not, & their labour hath no frute. For I haue gone here and there ouer the heathen, & I se that they be ryche & wealthy, and thinke not vpon thy commaundementes. Weygh thou therfore our wyckednesse now in the balaunce, and there also that dwell in the worlde, and so shall thy name be no where founde but in Israel. Or when is there a people vpon earth, that hath not synned before the? Or what people hath so kepte thy commaundementes? Thou shalt fynde, that Israel by name hath kepte thy preceptes, but not the other people and Heathen.

* The Aungell reproueth Esdras, bycause he lamenteth more the goodnesse and mercifulnesse of God.

The.v.Chapter.

So the aungell that was sente vnto me (which name was Vriel) gaue me an answere, and sayde: Thy herte hath taken to much vpon it in this worlde, & thou thinkest to comprehende the way of the hyest. Then sayde I: Yea, my Lorde. And he answered me, and sayde: I am sent to shewe the the wayes, and to set forth the fourdetymes, before thou departest & thou maiest not see, I will shewe the also the waye, that thou mayest vse it: and I shall shewe the from whence the wicked herte cometh. And I sayde: Tell on my Lorde. Then sayde he vnto me: Go thy waye, weyghe me the weyghte of the fyre, or measure me the blast of the wynde, or call me agayne the day that is paste. Then answered I and sayde: What man borne is able too do that? Why requyrest thou suche of me? And he sayde vnto me: If I shoulde aske the, howe depe riuerlynges are in the sea! Or howe greate water spunges are vpon the firmament? Or howe great water spunges are in the begynninge of the depe? Or whiche are the ouer gouerners of paradise? Peraduenture thou wouldest saye vnto me: I neuer went downe yet into the depe nor hell, neyther dyd I euer clymme vp into heauen. Howebeit vnto none haue I asked the but onely of fyre and wynde and of the daye, where thorowe thou hast trauayled, and from the whiche thou canste not be seperated: and yet canst thou geue me no answer of them.

He sayde moreouer vnto me: Thyne owne thynges, and suche as are growen vp with the canst thou not knowe: how shoulde thy vessell then be able to comprehende the waye of the hyest, and howe ouerwardely the corrupte worlde, to vnderstande the corruption that is euident in my sight? Then sayd I vnto him: It were better that we were not at all, then that we shoulde lyue in wickednesse, & suffer, and not to knowe wherfore. He answered me, & sayde: I went on a wood, & the trees tooke counsell a bowte and sayd: Come let vs go, and fight agaynste the sea, that it maye departe awaye before vs, and that we maye make vs yet more woodes.

The flouddes of the sea also in lyke maner toke ther counsell, and sayde: Come, let vs go vp, and fight agaynst the trees of the wood, that we maye make ouer lande the water. The thought and counsell of the wood was but vayne and nothynge worth, for the fyre came and consumed the wood: The thought of the flouddes of the sea came lykewyse to nought also, for the sande stode vp and stopped them.

If thou were iudge nowe betwene these two, whome wouldest thou iustifye, or whom wouldest thou condemne? I answered & sayde: Verely it is a folysh thought that they both haue deuised. For the grounde is grete vnto the wood, and the sea also hath hys place to bere hys floudes. Then answered he me, & sayde: Thou hast geuen a right iudgement why iudgest thou not thy selfe also? For like as the grounde is geuen vnto the wood, and the sea hys floudes: euen so they that dwell vpon earth, may vnderstande nothynge, but that whiche is vpon earth: and he that dwelleth aboue the heauen, may onely vnderstande the thynges that are aboue the heauen. Then answered I, & sayde: I beseche the, O Lorde,

let me haue vnderstandynge: for it was not my mynde to be curious of thy hye thynges but of such as we haply mete with all, namely, wherfore that Israel is blasphemed of the Heathe, & for what cause the people (whō thou ouer hast foūd) is geue ouer, to be punished of vngodly nacions & why the law of our fathers is brought to naught, & the written coūmaundes come to none effect, and we passe away out of the worlde as the grashoppers, & ouer lyfe is a verye frare, & we are not worthy to optayne mercy. What will he do then vnto hys name, whyche is called vpon ouer vs? Of these thynges haue I asked question.

C Then answered he me, & sayd: The more thou searchest, the more thou shalte marueil, for the worlde hasteth faste to passe awaye, & can not comprehende the thynges, that are promysed for the righteous in time to come, for thys worlde is full of vnrighteousnes & weakenes.

But as concernynge the thynges wherof thou askest me, I will tell the. The euell is sowne, but the destruccion therof is not yet come. If the euell sowne that is sowne, be not turned vpside downe, & if the place where the euell is sowne, passe not awaye, then can not the thynge come that is sowne with good. For the graine of euell sede hathe bene sowne in the hert of man from the begynnyng, and how much vngodlynes hath he brought vp vnto thys tyme? and how muche shall he yet bring forth, vntill the corne into the barne? Ponder now by thy self, when the graine of euell sede is sowē downe, howe greate a barne shalle fylle? I answered and sayde: Howe & when shal these thynges come to pas? Wherfore are ouer yeares few & euell? And he answered me, & sayde: Make not thou to muche hast vpon the hyrst, for thy haltynes to be about hym is but vayne, thou makest to much a do. Dyd not the soules also of the righteous aske question of these thynges in their habitacions, & sayinge: How long shal I haue of this fashion? When cometh the fruit of my hāre, and my rewarde? And vpō this Jeremiel the Archangell gaue them answere, and sayde: Euen when the number of the seades is fylled in yo? for he hath weyed the worlde in the balaunce: in measure & number hath he measured the tyme, and nombred it not, vntyll the same measure be fulfylled. Then answered I and sayde: O Lorde Lorde, now are we all full of synne, and for ouer lake perauenture it is not, that the barne of the righteous shall not be filled, because of the synnes of them that dwell vpon the earth.

D So he answered me, and sayde: Go thy waye to a woman with childe, and aske of her, when she hath fulfylled her .ix. monethes if her childeb mayde beare the byrth any longer within her. Then saide I: No Lorde, that can she not. And he sayde vnto me: In the secrete places of soules are ighe the graue chamber of a woman. For ighe as a woman that trauayleth, maketh haste, when the time and necessitie of the byrth is at hande: Euen so doth she & haste to deliuer it that is coūmitted vnto her. Loke what thou desyrest to se, it shalbe shewed the from the beginninge. Then answered I, and sayde: If I haue founde fauoure in thy syght, and it be possible, and if I be mete therfore, shewe me then, whether there be more too come then is past, or more past then is for to come. What is past, I knowe: but what is for too come, I knowe not.

Ouerlyke he.

And he sayde vnto me: Stande vp vpon the right syde, and I shall expounde the symylitude vnto the. So I stode, and behelde, an whote burninge ouen went ouer before me: and it happened that when the flamme was gone by, the smoke had the vpper hāde. After thys there went ouer before me a watery cloude, and sent doune much rayne with a stourme: & when the stourme rayne was past the droppes remayned still. Then sayde he vnto me: Ighe as the rayne is more then the droppes, and as the fyre exceadeth the smoke euen so the measure of the thynges that are past, hath the vpperhande. Then went the droppes and the smoke aboue: and I prayed and sayde: May I liue (thynkest thou) vntyll that tyme? Or what shall happen in those dayes? He answered me, and sayde: As for the tokens wherof thou askest me, I may tell the of them in a parcelles as touching & thy lyfe, I maye not shewe the, for I am not sent therefore.

Some vnto my lyfe.

Christ and the Iewish rulers together. The.ij.Chapter.

NEuertheles, as concernynge the tokēs, marke this: Behold, the dayes shall come, that they which dwel vpon earth, shalbe taken in a greate number, & the waye of the truth shalbe hyd, and the lande shalbe barren from fayth: but vnfayth shall haue the vpperhande, ighe as thou hast seue now, & as thou hast hearde long ago. And the lande that thou seyst nowe too haue rule, shalt thou both se waste. But if god graūt the to liue, thou shalt se after the thyrde trūpet that the sunne shall sodenly ryse again in the nyght, and the moone thre times in the daye, and bloude shall droppe out of wood, and the stone shall geue hys voyce, and the people shalbe troubled: and he shall rule whome they hope not that dwel vpon earth, and the foules shall flye, and the Sodomytysh sea shall cast out fysh, and make a noyse in the nyght, whiche many shall not knowe, but they shall all heare the voyce therof.

Ouerlyke more the thou maist feele, as hearest long ago.

There shalbe a confusiō also in many places, and the fyre shalbe oft sent againe, and the wylde beastes shall go their waye, and monstruous women shall beare monsters, & salt waters shalbe founde in the swete: and

frūde

fyrste shal fight ag̃ yͤ selfe same: then shall all wyld and vnderlandysshe be fyld and put all yͤr into their secret places, & shalbe fought ag̃ym, and yet not be founde: then shal vnrighteousnes and vnstedfastnes haue ꝓ̃per hande vpon earth. One lande also shall ask another, and saye: Is righteousnes gone thorow the? And it shal saye: No. At the same tyme shall men hope, but nothynge obteyne: they shall labour, but their workes shall not prospere.

B To shewe the suche tokens I haue shewed, and if thou wilt praye ag̃ayne, and wepe as now, and fast seuen dayes, thou shalte heare yet greater thynges. Then I awaked, and a fearfulnesse wente thorow all my body, and my spirite was feble and ouerfall, so that I almost forgotte my selfe. Do the Angel that was sente to talke with me, helde me, comforted me, and set me vp vpon my fete.

And in the seconde night it happened, that Salathiel the Capytayne of the people came vnto me, saying: Where hast thou bene? and why is thy countenaunce so heuy? Knowest thou not, that Israel is committed vnto the, in the lande of their captiuite? Vp then, and eate, & forsake vs not, as the shepherde that leaueth his flocke in the handes of wycked wolues. Then sayde I vnto hym: Go thy wayes fro me, and come not nye me: and he harde it, and as I sayde, so went he his way fro me. And so I fasted seuen dayes, mourninge and weppinge, lyke as Esdras the Angell commaunded me. And after seuen dayes it happened, that the thoughtes of my herte were very greuous vnto me ageyne, and my soule receyued the spirite of vnderstandynge, and I begane to talke with the most hyest ag̃ayne, and sayde: O Lorde Lorde, of euery wood of the earth and of all the trees therof, thou hast chosen the one onely vyneyarde: & of all landes of the whole worlde thou hast chosen the one parte: and of all floures of the grounde thou hast chosen the one lylye: and of all the depthes of the sea thou hast fylled the one ryuer: and of all buylded cyties thou hast halowed Syon vnto thy selfe: and of al the foules that are created, thou hast named the one doue: & of all the catell that are made thou hast prouyded the one sheepe: and among all the multitudes of folkes thou hast gotte the one people, and vnto thys people whome thou loued best, thou gauest a lawe, that is passed of all.

And nowe, O Lorde, why hast thou geuen thy one people ouer vnto many? & vpon the one roote thou hast prepared other, and why hast thou scatred thy one onely people among many? which vnto them haue not, yea, which haue euer withstande thy promyses, & neuer beleued thy commaundementes? And though thou wroughtest sorowe vnto thy people, yet shouldest thou punysh them with thyne owne handes.

C Now when I had spoken these wordes, the Angell that came vnto me the nyghte afore, was sente vnto me, and sayde vnto me: Heare me, and herken vnto the thyng that I shall tell the more. And I sayde: Speake on my Lorde. Then sayde he vnto me: Thou art sore layed and troubled for Israels sake. Louest thou the people better then he y made them? And I sayde: Nay Lorde, but of very greefe and compassion haue I spoken. For my synnes powre me many times, because I wolde haue experience of the wayes of the moste hyest, and to serue out part of his iudgement. And he sayde vnto me, that thou myghtest not. And I sayde, wherefore Lorde? Wherevnto was I borne then? Or why was not my mothers chyldebedde then my graue? So had I not seene the misery & trouble of Israel, and the example of my people of Israell.

And he sayde vnto me: Gather me the thinges that are not yet come: gather me together the droppes, that are fallen downe: make me the floures grene agayne, that are withered: open me the thynge that is closed: bringe me forth the windes, that are shut vp: shewe me the ymage of a voyce, & then shall I declare the thynge, that thou labourest to knowe. And I sayde: O Lorde, Lorde, who maye knowe these thinges, but he that hath not his conuersynge with men? As for me, I am vnhable: howe maye I then speake of these thinges wherof thou askest me? Then sayde he vnto me: Lyke as thou canst do none of these thynges that I haue spoken of, euen so canst thou not fynde oute my iudgemente, or in the ende the loue & I haue promysed vnto my people. And I sayde: Beholde O Lorde, yet are thou ouer vnto the that haue no ende: & what shall they do that haue bene before me, or we that be nowe, or they that shall come after vs? And he sayde vnto me: I will lykene my iudgemente vnto a ryng. Lyke as there is no slacknesse of the last, euen so is there no swyftnesse of the fyrst. So I answered and sayde: wolde God we were made (that haue bene made) and that be nowe, and that are for to come) so that thou myghtest sette the iudgemente the sooner? Then answered he me, and sayde: The creature may not haste aboue the maker, neyther may the vessell holde tyghter as ouer, that shalbe created.

And I sayde, Seyng hast thou sayde thys vnto thy seruante, that thou yonge maker hast made the creature by yonge as ouer, and the creature bare of corne to mayne it seme all a beast there that be passed as ouer. And he sayde vnto me: Aske the chyldebed of a woman, & saye vnto her, If thou bringest forth chyldren, why doest thou it not together, but one after another? Praye her therfore that she bringe forth ten chyldren at ones. And I sayde she cannot, for nature do it ouer after another.

Then sayde he vnto me: Euen so haue I geuen a chyldebed vnto the earth, the fruit & Bbb.iij. he haue

D: rather but yet thy he that made it.

D: rather the rule is as this

D

be sowen vpō vp prouyde of tyme. For like as a yonge chylde may not bryng forth the thynges that belonge vnto the aged, euen so haue I ordeyned the worlde whiche I made.

And I aūswered and sayde: Seyng thou hast now geuen me a waye, I will speake before the: for oure mother of whom thou hast tolde me, as yet yonge, & now she trauayleth ope vnto age. He aūswered me, and sayde: Aske a woman that beareth chyldē, & she shall tell the. Saye vnto her: wherfore are not they (whō thou hast now brought forth) like those that were before the, but lesse of stature? And she shall aūswere the: They that be borne in the youth of strength, are of one fashion: and they that are borne in the tyme of age (when the chyldbed fayleth) are otherwise. Cōsyder now thy self, how that ye are lesse of stature, then they were before you, & so are they that come after you, lesse then ye, as the creatures which now begynne to be olde, & haue passed ouer the strength of youth. Then sayd I: Lorde I beseche the, if I haue founde fauoure in thy sight, shewe thy seruaunte, by whome doest thou vpset thy creature?

The Aungel instructeth Esdras, and geueth him aunswere to his questions.

The.vi. Chapter.

2 [A]Nd he sayd vnto me: In the begynning when the grouūd was made: before the worlde stode, or euer the wyndes blewe, before it thondred & lightened, or euer the foūdacions of Paradyse were layed, before the fayre floures were seene, or euer the mouyable powers were stablished, before the vnnumerable multitude of aungels were gathered together, or euer the hye towelles of the ayre were lifted vp, afore the measures of the firmamēt were named, or euer the chymneys in Sion were hote, & oure the present peres were sought out, & or euer the inuencions of the now synne, were put afyde, before they were sealed that now gather fayth for a treasure: then did I cōsider & pōder all these thynges, & they all were made thorow me, & thorow none other: by me also they be ended, & by none other. Then aūswered I & sayde: which shal be the partynge asunder of the tymes? Or when shalbe the ende of the fyrst, and the begynnyng of it that foloweth? And he sayde vnto me: From Abraham vnto Jsaac, when Jacob and Esau were borne of hym, Jacobs hande helde fyrst the hele of Esau: for Esau is the ende of this worlde, and Jacob is the begynnyng of it that foloweth. The handes of man betweene the hele and the hād. Other question (Esdras) aske thou not.

I aūswered then, and sayde: O Lorde, Lorde, if I haue founde fauoure in thy sight, I beseche the, shewe thy seruaunte the ende of thy tokens, wherof thou shewedest me parte the laste nyght. So he aūswered and sayde vnto me: Stande vp vpon thy fete, and heare the perfecte voyce and sounde. Then shall come a greate noyse, but the place where thou standest shall not be moued. And therefore when thou hearest the wordes, be not afrayed: for of the ende shall the woorde and foundacyon of the earth be vnderstande. And why? the worde therof trembleth and quaketh, for it knoweth, that it muste be chaūged at the ende. And it happened, that when I had hearde it, I stode vp vpon my fete, and herkened: & beholde there was a voyce that spake, & the sounde of it was lyke the sounde of many waters, and it sayde. Beholde, the dayes come, that I will begynne to drawe nye, and to vyset them that dwell vpō earth, and will begynne to make inquisicion of the, what they be that haue hurt equyte with vnrighteousnes, and when the lowe estate of Sion shalbe fulfilled: and when the worlde, that shall vanysshe away, shalbe ouerstaled, then will I do these tokens.

The bokes shalbe opened before the firmament, and they shall se all together, and the chyldre of a yeare olde shal speake with their voyces: the women with chylde shall brynge forth vntymely chyldren of three or foure monethes olde, and they shall lyue, and be rayled vpō sodenly shall the sowne places appeare as the bulwarke, the full store houses shall sodenly be founde emptye, and the trōpet shall geue a sounde, whiche when euery man heareth, then shalbe hastely afrayed. At that time shall frendes fight one agaynst another lyke enemyes, and the earthe shall stande in feare with them.

The springes of the welles shall stande styll, and in thre houres they shall not renne. Whosoeuer remayneth vnto all these thinges that I haue tolde the, shall escape, and se my saluacyon, and the ende of youre worlde. And the people that are vncleane, shall se it, they that haue not tasted deathe from their byrthe: and the herte of the inhabiters shalbe chaunged, and turned into another meaning: for euell shalbe put oute, and vnclennes shalbe quenched. As for fayth, it shall flourish, corrupcion shalbe ouercome: and the truth, whiche hath bene so longe without fruite, shalbe declared. And it happened when he talked with me, that I loked downeryght vpon hym, before whom I stode, and these wordes sayd he vnto me: I am come to shewe the, the time of the nyght for to come.

3 If thou wilt praye yet more, and fast lenger dayes agayne, I shall tell the more thynges, & greater then before: for thy voyce is herd before the Hyest: for he hath seene all thy righteous dealyng, he hath seene all thy chastysyng, whiche thou hast had ouer thyne owne people: therfore hath he sente me to shewe the all these thynges, and to saye vnto the: Be of good comforte, and feare not, and haste not vnto the tymes that are paste for thynke vayne thynges, and make not hast of the latter tymes.

And it happened after these, that I wepte

agayne, and lasted fourty dayes in lyke maner, that I might fulfill the .xij. workes, which he tolde me. In the eyght night was my hert vexed within me agayne, and I began to speake before the Lorde: for my spirite was greatly set on fyre, and my soule was in distresse. And I sayde: O Lorde, thou spakest but vnto thy creature from the beginninge (euen the fyrste daye) and sayedest: Let heauen and earth be made, and thy worde was a perfect worke. And then was there the spirite, and darkenesse were yet on euery syde, & silence: there was no mans voyce as yet beside the. Then commaundedst thou a fayre lyghte to come forth out of thy treasures, y thy worke might appeare and be seue.

D Vpon the seconde daye thou mayedst the spirite of the firmamente, and commaundedst it to parte asunder, and to make a diuysyon betwixte the waters, that the one part might remayne aboue, and the other beneth. Vpon the thyrde day thou broughtest to passe, that the waters were gathered in the fourth part of the earth: fiue partes hast thou vsed vp, and kepte them, to thentent that men myght sowe and occupye husbandrye therin. As soone as thy woorde went forth, the worke was made. For immediatly there was great innumerable fruite, and many diuerse pleasures and desyres of temptacion, flowres of chaungeable colours and smell, and this was done the thyrde daye.

Vpon the fourth daye thou commaundest that the Sunne shoulde geue his shyne, and the Moone her lighte: the starres biddest thou set in order, and gauest them a charge: too do seruice euen vnto man, that was for too be made. Vpon the fyfte daye thou sayedst vnto the seuenth parte (where the waters were gathered) that they should bring forth diuerse beastes, foules and fyshes. And so it came to passe, that the bonme water and without soule, brought forth liuing beastes, at the commaundement of God, that all people might prayse thy wonderous workes. Then dyddest thou preserue two soules, the one thou calledst Enoch, and the other Leuiathan, and biddest separate the one from the other: for the seuenthe parte (namely, where the water was gathered together) might not holde the bothe. Vnto Enoch thou gauest one parte, which was dryed vp the thyrde daye, that he shoulde dwel in the same parte, wherein are a thousande hylles. But vnto Leuiathã thou gauest the seuenth parte, namely the moyst, and hast kepte him too deuoure what thou wilt, and whan. Vpon the fyfte daye thou gauest commaundement vnto the earth, that before the it shoulde bring forth beastes, cattell and all that crepe, and besides them) Adam also, whome thou madest Lord of all the creatures: Of hym come we all, and the people also, whome thou hast chosen specially vnto thy selfe. All this haue I sayde vnto, and spoken before the, that I might shew, how that the worlde is made for oure sakes. As for the other people which also come of Adam thou hast sayde that they are nothinge, but lyke a sperle, and hast likened the abundaunce of them vnto a droppe (that falleth) fro the rule of the bouket.

And now, O Lorde, the Heathen which haue euer more reputed as nothinge, haue begonne to be lordes ouer vs, and too deuoure vs: but we thy people (whome thou hast called the fyrst borne, thy onely begotten, & thy feruent louer) are geuen into their handes & power. If the worlde nowe be made for oure sakes, why haue we not the inheritaunce in possession with the worlde? How longe shall thys endure?

The Angell telleth Esdras many thynges too come.

¶ The.xiij. Chapter.

AN it happened after that I had spoken out these wordes, there was sent vnto me an Angel, which had bene vp me also the nyghtes afore, and he sayd vnto me: Vp Esdras, and heare the wordes that I am come to tel the. And I sayde: speake on Lorde my God. Then sayde he vnto me: The sea is set in a wyde place, that it might be depe and great: but the entraunce is narow and small like a ryuer. For who wolde go into the sea, to take vpon it, and to rule it? If he went not thorow the narow, how myght he come into the broder?

Item another: A cyte is buylded and set vpon a brode feld, and is full of all goodes: the entraunce is narow and sodeyne, like as if there were a fyre at the right hande, and a depe water at the left, and as it were one pipe one strate paith betwixt them both, so small that there coulde but one man go there.

If this cyte now were geuen to an heyre, and he myght not thorow the parilous way, how wolde he receyue his enheritaunce? And I sayde: It is so Lorde. Then sayde he: Euen so is Israel also a portion. And why? for their sakes haue I made the worlde: & when Adã transgressed my statutes, then was the thing iudged that was done. Then were the entraunces of the worlde made narow, full of sorow and trauayle. They are but few and euell, full of perils and labours. For the entraunces of the fore worlde were wyde and sure, and brought immortall fruite.

If they now which are entred into thys worlde, maye not comprehende these thynges, much lesse maye they comprehende y vnderstande the secrete thynges. Why inquirest thou the selfe thyng, seynge thou art but a corruptible man? And what wouldest thou heare, where as thou arte but mortall? And why hast thou not enquired in to thyne herte the thynge that is for to come, but that is passed?

Then sayde I, O Lorde Lorde, thou hast E ordeyned in thy lawe, y the righteous shoulde

where

where they are, but that the vnfaythfull and vngodly should perish. Neuertheles the righteous shall suffre straite thynges * and hope for wyde: for they that haue lyued vngodly and suffred straite thynges, shall not se the wyde.

* Or rather, shall the righteous suffer straight thynges while they trust for thinges pleasaūt & wyde?

And he sayde vnto me: There is no iudge aboue God, and none that hath vnderstandynge aboue the Lyest. For there be many that perish, because they despyse the lawe of God that is set before them. For God hath geuen strayte commaundement vnto suche as come, that they know what they do, & howe they should lyue: and if they kepte thē they shoulde not be punished.

Neuertheles they were not obedient vnto hym, but spake agaynste hym: ymagined vayne thynges, & purposed to synne, & sayde moreouer that there was no God, and that God regarded it not. The wayes haue they not knowen, the lawe haue they despysed, & denyed the promyses in the Statutes & ordynaunces haue they not bene faythfull & stedfast, and haue not performed the workes.

And therfore Esdras vnto the fol, pirsty: and to the emptye, emptynesse. Beholde, the tyme shall come, that these tokens whiche I haue tolde the, shall come too passe, and the bryde shal appeare: the earth that now paseth away, shalbe shewed: and whosoeuer is deliuered from the foresayde euils, shall se my wolders. For my sonne Iesus shalbe openly declared, with those that be with him: and they that remayne, shal be merry in fourty hundred yeares.

After these same yeares shall my sonne Christ dye, and all men that haue lyfe, & the worlde shalbe turned into the olde spēce. Ind, dayes, lyke as in the fore iudgemētes, so that no man shall remayne. And after seuē dayes, the worlde that yet awaketh not, shalbe raysed vp, and shall dye corrupte. And the earthe shall restore those that haue slepte in her, and so shall the dust those that dwell in silence, & the secrete places shall deliuer those that be committed vnto them. And the most Lyest shal be openly declared vpō the seate of iudgemēt & all misery shal vanish awaye, and long sufferynge shalbe gathered together. But the iudgement shall continue, the trueth shall remayne, & faith shall waxe strong, the worke shall followe, & the rewarde shall be shewed, the righteousnesse shall watche, and the vnrighteousnesse shall beare no rule.

Then sayde I: Abraham prayed fyrst for the Sodomites, and Moyses for the fathers that synned in the wilderness, and he that came after him for Israel, in the time of Achas and Samuel: and Dauid for the destruction, and Salomon for them that came into the Sanctuary, and Helias for those that receyued rayne, and for the dead, that he myghte lyue: and Ezechias for the people in the time of Sēnacherib: and diuerse other in like maner, whiche haue prayed for many.

Euen so now seynge the corrupte is growen vp, and wickednes increased, & the righteous haue prayed for the vngodly, wherefore shall it not be so now also?

He answered me, and sayde: This present worlde is not the ende, there remayneth much honoure in it, therefore haue they prayed for the weake. But the daye of dome shalbe the ende of this tyme, and the begynninge of the immortalite for to come, wherein all corruption vanisheth, all vnrighteousnes is lowred all mysdeleyse taken awaye, righteousnes growne, and the veryte sprunge vp. Then shall no man be able to saue hym that is destroyed, nor to oppresse him that hath gotten the victory. I answered then, and sayde: This is my spirite and laste sayinge: that it had bene better, not to haue geuen the earthe vnto Adam: or elis when it was geuen hym, to kepe hym that he shoulde not synne. For what profyte is it, for men now in this present tyme to lyue in heuynes, and after death too lyke for punishment? O thou Adam, what hast thou done? For though it was thou that synned, thou art not fallen alone, but we all that come of the. For what profyte is it vnto vs, if there be promysed vs an immortall time, where as we medle with deadlye workes? and that there is promysed vs an euerlastynge hope, where as we oure selues are cruell and vayne? and that there are layed vp for vs dwellinges of health and freedom, where as we haue lyued euell? and that the worshippe of the Lyest is kepte too defende them, which haue led a pacient lyfe, where as we haue walked in the moste wicked wayes of all? And that there shalbe shewed a paradyse, whose fruite endureth for euer, wherein is freedome and medecine, where as we shall not go wrōg for we haue walked in vnpleasaūt places: And that the faces of them whiche haue abstayned, shall shyne about the starres, where as oure faces shalbe blacke and darke: For whyle we lyued and did vnrighteously, we considered not, that we shoulde suffre therfore after death.

Then answered he me, and sayde: This is the consideracion and thought of the battayl, whiche man hath vpon earthe: that if he be ouercome, he shall suffre as thou hast said. But if he get the victory, he shall receyue the thynge that I saye. For this is the lyfe, whereof Moyses spake vnto the people, whyle he lyued, saying: Chose the lyfe, that thou mayest lyue. Neuertheles they beleued him not, neyther the prophetes after hym. Do not me whiche haue spoken vnto them, that heuines should not reach vnto them to their destruction lyke as sore is for to come ouer those, that haue suffred theym selues too be enuironed in saluacion.

I answered then & sayde: I know Lorde, that the Lyest is mercyfull, in that he hathe mercy vpon them, whiche are not yet in the worlde, and vpon those also that walche in

thys lyue: and that he is paciēt and long sufferynge towarde thoſe that haue ſynned in their vnderſtandynge that he is liberall to graue where as it requyreth: and that he is of great mercy, ſo, he multiplyeth his louynge kyndneſſe towarde thoſe that are paſſed, & that are paſt, and to them whyche are for to come. For yf he multiplye not his mercyes, the worlde ſhall not be made lyuynge, with thoſe that dwell therin: He graueth alſo, for yf he gaue not of his goodneſſe, that they whyche haue done euell, myght be ſaued, the ten thouſande parte of men ſhoulde not be made lyuynge. And yf the iudge ſhoulde not ſpare them that be ſaued with his woorde, and yf he ſholde deſtroye the multytude that ſynneth, there ſhoulde be very fewe left in an immeaſurable multytude.

Eſdras prayeth God rather to take vpon hym ſome more then on the bodies of the people.

The. viij. Chapter.

2 AND he anſwered me, ſayinge: The moſte hyeſt made thys world for many, but the world to come for fewe. I will tell the a ſimilitude, Eſdras: As when thou aſkeſt the earthe, it ſhall ſaye vnto the, that it geueth much moulde, where of earthē veſſels are made, but lyttle of it that goeth cleuerth of. Euen ſo is it with the worke of this world. There be many created, but fewe ſhall be ſaued. Then anſwered I and ſayde: Then ſaluate vp the water (thou louer) and bringe the vnderſtandynge, for thou art agreed to helpe and to geue eare, and nothing to prophecye: for thou haſte no lenger ſpace geuen the, but onely to lyue. O Lorde, wylt thou not geue thy ſeruaūt leue, that we may praye before the, and that thou mayeſt geue vnto vs ſeede, and buylde vp our vnderſtandynge, that there maye come fruite of it: and that earthy our whyche is corrupte, and beareth the ſtate and place of a man, maye lyue?

For thou art alone, & we al are one workemanſhippe of thy handes, lyke as thou haſte ſayde, and lyke as the body is faſhioned vnto in the childebed, and thou geueſt the membres, and thy creature is preſerued in fyre & water: ſo moreouer both the worke ſuffer thy creature, whyche is faſhioned in her: but the thyng that preſerueth and is thus preſerued, ſhall both be kept together: and whē tyme is, the childebed deliuereth the thyng, that is bre and groweth in her.

For thou haſt commaūded the barē to geue mylke vnto the frute, that the thynge whych is created and faſhioned, maye be norſhed for a tyme: and thou thou diſpoſeſt & ordeyneſt it with the mercy, bringeſt it vp with thy righteouſneſſe, nurtreſt it in thy lawe, and reformeſt it with thy vnderſtandyng, mortifyeſt it as thy creature, and makeſt it lyuynge as thy worke. Kepynge then that thou preſerueſt him, which with ſo great labours is created and faſhioned, ſhoulde thy creature maintenance, then ſhoulde lightly entre, alſo, that thy thynge whych is made, myght be preſerued.

And then I ſpake vnto all men in great rage, as thou knoweſt: but of thy people, for whoſe ſake I am ſorye: and of the vnmercifulnes for whoſe ſake I mourned: of Iſrael, for whome I am vnkynde: & for Jacob, for whoſe ſake I am greued: therfore beginne I to praye before the, for my ſelfe and for them, for I ſe the fall of vs, ruine of vs, that dwell vpon earth. But I haue herde the myſteries of the iudge, which is to come: therfore heare my voyce, and vnderſtande my wordes, & I ſhal ſpeake before the. Or rather, which I ſhall ſpeake.

This is the begynnynge of the wordes of Eſdras, before he was receyued: O Lorde, thou that dwelleſt in euerlaſtyng rest, whoſe eyes are lyfte vp in the ayre, whoſe ſtoole is exceedyng hye, whoſe glory & maieſty maye not be comprehended, before whom the hoſtes of heauen ſtande with trembling, whoſe beckynge is turned in ſwyfte and fyre, whoſe worde is true, whoſe talkynge is ſtedfaſte, whoſe commaundemente is ſtrange, whoſe ordinaūce is fearfull, whoſe lake dryeth vp the deepthes, whoſe wrath maketh the mountaynes to melt awaye, and whoſe truth beareth witnes: O heare the prayer of thy ſeruaūt, and marke with eyne eares the petycions of thy creature.

For whyle I lyue, I will ſpeake and ſo longe as I haue vnderſtandynge, I wil anſwere. O take not vpon the ſynnes of thy people, whyche ſerue in the truth. Haue no reſpecte vnto the wicked ſtuffe of the Heathen, but to the teares of thoſe that kepe thy teſtimonies with ſorowe. Thynke not vpon them that haue walked fylthyly before the, but vpon them, which with will haue feared thy name.

Lette it not be thy will to deſtroye them, whyche haue lyued lyke beaſtes, but to take vpon them that haue clearly taught thy lawe. Take thou no indignacion at them, whyche are worſe then beaſtes: but loue them, that alwaye put their truſt in thy righteouſneſſe & glorye: for we & our fathers haue all the ſame ſyckneſſe and infyrmitie, but because of vs ſynners thou ſaye be called mercyfull.

For yf thou haſt mercy vpō vs, thou haſt C be called mercyfull, where as the haue no workes of righteouſneſſe: for the righteous whyche haue layed vp many good workes together, ſhall out of their owne treaſure receyue. For what is man, that thou ſhouldeſt take diſpleaſure at hym? Or what is the corruptible mortall generacion, that thou ſhouldeſt be ſo rough towarde hym?

For of a truth there is no man amonge them that be borne, but he hath done wyckedly, and among the faythfull there is none whyche hath not done amyſſe. For in thys (O Lorde) thy righteouſneſſe and thy goodneſſe

wre shalbe prayed and beleued, if thou be mercifull vnto them, whych are not ryghte in good workes.

Then answered he me and saide: Some thynges hast thou spoken a right, and accordyng vnto thy wordes it shall be. For I will not destroy consyder the workes of the, which haue synned before thy face, before the subgetement, before destruccion, but I will strength ouer the worke of thought of the righteous. I will remember also the pylgrymage, the holy martyrdom and the ernestes. Ryght as I haue spoken now, so shall it come to passe. For as the husbandes man soweth much seede vpon the ground, and planteth many trees, and yet alwaye the thynge that is sowen or planted is not al kepte safe, neyther doth it al take rote: Euen so is it of them that are sowen in the worlde, they shall not all be preserued.

I answered then and saide: If I haue found grace, then let me speake. Ryght as the husbandes mans seede perisheth, if it receyue not rayne in due season, or if there come to much rayne vpon it: Euen so perysheth man also, which is created with thy handes, and is lykened vnto thyne owne ymage and to the selfe, for whose sake thou hast made all thynges, and lykened him vnto the husbandes mans seede. Be not wroth at vs, O Lorde, but spare thy people, and haue mercy vpon thyne owne inheritaunce: O be mercifull vnto thy creature.

Then answered he me and saide: Thinges present are for the present, and thinges to come for such as be to come. For thou wanteste yet much, seynge thou mayest loue my creature aboue me: I haue oft times sente vnto vnto the, but neuer to the vnrighteous. Ye and also thou art manyfolous before the Hyest, in that thou hast humbled thy selfe, as it becometh the, and hast not reputed thyne owne selfe, that thou art had in such honour amog the righteous. Therfore shal great wretched vre and misery come vpon them, that in the latter tymes shall walke in the worlde, for they haue walked in great pryde.

But vnderstand thou for thy selfe, and seke out glory for such as be like vnto thou as paradyse opened, the tree of lyfe is planted, the tyme to come is prepared, plenteousnes made ready: a cyte is buylded for you, and rest is prepared, yea, perfyte goodnes and wysdome. The rote of euell is sealed from you, for weakenes and misery is hyd fro you, and into hell fyreh conueyed is forgetfulnes. Treasures are committed vnto you, and the vnbe is shewed for vnnethes of vnrighteous. And therfore after thou hast ouercome, ouercomynge the vnrighteousnes of them that perysshe. For they haue taken vnrighte, before the Hyest, thoughte scorne of hys lawe, and forsaken hys wayes.

Moreouer, they haue troden vnder foote righteous, and layde in their hertes, that there is no God ouer, and that nothyng shall dye hereafter. Ye lyke as the thynge that I haue spoken of, remaine ready for you: Euell is sowen and paine prepared for them. For it is not his will that shulde come to nought: but they which he created haue defiled the name of him that made them, and are vnthankfull vnto him, which prepared life for them. And therfore is my iudgement nowe at hande. Thus thynges haue I not shewed vnto all men, but vnto Esdras onely vnto the, and to such as be lyke the.

Then answered I and saide: Beholde O Lorde, vnto hall thou shewed me the multytude of the tokens, which thou wilt begynne to do at the last but at what tyme and when thou hall not shewed me.

Then sayde he vnto vnto them vnto him.

The.xi. Chapter.

HE answered me then and saide: Measure thou the vnne thing by thy selfe, what thou fyndest that some parte of the tokens come to passe, whyche I haue told the before so that thou vnderstandest, that it is the very same tyme, wherein the Hyest will begynne to lyfte the worlde, whyche he made. And when there shalbe suche earthquake and vproare of the people in the worlde, then shalt thou wel vnderstande, that the moulde spake of thole thynges, from the dayes that were before the, euen fro me the beginnynge.

For lyke as all that is made in the worlde, hath a beginnynge and ende, and the ende is manyfest: Euen so the tymes also of the Hyest haue playne beginnynges in wonders and syngnes, and the ende in workynge and in token. And every one that shalbe saued, and shall be able to escape by his workes and by fayth, wherein ye haue beleued, shall be preserued from the fayre perils, and shall se my saluacion in my lande and myghin my borders for I haue halowed me from the worlde. Then shall they be in confusion, whiche vnto haue abused my wayes: and they that haue cast them out despytefully, shall vexed in payne.

For such as in their lyfe haue receyued benefytes, and haue not knowen me, and they that haue abhorred my lawe, whyle they had yet fredome, and when they shulde yet haue repentaunce and conuersion, and vnderstode not, but despised it: the same shall knowe it after death in payne. And therfore be thou no more curyous, howe the vngodly shalbe punished, but howe the righteous shalbe saued, and whose the worlde is, and for whome the worlde, and when it is. Then answered I and sayde: I haue called before and nowe I speake, and will speake also hereafter, that there be many more of them vnlyke people, then shalbe saued, lyke as the flowde is greater then the droppes.

And he answered me saying: Lyke as the fielde is, so is also the fruite and the flowers by, by and

to see the unknowe edifice: both as the wonderment to perceive also the wonders on the foundacion: unto whom he sayde, Go thy way hence, for it was the ordre of the warre, that when I prepared for them that are aboute, or ouer the warre vnto warre, whose so they shoulde stande, there vnto there are call that vnderstande me. 9 Dote whom euery one vnto, and the one

Or rather, but also to the warre subiecte to make preparacion: and the enemie that ordeth not, and the warre to make, the warre corrupte. So I considered the warre, & behelde, there vnto great diuersite of people that he ordeth the warre, whose multitude was like vnto the sea: And I sawe certayne of them greatly, and some lesser out of a figure, as it were heep of the grasse, and a plante from amongst them a certayne mighty and high, and I sawe all these many generacions. Let the vnderstander perceyue and see and that, whereby are greatest vp in heapes, and a great the olde ordre my grape and vnpurchase be kepte: euen vnto the ende. my plante: for with great labours haue I made it vp.

Moreouer if thou wilt take heed the yere shalt haue vnto me (that thou shalt not fall vnto it) goe thy heape then into the lesse of flowers, where no hande is layde vpon, and eate only all of the flowers of the field, nether eate flesh, drinke no wine, but eate flowers only. Praye vnto the Lord continually, so that I come, and talke with the.

So I went my waye and came into the lesse which is called Ardath (like as he commaunded me) and there I sat among the flowers, and eate of the brethen of the field, and the swete of the lesse satisfyed me. After I came before I sat vpon the grasse, & my heart began to worke vnto me (as me seemed) and I opened my mouth, & began to talke before the Lord, and sayde: O Lord, thou that shewest thy self here vnto vs, thou hadst declared vnto vpwarde thy self here vnto our fathers in the wylderness, in a place where no man vseth to be, in a hard place when they came out of Egipt, and thou spakest saying: Heare me O Israell, and marke my wordes thou seed of Jacob. Behold, I sowe my lawe in you, and it shall bring fruite in you, and ye shalbe honoured in it for ever. But our fathers which receyued the lawe, kepte it not, and obserued not the ordinances and statutes, and the fruite of the lawe was not destroyed: it might not for why? it was thyne. But they that receyued it, perished, because they kepte not the thynge that was sowen in them.

For it is a custome when the grounde receyueth seede, or the sea a shippe, or a bottle meate and drynke, that when it perisheth or is broken whereon a thyng is layde, so whereon any thyng is put, the thynges also perishe and are broken, which are layde on or put therein. But loke for it hath not happened so vnto vs that haue receyued the lawe, perishe in synne, and euen here vnto also receyueth the lawe, not vnfruitefulnesse the lawe perfectly not, but remayneth in her labours.

And when I considered these thynges in my first office thus saying, I lifted vp my eyes vnto vpwarde, and loked vpon the mighte of the I sawe a woman, bewayle mourning loud, vnder great lamentation, & weepe with heare vnto her clothes were rent in peces, and she putte ashes vpon her heade.

Then let I my thoughtes go, that I was in, & towards me lokt a fyre, & lefte behynde me vnto all them: whye art thou so sory & lamentable vnto? And the Lorde vnto me: Heare me bowe I may tell & take pet mine lamentacion I am sore sorye in my minde, throughly sorye heare. And I Lorde vnto her: what ayleth thee? Or what hath heare any thing to the tell me. Be the Lorde I haue bene barrenfull & heare, & haue had no childdren. xxx. yeares. And xxx. yeares I do nothing els say & night & all heare me, but make my prayer to the Lorde. After xxx. yeares God heard me the handmayden, I dyd had my mekery, & heard my trouble, & gaue me a sonne, & I dyd ioye of him, & mine my husbande also & all my neighbours, & we gaue great honour vnto the mighte. And I nourished him with great diligence. And when he grewe vp, & came to the time, that he should haue a wyfe, I made a feaste.

Where see the Reader that opposites haue two contrary togethers.

The 2. Chapter.

And it happened that when my sonne went into hys chamber, he fell downe, & dyed: then extinguished we all the lightes, and all my neyghbours rose vp to comfort me. Then take I my self vnto the fifth daye at nighte, when that had all rested, that they might comfort me, I rose vp by nighte, & fled, & am come hyther vnto this lande, as thou seyst: and am purposed not to come in the cytye, but to remayne here, and neyther to eate nor drynke, but continually to mourne and to fast, vntill I dye.

Then let I my cogitacions & thoughtes fall, that I was in, and spake to her as before hand. Then saw the woman, that there was some hyghnesse and strengthe, and vnder her growth vnto a lyon: hyghe flood came mighte in all wonderfull and huge, and heare she as shone bryghter then snow and as redde: heyght her all more in heapes, and make some mourning that we be all comforted. And for the greatnesse that thou takest, as but for our sonne. Remember the woman, and the Lorde will the, that it is the vnlawfull mighte (by reason) to continue, for the fall of so many that greate hyghe.

For lo the beginning all mine my heart of her, & where shall mine vnto? and beforne, they troubles all mothe all mine habitacion, and many of them shalbe eaten vnto.

Why therefore should thy understande mine mourninge, thou fye, that hath lost so greate a multitude: and not thou, which mine sorye but for one. But if thou speakest after vnto

Lord, my

me: My mournynge is not lyke the mournyng of the earth, for I have lost the fruite of my body, which I bare with heuines: but the earth is according to the maner of the earthe, and the present multitude goeth agayne into her, as it is come to passe: Then sayde I vnto the: lyke as thou hast bone with trauayle & sorowe, euen so the earth also from the begynnynge geueth her fruite vnto man, for hym that made her. And therfore withholde thy sorowe and heuynes by thy selfe, & take what happeneth vnto the, bearre it stronglye. For if thou iudgest the matter and ende of God to be righteous and good, & treparest hys counsayl in time, thou shalt be commended therin. Go thy wayes then into the cytye to thy housbande.

B And she sayde vnto me that wil I not do, I will not go into the cytye, but here will I dye. So I conered more with her, and sayd: Do not so, but be counsailed, and folowe me: for how many sorowes hath Sion? Be of good comforte because of the sorowe of Hierusalē. For thou seyst that our Sanctuary is layed waste, our aulters broken, our temple destroied, oure playenge of instrumentes and synging layed doune, the thanke[s]gyuynge put to syleuce, oure myrth is banished away, the light of oure candelstyche is quenched, the Arche of the couenaunte is taken from vs, all oure holy thynges are defyled, and the name that is called vpon oure he, is dishonoured: oure children are put too shame, oure preestes are burnt, oure Leuites are carped away into captiuite, oure virgins are defyled, and oure wyues rauysshed, our righteous men spoyled, and oure children destroyed, oure yonge men are brought in bondage, and our stroge warriers are become weake: & vpon which seale is the greatest of all: is lowred vp from her worshippe: for she is deliuered into the handes of them that hate her.

And therfore shake of thy great heuynes, and put awaye the multitude of sorowes: that the myghtye maye be mercyfull vnto the, and that the Lorde maye geue the reste from thy labours and trauayle. And it happened, that when I was talkynge with her, her face dyd shyne and glysser, so that I was afraied of her, and mused what it might be. And immediatly she cast out a great voyce, very fearfull, so that the earthe shoke at the voyce of the woman: and I lokyd, and behold the woman appeared vnto me nomore: but there was a cytye buylded, and a place was shewed from the grounde and foundacion.

Then was I afraied, & cryed with loude C voyce, and sayd: where is Uriel the Aungel, which came to me at the fyrste? For he hath caused me to come in many considerations & hye thoughtes, and myne ende is turned too corruption, and my prayer to rebuke. And as I was speakynge these wordes, he came vnto me, and lokyd vpon me, and I laye as one that had bene dead, and myne vnderstandynge was altered, and he toke me by the right hande, and comforted me, and set me vp vpon my fete, & sayde vnto me: what ayleth the? and why is thyne vnderstanding troubled? and the vnderstandynge of thy hert, & wherfore art thou sorye? And I sayd: Because thou hast forsaken me: and I have done according vnto thy wordes, I went into the felde, and there have I sene thinges, that I am not able to expresse. He sayde vnto me: Stande vp and be manly, and I shall geue the counsayl vpon.

Then sayd I: Speake on to me my Lord, forsake me not, lest I dye in vayne: for I have sene that I knew not, and herde that I do not knowe. Or shall my vnderstandyng be deceyued, and my mynde? But now I beseche the, that thou wylt shew thy seruaunte of this wonder. He answered me then & sayde: heare me, and I shall enfourme the, & tell the wherfore thou art afraied, for the Lorde hath opened many secrete thynges vnto the.

He hath sene that thy waye is righte, and that thou takest sorowe continually for thy people, and makest greate lamentacyon for Sion: and therfore vnderstande the occasyon why he thou sawest a lytle whyle ago after this maner: Thou sawest a woman mournynge, and thou hast comforted her: Ouer the ies now sayst thou the shewes of the woman nomore, but thou thoughtest there was a cytye buylded: and lyke as she tolde the of the fall of her sonne, so is this the answere: The woman whome thou sawest, is Sion: and where as she tolde the, that she hath bene thyrty yeares barrayne and bare, those are the .iij. yeares, wherin there was no offering made in her.

But after .iij. yeares Salomon buylded D her, & offred, and then bare the barre a sonne. And where as she tolde the, that she mayshed him with labours, that was the dwelling of Hierusalem. But where as the sonne dyed in her chamber, that is the fall of Jerusalē. And thou sawest her lyckenesse, how she mourned for her sonne: & what els happened vnto her, I have shewed the. And now God seith, that thou art sory in thy mynde, & sufferest for thy heyre for her, and so harye he shewed the her sicknesse, and the sorowes of her hertye.

And therfore I bad the remayne in the felde where no house is buylded. For I knew that the Lorde wolde shew this vnto the, therfore I commanded the too goo in too the felde, where no foundacion nor buyldynge is. For in the place where the Lorde will shewe hys cytye, there shall be no mans buylding. And therfore feare not, and let not thyne herte be afraied, but go thy waye in, and se the glorious and large buyldynge, and how greate it is, and how greate thou thynckest it after the measure of thyne eyes, & then shalt thou heare as much as thine eares maye comprehende. For thou art blessed about many other and art called with the hyest, as the fewe. But

to morowe

to morow at nyght thou shalt remayne here, and so shall the Lorde shewe the visions of hys thoughtes, whyche he will do vnto them, that dwell vpon earth in the laste dayes. So I slepte thesame nyght lyke as he commaunded me.

In this Chapter and in the xi. next ensuing, he discribeth of foure beastes and of the interpretacion thereof.

The.xi.Chapter.

A Then sawe I a vision: and behelde, there came vp from the sea an Egle, which had .xii. wynges & three heades: And I sawe, and behelde, he spred his wynges ouer all the earth, & all the windes of the ayre blew in them, and so they were put together agayne. And I behelde, & out of his fethers there grew other litle contrary fethers. The heades rested, the head in the myddest was greater then the other, yet rested it with the residue.

Moreouer I sawe, that & Egle flew with his wynges, and rayned vpon earth, & ouer all them that dwel vpon the earth: and I sawe that all thynges vnder heauen were subiecte vnto him, & no man spake agaynste him, no not one creature vpon earth. I sawe also that the Egle stode vp vpon his clawes, & gaue a voyce with his fethers, and a voyce saying after this maner: watch not al together, slepe euery man in his owne place, and watch for a tyme, but let the heades be preserued at the laste. Neuertheles I sawe, that the voyce went not out of his heades, but frō the middest of his body. And I numbred his contrary fethers, and behelde, there were eyght of them. And I loked, and behelde vpon the right side there arose one fether, and raygned ouer all the earth. And it happened, that whē it raygned, the ende of it came, and the place B thereof appeared no more. So the next following stode vp, and raigned, and had a great tyme: and it happened, that when it raygned the ende of it came also, lyke as the fyrste, so that it appeared nomore.

Then came there a voyce vnto it, & sayde: Heare thou that hast kept in the earth so lōg, this I saye vnto the, before thou be gathered to appeare nomore: There shall none after the attayne vnto thy tyme. Then arose the third, & raigned as the other afore, & appeared nomore also. So wist it with al & residue one after another, for that euery one raigned, & the appeared nomore. Then I loked, & behelde, in processe of time the fethers that followed were set vp vpō the right syde, that they might rule also: some of them ruled, but within a while they appeared nomore: for some of the were set vp, but ruled not. After this I loked, and behelde the .xii. fethers appeared nomore, & two wynges: & there was nomore vpon the Egles body, but .ii. heades that rested, & six fethers. Then sawe I also, that the six fethers were parted in two, & remained vnder & head that was vpō the right side, for the foure ottomed in their place. And I loked, & behelde, that they were vnder the wynges, thought to set vp the litle, & to haue the rule. Then was there one set vp, but shortly it appeared nomore, & the seconde was lesser & more straunge then the first. And I beheld, & lo, the two thought also by the litle to raigne: & whē they so thought, behelde, there waked out of the heades that were at rest, namely, it that was set betwixt for that was & greatest of the two heades. C Anō this I sawe, that the two heades were filled with them, & the head was turned with them that were by them, and eate vp the two vnderwynges, that vnder them raygned. Of what greatnes then two heades.

But this head put the whole earth in feare & hard rule ouer, ouer all those that dwelt vpō earth with much labour, & he had the gouernaūce of the worlde, ouer all the floudes that haue bene. After this I loked, & behelde, the head & was in the middest, sodenly appeared nomore, like as the wynges: for there came two heades, which ruled vpon earth, & ouer those that dwelt therin. And I beheld, & lo, the head vpō D the right syde, deuoured it that was vpō the left side. And I herde a voyce, which said vnto me: Looke before the, & consider the thyng that thou seest. Then I sawe, & behelde, as it were a lyō & raueth, rysing fiercely out of & wood & he sent out a mans voyce vnto the Egle, & spake, & sayde thou, I wil talke with the, and the Lorde shal say vnto the: Art not thou & halfe the residue of the .iiij. beastes, whō I made to raigne vpō earth & in my world, that the ende of their tymes might come thereby?

And the fourth came, & ouercame all the beastes that were past, & had power ouer the world with great fearfulnes, & ouer & whole copasse of the earth with the most wicked labour, & so long time dwelt he vpon the earth with deceat, & the earth hast thou iudged not with truth. For thou hast troubled the meke, thou hast hurte the peaceable & quiete, thou hast loued lyers, & destroyed the dwellinges of the that brought forth fruite, & hast cast downe the walles of such as did the no harme. Therfore is thy wrōgeous dealyng & blasphemye come vp vnto the Lorde, & the proude vnto the mighty. The Lorde also hath loked vpon the proude tymes, and behelde, they are ended, & their abhominacions are fulfilled. And therfore appeare no more thou Egle, and thy horrible wynges, and thy wicked fethers, & thy vngracious heades, & thy sinfull clawes, & all thy vayne body: that the earth may be refreshed, and come again to her self, when she is deliuered frō thy violēce, and that she may hope for the iudgemente and mercy of hym that made her.

The.xii.Chapter.

A And it happened whil the Lorde spake these wordes vnto the Egle, I sawe, & behelde, the head that was left had vanyshed, & appeared nomore: neither did & two wynges appeare any more come to hī, but were

set vp to raygne: and their kyngdome was small and full of vprore. And I sawe, and behelde, they appeared no more, & the whole body of the Aegle was brente, and the earthe was in great feare. Then awaked I out of the traunce of my mynde, & from great feare and sayde vnto my spirite: Lo, thou hast geuen me, in that thou searchest out the waie of the Hyest: in yet am I weery in my mynde and very weake in my spirite, & litle strength is there in me, for the great feare that I vnderwent this nyght. Therfore will I now beseche the Hyest, that he will comforte me vnto the ende: and I sayde, Lorde Lord, if I haue founde grace before thy sight, and if I am iustified with the before many other, and if my praier be come vp before thy face, comforte me then and shewe me thy seruaunt the interpretacio and playne difference of this horrible syghte, that thou mayest perfectly comforte my soule: for thou hast iudged me worthy, to shewe me the last of tymes.

And he sayde vnto me: this is the interpretacion of this sight. The Aegle whome thou sawest come vp frō the sea, is the kyngedom whiche was seene in the vision of thy brother Daniel, but it was not expounded vnto him, for now I declare it vnto the. Beholde, the dayes come, that there shall ryse vp a kyngdome vpon earth, & it shalbe feared above all the kyngedomes that were before it. In the same kyngedome shall xii. kynges raygne, one after another. For the seconde shall begynne to raygne, and shall haue more tyme then the other, & this do the xii. wynges signifye, which thou sawest. As for the voyce & spake, & that thou sawest go out frō & braches but not frō the body, it betokeneth, that after the tyme of that kyngedome there shall arise great stryuynges, and it shalbe feared about

2 

And it happened after the seuē dayes, that I dreamed a dreame by night. And beholde there arose a wynde from the sea, that it moued all the waues therof. And I loked, and beholde, this man flewe with the cloudes of heauen: & when he turned his countenaunce to behold, all thinges trembled that were seene vnder him. And whersoeuer the voyce went out of his mouth, all they burnt that herde him, like as the earth when it feeleth the fyre.

Or rather, It became a mā with thousandes.

After these I sawe, & beholde, there was gathered together a multitude of men out of number frō the fower wyndes of the heauē, to fyght against the man, that came out frō the sea. And I loked, and beholde, he graued

Or rather he hewē out.

him selfe a great mountayne, and flewe vp vpon it. But I wolde haue seene the boudes or place, wherevnto the hyll was graued, and I coulde not.

I sawe after these, that all they which came to fyght against him, were sore afrayed, & yet durst they fight. Neuertheles when he sawe the fearefulnesse & violence of the people, he neither lift vp his hande nor helde forthe any weapō: but onely (as I sawe) he sent out of his mouth as it were a blast of fyre, and out of his lippes the vapour of the flame: & out of his tunge he cast out sparkes and stormes, and they were all myxte together: the blast of fyre, the vapour of the flamewes, and the great storme, and fell with a rushe vpon the people, which was prepared to fight and burne vp euery whit. So that of the vnnumerable multitude there was nothinge seene, but onely dust and smoke. Whē I sawe this, I was afrayed.

D Afterwarde sawe I the same man come downe frō the mountayne, and calling vnto him another peaceable people: & there came much people vnto him. Some were glad, some

Or rather, were sory.

were sory, some of them were bounde, & some other bringing were slayne. Then was I sore troubled, and sayde: Thou hast shewed me wonderfull & olde tokens concerning these thinges, and hast graunted all the wonders frō the beginning vnto thy seruaunt: all the whiche thou hast counted me worthy, that thou mightest receyue my prayer: shewe me nowe yet the interpretacion of this dreame. For thus I consider in my vnderstanding: Wo betyde them that shall be lefte in those dayes: and muche more wo betyde them that are not left behynde: for they that were not left, were in heynous

Note vnderstande I the thynges that are layed vp in the latter dayes, which shall happen vnto them, and to those that are not left behynde. Therefore are they come into great perilles, and many vexations, like as these dreames declare. Yet is it easier, & he whosoeuer falleth into these, them to passe as maye one a cloude out of the worlde, and not to se the thinges that shall happē in the latter.

Then answered he me, and sayde: The interpretacion of the fyghte shall I shewe thee, and I will open vnto thee, the thing that thou hast required. As for those shall speaches of them that are lefte behynde, and these is the interpretacion. He that taketh vengeaūce vpon all in that time, shall kepe him selfe. They that be fallen into perilles, are suche as haue vnbeleue & sayth vnto the vnrighteous. Because they see that they which do righteously, are more blessed, then they that be vnrighteous.

Then is the messynge of the tokens. Where as thou sawest a man commynge vp from the depe of the sea, he same is he whom God the Hyest hath kepte a great season, whiche by his owne selfe shall deliuer his creatures, & he shall order them that are left behynde. And where as thou sawest, that out of his mouth there came a blast of wynde, fyre & storme, & how that he spilt vp neither sworde nor weapon, but that the ruffyng in of him destroyed the vnnumerable multitude, that came to fyghte against him: it signifieth, that the dayes come when God will deliuer them that are vpon C earth, & in a trauayle of mynde shall be come vpon them, that dwell in the earth. And one shal vndertake to fyghte against another, one citie against another, one place against another, one people against another, and one realme against another. When these thinges shall come to passe, then shall the tokens come, that I shewed the before: & then shall my sonne be declared, whome thou sawest ryse vp as a man. And whē all the people heare his voice, euery man shall in their owne lande leaue the battayle that they haue one against another, & an vnnumerable multitude shall be gathered together, as they that be willinge to come & to ouercome him by fightynge. But he shall stande vpon the toppe of the mount Sion.

Neuertheles Sion shall come, & shalbe shewed, beynge prepared & builded for all men, like as thou sawest the hyll graued forthe without any handes. But my sonne shall rebuke the people that are come for their wyckednesse, with the tourmēt, and for their vnthankefulnesse and their purpose wherewith they shalbe punyshed, are lyckewyse vnto the fyrmēt: and without any labour, shall he destroye them, euen by the lawe, whiche is compared vnto the fyre.

And where as thou sawest, that he gathered another peaceable people vnto him: vnto nine the ten tribes, which were caryed away captyue out of their owne lande, in the time of Osee the kyng, whome Salemanasar the kynge of Assiria toke captyue, and caryed them ouer the water, and so came they into another lande.

But they gaue them this counsell, that they shoulde leaue the multitude of the heathen, & to go forth into a further countrey, where as D neuer mankynde dwelte: that they myght there kepe their statutes, which they neuer kepte in their owne lande. And so they entred in at the narowe passages of the water of Euphrates, and God shewed tokens for them, & helde

Lecxb. stil

tyll the floude tyll they were paſſed ouer. For there was that countre there was a great wast, namely of a yeare & a halfe iourney, for the ſame regyon is called Arareth. Then dwelt they there vnto the latter tyme: & when they come forth agayne, the hyeſt ſhall holde ſtill the ſpringes of the ſtreame agayn, that they may go thorow, therfore ſawest thou the multitude with peace. And they that be left behynde of thy people, are thoſe that be founde within my border. Now when he deſtroyeth the multytude that is gathered together, he ſhall defende hys people that remayne, and then ſhall he ſhewe them great wonders.

Then ſayde I: O Lorde Lorde, ſhewe me thys: wherfore haue I ſene the man comyng vp from the depe of the ſee. And he ſayde vnto me: Lyke as thou canſt not ſeke out or know theſe thynges that are in the depe of the ſea, ruf ſo maieſt thou not ſe my ſonne or thoſe that be with hym, but in the tyme of the daye. Thys is the interpretacion of the dreame which thou ſaweſt, therfore thou only arte here lyghtened: for thou haſt forſaken thyne owne lawe, and applyed thy diligence vnto myne, and ſought it. & thy life haſt thou ordred in wyſedome, & haſte called vnderſtandynge thy mother, & therfore haue I ſhewed the the treaſure of the Hyeſt. After the dayes I will brewe the maze, and talke with the at more large, yea heare and vnderſtonde thynges mych I declare vnto the.

Then went I forth into the felde, geuyng prayſe & thankes greatly vnto God, becauſe of hys wonders which he dyd in tyme, & becauſe he gouerneth the ſame, and ſuche as is in tyme, and there I ſat three dayes.

God reproueth Esdras in the buſh, & telleth him what he ſhall do.

The.xiij. Chapter.

AND the thyrde day I ſat vnder an oke tree, then came there a voyce vnto me out of the buſh, and ſayde: Esdras, Esdras! And I ſayde: here am I Lorde, and ſtode vp vpon my feete. Then ſpake he vnto me: In the buſhe dyd I appeare vnto Moyſes, and talked with hym, when my people ſerued in Egipt. And I ſent hym, and led my people out of Egypte, and brought hym vpon the mount Syna, where I helde hym by me a longe ſeaſon, and tolde hym my wonderous workes, and ſhewed hym the ſecretes of the tymes and the ende, and commaunded hym, ſayenge: Theſe wordes ſhalt thou declare, and not hyde them. And now I ſaye vnto the, that thou laye vp in thyne hert the dreames that thou haſt ſene, and the interpretacion whyche I haue ſhewed the: for thou ſhalt be receyued * of all, thou ſhalt be taken and remayne with my ſeruaunt, & with ſuche as be lyke the, vntyll the tymes be ended. For the worlde hath loſt hys youth, and the tymes begyn to waxe olde. For the tyme is deuyded into twelue partes, & ten partes of it are gone all redy, and halfe of the tenth parte: yet remayneth there two, whych is after the halfe of the tenth parte.

Therfore prepare & order thy houſe, and reſtourne thy people: comforte ſuche of them as be in trouble: and tell now of the deſtruccion: let go from the mortall thoughtes, caſt away the burthens of man: put of the weake nature: laye vp in ſome places the thoughtes that are moſt deare vnto the, and helpe them to flye from theſe tymes. For ſuche euel and wyckednes as thou haſt now ſene happen, ſhall they do yet much worſe. For the weaker that the worlde & the tyme is, the more ſhall ſynne and wyckednes increaſe, in them that dwell vpon earth. For the truth is fled farre away and leſynge * is harde at hande. For nowe * Or rather is hasteth the vyſyon to come, that thou haſte ſene. tarry.

Then anſwered I and ſayde: Beholde Lord, I will go as thou haſt commaunded me and reſtourne the people whyche are preſent. But they that ſhall be borne afterwarde, who will reproue or rebuke them? Thus * the worlde is ſet in darkenes, and they that dwell therin, are without light: for thy lawe is brended, becauſe * no man knoweth the thynges that are done of the, or that ſhalbe done. If I haue founde grace before the, ſende the holy Ghoſte into me, and I ſhall write all that hath bene done in the worlde ſens the begynnynge, whyche was written in thy lawe, that men maye fynde the path, & that they which will lyue in the latter dayes, maye lyue. * Or rather in the.ij. * Or rather wherein.

And he anſwered me, ſayenge: Go thy waye, gather thy people together, and ſaye vnto the, that they ſeke the not in.xl. dayes, but ſeke thou gather the many boke rees, * and take with the Esra, Dabria, Selemia, Ethanus and Aſiell, theſe ſyue, whyche are redy to write ſwyftly, and come hyther, & I ſhall lighte a candle of vnderſtandynge in thyne hert, which ſhall not be put out, tyll the thynges be performed which thou ſhalt begynne to write. And then ſhalte thou declare ſome thynges openly vnto the perfecte, and ſome thynges ſhalt thou ſhewe ſecretly vnto the wyſe. To morowe this houre ſhalt thou begynne to wryte. * Or rather by and by.

Then went I forth (as he commaunded me) and gathered all the people together, & ſayd: Heare theſe wordes O Iſrael. Our fathers from the begynning were ſtrangers in Egipte, from whence they were delyuered, & receyued the lawe of lyfe, whych they kepte not, which ye alſo haue tranſgreſſed after them. Then was the lande and the lande of Iewry parted amonge you by lot to poſſeſſe. But your fathers & ye your ſelues alſo haue done wyckedneſſes, and haue not kepte & wayes which the Hyeſt commaunded you. And for ſo much as he is a righteous iudge, he toke from you in ſpace the thynge that he had geuen you. And now are ye here and your brethren amonge you. Therfore if ſo be that ye wyll

Or rather taken or choſen out of all.

will subdue your euyll vnderstandyng, and reforme your herte, ye shall be kepte alyue, and after death shall ye optayne mercy.
For after death shall the iudgement come, when we shall lyue agayne: and then shal the names of the righteous be manifest, and the workes of the ungodly with their wonders shall be declared. Let no man therefore come vnto me, nor aske any question at me these.xl. dayes.

So I tooke the fyue men (as he commaunded me) and we went into the felde, and remayned there. The next daye a voyce called me saying: Esdras, open thy mouth, & drinke that I geue the. Then opened I my mouth, & beholde, he reached me a full cuppe, whych was full of water, but the colour of it was lyke fyre. And I tooke it and dranke. And when I had dronke it, my hert had vnderstanding and wysedome grewe in my breste: for my spirite was kepte in remembraunce, and my mouth was opened and shut nomore. The hyest gaue vnderstanding vnto the fyue men, that they wrote the hye thynges of the nyght, which they vnderstode not. But in the nyght they ate breadcan for me, I spake in the daye, and held not my tonge by nyghte. In xl. dayes, they wrote two hundred and fourty bokes.

And it happened when the.xl. dayes were fulfylled, that the hyest spake saying: The firste that thou hast written, speake openly, that the worthy and vnworthy maye reade it. But kepe the.lxx. laste, that thou mayest shewe it onely vnto suche as be wyse amonge thy people. For in them is the springe of vnderstandyng, the fountayne of wysedome, and the streame of knowlege. And I dyd so.

The gentlenesse that god vseth toward people that knowe, which God commaundeth others to shewe vnto them.

The.xiij.Chapter.

BEholde, speake thou in the eares of my people the wordes of god, here, whyche I will put in thy mouth, sayeth the Lorde: and cause them to be written in a letter, for it is the truethe. Feare not the imaginations against the, ne yet the vnfayethfulnes of them trouble the, that speake against the. For all the vnfayethfull shall dye in their vnfayethfulnes. Beholde (sayeth the Lorde) I will bringe plages vpon the worlde, the swerde, honger, death and destruccion, for wickednes hath the vpperhand in all the earth, and their shamefull workes are fulfylled.

Therfore sayeth the Lorde: I will holde my tonge awaye vnto their vnchristenesse, which they do so vngodlye vse: I will suffre them in the thynges that they deale with all so wickedly. Beholde, the innocent blonde of the troubled crieth vnto me, and the sowles of the righteous complayne continually: and therfore (sayeth the Lorde) I will surely auenge, and requyre vnto me all the innocent blonde from among them.

Beholde, my people, is lyke as a flocke of shepe to be slayne. I will not suffre them more to dwell in Egypte, but will bringe the out with a mighty hande & a stretched out arme, & smyte it with plages as afore, and will destroye all the lande of Egypte. Shal mourne and the fountaynes of it shalbe full of shepe with the plage and pore swarme, that God shall bringe vpon it.

They that till the grounde, shal mourne: for their frutes shall be destroyed through the blasting and hayle, and an horrible flame.

Wo vnto the worlde and them that dwell therin, for the swerde and their destruccion hasteth vpe, and one people shall ryse vp to fyghte against another, and swerdes in their handes. For men shall be vnlouelye, & some shall go violent vnto other: they shall not regarde their kynge and rulers, the wayes of their voyages and handlynges in their power. A man shall desyre to go into the cyties, and shall not be able. For because of their pryde the cyties shalbe disquyet in fear the houses shall shake, & men shalbe afeared. A man shall haue no pytie vpon his neyghbour, but one shall prouoke another vnto hat tapt to spoyle their goodes because of the hunger of bread, & because of the great trouble.

Beholde, I gather and call together all the kynges of the earth which are from the west, sayeth from the South, from the East and Lybanus to turne vnto them, and reward the thynges that they haue geuen them. Lyke as they do yet this daye vnto my chosen, so will I do also, and recompense them in their bosome. Thus sayeth the Lorde God: My ryghte hand shall not spare the synners, and my swerde shall not cease ouer them, that shedde the innocent blonde vpon earth. The feare is gone out from hym vnto all, and hath vtterlye the foundacions of the earth, and the synners lyke the floude that is kyndled. Wo vnto the them that synne, and kepe not my commaundements, sayeth the Lorde. I will not spare them. Go your ways ye children from me, perysshe out my sanctuary: for the Lord knoweth all them that synne against hym, and therfore deliuereth he them vnto death and destruccion. For now are the plages come vpon the worlde, and ye shall remayne in them. For God shall not deliuer you, because ye haue synned against hym.

Beholde, an horryble vision cometh from the East, where generacions of Duagla shal come out, and the people of the Arabes with many charettes, and the multytude of them shalbe as the wynde vpon earth, that al they which shall heare them, shall feare and be afeared: and as the wylde beare out of the wood, so shal they go out, & with great power shall they come, and lyke fyghters with them, and shall make the pastures of the lande of the Alpanes.

And then shall the Dragon heare the hyperborite, and remayninge there both and

Cccc.iii. shall

shall turne about swearynge together in
greate power, to persecute them. But they
shalbe afrayed, & kepe silence at their power,
and shal se: ye out of the tide of the Assy-
rians shal beliege them, & consume one of the
and in their hoost shall be feare & drede, and
stryfe amonge their kynges.

Beholde cloudes from the East, and from
the North vnto the South, and they are very
horrible to loke vpon, full of wrath & storme.
They shall smyte one vpō another, and they
shall smyte at the great starre vpon earth, &
their starre, and the bloude shalbe frome the
swerde vnto the belly, and the smoke of man
vnto the Camels spiter: * And there shalbe
great fearfulnes and trembleyng vpō earth,
& they that se the wrath, shalbe afrayed, and
a trembleynge shall come vpon them.

* Or rather, the slaughter that be such that & bloude shalbe kelp depe, and the floud of mans bloude to the camels grathe.

And then shall there come greate tapnes
from the South and from the North, & part
from the West, and from the stormy wynde
from the East, and shall shat the vp agayne,
and the cloude which he rapsed vp in wrath,
and the starre to cause feare toward the East
& West wynde, shalbe destroyed: & the great
cloudes shalbe spit vp, & the mighty cloudes
full of wrath, and the starre, that they maye
make all the earth afrayed & them that dwell
therin, and that they maye poure oute ouer
all places an horrible starre, fyre & hayle and
sterynge swerdes, and many waters: that all
fieldes maye be full, and all ryuers, and they
shall brake doune the cities & walles, moun-
taines and hylles, al trees, wood, & the grasse
of the medowes, and all their fruite. And they
shall go strayght vnto Babilon, & make her
afrayed, they shal come to her & beliege her:
the starre and all wrath shall they poure out
vpon her.

Then shall the dust and smoke go vp vnto
the heauen, and all they that be about her,
shall bewayle her: and they that remayn vn-
der her, shall do seruyce vnto them that haue
put her in feare. And thou Asia that cōforteste
thy selfe also vpon the hope of Babilon, and
art a worshippe of her personne: Wo be vnto
the thou wretch, because thou hast made thy
selfe lyke vnto her, & hast decked thy daugh-
ters in whoredome, that they might trimme
and pleasse thy louers, whiche haue alwaye
delyred to commyt whoredome with the: thou
hast folowed the abhominable cyte in al her
workes and murmures.

Therfore sayeth God: I will sende plagues
vpon the, wyt dothedde, pouerte, hūger, warre,
and pestilence, to waste thy houses with
destruccion and death, and the glory of thy
power shall be dryed vp as a flour, whē the
heat ariseth that is sent ouer the. Thou shalt
be sycke as a poore wife that is plaged wyth
of women: so that the mighty and towers shal
not be able to recyue the. Wouldst I so hate
the (sayeth the Lorde)? If thou haddest not al-
wayes stirred my choler, & stryuynge the stroke
of thy handes, & sayde ouer thine death, why
thou wast vnmercyfull saith the beauty of thy
countenance.

The rewarde of thy whoredome shalbe re-
compensed the in thy bosome, therefore shalt
thou recyue * rewarde. * Some copies no rewarde.

Lyke as thou hast done vnto my chosen
(sayeth the Lorde) euen so shall God do vnto
the, and shall deliuer the into the plage. Thy
chyldren shall dye of honger, and thou shalte
fall thorow the swerd. Thy cities shalbe bro-
ken doune, and all thyne shal perish with the
swerde in the feldes. They that be in the moū-
taynes shall dye of honger, & eate their owne
flesh, and drynke their owne bloude for very
hōger of bred and thirst of water. Thou vn-
happy shalt come thorow the sea, and receyue
plages agayne.

In the passage they shall caste doune the
flayne cytie, & shall rote oute one parte of thy
lande, & consume the portion of thy glorye.
They shall treade the doune lyke stubble, &
they shall be thy fyre and shall consume the:
thy cytyes and thy lande, thy wood & thy fru-
tefull trees shall they burne vp with the fyre.
Thy chyldren shall they carry awaye captyue
and loke what thou hast, they shall spoyle it,
and marre the beautye of thy face.

The heathen shalbe punished.

The.xvi.Chapter.

WO be vnto the Babilon & Assi-
ria: wo be vnto the Egipte & Sy-
ria: gyrde your selues with clo-
thes of sacke & heere, & mourne
for your chyldren, be sory, for
your destruccion is at hande. A swerde is sent
vpon you, & who will turne it backe? A fyre
is kyndled amōg you, & who wil quenche it?
Plages are sent vnto you, & what is he that
will dryue the away? Maye any man dryue
awaye an hongry Lyō in the wood? Or may
any man quench the fyre in the stubble, whā
it hath begōne to burne? Maye one turne a-
gaine the arowe, that is shot of a strōg archer?
The mighty Lorde sendeth the plages, and
what is he that will dryue them awaye? The
fyre is kyndled & gone forth in hys wrath, &
what is he that will quench it? He shall caste
lightninges, & who shal not feare? He shall
thunder, and who shall not be afrayed? The
Lord shal threaten, and who shall not vtterly
be beaten to poulder at hys presence? The
earth quaketh, & the foundacions therof: the
sea ariseth vp with waues frō the depe, & the
flouders of it are vnquyete & the fishes therof
also before the Lord, & before the glory of his
power. For stronge is hys right hande that
bolteth the bowe, hys arrowes that he sha-
teth, are sharpe, & shal not mysse, whē they be-
gynne to be shot into the endes of the world.

Beholde, the plages are sent, and shall not
turne agayne, tyll they come vpō earth. The
fyre is kyndled, and shall not be put out, tyll
it cōsume the foundacions of the earth. Lyke
as an arrowe whiche is shot of a mighty ar-
cher, returneth not backwarde: euen so the
plages

plages that shall be sent vpon earth, shal not turne agayne. Wo is me, wo is me, who wil delyuer me in those dayes? The beginninge

D rather * of sorowes and great mournynge: the begynninge of darth and great death: the beginninge of warres, and the powers shall shake earth, and lo of in feare the beginninge of euils, and they shal tremble euery one. What shall I do in these thynges, when the plages come? Beholde, honger, and plage, trouble and anguysh are sent, as scourges for amendement. But for all these thynges they shall not turne from their wyckednesse, nor be alwaye myndefull of the scourges.

C Beholde, victayles shalbe so good chepe vpon earth, that they shall thynke them selfe to be in good case: and euen then shall mischefe growe vpon earth, warres, dauth and great disquyetnes. For many of them that dwell vpon earth shall perish of honger, and the other that escape the honger, shall the swerde destroye: and the dead shalbe caste out as dounge, and there shalbe no man to admonysh them. For the earth shalbe wasted, and the cytyes shalbe caste doune: there shalbe no man left to tyll the earth and to sowe it. The trees shall growe fruyt, and who shall pluckе the of and gather them? The grapes shall be ripe, and who shall treade them? For all places shalbe desolate of men, so that one man shall desyre to se another, or to heare hys voyce. For of one whole cyte there shalbe ten left, & two in the felde, whiche shall hyde the selues in the thycke bushes, and in the clyfes of stones: lyke as when there remayne three or foure olyues vpon the olyue tree, or as when a vyneyarde is gathered, there are left some grapes, of them that diligently sought thorowe the vyneyarde.

D Euen so in those dayes there shalbe that or foure left, for the that searche their houses with the swerde. And the earth shalbe lefte waste, and the felde shall waxe olde: and her wayes and all her pathes shal growe full of thornes, because no man shall transacte there thorow. The daughters shall mourne, hauinge no bydegromes: the woman shall make lamentacion, hauinge no housbandes, their daughters shall mourne, hauynge no helpe of their bydegroume. In the warres shall they be destroyed, and their housbandes shall perishe of honger. O ye seruauntes of the Lorde, heare these thinges, and marke the. Beholde, the worde of the Lorde, O receyue it: beholde, the plages draw nye and are not slacke in comyng. Lyke as a trauayling woman whanne after the xi. moneth hyr nyeth fourth a sonne, when the houre of the byrthe is come, an houre two or three afore that the paynes come vpon her body, * and when the chylde

D rather help. cometh to the byrth, they tary not the twynkelynge of an eye: Euen so shall not the plages be slacke to come vpon earth, & the world shall mourne, and sorowes shal come vpon it on euery syde.

O my people, heare my worde, make you ready to the battayll, and in all euell be euen as pylgrems vpon earth. Be that selleth, let hym be as he that flyeth his wayfarand: he that byeth, as one that wil lese. Whoso occupyeth marchaundyse, as he that vseth not: and he that buyldeth, as he that shall not dwell therein: he that sowyth, as one that shall not reape: he that pruneth the vyneyarde, as he that shall not gather the grapes: they that marry, as they that shall get no chyldren: and they that marry not, as the wyddowes: and therfore they that laboure, labour in vayne. For straungers shall reape their fruyte, and spoyle their goodes, marthaw their houses, and take their chyldren captyue, for in captyuite an honger shall they get chyldren. And they that occupye their merchaundyse with robbery, how log they dech their cytyes, their houses, their possessions, and persones: the more will I punyshe them for their synnes, sayeth the Lord. Lyke as an whore enuyeth an honest woman, so shall ryghteousnes hate iniquyte, when she decketh her self, and shall accuse her to her face, when he commeth that defendeth, which shall make inquysicion for all synne vpon earth. And therfore be not ye lyke therunto, nor to the workes therof: for or euer it be longe, iniquyte, shalbe taken away out of the earth, and ryghteousnes shall reygne amonge you.

Let not the synner saye, that he hath not synned: for coles of fyre shall burne vpō hys head, which sayeth before the Lord God and hys glory: I haue not synned. Beholde, the Lorde knoweth all the workes of men, their imaginacions, their thoughtes and their hertes. For he spake but the worde: let the earth be made, and it was made: let the heauen be made, & it was made. In his worde were the starres made, and he knoweth the numbre of them. He searcheth the grounde of the depe, and the treasures therof: he hathe measured the sea, and what it conteyneth. He hath shut the sea in the myddest of the waters, & with hys woorde hath he hanged the earth vpō the waters. He spreadeth out the heauen lyke a bawte, vpon the waters hathe he founded it. In the desertes and depe wylderues hathe he made sprynges of water, and pooles vpon the toppes of the mountaynes, that the floodes might powre doune from the steep rockes to water the earth. He made man, and putte hys herte in the myddest of the body, & gaue hym breth, lyfe and vnderstandynge, yea, and the spirite of the almyghty God, which made all thinges, and hath searched the ground of all the secretes of the earth.

He knoweth youre imaginacions and inuencions, and what ye thynke when ye synne and wolde hyde your synnes. Therfore hath the Lord searched and sought out all your workes, and he shall destroye you all. And when your synnes are brought forth, ye shalbe ashamed before men, & your owne sinnes

shalbe

shalbe poure accusers in that daye. What
wyll ye do? O: how will ye hyde your syn-
nes before God and hys Aungels? Behold,
God hym selfe is the iudge, feare hym, leaue
of from your synnes, & forget your wycked
trouthlesse, and medle nomore with them: so
shall God wade you forthe, and deliuer you
from all trouble. For behold, the brute of a
great multitude is kyndled ouer you, & they
shall take awaye certayne of you, & fede the
pole with the Idols: & they that consent vnto
them, shalbe had in derision, laughed to scorn
and troden vnder fote.

Or rather, shall hyt them to fede Idoles withall.

For vnto the places there shalbe a place,
and in the next cities a great insurrection vpo
thole that feare the Lorde. They shall be like
mad men, they shall spare no man: they shall
spoyle and waste suche as feare the Lorde,
their goodes shall they take from them, and
shatte them out of their houses. Then shall it
be knowen who are my chosen, & they shalbe
tryed as the gold in the fyre. Heare O ye my
beloued, saieth the Lorde: beholde, the dayes
of trouble are at hande, but I will deliuer
you from the same. Be not ye afrayed, dyf-
payre not, for God is your captayne.

Who so keepeth my commaundements
and precepts (saieth the Lorde God) let not
your synnes weygh you downe, and let not
your wycked trouthlesse be lyft vp. Wo be
vnto them that are subdued vnto their
synnes, and stycke in their wicked-
nesse: for a fylde is hed-
ged in with busshes, and
the path therof cou-
ered with thornes,
that no man
maye tra-
uayle
therein: and
so to be taken, and
cast in the fyre, & burnt.

The ende of the iiii. boke of Esdras.

The boke of Tobias.



Tobias beynge taken prysoner, for whych cause the lande of Israhel, the cyte and chyefe of Tobias, and the maners of hym in hys youth. He taketh Ebi-
nam to wyfe, by whome he hath a sonne named To-
bias. He sendeth Gabel for money. He is his one
farme to Rages, but after the death of Shemaliasar that
reigned egipte.

The.I.Chapter.

Tobias was of the tribe & cite of Nephtali, which syeth in the hygh countrey of Galile aboue Naason & way towarde the West, hauyng the cite of Ne-
phet vpon the left syde.

Though he was taken prysoner in ye dayes of Salmanasar kyng of the Assirians, neuer-
theles beyng in captiuite, he forsoke not the
waye of truth: In so muche that whatsoeuer
he might get, he parted it daply with hys fe-
low prysoners and brethren, that were of his
kynred. And though he were yonger then all
in the tribe of Nephtali, yet did not he behaue
hym selfe childishly in hys workes. And whe
all the other went to the golde calues, which
Jeroboam the kynge of Israel had made, he
hym selfe alone fled all their companies, and
gat him to Hierusalem vnto the temple of the
Lorde, and there worshipped the Lorde God
of Israel, faythfully offeringe of all his first
frutes and tythes, so that in the thyrde yeare
he minystred all the tythes vnto the straun-
gers and couerters. These & suche lyke thin-
ges did he accordyng to the law of God, whe
he was yet but yonge.

But when he was a man, he tooke vnto
hys owne tribe a wyfe called Anna, and of
her he begat a sonne, whome he called after
hys owne name, and taught hym from his
youth vp, to feare God, and to refrayn from
all synne.

Now

Dwyse when he with his wyfe, hys sonne & with all his howse was come to captyuite vnto Ninive, what time as they al ate of the meates of the heathen, he kept hys soule, & was neuer defyled in their meates. And for so much as he was myndefull of the Lord in all his dede, God gaue him fauour in the sight of Salmanasar the kynge, whych gaue him power to go where he wolde, and so had he libertie to do what hym lyst.

C He went Tobias vnto al them that were in prison, and comforted theym, & gaue them wholsome exortacions. And when he came to Rages a cytye of the Medes, hauynge x. tal. talentes of syluer (of the rewardes wherwith the kyng had honoured hym) & satte among a greate company of people of hys kynred, one Gabelius (which was of his owne tribe) beynge in necessitie, he gaue hym the sayde weyght of syluer vnder an hand wrytyng.

After a longe season when Salmanasar the kynge was dead, and Sennacherib hys sonne reygned in hys stede, which hated the childre of Israel. Tobias wet dayly throwe out all hys kynred, and comforted them, and gaue of hys goodes to euery one of them, as much as he might: he fed the hungry, clothed the naked, and buryed the dead and slayne, & that diligently.

And when Sennacherib the kyng came a- D gayne and fled out of Jewry (what tyme as God punished hym for his blasphemye) & in his wrath slewe many of the children of Israel Tobias buried their bodies. But whē it was tolde the kynge, he commaunded to slaye him, and take awaye all his goodes. Therefore Tobias with hys sonne and with hys wyfe fled hys waye, and was hyd naked, for there were many that loued hym. But after.xl. dayes the kynge was slayne of hys owne sonnes. Then came Tobias agayne to hys house, and all hys goodes restored vnto hym.

Tobias loued God of his hertes so dere God to a louer as God. he so reyoyced of his kyndred. He feared God more then the kynge. He boldely stirred by the gouernaūce and holy comē of God, his brethren vnto vertue.

The.ij.Chapter.

A After these thynges vpon a fes- tyual daye of the Lord, Tobias made a good feast in hys house, and sayd vnto his sonne: Go thy waye and bryng hyther some of oure tribe, suche as feare God, that they maye make merye with vs. And when he was gone, he came agayne, and tolde hys father, that one of the children of Israel laye slayne vpon the strete. And immediatly he leapt from his table, left the feast, came lytinge to the dead corse, tooke hym and bare hym priuely in to hys house, that when the Sonne was downe, he myght lykly burye hym. And when he had hyd the corse, he eate hys meate with mournyng and feare, remē- bryng the woordes, that the Lorde sayeth by the prophet Amos: yeares hys feastes shalbe turned to sadnesse and heuynes.

But when the Sonne was downe, he wēt B his waye & buryed hym. Then all his neyghbours reproued hym, saying: It is not longe, sens it was commaunded to slaye the because of thys matter, and hadst scarce escaped the daunger of death, and buryest them the dead agayne? Neuertheles Tobias fearynge God more then the kynge, toke the bodyes of the slayne, hyd them in hys house, and buried them at mydnyght.

It happened vpon a daye, that he had bu- C ried the dead, and was wery, came home, & layed hym downe by the walle & slept. And whyle he was a slepe, there fell some hote dong out of the swallowes nest, so that he was blynde. This thyng did God suffer to happē vnto hym, that they whych came after, myght haue an example of hys pacience, like as of holy Job. For in so muche as he euer feared God frō his youth vp, and kept hys commaūdements, he was not angry against God, that the plage of blyndnes chaūced vnto hym, but remayned stedfast in the feare of God, & thanked God all the dayes of hys lyfe.

For lyke as vnto Job was laid in despi- D tion of kynges, euen so was he laughed to scorne of hys elders and kinsfolkes, whyche sayd vnto hym: where is thy hope, for the whych thou hast done almes and buryed the dead? But Tobias rebuked them, and spake: Saye not so, for we are the children of holy men, and loke for the lyfe, whyche God shall geue vnto them, that neuer turne their beleue from him. Anna his wyfe went dayly to the weruynge worke, and toke what wages she could get with the labour of her handes, she brought it. And it happened that she toke a kyd and brought it home.

And when her husbande herde it crye, he sayde: looke that it be not stolen, restore it agayne to the owners: for it is not lawful for vs, to eate or to touche any thynge of theft. Then was hys wyfe angrye, & sayde: Now se is thy hope become vayne openly, and thy almes deades are manyfest. Wyth theft and suche lyke woordes dyd she vexe hym in the tethe.

The grefe of Tobias. Anna the daughter of Raguel is blamed of her fathers brethren. The prayer and lamētynge of Tobias: and also his mourning and sadnes of hert. The prayers of Tobias and of Sara are heard.

The.iij.Chapter.

Then Tobias toke it heuyly, and A with teares begonne to make his prayer saying: O Lord thou arte righteous, and all thy iudgementes are true, yea, all thy wayes are mercy, faythfulnes and iudgement. And now O Lorde be mynderfull of me, and take no vengeaunce of my sinnes, neyther remember my misdedes, neither the misdedes of my elders. For we haue not bene obedient vnto thy com-

maundementes, therefore are we spoyled, brought into captiuitie, into death, into derision & shame vnto all nations among whom thou hast scatred vs. And now O Lorde, thy iudgementes are great, for we haue not done accordinge to thy commaundementes, neyther haue we walked innocently before the. And now O Lord, deale with me accordinge to thy will, and commaunde my spirite too be receyued in peace, for more expedient were it for me to dye, then to lyue.

B At the same tyme it happened, that Sara the daughter of Raguell at Rages a cytye of the Medes was slaundred of one of her fathers handmaydes, namely, that she shulde haue had seuen housbandes, whiche as soone as they were gone in vnto her, were slayne of the deuel called Almodeus. Therfore when she reproued the mayden for her faulte, she answered her, sayinge: God let vs neuer se sonne nor daughter of the mare vpon earthe, thou kyller of thy housbandes. Wilt thou slay me also, as thou hast slayne seuen men? At this woord went Sara into an hye chamber of her house, and the dayes & the nightes she neyther eate nor dranke, but continued in prayer, and besoughte God with teares, that he wolde deliuer her from this rebuke.

Vpon the thirde daye it chaunced, that when she had made an ende of her prayer, she prayed the Lord saying: Blessed be thy name O God of our fathers, which when thou art wroth, shewest mercy, & in the time of trouble thou forgeuest the synnes of them, that call vpon the. Vnto the O Lorde turne I my face, vnto the lyft I vp myne eyes. I beseche the O Lorde, louse me out of the bondes of this rebuke, or els take me vtterly awaye frō of the earth. Thou knowest Lorde, that I neuer had desyre vnto man, & that I haue kept my soule cleane from all vnchastly lust. I haue not kept company with those that walke their tyme in sporte, neyther haue I made my selfe partaker with them that walke in lighte behauioure. Neuertheles an housbande haue I consented to take, not for my pleasure, but in thy feare.

D Vnto prouidence either I haue bene vnworthy of them, or els were they vnmete for me, for thou happly hast kept me to another housband. For why? the counsayl is not in the power of man. But whosoeuer feareth the and letteth the a right, is sure, that if hys lyfe be tempted and proued, it standeth in the tryenge: and if he endure in patience, he shall haue a rewarde and be lyfte crowned: and if he be in trouble, that God (no doubte) shall deliuer him: & if hys lyfe be in chastenynge, that he shall haue leaue to come vnto thy mercy.

For thou hast no pleasure in our dampnacion: and why? after a storme thou makest the weather faire and styll: after weping and heynous thou geuest great ioye. Thy name O God of Israel, be prayed for euer. At the same tyme were both their prayers hearde in the sight of the magestye of the hyest God. And Raphael the holy Aungell of the Lorde was sent to helpe them both, whose prayers came together before God.

Tobias thinkinge to dye geueth a godly exhortacion and monicion to his sonne.

The.iiii.Chapter.

A SO when Tobias thought his prayer to be herde, & he mighte dye, he called vnto him his sonne Tobias, and sayde vnto him: My sonne, heare the woordes of my mouth, and lay them in thine hert as a foundacion. When God taketh awaye my soule, burye thou my body, and hold thy mother in honoure all the dayes of her lyfe. For thou oughtest too remembre, what and how greate perels she suffred for the in her woombe. And when she also hath fulfil'ed the tyme of her lyfe, burye her beside me. Haue God in thy thought all the dayes of thy life, and beware, leste at any tyme thou consente vnto synne, and leste thou lette slippe the commaundementes of the Lorde our God.

Geue almes of thy goodes, and turne neuer thy face from the poore, & so shal it come B to passe, that the face of the Lorde shall not be turned awaye from the. Be mercifull after thy power. If thou hast much, geue plenteously: if thou hast litle, do thy diligēce gladly to geue of that litle. For so gatherest thou thy selfe a good rewarde in the daye of necessitie. For almes deliuereth * from death, and suffereth not the soule too come in darkenes. A ꝛ̄e almes (sayth great comforte is almes before the hye God, from death vnto all them that do it. * Some mis

My sonne, kepe the well from all whoredome, and (beside thy wyfe) se that no faulte be knowen of the. Let neuer pryde haue rule in thy mynde nor in thy woorde, for in pryde begynneth all destruction. C

Whatsoeuer woorketh any thynge for the, immediatly geue hym his hyre, and lose that thy hyred seruauntis wages remayne not by the ouer nyght. Loke that thou neuer do vnto another man, the thynge that thou woldest not another man shoulde do vnto the. Gyue thy bred with the hongry and poore, and couer the naked with thy clothes. Set thy bred and wyne vpon the buriall of the righteous, and do not thou eate and drinke therof with the synners. Aske euer counsayll at the wyse.

Be all wayes thankeful vnto God, and beseche him, that he will addre thy wayes, and that whatsoeuer thou desirest or takest in hande, it may remayne in him. I certefie the also my sonne, that (when thou wast yet but a babe) I deliuered ten talentes of syluer vnto Gabelus, at Rages a cytie of the Medes, and his handwritting haue I by me. And therfore seke some meanes, how thou mayest come by him, and receyue of him the sayde weyghte of syluer, and geue him his handwritynge again.

My sonne, be not afrayed: truth it is, we liue

lyade here a paure lyfe: but greate good shall the haue, yf we feare God, and departe from all synne, and do well.

The obedyence of yonge Tobias to his father, wherby he fore vnto Rages. An Aungell accompanyeth them in the iourney.

The.v.Chapter.

Then answered Tobias his father, and sayde: father, all that thou hast commaunded me, will I do, and that diligently. But how I shal receyue this money I can not tell. Neyther doth he knowe me, nor I hym. What token shall I geue hym? And as for the way that he, I neuer knewe it. Then his father answered him, and sayde: I haue his handwritynge by me, whiche when thou shewest hym, immediatly he shall paye the. But go thy waye now, & get the some faythfull man to go with the for an hyre, that thou mayest receyue the money, whyle I am yet lyuing. Then went Tobias out, and vpō the ryuer he founde a fayre yongman standyng, gyrded vp, as it were on ready to take his iourney. And he knewe not that it was an Aungel of God, but saluted him, and sayde: Frō whence arte thou, thou good yongeman? He answered: Of the chyldren of Israel.

And Tobias sayde vnto hym: knowest thou the waye, that leadeth vnto the countre of the Medes? He answered: I knowe it well, and all those stretes haue I gone often tymes, and haue lodged without brother Gabelus, that dwelleth in Rages a cyte of the Medes, which lieth vpon the mount Ecbathanis. Tobias sayde vnto hym: I praye the, tarye for me, till I haue tolde my father these thinges. Then went Tobias in, & tolde his father al. At the which his father maruayled, & prayed y he wolde come in vnto him.

Brother Gabelus.

Now when the aungel came in, he saluted hym, and sayde: Ioye be with the for euermore. And vnto Tobias sayde: what ioy can I haue that lyue here in darkenes, & se not the light of heauen? The yongman sayde vnto hym: Be of good chere, God shall helpe the shortly. And Tobias sayde vnto hym: Canst thou bringe my sonne to Gabelus, vnto the cyte of Rages in Medea? And when thou comest agayne, I shall paye the thy hyre. And the Aungell sayde vnto hym: I shall leade thy sonne, & bringe him to the agayne. Then Tobias answered hym: tell me I praye the, of what house, or of what tribe art thou? The Aungell Raphael sayde vnto hym: Askest thou after the houred of an hyrelyng, or lykest thou a gyde for the sonne to go with hym? But that I make the not careful, I am Azarias the sonne of greate Ananias. And Tobias answered: thou art come of a great houred: but I praye the, be not displeased, that I desyred to knowe thy houred. The Aungell sayde vnto hym: thy sonne shall I leade faythfully, and bringe hym whole to the agayne.

Then answered Tobias, and sayde vnto hym: go on your waye, and God be in your iourney, and his Aungell leade you alonge. And when they had prepared all thinges, that they wolde take with them in their iourney: Tobias had his father & his mother fare well, and they went on their waye both together. Now when they were gone, his mother began to wepe, and sayde: The staf of our age haste thou taken awaye, and sente him from vs.

Wolde God that money had neuer bene, for the which thou hast sent him awaye. If we had bene content with oure pouerte, we had bene greate ryches vnto vs, that we sawe oure sonne here. Then sayde Tobias vnto her: wepe not, oure sonne shall come vnto vs agayne safe and sounde, & thine eyes shall se him. For I trust, that a good Aungel of God shall leade him compasse, and bringe wel all the thinges that he doth: so that he shal come to vs agayne with ioye. At these wordes his mother left of from weppynge, and helde her tonge.

Yonge Tobias is returned from the ryuer by the Aungel. The Aungell ordereth Tobias to take fish to his vse.

The.vi.Chapter.

So Tobias went on his waye, & a dogge followed him, and the fyrst nyght they abode by the water of Tigris. Then wente he out to wasshe his fete, & behelde, there came forth an horrible fyshe to deuoure him. Of whome Tobias was afrayed, and cried with a loude voice, sayeng: Loude, he cometh vpon me. And the Aungell sayde vnto him: Take him by the chyrbalde, & drawe him to the. And he did so, & drewe him vpō the lande. And the fyshe began to leape at his fete.

Then sayde the Aungell vnto him: Take out the bowels of this fyshe, & lay the hert, the gall and the lyuer, kepe them by the. For these thinges are necessary and good for medicine. Tobias dyd so, and rosted the fyshe, and they take him with them in their iourney: the reste that they salted, for as much as was sufficient for them, tyll they came to Rages.

Then Tobias asked the Aungel, & sayde vnto him: I praye the brother Azarias, tell me, where to are these thinges good of the fyshe, that thou hast bidden me kepe?

The Aungel answered him & sayde: If thou layest a pece of the hert vpon the coales the smoke therof dryueth awaye all maner of euyll spirites, whether it be frome man or frō woman, so that frō thence forth y same shal come nomore vnto the. The gall is good to anoynte or to strike the eyes withall, where as there is any blemish in them, so shall they be whole.

And Tobias sayde vnto him: brother where wilt thou that we remayne? The Aungell answered & sayde: There is one husband of thine, one Raguell by name, whyche hathe a daughter called Sara, & hath neyther sonne nor daughter but her. All the good he hath vnto the,

and thou must marye hys daughter: ¶ therefore delyre her of her father, and he shal geue her the to wyfe. Then answered Tobias ¶ sayde: As I vnderstãde, she hath bene maried vnto seuen housbãdes, and they all are dead: And I haue herde saye, that the deuell sleweth. I am afrayed therfore, lest such thinges happē vnto me also: which if it came to passe (seynge I am the onely sonne of my father ¶ my mother) I should bringe thē in their age with sorowe to their graues.

D Then sayd the aungel Raphael vnto him Heare me, and I will tell the what they be of whome the deuell hath power. Namely, they that receyue mariage of suche a fashion, that they shut God out from the ¶ frō their hert, ¶ geue thē selues to their awne lust, euē as it were an horse ¶ Mule, wherin haue no vnderstanding: vpō such hath the deuell power. But when thou takest her, ¶ arte come into the chamber, withholde thy selfe from her three dayes, ¶ geue thy diligence vnto nothynge but vnto prayer with her.

And in the first nyght roste the lyuer of the fish, ¶ the deuell shalbe driuen away. The seconde nyght shalt thou be receyued into the compayny of the holy patriarkes. The thirde nyght shalt thou optayne the blessing of God so that wholy children shalbe borne of you. After the third nyght take the mayden in the feare of God, and more for the desire of children, then for any fleshly lust: that in the sede of Abraham thou mayest optayne the blessynge in children.

Yonge Tobias and the Aungell come to the house of Raguel. He requyreth Raguels daughter to wyfe and obteyneth her.

The.viij. Chapter.

3 Then went they into Raguel, which receyued them ioyfully. And whē Raguell lokyd vpon Tobias, he sayde vnto Anna his wyfe: How lyke is this yongemā vnto my systers sonne. And when he had spoken thus, he sayd: where be ye good brethren? They sayd: Of the tribe of Nephthali, out of the captyuite of Ninive. Then sayde Raguel vnto them: know ye my brother Tobias? They sayde: yea, we know him well. And when he had spoken moche good of him, the Aungel sayd vnto Raguel: Tobias of whome thou askest, is the yongmans father. Then Raguel bowed him self downe, and wept, tooke him about the necke and kyssed him, ¶ sayde: Gods blessyng haue thou my sonne, for thou arte the sonne of a good vertuous man. And Anna his wife and Sara his daughter wept also.

B Now when they had talked together, Raguel had kylled a wether, and to make a feaste. And when he prayed them to sitte downe too dynner, Tobias sayd: I will neyther eate nor dyncke here, vnto the daye, except thou fyrste graunte me my petycion, and promyse me to geue me thy daughter Sara. When Raguel herde this, he was astonyed, for he knewe, what had happened vnto the other husbandes, that went in vnto her: and he begane too feare that it shoulde chaunce vnto him also in lyke maner.

And whyle he stode so in doute, ¶ gaue the yongeman no answere, the Aungell sayde vnto him: Feare not to geue him thy daughter, for vnto this man that feareth God, belongeth thy daughter to wife, therfore might none other haue her.

Then sayd Raguel: I doute not, but God C hath accepted my prayers and teares in his sight: and I trust he caused you to come vnto me for the same intent, that this daughter of myne might be maried in her owne kynred, accordynge to the law of Moyses. And now doute thou not, but I wil geue her vnto the: So he take the right hande of his daughter, and gaue her into the right hand of Tobias, and sayd: The God of Abraham, the God of Isaac, and the God of Jacob be with you, ioyne you together, ¶ fulfyll his blessinge in you. And they take a letter ¶ made a writing D of the mariage. And then made they merry, ¶ prayed God. And Raguell called Anna his wyfe vnto him, and bad her prepare another chamber, and thyther he brought Sara his daughter, and she wepte. Then sayde he vnto her: Be of good cheare my daughter, the Lorde of heauen geue the ioye, for the heuynesse that thou hast suffred.

The aungel bondeth the deuel. Tobias exhorteth his wyfe to prayer, and they praye three dayes before they lye together.

The.ix. Chapter.

NOw after that they had supped A they brought the yongeman into her. She thought Tobias vpō the wordes of the Aūgel, ¶ tobe out of his bagge a peece of the lyuer of the fish, ¶ layed it vpō the hote coales. So the aūgell Raphael take holde of the deuel, ¶ sent him awaye, ¶ bounde him in the wildernes of the hyer Egipt. Then spake Tobias vnto the virgin, ¶ sayde: Vp Sara, let vs make our prayer vnto God to daye, to morow, ¶ ouermorow: for these three nyghtes wil we receyue our selfe with God: ¶ when the third holy nyght is pas, we shal ioyne together in the duty of mariage. For we are ꝑ children of holy me, ¶ we may not come together as the heathē, that know not God.

Then rose they vp both together, ¶ be- B sought God earnestly, that he wold preserue them. And Tobias sayde: O Lorde God of oure fathers, prayse be thou of heauen and earth, of the sea, welles, ¶ flouds, and of all the creatures that be therin. Thou madest Adā of the mould of the earth, ¶ gauest him Eua for an helper. And now Lorde thou knowest that it is not because of voluptuousnes, that I take this syster of myne to wyfe, but onely for the loue of children, in whome thy name be blessed for euer. And Sara sayd: haue mercy vpon vs (O Lorde) haue mercy vpon vs, and let vs both come whole ¶ sounde to a good age.

And

C And about the eche crowe, it happened, that Raguel called hys seruauntes, and they wente with hym, to make a grane. For he sayde: it is chaunced vnto hym peraduenture as it did vnto the other seuen men, that went in vnto her. Now when they hadde made the grane, Raguell came agayne to hys wyfe, & sayde vnto her: Lende one of thy maydens, to loke if he be dead, that I maye burye hym afore it be light daye. So she sente a mayden to se, which when she came into the chamber, she founde them whole and sounde, slepyng together. And so she came agayne, & broughte good tidinges. Then Raguel and Anna hys wyfe prayed the Lorde, and sayde: Prayed be thou O Lorde God of Israel, for it is not happened vnto vs, as we thoughte. For thou haste delte mercifully with vs, & put awaye from vs the enemye that persecuted vs, and hast shewed mercy vnto poore two beloued. O Lorde, cause them to magnifye the more perfectly, and to offre the the sacrifice of thy people, & of their healthe: that all people maye know, that thou only art God in all y earth.

D And immediatly Raguel commaunded hys seruauntes, to fyll the grane, that they hadde made, with earth, afore it was lighter: & bade hys wyfe prepare a feast, & to make redy all thynges that were needfull for meate, for such as went by the waye. He caused two fat bulles also, and foure wethers to be slayne, and meates to be prepared for all his neyghbours & frendes. And Raguel charged Tobias, to remayne with hym two weekes. As for all the good that he had, he gaue Tobias the one half of it, & made hys wrytyng, that the halfe which remayned, shoulde fall vnto Tobias after their death.

The Aungell geeth too Gabelus, at the desyre of Tobias: which deliuereth the letter, and receyueth the money.

The.ix.Chapter.

A Then Tobias called vnto him the Aungel, whom he thought to haue bene a man, and sayde vnto him. Brother Azarias, I praye the herken vnto my wordes: If I shoulde geue my self to be thy seruaunt, I shal not deserue thy prouydence. Neuertheles I beseche the that thou wilt take the beastes & the seruauntes, & go vnto Gabelus in Rages the citie of Medes, & deliuer him his handwrytynge, & receyue the money of him, and praye hym to come to my mariage. For thou knowest thy self, that my father telleth the dayes: and if I tary one daye to long, he wilbe sory in his mynde. Now seist thou how earnestly Raguell hath required me, so that I can not saye hym nay.

Then tolde Raphael foure of Raguels seruauntes, & two Camels, and went vnto Rages the cytye of Medes: and when he had founde Gabelus, he gaue hym hys handwrytyng, & receyued all the money. He tolde hym also of Tobias the sonne of Tobi, howe all thynges had happened, & caused him to come with him to the mariage. Now whē he came into the house of Raguel, he founde Tobias sitting at the table: and he leaped vp, and they kyssed one another, & Gabelus wepte & prayed God, & sayde: the blessyng of the God of Israel haue thou, for thou art the sonne of a right honest & iuste man, & of one that feareth God, & geueth greate almes. And likewise haue thy wyfe, and your children, that ye maye be your children & your children children, vnto the thyrde & fourthe generation, & that your sede may be blessed of the God of Israel, whiche reigneth world without ende. And when they all had sayde Amen, they wēt to the feaste, but with the feare of the Lorde before they the feast of the marryage.

Tobias and hys wyfe are sente for the ryuerens of their sonne. Raguel buildeth agayne Tobias wife hys wyfe.

The.x.Chapter.

NOwe whyle yonge Tobias made longe tarying, by reason of the mariage, his father was full of care & sorowe, & thoughte what shoulde be the cause, that my sonne tarryeth so long? Or why should he be kepte so long there? Peraduenture Gabelus is dead, and no man will geue hym the money. Thus began he to be very sorowful he & Anna his wyfe with him, and beganne to weepe both together, because their sonne was not come agayne vnto thē at the day appoynted. As for his mother, she wepte with dissolutable teares, & sayde: Wo is me, my sonne: Oh what euyll dyd we to sende the awaye into a straunge coūtre, thou lighte of our eyes, thou staffe of oure age, thou comforte of oure lyfe, thou hope of our generation: Seyenge all the thinges y we haue are only in the, we should not haue sent the awaye from vs.

Then Tobias comforted her, and sayde: holde thy tonge, & be not dyscomforted, oure sonne is whole and sounde: the man that we sent hym with, is faythful enough. Neuertheles she wyste in no wyse be comforted: but daylye went out, loked about, & went about all the streetes, whereby she thought he shoulde come agayne: that (if it were possible) she myght se hym comynge a farre of.

But Raguel sayde vnto his sonne in lawe: O tarye here, and I shall sende a messenger vnto thy father Tobias, to wryte him that thou art in good healthe. Tobias sayde vnto hym: I am sure, that my father & my mother make euery daye, and that their houres are long.

So when Raguel prayed Tobias with many wordes, & would in no wyse haue him, he deliuered Sara vnto him, & the halfe part of all his goodes: as seruauntes & handmaydes, as sheepe, as Camels, as beues, & much money & so sent hym awaye from hym with peace and ioye, and sayde: The holy Aungell of the Lorde be with you in your iourney, and bringe you safe & sounde, that ye maye fynde all thinges in good safe with your children, & that myne eyes may se your children

abour I dye. So the elders embraced their daughter, kyssed her, & let her go, rehearsinge her to honour her father & mother in law, to love her husbande, too rule well her household, to kepe her house in good ordre, and to shew her selfe laureitte.

Yonge Tobias lourneye hoe with a housholde in the native ware, commeth before with the Aungell. The lourneye of his mother lokinge after her sonne. He is wylfull towarde of his father and mother. So is cometh by harde after.

The.xi. Chapter.

2 AS they now were going, home warde agayn, upon the.xi. day they came to Charra, whyche lyeth in the half waye towarde Ninive. And the Aungel sayde: Brother Tobias, thou knowest howe thou hast left thy father: therfore if it please the, we two will go before, and let the household with thy wyfe & the cattell come softly after ba. And when Tobias was content & they shoulde go before, Raphaell sayde unto hym: Take of the gall of the fish with the, for it shalbe necessary. So Tobias tooke of the gall, & they went their waye. But Anna the mother of Tobias sat daylye by the way syde upon the toppe of an hyll, frō whence she might se farre about her. And while she was waiting ther for his comming, she loked afarre of, & anone she perceyued her sonne comminge, & ranne & tolde her husbād, saying: Behold, thy sonne cometh. And Raphael sayde unto Tobias: As soone as thou commest into the house immediatly worshippe the Lorde thy God, & geue thākes unto him: then go to thy father, & kysse hym, and strike his eyes ouer with the gall of the fysh, that thou hast brought with the. For be sure, that his eyes shal strayght way be opened, & thy father shall se the light of heauen, & shal reioyse at the sight of the. Then the dogge that had bene with them in their iourney, rāne before, and came as a messenger, & wagged with his tayle for gladnesse.

E So the blynde father arose, and beganne to renne, and stombled with his feete, & gaue a seruaunt his hande, ranne to meet his sonne comming, and kissed hym, he & his wife, and beganne to wepe for ioye.

Now when they had worshipped & thanked God, they sat downe. Then toke Tobias of the fysshes gall, and anoynted his fathers eyes, and tarped half an houre, and then beganne the blemish to go out of his eyes, like as it had bene the white shyne of an egge: which Tobias toke, and drew frō his eyes, and immediatly he receyued his sight.

Then they praysed God, he and his wife D & all they that were with him. And Tobias sayde: O Lord God of Israel, I geue the prayse & thanke, for thou hast chastned me, & made me whole. And lo, now do I se my sonne Tobias. After seuen dayes came Sara his sonnes wyfe also whole and sounde with all the houshold and cattell, with exceding muche money of his wyues, and with the money that he had receyued of Gabelus: & he tolde his father and his mother all the benefytes, whiche God had done for him, by the man that led him. Achior also and Sabath, Tobias systers sonnes came, and were glad, and reioyced with him, by reason of all the good that God had shewed unto him. And so for the space of seuen dayes they made merry, & were right ioyful euerychone.

Yonge Tobias exhorteth his wife & his father the goodnes that the Aungell did him. He offereth unto the Aungel half the goodes that he brought with him.

The.xij. Chapter.

THen Tobias called his sonne A unto him, & sayde: What maye we geue the holy man, that wil walke with the? Tobias answered his father, & sayde: Father, what reward shall we geue him? Or what thynge can deserue his benefytes? He hath bene my gyde, & brought me safe agayne: he receyued the money frō Gabelus, he caused me to get my wyfe, he drone the euel spirite frō her, he hath ben an occasiō of gladnesse to her father & mother: he deliuered me, that I was not deuoured of the fish, he hath made the to se the light of heauen, yea, we all haue receyued great good of him. How should we worthily deserue these thinges unto him? But I praye the my father, that thou wilte desire him, & happly he will vouchsafe, to take with him the halfe of all that we haue brought.

So the father and the sonne called him, B tooke him aside, & beganne to pray him, that he wolde be cōtēt to take in good worth, the half parte of all that he had brought hyre. Then sayde he secretly unto them: Prayse the God of heauen, and geue thankes unto him before all men liuyng, for he hath shewed his mercyes unto ba. It is good to hyde the kynges Some wil vnto you. secrete, but to shewe & too prayse the workes of God, it is an honorable thynge. Prayer is good with fastyng, & to geue almes is better, then to houlde up treasures of golde. For almes deliuereth from death, cleanseth synne, and causeth to synde euerlastynge lyfe. But they that do synne & unrighteousnes, are the enemyes of their owne soules.

Wherfore I tell you the truth, and will C hyde nothing from you. When thou prayedest with teares, and buryedest the dead, and lefte thy dyner, and hyddest the dead in thy house upon the day tyme, that thou mightest burye them in the night, I offred thy prayer before the Lorde. And because thou waste accepte and beloued of God, it was necessarye, that tentation shoulde trye the. And nowe hathe the Lorde sent me to heale the, and to deliuer Sara thy sonnes wyfe frome the euell spirite. For I am Raphael an Aungell, one of the seuen that stande before God.

When they hearde this, they were sore D frayed, and trembled, and fell downe upon their faces unto the grounde. Then sayd the Aungel: Peace be with you, feare not. Where

as I

so I have ben with you, it is the will of God
great people and thankes vnto hym.

You thought that I dyd eate and drinke
with you, but I vse meate that is inuisible, &
dronke that can not be seene of men.

Nowe therefore is the tyme that I muste
come again vnto hym that sent me: but be
ye thankefull vnto God, and tell out all hys
wonderous workes.

And when he had spoken these wordes, he
was taken awaye out of their sighte, so that
they sawe hym nomore. Then fell they downe
flat vpon their faces by the space of thre hou-
res, and prayed God: and whē they rose vp
they tolde all hys wonderous workes.

Tobias the elder geueth thankes vnto God.

The.xiij.Chapter.

2 Then olde Tobias opened hys
mouth & prayed the Lord, and
sayde: Great art thou O Lord
for euermore, & thy kingedome
muste without ende: for thou
scourgest & healest, thou leadest vnto hel, and
bringest out again, & there is none that may
escape thyne hande. O geue thākes vnto the
Lorde, ye children of Israel, & praise hym in
the sight of the heathen. For among the heathē
which haue him not hath he scattered you, to
thintent that ye should shewe forth hys mar-
uelous workes, & cause the for to knowe, that
there is none other God almighty but he.
He hath chastened vs for our mysdedes, & for
hys owne mercy sake shall he saue vs.

Consider then, howe he hath dealte with
you, & praise him with feare & drede, & mag-
nifye the euerlasting kynge in your workes.
3 I will praise him eue in the lande of my cap-
tiuite, for he hath shewed his maiestie vnto a
synfull people. Turne you therefore O ye
synners, and do righteousnes before God, &
be ye sure, that he will shewe hys mercy vpō
you. As for me and my soule, we will reioice
in God. O praise the Lord all ye his chosen
holde the dayes of gladnesse, & be thankefull
vnto hym. O Hierusalē thou cite of God, &
Lorde hath punished the for the workes of
thyne owne handes. O praise the Lorde in
thy good thinges, & geue thākes to the euer-
lasting God, that he may buylde vp his ta-
bernacle agayne in the, that he maye call a-
gayne vnto the, all suche as be in captiuitye,
and that thou mayest haue ioy for euermore.
With a fayre lighte shalte thou shyne, and
all the endes of the worlde shall honour the.
The people shall come vnto the from farre,
they shall bringe giftes, & worship the Lorde
in the, and thy lande shall they haue for a
sanctuary, for they shal call vpon the great
name in the.

Cursed shall they be that despyse the, and
4 all that blaspheme the, shalbe condemned:
but blessed shall they be that buylde the vp.
As for the thou shalte reioyce in thy children,
for they al shalbe blessed, and gathered toge-
ther vnto the Lorde, Blessed are they al that
loue the, & be glad of thy grace. Praysē thou
the Lorde, O my soule, for the Lorde euer
God hath delyuered hys cyte Hierusalem
from all her troubles. I will counte my self
happy, if my sede remayne to se the clearnes
of Hierusalem.

The gates of Hierusalem shalbe buylded
with Saphyre & Smaragde, & all the com-
passe of her walles with precious stones. All
her streetes shalbe paued with whyte marble
stone, and in all her streetes shall Alleluya be
songe. Prayse be the Lord, which hath exal-
ted her, that his kyngedome maye be vpon
her for euermore, Amen. And so Tobias
made an ende of his talkynge.

Tobias geueth vnto his sonne counsayle, that he
shoulde remoue vnto Rages, after the deathe
of his father and mother.

The.xiiij.Chapter.

3 And after that Tobias had gote-
ten his sight again, he lyued fyf-
tie yeares, and sawe his children
children. Now whē he was an
C.y.ii. yeare olde, he dyed and
was buried honestly in Ninive. For when
he was fyue & fifty yeares of age, he lost the
light of his eyes, & when he was fyue score
yeare olde, he got his sight again. The resi-
due of his life led he in ioye, & increased well
in the feare of God, & departed in peace.

But in the houre of his death he called vn-
5 to him his sonne Tobias, & seuē yōge sonnes
of his sonnes children, and sayde vnto
them: The destruction of Ninive is at hand,
for the worde of the Lorde can not fayle,
and our brethren that are scattered out of the lande
of Israel, shal come thether agayne. And the
whole lande of it that hath bene waste, shalbe
filled: and the house of God that was burnt
in it, shalbe buylded agayne, and all suche as
feare God shall returne thether: the heathen
also shall forsake their Idols, & come to Hie-
rusalem, & dwell there, and all the kynges of
the earth shalbe glad of her, and worship the
Lord God of Israel.

And therfore my children, heare youre fa-
6 ther: Serue the Lorde in sapchfulnes, & be
ware hys will, and do the thynge that pleaseth
him. Commaunde your children that they
ryght, geue almes, be myndeful of God, and
ware to be thankefull vnto him in truth and
with all their power. Depart me therfore my
children, and abide not here: but in what bay
soeuer ye haue buryed youre mother besyde
me, get you fro hence. For I se, that the wyc-
kednesse of it shal bring it to destruction and
ende.

After the death of his mother, Tobias de-
7 parted straight from Ninive, with his wyfe &
children, & with his children children, & came
again to his father and mother in law, and
founde the whole & in a good age, & take the
care of them. And he closed their eyes, & was
heyre vnto all Rageles goodes, & sawe the
fyfth generacion and children children. And
whē he was xxij. yeare of age, he wed in the

Dddd.iij. feare

feare of the Lord, and his kynsfolkes buryed him. And all his posterite continued in a good life, and holy conuersacion: so that they were loued and accepted bothe of God and men, & of all the people of the lande.

The ende of the boke of Tobias.

The boke of Judith.



The buyldynge of Ephortanis. The warre of Nabuchodonosor ageynst Arphaxat. The messangers of Nabuchodonosor are refused.

The.j.Chapter.

In the twelfth yeare of kynge Arphaxat, whiche reygned ouer the Medes in Ecbatane, and buylded a noble strong cite whiche he called Ephartane. The walles of it made he of fyre stoone, foure squared, fourty cubites hye, and .xx. cubites brode. He made towres therupon of an hundreth cubites hye. But upon the foure corners euery side was twenty fote brode. He made the gates in the height, like as the towres. This kynge trusted in his mighty hoost, and in his glorious charettes.

So in the twelft yeare of his raygne it happened, that Nabuchodonosor the kynge of the Assyrians (which reygned in the great cite of Ninine) fought ageynst Arphaxat, & ouercame him in the great felde called Ragau, beside Euphrates and Tigris and Jadason in the felde of Ecrath the kynge of the Elimeis.

Then was the kyngedome of Nabuchodonosor exalted, and his hert was lifte vpp he sente vnto all them that dwelt in Cilicia, in Damascus in Libanus, & vnto the bracke that dwelt in Carmel and Cedar, and to such as dwelt in Galile in the greate felde of Esdrelon, to al them that were in Samaria, and beyonde the water of Jordane vnto Hierusalem and the whole lande of Jesse vnto the mountaynes of Ethiopia. Vnto all these did Nabuchodonosor the kynge of the Assyrians sende messangers. But they all with one assent wolde not agree vnto hym, and sente the messangers agayne emptye, and putte their shame without honoure. Then Nabuchodonosor the kynge tooke indignacion at al those landes, and swore by his throne and by his kyngdome, that he wolde be auenged of all those countreys.

Nabuchodonosor in fury of mynde reuengeth, & besieged all the westlie. The preparacion and purueyance of his seruaunt.

The.ij.Chapter.

In the.xviij. yeare of kynge Nabuchodonosor, vppon the.xxij. day of the fyrst moneth, it was counsell in the courte of Nabuchodonosor the kyng of the Assyrians, that he wolde defende hym self. So he called vnto hym all the elders of his Captaynes, and men of warre, and opened the his secrete counsail, and tolde them, that his purpose was, to bringe the whole earth vnder his dominion. Now when they were all content with this sayinge, Nabuchodonosor the kynge called Holofernes the chefe Captayne of his warres, and sayd vnto him: Go thy wayes forth agaynste all the kyngdomes of the West, and spetially ageynst those that haue despised my commaundement. Thou shalt spare no realme, all strong cytes shalt thou bringe in subiection vnto me.

Then Holofernes called together all the Captaynes & rulers of all the power in Assyria, & mustred the soudyers vnto the hoste (like as the kyng commaunded hym) in number, an hundreth and twenty thousand fightinge men vpon foote, and twelf thousande archers vpon horsebacke. All his ordinaunce sent he before with an vnnumerable multitude of Camels, so that the hoste was well prouyded for with Oxen, and small cattell, and that without number. He caused corne to be prepared out of all Syria for his hoost. Much golde and syluer also toke he out of the kynges house. So he toke his iourney, he and all his hoost, with charettes, horsmen, and archers: of whome there were soo many, that they couered the grounde of the lande, like the grashoppers.

And when he was gone past the borders of the Assyrians, he came towarde the greate mountaynes of Angi, which lye vpō the left syde of Cilicia: and so he went vp into all their castels, and wanne euery strong holde. He toke worthy cite of Melothes, he brake it downe, & spoyled all the children of Thesis and the Ismaelites, whiche laye towarde the wildernes, and vppon the southside of the lande of Chelon. He went ouer Euphrates also, and came into Mesopotamia, and brake

brake downe all the hye cytees that were there from the broke of Mambre tyll a man come to the sea: and he take the borders in frō Cilicia vnto the coastes of Japhet towarde the South. He carped stroke all the Madianytes, and spoiled all their goodes: and wheresoeuer with stode hym, he smote them with the swerde. After this he went downe into the felde of Damascus in the tyme of harueste, & burnt vp all the corne and all the trees, and caused the vynes to be cut downe. And the feare of hym fell vpon all them that dwelt in the earth.

Nabuchodonosor sendeth vnto Holofernes the tyrannye and crueltye of hym.

The.iij.Chapter.

1 SO the kynges and Princes of all cytees and landes sente their Ambassadours, namely, they of Syria and Mesopotamia, Syria Sobal, and Lybia, and Cilicia, whiche came too Holofernes, and sayde: Let thy wrath cease towarde vs: It is better for vs to serue the great kyng Nabuchodonosor with oure lyues, and to be subiecte vnto the, then that we shoulde dye, and be slayne, and receyue greater hurte. All oure cytees and possessions, all mountaynes and hylles, all fieldes, greate & small catell, sheepe, goates, horses, & camels, all oure goodes and householdes, be in thy power, vnder thy subiection be it altogether. We oure selues also and oure children will be thyne owne, come vnto vs a peaceable londe, and vse oure seruyce at thy pleasure.

2 Then came Holofernes downe from the mountaynes with hastines and great power and conquered all stronge walled cytees, and all that dwelt in the lande. And out of al cytees he toke stronge men, and suche as were mete for the warre, to helpe him. There came suche a feare also vpon their countreys, that the inhabitters of all the cytees, the Princes & rulers, and the people together, went forth to mete hym as he came, and receyued hym honourably with garlandes and torches, with daunces, tabrettes and pypes.

3 Neuertheles though they did this, yet might they not swage his rigorous stomake: but he destroyed their cytees, and hewed downe their woodes. For Nabuchodonosor the kynge hadde commaunded hym, that he shoulde rote out al the Goddes of the lande: to the intent that he onely might be called & taken for God, of the nacions which Holofernes with his power brought vnder hym. So went he thorow Syria Sobal, & thorow all Apamia, and all Mesopotamia, came to the Idumees, in the lande of Gabaa & Scythopoly, and toke their cytees, and remayned there xxx. dayes, wherein he caused all the whole multitude of his hoost to be gathered together.

That rightwyse beleue of God, agreable to their olde. They fall and pray.

The.iiij.Chapter.

WHen the children of Israel that dwelt in Iewry hearde this, they were sore afrayed of him. There came such trouble ouer also and feare vpon them, that they ordayned he shoulde do vnto the cytie of Hierusalem & the temple of the Lorde, as he had done to other cytees and their temples. So they sent into all Samaria vnto about vnto Jericho, toke in and occupyed all the toppes of the mountaynes, made fast the townes with walles, and prepared corne for the agaynst the harueste.

2 Eliachim also the Priest wrote vnto all them that dwelt towarde Esdrelon (whiche lyeth ouer agaynst the great lande by Dothan) and vnto all those by whome men myght haue passage vnto them, that they shoulde take in the wayes of the mountaynes, whereby there might be any waye and passage to Hierusalem, and that they shoulde holde diligent watch where any straite way was betwyxt the mountaynes. And the children of Israel dyd as Eliachim the Priest of the Lorde had commaunded them. And all the people cried earnestly, and humbled their soules with fastinges and prayers, they and their wyues. The priestes put on heery clothes, and layde the yonge babes before the temple of the Lord, and couered the aulter of the Lorde with an heery cloth. And with one accorde they cryed vnto the Lord God of Israell, that their children shoulde not be gyuē into a pray, and their wyues into a spoyle, that their cytees shoulde not be layed waste and that their Sanctuary shoulde not be vnhalowed, and so they too be a shame and rebuke vnto the heathen.

3 Then Eliachim the hye priest of the Lord went rounde about all Israel, & spake vnto them, sayinge: Be ye sure, that the Lorde wil heare your petitions, if ye continue stedfast in fastinges and prayers in the sight of the Lorde. Remember Moyses the Seruaunte of the Lorde, which ouerthrew the Amalechites (that trusted in their myght and power, in their hoost, in their shyldes, in their chariottes and horsmen) not with weapons, but with holy prayers. Euen so shall all the enemies of Israel be, if ye continue in this worke, that ye haue begonne. So vpon this exhortacion they continued in prayer before the Lord. In so much that they whyche offred burnt sacrifices vnto the Lorde, offred the offringes vnto the Lorde, beynge arayed in heery clothes and had ashes vpon their heades. And they all besought God frome their whole hert, that he would visit his people of Israel.

Holofernes is aduertised that the Israelites haue stopped their passages. Achior declareth the conquestes of their fathers vnto the Ammonites, for which thyng the enemies vnto Holofernes were very angry with him.

The.v.Chapter.

Then

A



Od word came to Holofernes the Prynce of the warre of the Assirians, that the chyldren of Israel prepared them selues to make resystaunce, & how they had stopped ꝑ wates betwixt the mountaines Then was he exceadyng wroth, and called all the Princes of Moab, & the Captaines of Ammon, & sayd vnto the: Tell me, what people is this, that he perth in ꝑ mountaines? Or what maner of cities are they? What is their power? Or what maner of host haue they? who is their Captayne? And why do they dispise vs more then al those that dwel in the East, and come not forth to mete vs, ꝑ they myght receiue vs with peace? Then Achior the Captaine of al ꝑ Ammonytes answered and sayde: Sir, if it please you to heare me, I will tel the trueth before the concerning this people that dwel in the mountaines, and there shal no lie go out of my mouth.

B This people is of the generacyon of the Caldees, they dwelt fyrst in Mesopotamia, for they wold not folow the goddes of their fathers that were in the lande of the Chaldees, & so forsake they the customes of their fore fathers (which had many goddes) and worshipped one God, that made heauē and earth, which also cōmaunded them that they shoulde go from thence, and dwell at Haran Now whē there came a dearth into the whole lande, they wente downe to Egypte, & there they dwelt four hūdreth yeares, in the which they multyplied so greatly, that their hoost myght not be numbred. And when the kyng of Egypte oppressed them, & subdued them in bondage of bye cytyes with makynge of clay and bryck, they cried vnto God their Lorde, which punyshed the whole lande of C Egypte with diuerse plages.

Now when the kynge of Egypt let them go their wape, & the plage ceassed, & they folowed after the, to take the, & to bryng them agayne into bys seruyce, whyle they were sprenge asway, the God of heauē opened the see, so ꝑ the waters stode fast vpon both the sydes as a wall, & these went thorowe the bottome of the sea dry shod. In the whiche place when an innumerable people of the Egipcians folowed vpō the, they were so ouerwhelmed ꝑ the waters, that there remayned not one, to tell them that came after, how it happened. So when this people was passed thorow the reed see, they came into the wylderD nes of the mount Synai, where neuer man myght dwell afore, & where the sonne of mā had neuer vysited. There were the bytter waters made swete for them, that they myght drynke, & xl. yeares had they meate frō heauen. Wheresoeuer they were (without bowe & arow, without bucklet or sword) their God fought for the, & caused the to haue the victory. Yea no man was able to hurte this people, except it were so, that they departed vnfaythfully frō the worshyppyng of the Lorde their God. But as oft as they worshipped any other beside their God, he gaue the ouer to be spoyled, to be slayne, & to be put to confusiō. Neuertheles as oft as they were sory for departynge from the worshippe of their God, the same God of heauen gaue them E power & strength to withstād their enemies

Moreouer they slew the kyng of the Cananites, Iebusites, Pherezites, Hethites, Euites & Amorites, & all ꝑ myght in Hesebon, & toke their landes & cities in possessiō: and so long as they synned not in the syght of their God, it wente wel with them, for their God hateth vnryghteousnesse. For in tymes past when they went out of the way which God had geuen the, that they should walke in it, they were destroyed in dyuerse batayles of many nacyons: & many of them were carped awaye prysoners vnto a straunge countre. But now lately they haue turned the selues agayne vnto the Lord their God, & are come together agayne out of the countres where they were scattred abrod: and thus haue they cōquered these mountaynes, & dwell therin: F and as for Jerusalem where their Sanctuary is, they haue it agayne in possessyon.

And therfore my lordes, make dylygent inquysiciō, if this people haue done wyckednesse in the sight of their God, then let vs go vp agaynst the, for doutles their God shall delyuer the into thy handes, & subdue them vnto thy power. But if this people haue not displeased their God, we shall not be able to withstande them, for their God shal defend the, & so shall we be a shame to all the world.

Nowe when Achior had spoken out these wordes, al the Princes of Holofernes were wroth, & thoughte to slaye him, & sayd one to another what is he this, which dare saye, ꝑ the chyldren of Israell are able to withstande Nabuchodonosor the kynge and his hoost? where as they are an vnexpeared people, without strength or vnderstanding of ꝑ feates of warre? That Achior therfore may knowe that he hath deceaued vs, we wyl go vp into the mountaynes: & when the myghty men of the are taken, he also shalbe stryken with the swerde, that all people maye knowe, that Nabuchodonosor is the God of the earthe, and that there is none other without hym.

Achior is commaunded into the handes of the Iewes by Holofernes. He is ryen to a tre, but is loosed of the Iewes. The prayer of the people. Achior is comH fforted of the Iewes.

The.vi.Chapter



O whē they had left of speaking Holofernes toke sore indignacion and sayde vnto Achior. For so much as thou hast prophecyed vnto vs, saying: that the people of Israell shalbe defended of their God, I wyl shewe the, that there is no God but Nabuchodonosor. Yea when we slaye them all as one man, thou also shalt perysshe with them thorowe the swerd of the Assirians, & al Israel shalbe destroyed with the, & thou

shalt

shalt thou sele, that Nabuchodonosor is the
Lord of the whole earth. The shal the swerd
C of my hyghthode go thorowe thy syde,
and than shalte fall downe stycke amonge
the wounded of Israell, and shalte not come
to thy selfe agayne, but be vtterly destroyed
with them. But if thou thinckest thy prophe-
cy to be true, why dost thou then chaung thy
colour? why art thou afrayed? Thinkest thou
that my wordes are not able to be performed?
D But that thou maiest knowe, that thou shalt
sele these thynges of the beholde, frō this hour
forth will I send the vnto ponder people, that
whē the punishmēt of my swerd (which thei
haue worthely deserued) falleth vpon them,
thou mayest be punished with them.

So Holofernes commaunded hys seruaun-
tes to take Achior, and to carye him vnto
Bethulya, and delyuer hym into the handes
of the chyldren of Israel. Then Holofernes
seruauntes tokē hym, and wente thorow the
playne felde. But when they drew nye vnto
the mountaynes, the slynge casters came out
agaynste them: Neuertheles they gat them
awaye by the syde of the mountayne, & bound
Achior hande and fote to a tree, and so lefte
hym bound with withes, and turned againe
vnto their Lorde.

So twithstandynge the chyldē of Israell
D wente downe frō Bethulia, came vnto hym,
lowsed hym, brought him into Bethulya, set
him in the myddeste of the people, and asked
him what the matter was, that the Assirians
had left hym bounde.

Osias the sonne of Micha of the tribe of
Symeon, & Charmim (whyche is also called
Gothoniel) were the principall rulers at the
same tyme. Nowe when Achior stode in the
middest of the Senatoures, & before them all
he tolde them, what answere he gaue Holo
fernes, to the thynge that he asked hym, and
how Holofernes people wolde haue slayne
hym for so sayynge, & how Holofernes hym
selfe was wroth, & commaunded him for the
same cause to be delyuered vnto the Israelyt-
es: that when he ouercame the chyldren of
Israell he myght commaunde Achior also to
be put to death with dyuerse tormentes, be-
cause he sayde: the God of heauē is their de-
fender. And when Achior had playnly tolde
out all these thinges, all the people fell downe
vpon their faces, praysynge the Lorde, and
poured oute their prayers together vnto the
Lorde, with a generall complaynte and we
pynge, & sayde: O Lorde God of heauen and
of earth, beholde their pryde, & loke vpō oure
lowlynes, and cōsyder how it standeth with
thy saincte, & make it to be knowen that thou
forsakest not them, which holde them self by
the, and how that thou bringest the lowe, &
pursuest them selues, and make their boast
in their owne strength. So when the weping
& prayer of the people (which they had made
the whole daye longe) was ended, they comfor-
ted Achior, sayynge: The God of oure fa-
thers, whose power & strength thou hast pur-
sued, shall so rewarde the, that thou shalte ra-
ther se their destruccion. When the Lorde
oure God then shal geue his seruaunts thys
liberte, God be also with the amonge vs: so
that it it please the, thou with thyne mayest
dwel with vs.

Now when Osias had ended the collacyon
he toke him into his house and made a great
supper, called the elders to it, and so they re-
freshed them selues after the fastynge. And
afterwarde was all the people called toge-
ther, which made their prayers all the nyght
longe in the congregation, and besought the
God of Israel for helpe.

Iudith in beleged of Holofernes. The people re-
quyreth helpe of God. They of Bethulia wolde geue
ouer the cyte for want of water. The prayer of the
people with teares and lamentacion.

The.viii.Chapter.

A

THe next daye, Holofernes com-
maunded his host, to go vp a-
gaynst Bethulia. There were
an.C. and.xx. thousande fyghtynge men on fote, and two and
twentye thousande horsmen, besyde the pur-
parynge of them that were women: and came
to them on euerye syde out of the countrees
and cytyes which he had taken. All these pur-
pared them selues vnto the battayl agaynst
the Israelites, & came on by the hyll syde, vnto
the toppe that lieth ouer against Dothaim
from the place whiche is called Belma vnto
Chelmon that lieth towarde Esdraelon.

Now when the chyldren of Israel saw so
great multytude of the Assyrians, they fell
B downe flat vpō the grounde, strowed ashes
vpon their heades, & prayed with one accord
that the God of Israel wold shew his mercy
vpon his people. And so they toke their wea
pens, & sat betwyxte the mountaynes in the
narow place, & kepte the wape daye, & nyght
But whyle Holofernes was goinge about
he founde the water spynge, which from the
South syde was conueyed into the cyte by a
condyte: thys commaunded he to be dyuerte
another wape, & to cut their condyte in sun-
der. There were welles also not farre from
the walles, which they vsed secretlye, more
for pleasure then for neccessyte.

Then wente the Ammonytes & the Moa
bytes vnto Holofernes, & sayde: The chyldē
of Israell trusteth neither in speare nor arowe,
but haue taken in, & kepe the mountaynes, &
hylles. That thou maiest ouercome the cyte
foote without the strykynge of anye battayl,
lett men to kepe the welles, that they drawe
no water ouer of them: so shalt thou destroye
the without swerde, or at the leaste they shall
be so feble, that they muste be fayne to geue
ouer the cyte, which they thynche not able
C to be wonne, for so muche as it lyeth in the
mountaynes. These wordes pleased Holo-
fernes well and all his men of warre, and he
set an hundreth men at euery wel vnto about

And when this watch had endured three

dayes

ty daies, the Cisternes and all that had water, lapkd them that dwelt in the citie of Bethulia, so that in the whole citie they had not drynke ynough for one daye, for the people had water geuen them daylp in a measure. Then came the men and women, yonge persones and childre all vnto Ozias, and sayd all with one voyce: God be iudge betwyxte vs and the, for thou hast dealt euell with vs thou wouldest not speake peaceablye wyth the kynge of the Assirians, therfore hath God solde vs in their handes, and there is no man to helpe vs where as we are brought down before their eyes in thirste & greate destruccion. Therefore gather now together all the people that be in the cytye, that we maye all yelde oure selues willingly vnto the people of Holofernes for better it is that we be captyue and prayse the Lorde wyth oure lyues, then to be slayne and perysshe, and to be laughed to scorne and shamed of euery man whe we se oure wyues and chyldren dye before oure eyes. We take heauen & earth this daye to wytnesse, and the God of oure fathers (which punysheth vs accordynge to these seruyng of oure synnes) and geue you warnyng, that ye geue vp the citie vnto into the power of Holofernes hoaste, that oure ende maye be short wyth the swerde, wherby ye shal endure long for wat of water and for thirste.

E When they had spoke our these wordes, there was a greate weppynge and howlynge in the whole congregacion, and that of euery man, and they cried an whole houre longe vnto God wyth one voyce, sayinge: we haue synned wyth oure fathers, we haue done amysse, we haue dealt wickedly. Thou that art gracious, haue mercy vpon vs, punysshe oure vnrighteousnesse wyth thine owne scourge & geue not those vnto that knowledge the vnto a people whych knoweth the not, least they saye amonge the Heythen: where is their God?

And when they were so weryed with this cryenge and weppynge, that they held their tunges, Ozias stode vp wyth watrye eyes and sayde: O take good hertes vnto you, (deare brethren) and be of good cheare, and let vs wayte yet these fyue dayes for mercye of the Lorde: perade entreate he shall cease, where his indignacion, and geue glorye vnto his name. But if he helpe vs not wythin these fiue daye are past, we shal do as ye haue sayd.

Of the vertuous woman Judith, which represents the congregation because they trusted the Lord. She also exhorts them to encourage & harden the people. Wherein her faithful counsell the enemie of the Jewes.

The.viij. Chapter.

2 AND it happened whē these wordes cam to the eares of Judith a wyddowe, whyche was the daughter of Merari, the sonne of Idor, the sonne of Joseph the sonne of Oziah, the sonne of Elai, the sonne of Jamnia, the sonne of Jeremi, the sonne of Raphaim, the sonne of Achitob, the sonne of Melchia, the sonne of Enam, the sonne of Nathania, the sonne of Salathiel the sonne of Symeon, the sonne of Ruben. And her husbande was called Manasses, whiche dyed in the dayes of the barlye haruest. For whyle he was bindynge the sheues together in the felde, the heate came vpō his head, and he dyed at Bethulia his cyty, & there was he buryed beside his fathers. Now D was Judith his desolate widdowe thre yeares and syx monethes. And in the vpper partes of her house she made her selfe a prayue chāber, where she dwelte, beynge closed in wyth her maydens. She ware a sacke of heare, and fasted all the dayes of her lyfe, except the Sabbathes, & newe mones and the solempne dayes that the people of Israel kepte. She was a verye fayre & beautifull persone. Her husbande also had left her greate ryches, a plenteous houshelde, greate honourable possessions & many cattell. Thus Judith was a woman of a very good report wythouten ye, for she feared the Lord greatly, & there was no body that spake an euell worde of her.

When thys Judyth heard, how Ozias had promised the people, that after the fyfte daye he wolde geue vp the cytye vnto the Assirians, she sent for the elders Chabri and Charmis, and when they came to her, she sayd vnto them: what thyng is this, wherein Ozias hath consented, that if God helpe not within fiue dayes, he wyl geue ouer the citie to the Assirians? What are ye, that ye tempte the Lorde This deuise apeareth no mercye of God, but prouoketh him vnto wrathe and displeasure. Wyll ye set the mercye of the Lorde a time & appointe him a daye after youre will

Neuertheles for so muche as the Lorde is C poyente, lett vs rather amende oure selues, pourynge out teares, and beseechyng hym of grace. For God threatneth not as a man, nether wyll he be prouoked vnto wrath as the children of men. And therfore let vs humble fall downe before him, and serue him with a meke spirite, and wyth weppynge eyes saye vnto the Lorde, that he deale wyth vs accordynge to his owne wyll and mercye, that like as oure harte is nowe broke, & brought lowe thorow the payne of them, it maye so be comforted thorow his grace: in so much as we so lowe not the goddes of oure fathers, whyche forsoke their God, & worshipped other gods: therfore the which cause they perysshed wyth the swerde, were spoyled & brought to shame of all their enemyes. As for vs, we knowe none other God but onely him, for whose sake I trust to escape wyth mekenesse. He shall requyre & make inquisicion for oure bloude, from the handes of oure enemies, he shall bringe downe all the Heythen, that ryse vp agaynste vs, and put them to dishonoure, & turn the kynde oure God.

Therfore deare brethren sayenge yeare honourable auctours in the people of God vnto whom all the people haue respect, and

vpon whom the lyfe of the people standeth, lyft vp their hertes with poure exhortacion, that they may call to remembraunce, howe our fathers also in tymes past were tempted that they myght be proued, if they worshipped their God aryght. Thei ought to remember howe our father Abraham beyng tempted, & tried through many tribulacions, was found a louer and frynde of God. So was Isaac, so was Jacob, so was Moses, and all they that pleased God, beyng tried through many troubleous, were found stedfast vnto ayenst they that receyued not their temptacions with the feare of God, but put the selues furth with impacience and murmuryng ayenst God, perished of the destroyer, and were slain of serpentes. And therfour shuld not we vndertake to be auenged for the thyng that is done vnto vs: but to coulude, that all these punishmentes are far lesse then our sins and misdedes. Beleuyng also, that thys correction commeth not of hatred to the seruauntes of God, but to amendement, and not for our destruction.

C Then sayde Ozias and the elders vnto Judith: All that thou speakest, is true, and no man can reprue thy wordes. Pray thou for vs nowe therfour vnto God, for thou art an holy woman, and feareth God. And Judyth sayd vnto them: Beyng ye beware, that my wordes are of God, then proue my counsayl and dyspose, if it be of God, and beleue God that he wyl bring my counsayl to good ende.

Thus haue I deuised: Ye shall stand thys nyght before the Porte, and I wyl go furth with Abra my mayden: Pray ye then our lorde God, that he wyll graciously remembre his people of Israel within fyue dayes, as ye haue sayd. As for the thing that I go in hand withal, aske ye no questions of it, vntil I retorne vnto you my selfe: doo ye nothyng els but praye vnto the Lorde power God for me.

Then Ozias the prynce of the people of Juda sayd vnto her: Go thy wayes in peace the Lorde be with the, that we maye be auenged of oure enemies. And so they went from her ayenst.

The.xi. Chapter

The prayer of Judith for the victorye.

A ND whe they were gone their way, Judith went into her oratory, put on an heery smocke, strewed ashes vpon her heade, fell downe before the Lord, & prayed vnto him, sayenge: O Lorde God of my father Symeon, which gauest him a swerde for a defence ayenst the enemyes, that vsed violence, and wylfulnes and that tamptyed & dyspysed and put her to dyshonestye. Thou that gauest them wrath vnto a praye, and their daughters into captyuite and all their praye for a spoyle vnto thy seruauntes, which were a yele vnto the, helpe me wyddowe, O Lorde my God, I beseche the. For thou hast done all thynges from the begynnyng, and lyke what thou hast taken in hande and deuysed, it came euer to passe. For all thy wayes are prepared, & thy iudgmentes are done in the euerlastyng foreknowledge. O lyke vnto vpon the armies of thy people, lyke as it was thy pleasure somtyme to take vpon the hoost of the Egyptes, whē they beyng armed, perfourmed, the seruauntes, & put their trust in their charettes horsmen, and in the multytude of their men of warre. But thou lokedst vpō them & cast purge a clyche darckenes before them and when they came into the depe, the waters ouerwhelmed them.

Euen so Lorde lette it go with these, that trust in their power and multytude of their men of warre, in their charettes, arrowes & speares, and knowe not, that thou onely are our God, whyche destroyest warres from the beginnyng, and that thou are the Lorde, O lyfte vp thyne arme vnto like as ouer fro the beginnyng, and in the power beyng these power to naught, lest they myght be fall in thy wrath. They make theyr boaste, that they wyl prophane and defyle thy Sanctuary and to waste the tabernacle of thy name and to cast downe the horne of thyne auter with their swerde. Beyng to passe (O Lord) that the pryde of the enemye maye be cut downe with his owne swerde that he maye be take with the snare of his eyes in me & that thou mayest smite him with the lippes of my lore. O geue me a stedfaste mynde, that I maye dispyse him and his strength, & that I maye destroye him.

Thou shalt beyng thyne name in euerlastyng remembraunce, of the hande of a woman ouer thynne hym. For the power (O Lord) standeth not in the power of no, neither hast thou any pleasure in the strēgth of horses. There was neuer proude persone that pleased the, but in the prayer of the humble and meke hath thy pleasure been euermore.

O thou God of the heauens, thou maker of the waters, & Lorde of all creatures, heare me poore woma, callyng vpon the, and putteyng my trust in thy mercy. Remember thy couenaunt O Lorde, and myne lyppes wordes in my mouth, & stablyshe thy dreade in my hert, that the heathē maye confesse thē in thynes, and that all the Hebrew maye knowe and vnderstand, that thou art God, and that there is none other but thou.

The.xi. Chapter.

Judith vnclothed her selfe to go to Holofernes. The wayting that the citizens gaue Judith. Holofernes is in loue with Judith.

AS whan she had left of cryeng vnto the Lorde, she, rose from the place, where she had layen flat before the Lorde, and called her mayden, whom she went into her house, layed the heery cloth from her, out of the garmentes of her widowhode, washed her body, anoynted her selfe with perfyte thynges of swete sauoure, kembed & plaited her heed, set an hoode vpō her heed, & put on

sothe

fuche apparell as belongeth vnto a ſtabuelle, ſhoppes vpon hir fete, armelettes, ſpanges, earpendes, fynger rynges, and deute hir ſelfe with all hir beſt araye.

The Lorde gaue hir alſo a ſpecyall beutye and fayrneſſe (for all this decyuynge of hir ſelfe was not done for anye voluptuouſneſſe and pleaſure of the fleſh, but of a rygh te diſcrecion and vertue) therefore dyd the Lorde increaſe hir beutye in that ſhe was exceadinge amyable and well fauoured in all mennes eyes. She gaue hir mayde alſo a bottell of wyne, a pot with oile, pottage cake bread & chefe, and ſo toke hir way.

B Nowe when ſhe came to the porte of the citie, ſhe founde Oſias and the elders of the citie, watchynge ther. Which when they ſaw hir, they were aſtonyed, & marueled greatly at hir beutye, neuertheleſſe they aſked no queſtion at hir, but let hir go, ſayenge: The God of oure fathers geue the his grace, and with his power performe all the deuyſes of thy hert: that Jeruſalem maye triumphe ouer the, and that thy name maye be in the nombre of the holy & righteous. And all they that were ther, ſayd with one voyce: ſo be it, ſo be it. Judith made hir prayer vnto the Lord, and went out at the porte, ſhe & hir mayde.

And as ſhe was goinge downe the mountaine, it hap, ened that aboute the ſpringe of the daye, the ſpies of the Aſſirians met with hir, and toke hir ſayenge: whence commeſt thou? Or whyther goeſt thou? She answerd: I am a doughter of the Hebrues, and am fled from them, for I know, that they ſhal be geue vnto ponto be ſpoyled: becauſe they thoughte ſcorne to yelde the ſelues vnto you that they myght fynde mercy in your ſyght Therfore haue I deuyſed by my ſelfe after this maner: I will go before the prynce Holofernes, and tell hym all their ſecretes, and will ſhew him, how he maye come by them, and wynne them, ſo that not one man of his hoſt ſhall perish.

And when their men had herde hir wordes, & conſydered hir fayre face, they were C aſtonyed (for they wondred at hir excellente beutye, and ſayd vnto hir: Thou haſt ſaued thy life by finding out this deuyſe, that thou wouldeſt come downe to our lorde and be thou ſure that when thou comeſt vnto him, he ſhal intreate the well, and thou ſhalt pleaſe hym as the lyſt. So they brought hir into Holofernes pauylion, and tolde him of hir. Now when ſhe came in before him, immediatlye he was ouercome and taken with hir beutye. Then ſayd the ſeruauntes: who would deſpyſe the people of the Jewes, that haue ſo fayre women? Is it not vp reaſon fight againſte them for their? So when Judith came before Holofernes ſpringe in a canapye, that was wrought of purple, ſylke, golde, ſmaragde and precious ſtones, ſhe lokid ſtil vp on him, and fell downe vpon the earth. And Holofernes ſeruauntes toke hir by agayne, at their lordes commaundement.

The.xi. Chapter

Holofernes requyreth of Judith the cauſe of hir comynge. Judith geueth him a fayre anſwere.

Then ſayed Holofernes vnto hir: Be of good cheer, and feare not in thyne hert, for I neuer hurte man, that would ſerue Nabuchodonoſor the kynge. As for thy people, if they had not deſpiſed me, I ſhould not haue lift vp a ſpere againſt the. But tel me now, what is the cauſe y thou art departed from them, and wherefore art thou come vnto me.

A And Judith ſayde vnto him, Lorde vnderſtande the wordes of thy handmayden: for if thou wilt do after the wordes of thy handmayden, the Lorde ſhall bringe thy matter to a proſperous effecte. As truly as Nabuchodonoſor a lorde of the lande liueth, & as truly as his power liueth, whyche is in the to the puniſhment of all men that go wrong all men ſhall not onely be ſubdued vnto him thorow the, but all the beaſtes alſo of y felde For all people ſpeake of thy prudente actes, and it hath ben here reported, howe thou only art good and myghty in all his kyngedome, and thy diſcretion is commended in all landes.

The thynge is manifeſt alſo, that Achior B ſpake, and it is well knowne, what thou commaundedſt to be vnto him. For this is plain and of a truethe, that oure God is ſo wrothe with vs (by the reaſon of oure ſynnes) that he hath ſhewed by his Prophetes vnto the people, how that for their ſynnes he will delyuer them ouer vnto the enemy. And ſo: ſo muche as the children of Iſraell knowe that they haue ſo diſpleaſed their God, they are ſore afrayed of the.

They ſuffer greate hunger alſo, and for wante of water, they are dered now in a maner. Moreouer they are appoynted to ſlaye all their catell, that they may drynke the bloude of them: and are purpoſed to ſpende all the holy ornamentes of their God (which he hath forbydden them to touche) for come wyne and oyle. Seynge nowe that they do theſe thynges, it is a playne caſe, that they muſt nedes be deſtroyed. Which when I thy handemayden perceyued, I fled from them, and the Lord hath ſent me vnto the, to ſhewe the theſe thynges. For I thy handmayden worſhippe God euen here nowe I ſtryde the, and thy handemayden ſhall go forth, and I wyl make my prayer vnto God, and he ſhal tell me, when he wyll reward them their ſyn then ſhall I come and ſhewe the and bringe the thorow the myddeſt of Jeruſalem, ſo that thou ſhalte haue all the people of Iſrael, as the ſheepe without a ſhepherde: there ſhal not ſo much as one dogg barke againſt the, for theſe thynges are ſhewed me by the prouydence of God: and for ſo much as God is diſpleaſed with them, he hath ſente me to tell the ſame.

These wordes pleaſed Holofernes and al C his

hin seruauntes, which marueyled at the swetnesse of her, and sayde one to another: there is not suche a woman vpon earth, in beautye and discretion of wordes. And Holofernes sayde vnto her: God hath done well, that he hath sente the hyther before thy people, that thou mayest geue them into oure handes. And for so much as thy promyse is good, if thy God performe it vnto me, he shal be my God also, and thou shalt be excellent & great in the courte of Nabuchodonosor, and thy name shalbe spoken of in all the lande.

Holofernes commaundeth that Judith be not molested. She desyreth leuenes to go out in the night season to prayer, and obteyneth it. Bagoas is commaunded to let her go when she wil, without offence to the host, and she returneth. Holofernes is troubled.

The.xii.Chapter.

Then commaunded he her to go in, where his treasure laye, and charged that she shoulde haue her dwellyng there, & appoynted what shoulde be geuen her fro his table. Judith answered him, & sayde: As for the meate that thou hast commaunded to geue me, I may not eate of it, lest some offence I displease my God) but will eate of suche as I haue brought with me. Then sayde Holofernes vnto her: If these thinges that thou hast brought with the fayle, what shal we do vnto the? And Judith sayde: As truly as thou lyuest my lord, thy hand mayden shal not spede all the.xii. God haue brought to passe in my handes, the thynges that I haue desyred.

So his seruauntes brought her into the tent, where as he had appoynted. And as she was goynge in, she desyred that she myght haue leue to go forth by night & before daye, to her prayer and to make intercession vnto the Lorde. Then commaunded Holofernes his Chamberlaines, that she shoulde go out & in at her pleasure, to prayse vnto God thre dayes.

And so in the night season she went forthe into the valley of Bethulia, and washed her selfe in the welle water. Then wente she vp, and besought the Lord God of Israel that he wolde prosper her way, for the deliuerance of his people. And so she went in, and remayned close in her tent, tyll she tooke her meate in the euenynge.

Vpon the fourth daye it happened, that Holofernes made a costly supper vnto his seruauntes, & sayde vnto Bagoas his Chamberlayne: Go thy waye, and counsayl this Hebrewesse, that she may be willing to consent to kepe cōpany with me. For it were a shame vnto all the Assyrians, that a woman should so laugh a man to scorne, that she were come from hym vnmolested with all.

Then went Bagoas vnto Judith, & sayde: Let not the good daughter be afrayed, to come in to my lorde, that she maye be honoured before hym, that she maye eate & drynke wyne, & be merye with him. Vnto whome Judith answered: Who am I, that I should lay my lorde wayte? whatsoeuer is good before his eyes, I shall do it: and like what is his pleasure, that shall I thynke well done, as longe as I lyue.

So she stode vp, and decked her selfe with her apparell, and went in, and stode before hym. And Holofernes hert was wholy moued, so that he burst in desyre towarde her. And Holofernes sayde vnto her: Drynke now and sit downe, & be merry, for thou hast founde fauoure before me. Then sayde Judith: Syr, I will drynke, for my soule is merye this daye, then ever it was in all my life. And she tooke and ate & dranke before him, the thynges that her mayden had prepared for her. And Holofernes was merye with her, and dranke more wyne, then ever he did afore in his life.

Holofernes requyreth his deere entertaynment of Judith, & she is brought, and geueth occasion to her owne purpose whom she is desyrous to dispatch out of. Then goeth Holofernes vnto bed, his drowsynesse. Judith speaketh vnto Abra, which maynteyned at the first vnto Holofernes.

The.xiii.Chapter.

Nowe when it was late in the night his seruauntes made haste euery man to his lodgyng. And Bagoas shut the chamber doores and wente his waye, for they were all ouerladen with wyne. So was Judith alone in the chamber. As for Holofernes he laye vpon the bed all drowsen, and of very drunkennes fell a slepe.

Then commaunded Judith her mayden, to stande without before the doore, & to wayte. And Judith stode before the bedde, makyng her prayer with teares, & moued her lippes secretly, & sayde: Strengthe me O Lord God of Israel, & haue respecte vnto the workes of my handes in this houre, that thou mayst set vp thy cyte of Hierusalem, lyke as thou hast promised: O graunte that by the I may performe the thynge, whiche I haue desyred thynke the beleue that I haue in the.

And when she had spoken thus, she wente to the bedstrade, and loused the swerde that hanged vpon it, & drew it out. Then toke she holde of the heery lockes of his heade, and sayde: Strengthen me O Lorde God in this houre: & with that, she gaue him two stroakes vpon the necke, and smote of his head. Then toke she the canapp awaye, & rolled the dead body aside. Immediatly she gat her forthe, & deliuered the heade of Holofernes vnto her mayden, and bad her put it in her male.

And so these two went forthe together after their custome, as though they wolde prayse, and so passed by the poste, and came thorow the valley vnto the porte of the cite. And Judith cryed afarre of vnto the watchemen vpon the walles: Open the gates (sayde she) for God is with vs, which hath shewed his power in Israel. And when they heard her voyce, they called the elders of the cyte together. And they came all vnto her, bothe great and small, yonge and olde, for they thought

not that she shoulde have come so soone. So they lighted candels, and gathered about her everychone: but she went up into an hye place, and caused silence to be proclaymed.

C When every man now held hys tonge, Judith sayde: O prayse the Lord our God, for he hath not despised, nor forsaken them, that put their trust in him: & in me hys handmayde he hath performed hys mercy, which he promised unto the house of Israel: yea, in my hande this same night hath he slayne the enemy of hys people.

And with that she toke furthe the heade of Holofernes out of the wallet, and shewed it them, sayinge: Beholde the head of Holofernes the Captayne of the Assyrians, & this is the canapy, wherin he laye in his dronkennes: where the Lorde our God hat slayne him by the hande of a woman.

But as truly as the Lord liveth, his Angell hath kepte me, goyng thither, remaining there, & comming hither again from thence. And the Lord hath not suffred me hys handmayden to be defiled, but without any filthines of sinne hath he brought me again unto you: that with greate victory, so that I am escaped, & ye delyuered. O geue thankes unto him everychone, for he is gracious and hys mercy endureth for ever.

D So they praysed the Lord altogether, and gaue thankes unto him. And to her they sayde: The Lorde hath blessed the in hys power, for through the he hath brought our enemyes to naught. And Ozias the chief ruler of the people of Israel, sayde unto her: Blessed art thou of the Lord the hygh God, about all women upon earth.

Blessed be the Lorde, the maker of heaven and earth, which hath geded the a ryght to wounde and to smyte of the head of the Captayne of oure enemyes. For thys daye he hath made thy name so honorable, that thy prayse shall never come out of the mouthe of men, which shall all waye remember the power of the Lord: seynge thou hast not spared thyne owne selfe, but put the in ieopardy, considerynge the anguyshe and trouble of thy people, & so hast holpen their fal before God oure Lorde. And all the people sayde: Amen, Amen.

Achior also was called, & he came. Then E sayde Judith unto him: The God of Israel unto whom thou gauest witnes, & he woulde be auenged of his enemyes, even he hath thys night throwen my hande smytten of the head of all the vnlaythfull. And that thou mayest se that it is so in, beholde thou is the head of Holofernes, whiche in his presumptuous pryde despysed the God of the people of Israel, & threatened the with destruccion, sayinge: when the people of Israel is taken, I shall cause the also to be stryken with the swerde. When Achior sawe Holofernes head he fell downe upon hys face to the grounde for very anguish & feare, so that he swouned with all. But after that he was come again to him selfe, he fell downe before her, and praised her, sayinge: Blessed art thou of thy God in all the tabernacles of Jacob: for all the people that heare of thy name, shall prayse the God of Israell because of the.

The contents of Judith. Achior being an Heathen man, turneth to God. The Assyrians are afeared of the Jewes.



The.xiij. Chapter.

JUdith sayd unto all the people A Wherfore geue me, & speake up this head upon our walles, and when the Sunne ariseth, take every man hys weapen, & fall out violently: not as though ye woulde go before them, but to renne upo the, with violence. When the spyes in the tente se this, they shal of necessitie be dryuen to fle backward, and to rayse up their captayne to the battayll. So when their capitaynes come into Holofernes pauylion, and fynde the head body wrapped in the bloud, fearfulnes shall fall upon the: & when ye perceyue that they fle, folowe them without all care, for God shal deliuer them unto you, to be destroyed.

Then Achior seynge the power of God which he had shewed unto the people of Israel, fell of from hys Heathenishe belefe, and put hys trust in God, and let him self be circumcised: and so was he numbred among the people of Israel, he & all hys posterite unto thys daye.

Now as soone as it was day, they sticke B up Holofernes head upon the walles, and every man toke his weapen, and so they wet out with an horrible crye. When the spyes sawe that, they came unto Holofernes tent. And they that were within the tente, came before hys chamber, and made a greate rushing to wake him up, because they thought with the rest to have raysed him. For there durst not one of the Assyrians knocke, ne to open.

But when the capitaynes and princes and all the chief in the hoste of the Assyrians hoste came together, they sayde unto the chamberlaynes: Go your wayes in, and wake him up, for the mysse are crepte out of their holes, and dare presume to bide battayl. C

Then went Bagao into hys chamber, stode before the bed, and clapped with hys handes

handes, for he thought he had bene slepynge with Judith.

But when he had herkened perfectly with hys eares, and coulde perceyue no slepynge, he wrote vpon to the bed, and lifte it vp, and then sawe he the dead bodye of Holofernes lyenge there without a head, welterd in hys bloude vpon the earth. Then cried he with a loude voyce, and with wepping rent hys clothes, and went into Judithe tent, and founde her not: And so he lepte out vnto the people and sayde: one woman of the Jewes, hathe brought all Nabuchodonosors people too shame. For lo, Holofernes lieth vpon the grounde and hath no head.

When the chefe of the Assyrians hoste herd that, they rent theyr clothes, & there fell an intollerable feare and tremblynge vpon the, so that theyr myndes were sore afrayed. And there was an exceadynge greate crye in the whole hoost.

The flight of the Assyrians. The pursute of Israel after them. Holofernes beheaded tyche, by the spoyles of the Assyrians. Judith is praysed of Joachim and of the people.

The.xv.Chapter.

NOw when all the hoost herde that Holofernes was headed, theyr myndes and counsayl fell from them: such a feare came vpō them, that they bodertoke to defende the selfe by flyēg away: one spake not to another, but hanged downe their heades, left all behynd the, & made hast to escape frō the Bethulians: for they herde, that they were hastyng to come after with their weapens, & so they fled by the wayes of the felde, & throw all the fote paths of the dales.

And when the children of Israel sawe that they fled, they folowed vpō them, and went downe with trōpettes, blowing & shoutyng a great crye after them. As for the Assyrians, they had no order, and kepte not them selfes together, but fled their waye. Wherthrughe the children of Israel fell vpō them with one cōpany and order, and slewe as many as they myghte get. And Ozias sente messengers vnto all the cytyes and countreys of Israel.

So all the regiōs and euery cytie sent out their best men after them in harnesse, & smote them with the swerde, tyll they came too the vttermost parte of their borders. And the other that were in Bethulia came vnto the tētes of the Assyrians, and toke all that they whyche were fled had lefte behynd them, and so they fonde great good. And they that came again to Bethulia from the battayll, toke with the suche thinges as had bene theirs: there was no numbre of the cattell, and of all costly Jewels, so that from the lowest vnto the hyest, they were all made ryche of the spoyles of them. And Joachim the hye preest of Jerusalem, came too Bethulia with all the elders, that they might se Judith.

Now when she came out vnto them, they begonne all too praise her with one voyce, sayenge: thou wosshippe of the cytye of Jerusalem, thou ioy of Israell, thou honoure of oure people, thou hast done manly, and thy herte is comforted, because thou hast loued clenlynes, & chastite, & hast knowen no man but thyne owne husbande: therfore hath the hande of the Lord comforted the, and blessed shalt thou be for euer. And all people sayde: so be it, so be it.

In thyrty dayes coulde the people of Israel scarse gather vp the spoyles of the Assyrians. But all that belonged vnto Holofernes, and had bene hys specially (whether it were of golde, of siluer, precious stones, clothinge and all ornamentes) they gaue it vnto Judith. And all the people triumphed, both the men, maydens, and yonge people, with pypes and harpes.

The song of Judith for the victory. After the victory obteyned, the people returneth to Jerusalem, to worshippe and prayse God.

The.xvi.Chapter.

THen songe Judith thys songe vnto the Lorde: Begin vnto the Lord vpō tabrettes, synge vnto the Lord vpō the cymbales. O singe vnto hym a newe songe of thankesgeuing, be ioyful & call vpō his name. For the Lord is that destroyeth warres, and the Lord is his name. Which hath pitched hys tentes in the middest of hys people, that he might deliuer vs frō the hāde of all our enemyes. Assur came out of the mountaynes in the multitude of his strēgth. His people stopped the waters brokes, & their holes couered the valleys. He purposed to haue brent vp my lande, and to slaye my youngmē with the swerde.

He wolde haue carped away my children and virgins vnto captiuite, but the almyghtie Lorde hathe hurte hym, and deliuerd hym in too the handes of a woman, which brought hym to confusion. For their mighty was not destroyed of the youngmen. It was not the sonnes of Titan that slew hym, neither haue the greate Gyauntes set them selfes against hym: but Judith the daughter of Merari with her fayre beuty hath discomfyted hym, and brought hym to naught. For she layed away her wyddowes garmentes, and put on the apparel of gladnesse in the rejoysinge of the children of Israell. She anoynted her face, and bounde vp her heere in an hoope, too beguile hym. Her slipper rauished his eyes, her beautye captiuated his mynde, with the swerde smote she of his neck. The Persiās were astomped at her stedfastnesse, and the Medes at her boldnes. Then howled the armies of the Assyrians, when my symple appeared, dyed of thyrst. The sonnes of the daughterre haue peersed them thorow, & slayne them as fugytyue children: they perysshed in the battayll, for the very feare of the Lorde my God. Let vs synge a songe of thankesgeuing vnto the Lorde, & a newe songe of prayse will we synge

Lord, vnto

vnto oure God. And Lorde, Lorde, thou arte a great God, mighty in power, whome no man may ouercome. All the creatures shoulde serue the: for thou spakest but the woorde, and they were made: thou sendest thy spirite, and they were created, and no man can withstande thy voyce. The mountaynes shall moue frō the foundacions with the waters, the stonye rockes shall melte before the lyghte ware. But they that feare the: shalbe great with the in all thynges. Wo vnto the people that ryse vp agaynste my generacion, for the almyghtye Lorde will auenge him selfe of them, and in the daye of iudgement will he vysite thē. For he shall sende fyre & wormes vnto theyr flesshe, that they maye burne and feele for euermore.

After this it happened, that after the victory all the people came to Hierusalem, too geue prayse and thankes vnto the Lorde. And when they were purified, they offred all theyr burnt sacrifices and their promysed offrynges. And Judith offred all Holofernes weapens, and all the Jewels that the people had geuen her, and the vanapp that she tooke from hys bed, and hanged them vp vnto the Lorde. The people was ioyfull, as the victory: and thys ioye by reason of the victory, wyth Judith, endured thre monethes.

So after these dayes euery man wente home agayne, and Judith was in greate reputacion at Bethulia, and right honorably taken in all the lande of Israell. Vnto her bedde also was chastitie ioyned, so that after her husbande Manasses dyed, she neuer knew man: the dayes of her lyfe. Vpō the hye solempne dayes she went out with great worshippe. She dwelt in her husbandes house an hundreth and foure yeare, and lefte her handmayden free, and dyed, and was buryed besyde her husbande in Bethulia. And all the people mourned for her seuen dayes. So longe as she lyued, there was none that troubled Israell, and many yeares also after her death.

The daye wherein this victorye was gotten, was solempnly holde, and reckned of the Jewes in the numbre of the holy dayes, and kepte greatly holde of the Jewes euer sence, vnto thys daye.

¶ The ende of the boke of Judith.

¶ The reste of the Chapters of the boke of Esther, whiche are neyther founde in the Hebrue, nor in the Chalde.

The dreame of Mardocheus.

¶ The.xi.Chapter after the Latyne.

MArdocheus the sone of Jair the sonne of Semei, the sonne of Cisei of the tribe of Beniamin, a Jewe; whiche had his dwelling in Hierusalem, a manne of great reputacion, and excellent amōg all the that were in the kynges courte. (Ouer and besyde he was one of the prysoners, whom Nabuchodonosor the kynge of Babylon had caryed awaye from Hierusalem vnto Babylō with Jechonias the kynge of Juda.) In the seconde yeare of the raygne of great Artaxerxes in the fyrste daye of the moneth Nisan, hadde this Mardocheus suche a dreame: He thoughte he herde a greate tempest, horrible thonderclappes, earthquakes, & great vprore in the lande: & that he sawe two great dragons, redy to fight one agaynst another. Theyr crye was great. At the which roaringe & crye all Nacions were vp, to fight agaynst the righteous people. And the same daye was ful of darkenes and derke vncleare, full of trouble and anguyshe, yea, a greate fearfulnes was there in all the lande. The righteous were amased, for they feared the plague and euell that was dreyned ouer them, and were at a poynte with them selues too dye. Soo they cryed vnto God: and whyle they were cryenge, the lyle welle grewe into a greate ryuer and into many waters. And with that it was daye, and the sunne rose vp agayne. And the lowly were exalted, and deuoured the glorious and proude.

Now when Mardocheus had sene thys dreame, he awoke, & mused stedfastly in hys herte, what God wolde do: and so he desired to knowe all the matter, and his mynde was therupon vntill the nyght.

Mardocheus herde the treason buylded agaynste the kynge, and is therfore rewarded of hym.

¶ The.xii.Chapter.

AT the same tyme dwelt Mardocheus with Bagatha & Tares the kynges Chamberlaynes and porters of the palace. But whē he heard their deuice, & had diligētly considered their imaginacion he perceiued that they went about, to lay their cruel hāden vpō the kyng Artaxerxes, so he gotte spyed

arteryed the kyng therof. Then caused the kyng to examen the two gelded with rasmiters. And when they had confessed it, they were put to death.

This the kyng caused to be put in the Cronycles for an euerlastynge remembraunce, and Mardochrus wrote vp the same matter. So the kynge commaunded that Mardochrus shoulde do seruice in the court, and for his faythfulnesse of hys, he gaue hym a reward. But Aman the sonne of Amadathu the Agagite, whiche was holden in great honoure & reputacion in the kynges courte wonderfully hurte Mardochrus & his people, because of the two chamberlaynes that were put to death.

The copye of the letters of Assuerus against the Iewes. The prayer of Mardochrus.

The.viii.Chapter.

The great kyng Assuerus which raygneth from India vnto Ethiopia, ouer an hundreth and seuen & twenty landes, sendeth his frendly salutacion vnto all Rulers and debyties of the countrees, whiche be subiecte vnto hys dominion. When I was made Lorde ouer many people, and hadde subdued the whole earth vnto my dominiõ, my mynde was not with crueltye and wronge too exalte my selfe by ꝑ reason of my power: but purposed with equyte alwaye and gentelnes, too governe those that be vnder my iurisdiction, & wholy to set them in a peaceable lyfe, and thereby to brynge my kyngedome vnto tranquillitie, that men might safely go thoroughe out euery syde, and too renue peace agayne, whiche all men desyre. Now when I asked my counsaylers how these thinges might be brought to a good ende, there was one by vs, excellente in wysedome, whose good wyll, trueth, and faythfulnes hathe ofte bene shewed and proued (which was also the principall and next vnto the kynge) Aman by name: which certefyed vs, howe that in all landes there was crepte in a rebellyous folke, that made statutes and lawes agaynst all other people, and haue alwaye despysed the proclaymed commaundementes of kynges: and how that for this cause it were not to be suffred, that suche rule shoulde continue by vs not to be put downe. Seynge now we perceyue the same, that this people alone are cõtrary vnto euery man, vsyng straunge and other maner of lawes, and withstande our statutes & dooynges, and go about to stablyshe shrewd matters, that our kyngdome shoulde neuer come too good estate, and stedfastnes: Therfore haue we commaunded, that all they that are appointed in writing and shewed vnto vs by Aman (whiche is ordeyned & set ouer all our busynes, and the most principall next vnto the kynge, and in maner as a father) shall with their wyues and chyldren be destroyed and rooted out with the swerde of their enemyes and aduersaryes: and that there shalbe no mercy shewed, and no man spared. And this shalbe done the.xiiij. daye of the moneth (called Adar) of this yeare, that they which of olde (& now also) haue ever bene rebellious, maye in one daye with violence be thrust downe into the hell, so the weale publyke thus maner, our empire maye haue peace & tranquilnes.

But Mardochrus thought vpon all the workes and noble actes of the Lorde, & made hys prayer vnto hym, sayeng: O Lord Lord, thou kyng almyght and almyghtye kynge (for all thynges are in thy power, and if thou wylte helpe and beleeue Israel, there is no man that can withstande) for thou hast made heauen and earth, & what wonderous thinge so euer is vnder the heauen: thou arte Lorde of all thynges, and there is no man, that can resist thee O Lorde. Thou knowest all thynges, thou moste Lorde, that it was neyther of malice, nor presumpcion, nor for any desire of glory, that I would not bowe downe my selfe vnto worshippe proude presumptuous Aman (for I would haue bene content, and that with good will, if it might haue done Israel any good, to haue kyst euen hys forestepps) but that I did it, because I wold not set the honoure of a man in the steade of the glorye of God, and because I wolde worshippe none but onely the my Lorde. And thys haue I done of no pryde nor presumpcion.

And therfore O Lorde thou God & king, haue mercy vpon thy people for they imagin how they maye bring vs to naught, yea, their mynde and desyre is to destroye and to ouerthrowe thy people, that hathe euer bene thyne enheritaunce of olde. O despyse not thy portion, which thou hast deliuered & brought oute of Egypte for thyne owne selfe. Heare my prayer, and be mercyfull vnto thy people, whome thou hast chosen for an heritage vnto thy selfe. Turne our complaynte and sorowe into ioye, that we maye lyue O Lorde, and prayse thy name. O Lorde, suffre not the mouthes of them that prayse the, too be destroyed.

All the people of Israel in lyke maner cried as earnestly as they coulde vnto the Lorde, for their deathe and destruccion stode before their eyes.

The prayer of Esther for the deliuerance of her and her people.

The.viii.Chapter.

Queene Esther also beyng in the daunger of death, refused vnto the Lorde, layed away her glorious apparel, & put on the garmentes that serued for sygheng & mournyng. In the steade of precious ointment, she scattered ashes & dõge vpõ her head and as for her body, she humbled it, and brought it very lowe. All the places where she was wonte to haue ioye of, those filled she with the heere, that she plucte out her selfe.

ſhe prayed alſo vnto the Lorde God of Iſrael with theſe wordes.

O my Lorde, thou onely art oure kynge, helpe me deſolate woman, whyche haue no helper but the, for my myſery & deſtruccyon is hard at my hande. From my youth vp I haue herde oute of the kynred of my father, that thou tokeſt Iſrael frō among all the people, & ſo haue oure fathers of their fore elders, that they ſhoulde be thye perpetuale inheritaunce, and lyke what thou dydeſt promyſe them, thou haſt made it good vnto them.

Now well Lorde, we haue ſynned before the, therefore haſte thou geuen vs in to the handes of oure enemyes, becauſe we worſhipped their goddes. Lorde thou arte ryghteous. Neuertheles it ſatisfyeth the not, that we are in bytter and heauye captiuite and oppreſſed amōge the, but thou haſte laied their handes vpon the handes of their goddes: ſo that they begynne to take awaye, the thynge that thou with thy mouth haſt ordeined & appoynted to deſtroye thyne inheritaunce, to ſhut and to ſtoppe the mouthes of them that prayſe the to quyeth the glory and worſhype of thy houſe and thyne auter, and to opē the mouthes of the heathē, that they may prayſe the power and vertue of the goddes, and to magnifye the fleſhly kynge forever,

O Lorde, geue not thy ſcepter vnto them that be nothyng, leſt they laugh vs to ſcorne in oure myſerye and fall: but turne their deuyce vpon them ſelues, and punyſh hym, that hath begonne the ſame oure vs, and ſet him to an example. Thynche vpon vs O Lorde, and ſhew thy ſelfe in the time of oure diſtres and of oure trouble, Strength me O thou kynge of Goddes, thou Lorde of all power, geue an eloquente and pleaſaunte ſpeache in my mouth before the Lyon. Turne hys hert vnto the hate of oure enemy, to deſtroye hym, and all ſuch as conſent vnto hym. But helpe vs with thy hande, and helpe me deſolate woman, whyche haue no defence nor helper but only the. Lorde thou knoweſt all thinges thou woteſt that I haue not the glory and worſhyppe of the vnryghteous, & that I hate and abhorre the bed of the vncircumcyſed and of all Heathen.

Thou knowſt and woteſt my neceſſitye, that I hate the token of my pryhemynence & worſhip, which I beare vpō my head, what tyme as I muſt ſhew my ſelfe and be ſene, & that I abhorre it as an vncleane cloth, and that I weare it not when I am quyete and alone by my ſelf. Thou knowſt alſo that I thy handemayden haue not eaten at Amans table, and that I haue had no pleaſure nor delyte in the Kynges feaſte, that I haue not dronche the dauche offeringes, and that I thy handemayden haue had no ioy ſence the day that I was brought hyther, vnto thys daye but only in the O Lorde. O thou God of Abraham, O thou myghtye God aboue all heare the voice of them, that haue none other hope, & helpe me out of the hād of the wicked, and delyuer me oute of my feare.

Queen Hester moueth Hester to go vnto the Kynge and make interceſſion for her people, and ſhe ſeeketh meth how to acquit.

The.v.h. Chapter.



On vpō the third day it happe ned, that Hester laied away the mourning garmentes, & put on her glorious apparell, & decked her ſelfe goodly (after that ſhe had called vpon God, which is the beholder and Sauioure of all thynges) tooke two mayden with her: vpon the one ſhe leaned her ſelfe as one that was tender, the other folowed her, and bare the traine of her veſture. The ſhyne of her bewty made her face roſe coulered. The ſimplycyte of her face was cheerful amiable, but her hert was ſorowful for great feare. She went in thorow all the doores, and ſtode before the kynge. The kynge ſat vpon the throne of his kingdome, and was clothed in his goodly araye, al of gold, & ſet with precious ſtones, and he was verye terrible. He lyfte vp his face, that ſhyne in the clearenes, and loked grymlye vpon her. Then fell the Quene downe, was pale and faynte, leaned her ſelfe vpon the heade of the mayde that went with her.

Neuertheles God turned the kings mind that he was gentle, & bare oute of his feare for feare, and gat her in his armes, and held her vp tyll ſhe came to her ſelfe agayne. He gaue her louynge wordes alſo, and ſayde vnto her: Hester, what is the matter? I am thy brother, be of good cheare, thou ſhalt not dye for oure commaundement toucheth the comons not the, Come nie. And with that he helde vp his golden wande, and layed it vpō her neche, and embraced her frendly, and ſaide talke with me. Then ſaide ſhe: I ſaw the (O Lorde) as an Angell of God, & my hert was troubled for feare of thy maieſty & clearneſſe for excellent and wonderfull arte thou (O Lorde, and thy face is full of ample. But as ſhe was thus ſpeakynge vnto hym, ſhe fell downe againe for feyntnes: for the whyche cauſe the kyng was ſtraped, and all hys ſeruauntes comforted her.

The Copye of the letters of Aſſuerus, wherein he reuoketh thoſe things be fore ſent forth.

The.vi. Chapter.



The great kynge Artaxerxes, rayneth frō India vnto Ethiopia ouer an hundreth and.xxvii landes ſendeth vnto the Princes & rulers of the ſame landes, ſuche as loue hym, hys frendely ſalutacyon. There bemanye that for the ſondrye frendeſhyppes & benefytes which are diuerſly done vnto them for their worſhyppe, be euer the more proude & hye mynded, & vndertake not only to hurt our ſubiectes (for pitteous bene fites may they not ſuffer, & begin to) penagin ſom thing againſt thoſe that do them good & take not out of the all vnthankefulneſſe awaye

from

from men but in pryde and presumpcion (as they that be vnmyndefull and vnthankefull for the good deades) they go about to escape the iudgement of God, that seeth all thinges, which (iudgement) hasteth and punissheth all wickednes. It happeneth oft also, that they whiche be set in office by the hyer power, & vnto whome the busynes and cause of the subiectes are committed to be handled, waxe proude, and defyle them selfe with shedding of innocent bloude, whiche bringeth them to intolerable hurt. Whiche also with false and disceatful woordes and with lyenge tales, disceyue and betraye the innocente goodnes of Princes.

Nowe is it profitable and good, that we take hede, make search thereafter, and consider, not only what hath happened vnto vs of olde: but the shamefull, vnhonestie, and nopsome thynges, that the debates haue now taken in hande before oure eyes: and therby to be warre in time to come, that we may make the kyngdome quyete and peaceable for all men, and that we myght some tyme driue it to a thanke: & as for the thyng that now is present before oure eyes, too withstande it, and to put it downe, after the moste frendly maner.

What tyme nowe as Aman the sonne of Amadathu the Macedonian (a straunger verely of the Persians bloude, and farre from oure goodnes) was come in among vs as an alyeaunt, and had optayned the frendshippe that we beare towarde all people, so that he was called our father, & had in hygh honour of euery man, as the next and principal vnto the kynge, he coulde not forbeare hym selfe from hys pryde, hathe vndertaken not onely to robbe vs of the kyngdom, but of our lyfe.

With manyfolde dyuerse also hath he desyred too destroye Mardocheus oure helper and preserver, whiche hathe done vs good in all thinges: and moreouer Hester the kyes partaker of oure kyngdome, with al her people. For hys mynde was (when he had taken the out of the waye, and robbed vs of them) by this meanes to translate the kyngedome of the Persians vnto them of Macedonia. But we fynde, that the Iewes (whyche were accused of the wicked, that they myghte be destroyed) are no euell doers, but vse reasonable and right lawes: and that they be the children of the most hygh lyuyng God, by whō the kyngdome of vs and oure progenitours hath bene well ordred hitherto. Wherfore as for the letters and commaundmentes, that were put forthe by Aman the sonne of Amadathu, ye shall do well, if ye holde the of none effect: for he that set the vp and inuented the, hangeth at Susis before the porte, with all hys howse, and God (which hath al thinges in hys power) hath rewarded hym after his deserynge.

And vpon this ye shall publish and set vp the copy of this letter in all places, that the Iewes maye freely and without hyndrance holde them selues after their owne statutes, and that they maye be holpen, and that vpon the. xiij. daye of the. xij. moneth Adar, they maye be auenged of them, which in the time of their anguyshe and trouble, wolde haue oppressed them. For the God that gouerneth all thynges, hathe turned too ioye the daye, wherein the chosen people shoulde haue perished.

Moreouer, amōg the hyer solemne dayes that ye haue, ye shall holde this daye also with all gladnesse: that now and in tyme too come, this daye maye be a remembraunce to good, for all suche as loue the prosperite of the Persians: but a remembraunce of destruction to thole that be seditious vnto vs.

All cytyes and landes that do not thys, shall horribly perish and be destroyed with the swerde and fyre, and shall not onely be nomore inhabited of men, but be abhorred also of the wylde beastes and foules.

¶ The ende of the rest of the boke of Esther.

¶ The boke of Wysdome.



Vnto the ought to knowe and enquyre after God and who be they that feare him. Of the holy ghost. Who ought to flye from hardnesse and enuye vnryghteousnesse.

The. J. Chapter.



Set youre affection vpon wisdom, ye that be iudges of the earth. Haue a good opinion of the Lorde, & seke him in the singlenesse of hert. For he will be founde of them that tempte him not, and appeareth vnto such as put their trust in him. As for frowarde thoughtes, they seperate

frō God, but vertue, if yt be alowed) reformeth the vnwyse. And vnto wilsdome shall not entre into a frowarde soule, nor dwell in the bodye that is subiect vnto synne. For the holy ghost abhorreth fayned nurture, and withdraweth him self frō the thoughtes that are without vnderstandinge: and when wickednes hath the vpper hande, he flyeth frō thence. For the spirite of wysdome is louynge, gentle and gracious, and will haue no pleasure in him that speaketh euell with hys lippes. For God is a witnesse of his reynes, a true searcher out of hys herte, and an hearer of his tonge. For the spirite of the Lorde fylleth the round compasse of the worlde and the same that vpholdeth all thinges, hath knowledge also of the voice.

Therfore he that speaketh vnrighteous thinges, cannot be hyd, neyther maye he escape the iudgement of reprofe. And why? inquisicion shall be made for the thoughtes of the vngodly, and the reporte of hys wordes shall come vnto God, for that his wickednes shalbe punished. For ye eare of gelousye heareth all thinges, and the noyse of the grudginges shall not be hyd. Therfore beware of murmuringe, which is nothinge worthe, & refrayne youre tonge from slaunder. For there is no worde so darcke and secrete, that it shall goo for naughte: and the mouthe that speaketh lyes, slayeth the soule.

Se not youre owne death in the errour of youre lyfe, destroy not youre selues thorow the workes of youre owne handes. For God hath not made death, neyther hath he pleasure in the destruccion of the vngodlye. For he created all thinges, that they myght haue their beyng: & a lytle people of the earth hath he made that they should haue helth that there shalbe no destruccion in them, and that the kyngdome of hell shalbe not vpō earth (for righteousnesse is euerlastinge and immortall, but vnrighteousnes bringeth death.) Ouerthelesse, the vngodlye call her vnto the doeth with wordes, and workes and wayte they thynke to haue a frende of her they come to naught: for ye vngodly that are confederate with her and take her parte are worthy of death.

The.ii. Chapter.

The ymaginacion and despite of the wicked, and their reward against the righteous.

For the vngodly talke and ymagin thus amonge them selues (but not rightly:) Therme of oure lyfe is but shorte and sorrowfull, & when a man is oute goone, he hath no more ioye nor pleasure, neyther know we any man ye returneth agayne frō death: for we are borne of naught and we shal be hereafter as though we had neuer bene. For our breth is as a smoke in oure nosethrels and the worde as a sparcke to moue oure herte. As for oure body, it shalbe very ashes that are quenched, and oure soule shal vanish as the soft aire. Oure lyfe shall passe awaye as the trace of a cloude, and come to naughte as the myste that is dryuen awaye with the beames of the Sonne, and put downe with the heate therof. Oure name also shalbe forgotten by tyme and tyme, and no man shall haue our workes in remembraunce.

For our time is a very shadow that passeth awaye, and after oure ende there is no returnyng, for it is fast sealed, so that no man cometh agayne. Come on therfore, let vs enioye the pleasures that there are, and let vs vse the creature lyke as in youth. We will fyll oure selues with good wyne and oyntement, that no flour of the time go by vs. We will croune our selues with roses afore they be withered. There shall be no lyfe medowe, but oure lust shall goo thorowe it. Let euery one of vs be partaker of oure ryotousnes, let vs leaue some token of oure pleasure in euerye place, for that is oure portion, & is get we nothynge. Let vs oppresse the poore righteous, let vs not spare the widdow nor olde man, let vs not regarde the heares that are grayhoare for age. Let the lawe of vs righte ouerelle be our authouritie, for ye thinge that is feble is nothynge worth. Therfore let vs vndertrade the righteous, and why? he is not for oure profit, yea he is cleane contrary to our doinges. He chargeth vs for offendinge agaynste the lawe, and slaunderth vs as trasgressours of al nurture. He maketh his boast to haue the knowledge of god, yea he calleth him selfe Gods sonne. He is the beholdar of oure thoughtes: It grieueth vs also to loke vpon him, for his lyfe is not like other mens his wayes are of another fashyon. We estieme vs but vayne persones, he withdraweth hym selfe from oure wayes as from fylthynesse: he commendeth greatly the latter ende of the iuste, & maketh his boast that God is his father. Let vs se then if his wordes be true, let vs proue what shall come vpon him & so shall we know what ende he shall haue.

For if he be the true sonne of God, he will receyue him and helpe him from the handes of his enemies. Let vs crauen him with despytefull rebuke and turmentynge, that we maye knowe his dignite and proue his patience. Let vs condemne him with the most shamefull deathe: for lyke as he hath spoken, so shall he be rewarded.

Such thinges do the vngodly ymagin, & go astraye, for their owne wickednes hath blynded them. As for the mysteries of God they vnderstande them not: ney ther neither hope for the rewarde of righteousnesse, nor regard the worshyp that holy soules shall haue. For God created man to be vndefaced, yea after the ymage of his owne likenesse made he him. Ouerthelesse thorowe envy of the deuel came death into the worlde, and they that hold of his syde, do as he doth.

The.iii. Chapter

The vnderstanding and ende of the righteous. The rewarde of the vngodly.

The

A But the soules of the ryghteous are in the hande of God, and the payne of deth shall not touch the. In the sight of the unwyse they apere to die, & their ende is taken for very destruccyon. The way of the ryghteous is iudged to be bitter destruccion but they are in rest. And though they suffre payne before men, yet is their hope full of immortalyte. They are punished but in few thinges, nevertheles, in many thynges shall they be well rewarded. For god proveth the, & findeth the mete for him selfe even as the gold in the fornace doth he fry the, & receyveth the as a burnt offering, and when the tyme cometh' they shalbe loked vpon.

B The ryghteous shal shine as the sparkes that renne thorowe the rodde bush. They shall iudge the nacyons, & have dominacyon ouer the people, & their Lorde shall raygne for ever. They that put their trust in hym, shal vnderstande the trueth, & such as be faythfull, will agre vnto him in love: for his chosen shall have gifte & peace. But the ungodly shalbe punished according to their owne ymaginacions, for they have despysed the righteous, & forsaken the Lord.

C Who so despyseth wysdome & nurture, he is unhappie, and as for the hope of suche, it is but vayne, their laboures unfruitefull, and their workes unprofitable. Their wyues are indiscrete, and their children malte ungodly. Their creature is curssed. Blessed is rather the barren & undefiled, which hath not knowne the synfull bed: she shal have frute in the reward of the holy soules. And blessed is the gelded, which with his hades hath wrought no unrighteousnesse, nor ymagined wycked thinges against God. For vnto hym shal be geuen the special gift of faith, and the moste acceptable portion in the temple of God. For glorious is the frute of good labour, and the

D rote of wysedome shall never fade awaye.

As for the childe of aduowtrers, they shal come to an ende, and the sede of an unrighteous bedde shalbe rooted out. And though they live longe, yet shal they be nothing regarded, & their last age shalbe without honoure. If they dye hastely, they have no hope, neyther shal they be spoke to in the day of knowledge For horrible is the death and ende of the unrighteous.

The.iiii. Chapter.

Of the chaste generacyon of the faythfull, and of their Lyuyng. Of the death of the righteous, and of the condemnacyon of the vnfaythfull.

A How faire is a chast generacyon with vertue! The memorye all therof is immortal, for it is known with good men. When it is present, men take example therat: and if it go awaye, yet they desyre it. It is all waye crowned and holden in honour, and weareth the reward of the undefiled battail. But the multitude of ungodly children is unprofitable, & the thinges that are plaied with wickednesse, shal take no depe rote, nor lay any fast foundacyon. Though they be greene in the braunches for a tyme, yet shal they be shaken with the wynde: for they stande not fast, and through the vehemency of the wynde they shalbe rooted out. For the unperfecte bowes shalbe broken, their frute shalbe unprofitable and sower to eate, yea mete for nothing. And why? all the children that are borne of the wicked, must beare recorde of the wickednesse against their fathers and mothers, when they be asked. But though the righteous be ouertaken with death, yet shall he be in rest.

B Age is an honorable thynge: nevertheles it standeth not only in the length of time, nor in the multitude of yeares: but a mans wysdome is the grey heare, and an undefyled lyfe is the olde age. He pleased God, & was beloued of hym: so that where as he lyued among synners, he translated hym. Yea sodenly was he take away, lest the wycked that wickednesse shulde not alter his understandynge, and that ypocrysye should not begyle his soule. For the craftye be wytching of lewd make good thynges darcke, the unbridled lust alsa, & wickednes of bulptuous desyre turne aside the understandynge of the symple. Though he was soone dead, yet fulfilled he much time. For his soule pleased God therfore hasted he to take him awaye from among the wycked. This the people se, & understande it not: they laye not up suche thynges in their hartes, howe that the longe fauour and mercy of God is vpō his electes, and that he hath respecte vnto his chosen.

Thus the righteous that is dead, condemneth the ungodly which are lyuyng: and the C youth that is soone brought to an ende, the longe lyfe of the unrighteous. For they se the end of the wyse, but they understand not what God hath deuised for him, & wherfore the Lorde hath taken him awaye. And why? they se him & despyse him, therfore shal God also laughe them to scorne: So that they them selues shall dye here after (but without honour) yea in shame among the dead for euermore. For without any voyce shall he burst those that be put vp, & remoue the frō the foundacyon, so that they shalbe laied waste vnto the hyghest. They shall mourne, and their memorye all shall perysshe. So they dyeng afrayd shall remember their synnes, and their owne wickednesse shall bewray them.

The.v. Chapter.

The confidence of the ryghteous before their persecutors. The hope of the vnfaythfull is unprofitable & vayne. The vnfruitfulnes and fruitefulnesse of the sinners and godly.

Then shall the righteous stand in 3 +
great stedfastnesse against suche as have dealt extremelye with them, and taken awaye their labours. When they se it, they shalbe vexed with horrible feare, and shall wonder at the

hastynesse of the sodaine healthe: grompnge for very distresse of mynde, & shall ap with in them selues, hauynge inwarde sorowe and and mournyng for very anguyshe of mynde:

These are they, whom we sometyme had in derision, & scorned vpon. We fooles thought their lyfe very madnesse, and their ende to be without honour. But lo, how they are coūted amonge the children of God, & their portion is amōg the sayntes. Therefore we haue erred from the waye of truethe, & light of righteousnesse hath not shyned vnto vs, and the sunne of vnderstādyng rose not vp vpon vs. We haue wearied our selues in the waye of wickednesse & destruction. Tedious waies haue we gone, but as for the way of ꝑ Lord we haue not knowne it.

What good hath our pride done vnto vs. Or what profyte hath the pompe of ryches brought vs? All those thynges are passed awaye lyke a shadowe, & as a messanger renynge before: as a shyppe that passeth ouer the waues of the water, which whē it is gone by, the trace therof cannot be found, neyther the path of it in the flouds. Or as a byrde that flyeth thorow the ayre, and no māner token is any token where she is flowen, but only beateth the nayte of her wynges, beatynge the light wynde, parting the ayre thorowe the boysterous course of her goinge, & flyeth on, shakynge her wynges, where as afterwarde no token of her waye can be founde. Or lyke as when an arowe is shote at a marke, it parteth the ayre, which immediatly commeth together agayne, so that a man can not knowe where it went thorowe. Euen so we in lyke maner as soone as we were borne begonne immediatly to drawe to oure ende, & haue shewed no token of vertue, but are consumed in oure owne wickednesse.

Such wordes shal they that haue synned speake in the hell: for the hope of the vngodly is like a dry thystel floure (or dulte) that is blowen awaye with the winde: like as thyne frosone ꝑ is scattred abrode with the storme: lyke as the smoke whyche is dispersed here & there with the wynde, & as the remembraunce of a straunger that tarieth for a day, and then departeth. But the righteous shall lyue for euermore: their reward also is with the Lord & their remembraunce with the Most. Therfore shall they receyue a glorious kyngdome and a beautyfull crowne of the Lordes hande: for with his right hande shal he couer them, and with his owne arme shall he defende the. His geloufye also shall take awaye the harnesse, & he shall weapē the creature to be auēged of the enemyes. He shall put on righteousnes for a brest plate, and take sure iudgement in stede of an helmet. The inuincible shylde of equyte shall he take, his cruell wrath shall he sharpē for a speare, & the whole compasse of the worlde shall fyght with him agaynst the vnwyse.

Then shal the shooter bolte go out of ꝑ lightenynges, & come out of the rayne boluē of the cloudes, to the place appointed: out of the hearde stomp indygnation there shall fal thick hayles, and the water of the sea shalbe wroth agaynste them, and the floudes shall renne roughly together. Yea a mighty wynd shal stande vp agaynst them, & a storme shal tere the abrode. Thus ꝑ vnrighteous dealing of them shal bringe all the lande to a wildernes, and wickednes shal ouerthrowe the dwellynges of the mightye.

The.vi.Chapter

The exhortynge of Kynges, Iudges, and Iugges which are also exhorted to learne wysdome.

WIsdome is better then strēgth, and a man of vnderstandyng is more worth then one that is stronge. Heare therefore (O ye kynges) and vnderstande: O learne ye that be iudges of the endes of the earth. Geue eare ye that rule the multitudes, and delite in much people. For the power is geuen you of the Lord, & the strength from the Most: which shal trye youre workes and searche out your imaginations. How that ye beinge officers of his kyngedome, haue not executed true iudgement, haue not kepte the lawe of righteousnes, nor walked after his will. Horrible and that right soone shal he appeare vnto you: for an hard iudgement shall they haue that beare rule. Mercy is graunted vnto the symple, but they that be in authorite shall be sore punysshed. For God which is Lorde ouer all, shal except no mās persoune, neither shall he' stande in awe of anye maners greatnesse: for he hath made the small and great, and careth for al a lyke. But the myghtye shall haue the sorer punysshmente.

Vnto you therfore (O ye kynges) do I speake, that ye maye learne wysdome and not go amysse: for they ꝑ kepe righteousnes shal be righteously iudged: & they ꝑ are learned in righteous thinges, shal find to make answer. Wherfore let youre lustes vpon my wordes, and loue them so shall ye come by instruction. Wysdome is a noble thynge, and neuer fadeth awaye: yee she is easely seue of the that loue her, & found of such as seke her. She preuenteth them that desyre her, that she maye fyrst shewe her selfe vnto the. Who so awaketh vnto her by tymes, shall haue no great trauayle, for he shall fynde her sitting readye at his doore. To thynche vpon her is perfecte vnderstandyng: & who so watcheth for her, shalbe safe, and that soone. For she goeth about, seekynge suche as are worthe for her, sheweth her self cheerefully vnto them in their goinges, & meeteth the with al diligence. For the vnlayned desyre of reformacyon is her beginnynge: to care for nurture is loue, & loue is the keepynge of her lawes. Now the keepyng of the lawes, is perfeccyon & an vncorrupte lyfe, and an vncorrupte life maketh a man familiar with God. And so the desire of

of wysdome leteth to the kyngdome euerlas
D stynge. If youre delyte be then in royall
seates & septers (O ye kinges of the people)
set youre hulle vpon wysdome, that ye maye
raigne for euer more. O loue the light of wis
dome, all ye that be rulers of the people. As
for wilde what she is, and howe she came vp
I wyll tell you, and wyll not hyde the mys
teries of God from you: but wyl seke her out
frō the begynnynge of the natiuitie & bynge
the knowledge of her into lyght, and wil not
hepe back the trueth. Neyther wyl I haue to
do wyth consumynge envye, for such a man
shal not be partaker of wysdō. But the mul-
titude of the wyse is the welfare of the worlde,
and a wyse kyng is the vpholdinge of the peo
ple. O receyue nourture then (ye) wyse
wardes, and it shall do you good.

The.iii. Chapter.

Wysdome ought to be preferred before all thynges.

A I Myself also am a mortal mā
lyke as all other, and am come
of the earthy generation of hym
that was first made, and in my
mothers wombe was I fashi-
oned to be flesh: In the tyme of ten monethes
was I brought together in blode thorowe
the sede of man, & the commodyous appetyte
of slepe. Whē I was borne, I receyued
lyke aire as other men, an fell vpō the earthy
(which is my nature) crying & wepping at the
fyrst, as al other do. I was wrapped in swad
lyng clothes, & brought vp wt grete cares. For
there is no kyng & hath had anye other begin-
ning of byrth. Al me then haue one entrance
into lyfe, and one goynge out in lyke maner.

Wherfore I besought, and vnderstanding
was geuen me: I called, & the spirite of wys-
dome came into me. I sett more by her then
B by kyngdomes & royall seates, and counted
ryches nothing in comparison of her. As for
precyous stone I compared it not vnto her:
for all golde is but grauel vnto her, & siluer
shalbe counted but claye before her syght. I
loued her aboue welfare and beautie, and pur
posed to take her for my lyght. For her shyne
can not be quenched. All good thynges came
to me with her, & innumerable riches thorow
her handes. I was glad in them all, for the
wysdome went before me, & I knewe not that
she is the mother of al good thinges. Now as
I my selfe learned vnfayndedly, so do I make
other me partakers of her, & hyde her riches
from no man: for she is an infinite treasure
vnto men, which who so vse, he come part-
takers of the loue & frendshippe of god, and are
accepted vnto hym for the giftes of wisdom.

C God hath graunted me to talke wysely, &
commenedly to handle the thynges that he
hath graciously lent me. For it is he, & leadeth
vnto wysdome, & teacheth to vse wisdome a
right. In his hand are we and oure wordes
yea al oure wysdome, oure vnderstanding &
knowledge of all oure workes. For he hath
geuen me the true lyghte of these thynges:
so

so that I knowe howe the worlde was made,
& the powers of the elementes: the beginninge,
endynge and myddest of the tymes: howe the
tymes alter, howe one goeth after another,
and howe they are fulfylled: the course of the
yeare: the ordynaunces of the starres: the na
tures & hardnes of beastes: the furyousnesse
of beastes: the power of & wyndes: the ymagi-
nacyons of mennes: the diuersities of youge
plātes: the vertues of rotes, & all such thinges
as are secrete and not loked for, haue I learn-
ed. For the workemaister of all thynges hath
taught me wysdome. In her is the spirite of D
vnderstandynge, which is holye, manyfolde,
one onely, subtyl, quycke speche, vnbefyled, glasynge swete, louing the thyng &
is good, sharpe, whiche no thynge lette to do
well, gētle, louyng, stedfast, sure, sekynge
all vertues, circumspecte in all thynges: ex-
cellynge all spirites of vnderstādynge being
cleane and sharpe. For wysdome is mouable
then all mouable thynges: she goeth thorowe
and attayneth to all thynges: because of her
cleanes. For she is the breth of the power of
God, and a pure cleane expressynge of the
cleanes of Almyghtye God. Therfore can
no vnbefyled thynge come vnto her: for she is
& bryghtnes of the euerlastinge light, the vn-
befyled myrrour of the maiestie of God, and
the ymage of his goodnesse. And for so much E
as she is one, she maye do all thynges: and
beynge stedfast her selfe she renueth all, and
amongst the people conueyeth she her selfe in
to the holy soules. She maketh Gods frēn-
des and prophetes: for God loueth no man,
but him which wysdome vseth. For she is
more beutifull then the Sunne, and goeth
more lyghte then the starres and the daye is
not to be compared vnto her: for vpon & day
commeth wyckednesse. But wyckednesse can not
ouer come wysdome, and holynesse maye
not be wyth her.

The effectes of wysdom.

The.iiii. Chapter.

Wisdom reacheth from one ende
to another mightely, & lowing-
ly both ordre al thynges, I
haue loued her and labored
for her euen fro my youth vp:
I dyd my dylygence to make my selfe wyth
her, such loue had I vnto her beutye. Who
so hath the companye of God, commendeth
her nobilnes, yea the Lord of al thynges him
selfe loueth her. For she is the scholemaistresse
of the vnderstāder of God, and the chefer ouer
of hys workes. If a man wouldest desyre re- *. Or rather
ches in thys lyfe, what is rycher then wysdō- the Gouer-
dome, that worketh al thynges? Then wyll nour of his
he saye: vnderstandynge worketh. What is wordes.
it amonge al thinges, that worketh more then
wysdome? If a man loue vertues and ryghte- *. Or rather,
ousnes, let him labourre for wysdome, for she and if wysdō
hath greate vertues. And whyle she teacheth be he that
(labourers temperaunce ryghteousnes) strength worcketh all
whyche are such thynges as men can haue thynges,
nothynge

Nothynge more profitable in their lyfe. If a man delyre muche knowledge, she can tell the thynges that are paste, and dyscerne thynges for to come, she knoweth the soteltyes of wordes, and can expounde darcke sentences. She can tell of tokens and wonderous thynges, or ever they come to passe; and the endes of all times and ages. So I purposed after this maner: I will take her unto my cõpany, & comen louingly with her no dout she shal geue me good counsell, and speake comfortablye unto me in my carefulnes and greefe. For her sake shall I be well & honestly taken amonge the commens and Lordes of the countrell.

Though I be yonge, yet shall I haue sharpe understandynge, so that I shalbe maruelous in the sighte of greate men, and the facers of Papers shall wonder at me. When I holde my tonge, they shall byde my leasure: when I speake, they shall looke upon me: and if I talke much, they shall lape their handes upõ their mouth.

Moreouer, by the meanes of her I shall obtayne immortalitie, and leaue behynde me an euerlastynge memorypall, amonge them that come after me. I shall set the people in order and the nations shalbe subdued unto me. Yea terrible tyrauntes shalbe afrayed, when they do but heare of me: amonge the multitude I shalbe counted good, and mightie in battail. When I come home, I shall fynde reste with her: for her company hath no bitternes, and her felowshippe hath no tedyousnesse, but mirth & ioye.

Now when I considered these thinges by my selfe, and pondered the in my herte, how that to be ioyned unto wisdom is immortalitie, and greate pleasure to haue her frendeshippe: how that in the workes of her handes are infinite ryches: how that, who so keepeth company with her shalbe wyse: and that he which talketh with her, shal come to honour. I went about seekynge, to get her unto me. For I was a babe of a ripe wytt, and had a good understandynge.

But when I came to more understandinge I came to an undefyled bodye. Neuertheles when I perceyued that I colde not kepe my selfe chaste, excepte God gaue it me (and that was apperteynynge of wysdome also, to knowe whose gifte it was) I kneled unto the Lorde, and besought him, and with my whole herte I said after this maner:

The.ix. Chapter

A prayer of Salomon to obteyne wysdome.

God of my fathers, and Lorde of mercyes (thou that hast made all thinges with thy word, and ordered man thorowe thy wysedome, that he shoulde haue dominion ouer the creatures which thou hast made: that he shold order the world accordynge to equyte and righteousnesse, and execute iudgemente with a true herte) geue me wysdome, whiche is euer about thy seate: and put me not out from among thy children: for I thy seruaunt and sonne of thy handmayden, am a feble person of a shorte tyme, and to younge to the understandynge of iudgement and the lawes. And though a man be never so perfecte amonge the children of men, yet if thy wisdome be not with hym, he shalbe nothing regarded. But thou hast chosen me to be a kynge unto thy people, and the iudge of thy sonnes and daughters.

Thou hast commaunded me to buylde a temple upõ thy holy mount, & an aulter in the citie wherin thou dwellest, a tabernacle of thy holy tabernacle whyche thou haste prepared frõ the beginninge, and thy wysdome with the which knowest thy workes: whiche also was with the, when thou madest the world and knew what was acceptable in thy sight and right in thy commaundementes. O send her oute of thy holye heauens and from the throne of thy maiesty, that she may be with me, and labour with me: that I may know what is acceptable in thy sight. For she knoweth & understãdeth all thinges: and she shal lede me sobrely in my workes, & preserue me in her power. So shall my workes be acceptable: and then shall I gouerne thy people righteously, and be worthye to sytt in my fathers seate. For what man is he, that may know the counsel of God? Or who cã thynke what the wyll of God is? For the thoughtes of mortall men are vnsensible, and oure forecastes are but vncertayne. And why? a mortall and corruptible body is heauy unto the soule and the earthy mansyon keepeth downe the understanding that museth upon manye thynges. Very hardlye can we dyscerne the thynges that are upon earthe, and greate labour haue we, or we can finde thinges which are before oure eyen: Who wyll then seke oute the grounde of the thinges that are done in heauen? Oh Lorde, who can haue knowelege of thy understandyng and meaninge, excepte thou geue wysdome and send thy holy ghost from aboue that the wayes of them whyche are upon earth may be reformed: that men may learne the thynges that are pleasaunt unto the, and be preserued thorow wysdome.

The vehemencie of the righteousnes shineth through wysdome.

The.x.Chapter.

Wysdome preserued the fyrste man, whome God made a father of the world, whe he was created alone: brought him out of his offence, yoke him oute of the mould of the earth, & gaue him power to rule all thynges. When the vnrighteous went awaye in his wrath from this wysedome, the brotherhed perysshed thorow the wrath of murther. Agayne, when the water destroyed the whole worlde, wysdome preserued the righteous thorow a poore tree, whereof she was governer her selfe. Moreouer when

when wickednes had gotten the vpperhãde, so that the nacions were put vp with pride, she knewe the righteous, preserued him faultles vnto God, and kepte vp fatte mercy for his children. She preserued the righteous, whē the fled from the vngodly that perished, what time as the fyre fell downe vpon the .v. cyties: whose as yet this daye the barrayne walle, and smokynge lande geueth testimony of their wickednesse: yea, the vnrype and vntimely fruytes that growe vppon the trees.

B And for a token of a remembraunce of the vnfaythfull soule, there standeth a pyller of salt. For all such as regarded not wysedom, gat not onely this hurte, that they knewe not the thynges whyche were good, but also left behynde them vnto men a memorial of their folishnes: so that in the thinges wherein they synned, they coulde not be hydde. But as for such as take hede vnto wysdome, she shal deliuer them from sorowe.

When the righteous fled because of his brothers wrath, wysdome led hym the right waye, shewed hym the kyngedome of God, gaue hym knowlege of holy thynges, made hym ryche in his labours, & broughte to passe the thinges that he went about. In the deceatfulnes of suche as defrauded him, she stode by him, and made hym ryche. She saued him from the enemyes, & defended hym from the disceyuers. She made him strōg in battayl & gaue him the victory, that he might knowe, how that wysdome is stronger then all thynges. When the righteous was sold, she forsoke him not, but deliuered him from synners. She wente downe with hym into the dongeon, and kepte him not in the bandes tyll she had broughte hym the scepter of the realm, & power agaynst those that oppressed hym. As for them, that had accused hym, she declared them to be lyers, & brought him to perpetuall worshippe.

She deliuered the righteous people and D faultles sede, frō the nacions that oppressed them. She entred into the soule of ỹ seruaūt of God, & stode by him in wonders & tokens agaynst the horrible kynge. She gaue the righteous the rewarde of their labours, and led them forth a maruelous waye: on the daye tyme she was a shadowe vnto theym, and a light of starres in the nyght season. She brought them thorow the redde sea, & carryed them thorow the great water. She drowned their enemies in the sea, & brought them oute of the depe. So the righteous robe the spoyles of the vngodly, & praised thy holy name, O Lorde, and magnified thy victorious hād with one accorde. For wisedome openeth the mouth of the dombe, & maketh the tōges of babes to speake.

The maystres done by Israel. The dangerousnes of pryde. The great power and mercy of God.

The.xi. Chapter.

She

SHe orderd their workes in the 3
handes of the holy prophet: so that they went thorow the wildernes that was not inhabited & pitched their tētes in ỹ wilde holtes. They stode agaynst their enemyes, and were auēged of their aduersaries. Whē they were thirsty, they called vpon thee, & water was geuen them out of the roche, & their thirst slaked out of the harde stone. For by the thinges, wherē thorowe their enemyes were punished, were they helped in their nede. For vnto the enemyes thou gauest mīe blood in stede of liuing water. And where as they had scarcenesse in the rebuke when the children were slayne, thou gauest vnto thyne owne a plenteous water vnlooked for: declaring by the thyrste that was at that tyme, howe thou wouldest bring thine owne vnto honour and slaye their aduersaries.

For whē they were tryed & nourred with B fatherly mercy, then knewleged how the vngodly were iudged, and punished thorow the wrath of God. Thou hast thou exhorted as a father, & proued thē: but vnto the other thou hast bene a boysterous kyng, lyke vnto a tyraūt, geuyng sentence. Whether they were absent or present, their punishment was a lyke. For their grefe was double: namely, sighynge, & the remembraunce of thinges past. But when they perceaued that their punishmētes did thē good, they thought vpon the Lord, & wondered at the ende. For at the last they beheld much of him, of whome in the out castinge they thought scorne, as of an abiecte. Neuertheles the righteous did not so when they were thirsty: but euen like as the thoughtes of the foolishe were, so was also their wickednes. Where as certayne vnreasonable (thorow errour) did worshyp dōme serpentes C vayne beastes, thou sendest a multitude of dombe beastes vpon them for a vengeaūce: that they might knowe, that like where with all a man synneth, by the same also shall he be punished. For vnto thy almighty hande that made the worlde of nought, it was not impossible, to sende amonge theym an heape of Beares, or woode Lyons, or cruell beastes of a straunge kynde, suche as are vnknowen, or spoute fyre or cast out a smokynge breth, or shote horrible sparkes oute of their eyes: whyche myght not onely destroye theym with hurtynge, but also kyll them with their horrible syghte. Yea, without these beastes might they haue bene slayne with one wynde beynge persecuted of their owne wronges, and scattered abroade thorow the breth of thy power.

Neuertheles thou hast ordred all thynges in measure, number & weight. For thou hast D euer had great strēgth & might, & who maye withstande the power of thyne arme? And why? like as the smal thing that the balaūce weyeth so is the world before thee: yea, as a droppe of the morning drew, that falleth downe vpō the

fielde, earth.

erth. Thou halte mercy vpon all, for thou
halt power of all thinges: and maiest the as
thoughe thou sawest not the synnes of men,
because they should amende. For thou lovest
all the thinges that are, & hatest none of the
whome thou hast made: neither biddest thou
ordeyne or make any thyng, of evell will.

How might any thynges endure, if it were
not thy will: Or: how coulde any thynge be
preserved, excepte it were called of the? But
thou sparest all, for all are thyne, O Lorde,
thou lover of soules.

The mercy of God towarde sinners. The workes
of God are unspeakable. God giveth leysure to re-
pent vs.

The.xii. Chapter.

O Lorde, howe gracious & swete
is thy spirite in all thinges?
Therefore chastenest thou the
meanerably that go wronge, & warnest the ofte-
tymes the thinges wherin they offende: that they
leave their wickednes, & put their trust in the. As for
those olde inhabiters of thy holy lande, thou
mightest not awaye with the, for they commit-
ted abhominable workes agaynste the: as
inchantmentes, sorcery and Idolatry: they slewe
their owne children without mercy: they ate
up mens bowels, & devoured the bloude: yea
because of such abhominations, misbeleeues
& offrynges, thou mewest the fathers of the
desolate soules by the handes of our fathers
that the lande which thou lovest above al other
might be a dwelling for the childre of God.

Neuertheles thou sparedest them also (as
men) & sendedst the fore runners of thine hoost
even hornettes to destroye them ouer by lytle
& lytle. Not that thou wast unable to subdue
the ungodly vnto the righteous in battaple
or with cruell beastes, or with one roughe
worde to destroye them together: But thy
mynde was to dispose them out by lytle & lytle
geuynge them time & place to amende: kno-
wynge well, that it was an unrighteous na-
cion & wicked of nature & that their thoughte
might neuer be altered. For it was a cursed
sede from the beginnynge, & feared no man:
Yet hast thou pardoned them synnes. For
who will saye vnto the: why hast thou done
that? Or: who wyll stande agaynste thy iud-
gement? Or: who will come before thy face
an auenger of unrighteous men? Or: who
will blame the, if the people perishe, whome
thou hast made? For there is none other God
but thou, that carest for all thinges: that thou
mayest declare how that thy iudgment is not
unright. Their harte neyther kynge, nor tyr-
raunt in thy sight requyre accoumpte of theim
whome thou halte destroyed.

For so muche then as thou art righteous
they self thou ordrest all thinges righteously
& punishest even hym that hath not deserued
to be punished, & takest hym for a straunger
& an aliaunt in the lande of thy power. For
thy power is the beginning of righteousnes:
& because thou art Lord of all thinges there-
fore art thou gracious vnto all. When men
thinke the not to be of a full strengthe, thou
declarest thy power: & boldly delyverest thou
them ouer that know the not. But thou Lord
of power iudgest quietly, & ordrest vs with
great worshippe, for thou mayest do as thou
wilt.

By suche workes now hast thou thought
thy people, that a mā also should be iust and
louynge: and hast made thy children to be of
a good hoope: for euen when thou iudgest,
thou geuest rowme to amende from synnes.
For in so much as thou haste punished, and
with suche diligence delyuered the enemyes
of thy seruauntes, whiche were worthy too
dye (where vnto thou gauest them tyme
and place of amendement that they myghte
turne from their wickednes with how great
diligence then punishest thou thine owne chil
dren, vnto whose fathers thou hast sworne &
made couenauntes of good promises? So
where as thou doest but chasten vs, thou pu-
nishest our enemies diuerse wayes to the in-
tent that when we punish we should remem-
bre thy goodnesse: & when we our selues are
punished, to put our trust in thy mercy.

Wherfore where as men have lyued igno-
rauntly & unrighteously thou hast punished
them for euen thorow the same thinges that
they worshipped. For they wēt all raye very
longe in the waye of errour, & helde the bea-
stes (whiche euen their enemies despised) for
goddes, beynge as children of no understā-
dynge. Therefore haste thou sent a feuerefull
punishment amonge them, as among the chil
dren of ignorance. As for such as wolde not
be reformed by those feares and rebukes,
they felt the worthy punishment of God.
For the thynges that they suffred, they bare
them impacyently, beynge not content in the
but grudginge. And when they perished by
the same thynges that they take for goddes,
they knowleged then, that there was but one
true God, whome afore they wold not know
therfore came the ende of their dampnacion
upon them.

All thynges be barne, except the knowlege of God.
Idolatres and Idols are mocked.

The.xiii. Chapter.

VAyne are all men, whiche have
not the knowledge of God: as
were they that out of the good
thinges which are seue, knewe
not hym, & of him self is euer-
lastinge. Neither take they so much regarde
of the workes & art made, as to knowe, who
was the craftesman of them: but some take
fyre, some the wynde or ayre, some the course
of the starres, some the water, some take sonne
and moone, or the lightes of heauen whyche
rule the earthe, for goddes. But though they
had such pleasure in their beutye, & they tho-
ught the to have ben goddes: yet should thei
haue knowe, how much more fayrer he is &
made them,

them. For the maiestie of beuty hath astonyed all these thynges. Or if they marueled at the power and workes of them, they shuld haue perceyued thereby, that he whiche made these thinges is mightyer then they.

B For by the greatnesse & beuty of the creature, the maker therof may playnely be knowen. Notwithstandyng they are the lesse to be blamed, that soughte God, & wolde haue founde hym, and yet myssed. And why? For so much as they went about in his workes & soughte after them, it is a token, that they regarded & beleue much of his workes that are seene: howbeit they are not wholy to be excused. For if their vnderstandyng & knowlege was so greate, that they coulde discerne the worlde & the creatures, why did they not rather fynde out the Lorde therof.

But vnhappy are they, and amonge the dead is their hope, that call the goddes which are but the workes of mens handes: golde, syluer, & the thinge that is founde out by craftyng, the similitude of beastes, or any vnpure stone that hath bene made by hande of olde.

C Or as when a carpenter cutteth downe a tree out of the wood, & parteth of the barcke of it rounde aboute, and so with the out parte maketh a vessel to be vsed, & digheth meate with the residue. As for the other parte that is lefte, whiche is profytable for nothinge (for it is a croked pece of wood and full of knobbes) he carueth it diligently therein (as hauinge leysure) and expressyng to the knowlege of his cunnyng) he grueth it some proporcion, fassioneth it after the symylytude of a man, or maketh it like some beast, stretcheth it ouer with red, and paynteth it, and lyke what foule spot is in it he casteth some colour therin it.

Then maketh he a conuenient tabernacle for it, seuyth it in the walle, & maketh it faste with yron, preuentynge (so far it lyeth in him) lest it happen to falle: for it is well knowen, that it can not helpe it selfe: And why? it is but an ymage, & must of neccessite be holpen.

D Then geueth he vnto it clothes of his goodes vnto it, for his children and for his wyfe: he feareth not to stryue at it, he asketh counsayll at hym is not ashamed to speake vnto it that hath no lyfe: for his health, he maketh his petycion vnto hym that is seke: for lyfe, he prayeth vnto hym that is dead: he calleth vpon him for helpe, that is not able to helpe him (selfe) to fynde hym a good iourney, he prayeth hym that maye not go. And in all the thynges that he taketh in hande (whether it be to optayn any thynge or to worke) he prayeth vnto him that can do no maner of good.

The horrible and abhominable of ymages. 3 cause of them, and of men that maketh them. The euils that come of idolatry.

¶ The.xiii.Chapter.



Agayne, another sayl pursuyng to lyue, & begynneth to take his iourney thereto the raging sea, calleth for helpe vnto a stocke that is more weaker, then the tree that beareth him. For an hye, couetous desyre of money hath founde it out, & the craftesman made it with his cunnyng. But thy prouidence, O father, gouerneth all thinges from the beginninge: for thou hast made a way in the sea, and a sure path in the myddest of the waues: declaryng thereby, that thou hast power to helpe in all thinges, yea, though a man went to the sea without shippe. Nowithstandyng, that the workes of thy wisdome should not be hyd, thou hast caused an Arke to be made: & therfore do men commytte their lyues to a smal pece of wood, passinge ouer the sea in a shippe, and are saued.

For in the olde time also when the proude gyauntes perished, he in whom the hope was left to inuestate the worlde) went into the ship, which was gouerned thereto thy hande, and so left the kynde hym vnto the world. For happy is the tree where vnto righteousnes commeth: but cursed is the ymage of wood, that is made with handes, yea, both it and he that made it. He, because he made it: & he, because it was called God, where as it is but a fraylie thinge. For the vngodly and his vngodlynes are both lyke abhominable vnto God. Euen so the worke and he that made it also shalbe punished together. Therfore shall there a plage come vpon the ymages of the Heathen: for euen of the creature of God they are become an abhominacion, a temptacion vnto the soules of men, and a snare for the fete of the vnwyse. And why the lokyng out of ymages is the begynnyng of whoredome, and the inuencion vp of them is the destruccion of lyfe. For they were not from the begynninge, neyther shall they endure for euer. The worldy vanitie of men hath founde the out vpō earth, therfore shal they come shortly to an ende.

C When a father mourned for his sonne that was taken away from him, he made him an ymage (in all the haste) of him dead sometyme: and so began now worshippe him as God, which was but a dead man, and ordeyned his seruauntes to offer vnto him. Thus by processe of tyme & through longe custome, this errour was kept as a lawe, & tyrannes compelled men by violence to honour ymages. As for those that were so farre of, that men might not worshippe them personally, there picture was brought from farre to the ymage of a kynge whome they wolde honoure: to the intent that with great diligence they myghte worshippe him who the was farre of, as though he had bene present. Agayne, the singular cunnyng of the craftesman gaue the ignorant also a great occasion to worshippe ymages. For the workeman willyng to do him a pleasure that set him a worke, laboured with all his cunnyng D to make the ymage of the best fashyon. And so (throughe the beuty of the worke) the common people was deceyued, as to reuerence that for a God, which a litle afore

was

was but honored as a mā. And this was the errour of mās lyfe, when men (either for to serue their owne affection, or to do some pleasure vnto Kynges) ascribed vnto stones and stockes the name of God, why the ought not to be geuen vnto no mā.

Moreouer, this was not ynough for the that they erred in the knowledg of God: but where as they lyued in the greate warres of ignorance, thise euyll and greate plagues called they peace. Therother they slue their owne children, & offred them, or dyd sacrifice in the nyght season, or els helde vnreasonable watches: so that they kepte neither lyfe nor mariage cleane: but eyther one slue another E to death maliciously, or els greued his neighboure with aduoutrye. And thus were all thinges mixte together: bloude, manslaughter, theft, dissimulation, corruptiō, vnfaythfulnesse, fedeyson, periury, disquyetynge of good men, vnthankfulnes, defyling of soules, chaungyng of kynde, vnstedfastnesse of mariage, mysorder of aduoutrye & vncleannesse. And why? the honouringe of abhominable ymages is y cause, the begynnyng & ende of all euell. For they y worshippe Idols, either they are mad when they be merye, or prophetye lyes, or lyue vngodly, or els forsweare them selues. For in so muche as their trust is in the Idols (which haue neither soule nor vnderstanding) though they sweare falsely, yet they thincke it shall not hurte them.

Therfore commeth a greate plage vpon them, y that worshyp: for they haue an euell opinyon of God, geuynge lede vnto Idols, forsakyng vertuously, & lyuynge vngodlynesse. For them sweatynge is no vertue, but a plage of them that synne, and goeth euer with the offence of the vngodly.

The.xv.Chapter.

The power of the Fayethfull pardyngeth the mercy of God, for whose grace sake they erre not Idols.

A BVt thou (O our God) art swete, long sufferyng and true, and in mercy ordrest thou all thynges. Thoughe we synne, yet are we thine, for we know thy strength. If we synne not, then are we sure, that thou regardest vs. For to knowe the, is parfecte righteousnes: yea to knowe thy righteousnes and power, is the rote of immortalytye. As for the thynge that men haue founde out thorowe their euell sygnes, it harbe not dyscerned vs: as the paynterye of the pycture (an vnprofytable laboure) and carued ymage with dyuerse colowres, whose sight enspyth the ignorante: so that he lyketh and loueth y pycture of a dead ymage that hath no soule.

B Neuertheles, they that loue suche euell thynges, are worthy of deathe: they that trust in them, they that make them, they that loue them, and they that honoure them. The potter also taketh & tempereth softe earthe, laboureth it, and geueth it vse to all thynges of a vessell, howbeit litle ynough for oure vse: & so of one pece of claye he maketh some cleane vessell for seruyce, and some contrarye. But whereto to eueryche vessell serueth, that knoweth y potter hym selfe. So with his vayne labours he maketh a God of the same clay: then dothe euen he, whyche a lyfe afore was made of earth hym selfe, and within a lyfe whyle after (when he dyeth) turneth to earth agayne.

C Notwythstandyng, he careth not the more because he shall labour, nor because his lyfe is shorte: but strayneth to excell goldesmythes the sylu̇rsmythes & copersmythes, & taketh it for an honour to make vaine thinges. For his herte is ashes, his hope is but vayne earthe, & his lyfe is more vile then clay: for so muche as he knoweth not his owne maker, that gaue hym his soule to worke, & breathed in hym the breth of lyfe. They counte our lyfe but a pastyme and oure conuersacyon to be but a market, & that men shoulde ryse to get tyng, y that by euell meanes. Now he that of earth maketh fraple vessels & ymages, knoweth hym self to offende aboue all other.

D All the enemies of thy people & that hold the in subiectyon, are vnwyse, vnhappy, and exceadynge proude vnto their owne soules: for they iudge all the Idoles of the Heathen to be goddes, which neither haue eye sight to se nor nose to smell, nor eares to heare, nor fingers of handes for to grope: & for their fete, they are to slowe to goo. For man made them, and he that hath but a borowed spirite, fashioned them. But no mā can make a God lyke vnto hym: for seynge he is but mortall hym selfe, & is but mortalle that he maketh with vnrighteous handes. Be hym selfe is better then they whom he worshyppeth, for he lyued though he was mortall, but so dyd neuer they. Yea they worshippe also beastes whych are moste miserable: for cōpare thinges that cannot speke vnto them, & they are worse then those. Yet is there not one of those beastes, that with his sight can beholde any good thynge, neyther haue they geuen prayse nor thankes vnto God.

The punyshmente of Idolatres, and the benefytes done vnto the faythfull.

The.xvi.Chapter.

FOr these and suche other thynges haue they suffered worthy punyshmente, and thorowe the multytude of beastes are they rotted out. In stede of the which punyshmentes thou hast graciously vsed thyne owne people, and geuen them their desyre that they longed for: a newe and strange taaste, preparynge them quayles to be their meate to the intent that they the thynges which were serued and sente vnto them, y they that were so greedye of meate, myght be weyl disdeyned euen from the desyre that was necessary. But these when theyr tyme were brought vnto pouerte, and taaste a newe meate. For it was requisite that (without any

erwise) destroyed, should come vpon those which vsed crueltie, to shewe only vnto the other, howe their enemyes were destroyed. For when the cruel wodenesse of the beastes came vpon them, they perysshed thorowe the stynges of the cruell serpentes.

B Notwithstandyng thy wrath endured not perpetually, but they were put in feare for a lytle season, that they myghte be reformed, hauynge a token of saluacion, to remember the commandement of thy lawe. For he that conuerted, was not healed by the thyng that he sawe, but by the, O Sauioure of all. And in this thou shewedste thyne enemyes, that it is thou, whyche delyuerest from all euel. As for them when they were bytten with grasshoppers and flyes, they dyed, for they were worthye to perysh by such: But neither the teeth of the gonomer of venemous wormes ouercame thy children, for thy mercy was euer by the and helped them. Therfore were they punished to remember thy wordes, but hastely were they healed agayne: lest they should fall into so depe forgetfulnesse, that they myghte not vse thy helpe.

C It was neither herbe nor playster that restored the to health, but thy worde (O Lord) which healeth all thinges. It is thou (O lord) that hast the power of lyfe and deathe: thou leadest vnto deathes dore, and bryngeste vp agayne. But mā thorow wyckednes slayeth his owne soule, and when hys spirite goeth forth, it turneth not agayne, neither maye he call agayne the soule that is taken awaye: It is not possible to eskape thy hād. For the vngodly that would not know the, were punished by the strength of thyne arme: with strange waters, haile & reynes were they persecuted, & thorowt fyre were they consumed. For it was a wonderous thing & fyre myght do more then water which quencheth all thynges: but the worlde is the auenger of the ryghteous. Some time was the fyre so tame, that the beastes which were sent to punish the vngodly, dyd not: & that because they should se & know, & they were persecuted with the punishment of God. And some time burnt D the fyre in the water on euerye syde, that it might destroy the vnrighteous nacio of the earth. Agayne, thou hast fed thine owne people w Angels fode, & sent the bread redy from heauen (without their labour) hauynge vnto pleasaunt and wel gusted ✠. And to shewe thy swetenesse vnto thy children, thou gauest euery one their desire, so that euery man myght take what liked hym best. But the snow and yse abode the violence of the fyre, & melted not: that they myght knowe, that the fyre burnyng in the haple & rayne, destroyed the frute of the enemyes: the fyre also forgat his strength againe, that the righteous might be nourished. For the creature that serueth the (which art the maker) is fearce in punishyng the vnrighteous, but in ease & gentle to do good, vnto such as put their trust in the. Ther fore dyd all thynges alter at the same time, and were al obedient vnto their gyuer, which is the vnder of all thynges, accordyng to the helpe of them that had nede therof: that thy children, O Lorde, whō thou louest, myghte knowe, that it is not nature & the growynge of frutes that feedeth mā, but that it is thy worde which preserueth them that put their trust in the. For like what myght not be destroyed with the fyre, as soon as it was warmed with a lytle Sonne beame it melted: that all men might know, that thankes ought to be geuen vnto the before the Sonne rysse, and that thou oughtest to be worshipped before the day sprynge. For the hope of the vnthankful shal melt awaye as the winter yse, and perysshe as water, that is not profytable.

The.xvij. Chapter.

The iudgementes of God vpon the Egyptians.

G Reate are thy iudgementes (O Lorde) and thy commyng is not be expressed therfore men do erre, that will not be reformed with thy wysdome. For when the vnrighteous thought to haue thy holye people in subiection, they were bounde with the bandes of darckenes and long myght lyne vnder the rofe, thynkinge to escape the euerlastyng wysdome. And while they thought to be hydde in darckenesse of their synnes, they were scattered abrode in the derke vnbelefe of the darcke couerynge of forgetfulnes, put to horrible feare and wonderous feare vexed for the comer where they myght not kepe them frō feare: because the sounde came dunnyng and vexed them: yea many terrible and straung visions made them afrayed.

D No power of the fyre myght geue them B lyght, neither myght the clere flammes of the starres lighten that horrible night. For there appeared vnto the a sodaine fyre, very dreadfull At the whyche (when they sawe nothyng) they were so afrayed, that they thought the thing which they sawe, to be the more fearful As for the sorcerye and enchauntment were that they vsed, it came to derision, and the proude wisdome was brought to shame. For they that promysed to driue awaye the fearefulnes and dulde from the sycke soules, were sycke for feare them selues, and that with scorne. And though none of the wonders feared them, yet were they a scared at the beastes which came vpon them, and at the hyssynge of the serpentes. In so much, that with trembling they swowned, & sayd they sawe not the ayre, which no man yet may eskape.

For it is an heuy thynge, when a mannes owne conscience bearyth recorde of his wyckednes & condemneth him. And whē a vexed and wounded conscience, taketh euer cruell thinges in hād. For fearfulnes is nothyng els, but a declaringe that a man taketh helpe and defence, to and were for hym selfe. And lyke how much lesse the hope is within, & more is the vncertentye of the matter for the whyche

he in pumysshed, But they that came in the mydsp nyght: Dept that slepe that fel vpō the frō vnder and frō abouysoumtume were they afrayed thoꝛow the feare of the wonders, & sōpame they were so weake þ they swowned wythall: for an hastye, & sodaine feare fell vpon them. Afterwarde, if any of them had fallen, he was kepte and shutt in prison but without chaynes. But if any dwelte in a vyllage, if he had bene and herd of husbandmā he suffered intollerable necessitie: for they were al bouū with our chayne of darchnesse.

D Whether it were a blasynge wynde, or a swete songe of þ birdes amonge the thycke braunches of the trees, ozthe behemente of hastie runninge waters, or greate noyse of the fallynge downe of stones, or the playnge & runninge of beastes whom they sawe not, or the mighte noyse of roaringe beastes, or the sowndes & answereth agame mighte mountayneis made the sowne for very feare.

For al the earth shined with cleare light, & no mā was hindered in his labour. Only vpon them there fell a heuye nyght, an ymage of darchnesse that was to come vpon them. Yea they were vnto them selues the moste heuy & horrible darchnesse.

The seuen wyght that the Hebrues had in Egypt The perseuerācon of the sayntes. The Egyptiās smote all the fyrst borne of Egypt. The drawe of the redde sea, wyth two colours.

The.xviii.Chapter.

A Nuertheles thy sayntes had a verye greate light (and the eue myed herd their voice, but they sawe not the figure of them.) And because they suffered not the same thynges, they magnyfyed the: and they that were vexed afore (because they were not hurt now) thanched the, & besought the (O Lord) that there myght be a differēce Therefore had they a burnynge pyller of fyre to lede the in the vnknowne waye and thou gauest them the Sunne for a fre gyft without anehart. Reason it was, that they shuld want lyght and be put in the prison of darchnes, which kepte thy children in captiuite, by whom the incorrupte lyghte of the lawe of the worlde was for to be geuen. When they thought to slay the babes of the ryghteous (one being layed out, and preserued to be leder vnto the other) thou broughtest out the whole multytude of the chyldren. and destroydest them in the myghtye water. Of that nyghte were oure fathers certyfyed afore, þ they knowyng vnto what ende they had geuen credēce, myght be of good cheare. Thus thy people receyued the health of the righteous, but the vngodly were destroyed. For like as thou hast hurt our enemies so hast thou promoted vs whō thou calledest afore. The ryghteous chylde of þ good men offred secretly and ordred the lawe of ryghteousnes vnto one ende that the wyll shuld receyue good euell in the maner, synginge prayses vnto þ father of all men. Agayne, there was herde an vnconuenyente voyce of the enemies, & an pyteous crye for children þ were bewayled. The master and the seruaūte were punysshed in lyke maner. For they all together had innumerable that dyed one death. C

Neyther were þ lyuynge sufficient to bury þ dede, for in þ twynchlynge of an eye, the noble creacion of the was destroyed. As oft as God helped the afore, yet wolde it not make them beleue: but in the destruccō of the brute beste they knowledged, that it was the people of God. For whyle al thynges were stil & whē the nyght was in the myddest of her course, thy Almyghtye worde (O Lorde) leape downe from heauen out of thy royall throne, as a rough man of warre, in the myddest of the land that was destroyed: and the sharpe swerde performed their straite commaundement, standyng & fyllyng al thynges with deathe, yea it stode vpon the earth & reached vnto the heauen. Then the syght of the cruell dreames herd them sodenly, and fearfulnesse came vpon them vnawares. B

Then lape there one here, another there, halfe dead half quycke, and shewed the cause of his death. For the wicions that vexed the shewed the these thynges afore: so that they were not ignoraūt, wherfore they perished.

The tentacyon of death touched the ryghteous also, and amonge the multitude in the wyldernesse there was insurrection, but thy wrath endured not longe. For the faultelesse man wente in all the haste, and toke the battayll vpon him, brought forth the weapen of his myghtye office: euen prayer and the censours of reconcilynge: fell him selfe agaynste the wrath, and so broughte the vyctorye to an ende declarynge thereby, that he was thy seruaunt. For he ouercame not the multytude with bodely power, nyther weapens of myght but with the worde he subdued him that vexed him, puttynge the in remembraunce of the othe & couenaunt made vnto the fathers For when the dead were fallen downe by heapes one vpon another, he stode in the myddest, quenched the wrath, and parted the way vnto the lyuing. And with in his longe garment was all the beutye, & in the foure rowes of the stones was the glorye of the fathers grauen, and thy maiestie was written in the crowne of his head. Vnto these the destroyer gaue place, and was afrayed of them, for it was only a temptacion worthy of wrath.

The.xix.Chapter.

The death of the Egyptians, and the great ioy of the Hebrues. The whole fact was geuen at the desire of the people. The elementes serue not onelye to the welth of God, but also to the hurt of man.

A

BVt for the vngodlye, the wrath came vpon them without mercy vnto the ende. For he knewe before what shulde happen vnto them whowe that (when they had cōsented to let the go, & had sent the out with great diligēce) they wold repēt, & followe

vpon

vpon them. For when they were yet mournyng and makyng lamentacion by the graues of the dead, they deuised another foolyshnesse so that they persecuted the in their flemyng whome they had cast out afore with prayer. Worthy recompence also brought them vnto this ende, for they hadde clene forgotten the thynges that happened vnto the afore. But the thyng that was wantyng of their punysshment, was requisite so to be fulfilled vpō the with tormentes: that the people might haue a meruelous passage thorowe, and that they might fynde a straunge death.

¶ Thru was euery creature fashioned a-gein
B of new according to the will of their maker obeyng thy commaundementes that thy children might be kept wythoute hurte. For the cloude ouershadowed their tentes, & the dry earth appeared, where afore was water: so that in the reed sea there was a waye without impediment, and the greate frye became a grene felde: where thorowe all the people wente that were defended with thy hande, seynge thy wondrous and meruelous workes. For as the horses, so were they fed, and leapte lyke lambes, praysinge the (O Lorde) which haddest deliuered the. And whan they were yet mynded of the thynges that happened whyle they dwelt in the lande: how the grounde brought forth flyes in stede of cattell, & how the ryuer strauled with the multitude of frogges in stede of fyshes.

¶ But at the last they sawe a new creacion
C of byrdes, what tyme as they were desyred with lust, and desired delicate meates. For when they were speakyng of their appetite, the quayles came vp vnto them from the sea and punishmentes came vpon the sinners not without the tokens which came to passe afore by the vehemence of the stremmes: for they suffred worthely according to their wickednesse, they dealt so abhominably & cruelly with straungers. Some receyued no hed-not-wen gestes, some brought the straungers into bondage that did them good. Beside all these thynges there were some, that not onely receyued no straungers with their welcome, but persecuted their also, & did them muche euell, that receyued the gladly. Therefore were they punished with blyndenesse lyke as they that were couered with sodaine darkenesse at the doors of the righteous so y euery one sought the entrannce of hys dore.

¶ Thus the elementes turned into them
D selues, lyke as when one tyme is chaunged vpon an instrumente of musycke, and yet all the residue kepe their melody: wherby maye easyly be perceyued, by the sight of the thynges that are come to passe. The dry lande was turned into a water, & the thynge that afore swamme in the water, wente now vpon the dry grounde. The fyre hath power in the water (contrary to his owne nature) and the water forgat hys owne kynde to quenche. Agayne the flammes of the noysome beastes hurte not the flesshe of them that wente wyth them, neither melted they the yse, whyche of natureth tyghtely. In all thynges haste thou promoted thy people (O Lorde) and brought them to honour: thou hast not despysed the, but alwaye and in all places hast thou stode by them.

¶ Thy ende of the boke of wysedome.

¶ The prologe of Jesus the sonne of Syracy vnto hys boke.



Many and great men haue lerned wisedom vnto
vnto
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one of the
that honoured
In the which
)hould
to the com-
as the
of
Therefore
that hast
or vnto it,
nor vnto them selfe be wyse there-vnto, but
other also vnto wordes and doynges.

2. For that the ground father Jesus had geuen
to
other bokes that were left vs of olde fathers, & had
with
himself
to
some thynge of profytablenesse and good maners,
to the
that
and to
and
and be the more apte to make a good conclusion.

Wherefore I desire you to
of
though one worde be not so eloquent as the selfesame
sentence. For the
tongue, shoulde not
and
one chaster speche. Not onely this boke of
but also the
other bookes
for
when they
spoken in their owne language.

For
)
to
many good thynges
)
and
that
)
I
and
to
this
to
and
to
Lawe of the Lorde.

Fi.iiij. The

ℂ The boke of

Jesus the sonne of Syrach, whyche is called in latyne Ecclesiasticus.



¶ All wysedome cometh and commeth of God. A matter of the feare of God. Righteousnes is a degre to come by wysdome.

¶ The.J.Chapter.

2 ALl wysdom cometh of God the Lorde, and hath bene ever with hym, and is before all time. Who hath numbred the sande of the sea, the droppes of ỹ rayne and the dayes of tyme? Who hath measured the length of heaven, the breth of the earth and the depenesse of the sea? Who hath sought out the grounde of Goddes wisdome, in that he hath bene before all thynges? Wysedome hathe bene before all thinges, and the understandinge of prudēce from everlasting (Gods worde in the heygth is the welle of wysedome, and the everlastynge commaundementes are the entrannce of her.) Unto whome hath ỹ rote of wysedome bene declared? Or who hath knowen her wyse? Unto whome hath the doctryne of wysedom bene discovered and shewed? and who hathe understande the manyfolde entrannce of B her?

There is one/even the Lorde, the maker of all thynges, the almyghtye, the kynge of power (of whom men ought to stande greatly in awe) which sytteth upon hys trone, beyng a God of dominion: He hath created her (hoowe the holy Ghoste: he hathe sene her, numbred her, and measured her: He hathe poured her out upon all hys woorkes, and upon all flesshe accordynge to hys gift: he geveth her richely unto them that love hym.

The feare of the Lorde is worshippe and triumphe, gladnesse and a joyfull crowne. The feare of the Lorde maketh a merye hert, geveth gladnesse, joye and longe lyfe. Who so feareth the Lorde, it shall goo well with hym at the laste, and in the daye of his death he shall be blessed.

The love of God is honorable wysedom C loke unto whome it appeareth, they love it, for they se what wonderous thinges it doth. The feare of the Lorde is the beginninge of wysedome, and was made with the faythfull in the mothers wombe: it shall goo with the chosen women, and shalbe knowen of the ryghteous and faythfull. The feare of the Lorde is the ryghte Gods lernynge, that pleaseth and satisfieth the herte, and geveth myrth and gladnesse. Who so feareth the Lorde shall be happy: and when he hath nede of comforte, he shall be blessed. To feare God is the wysedome that maketh ryche, ỹ bringeth all good with her. She fylleth the whole house with her gyftes, and the garners with her treasure. The feare of the Lorde is the crowne of wisedome, and geveth plentyous peace and health. He hath sene her and numbred her: knowlege and understandynge of wysedome hath he poured out as rayne, and them that holde her fast, hathe he brought unto honour.

The feare of the Lord is the rote of wys- D dome, and her braunches are longe lyfe. In the treasures of wysdome is understanding and devocion of knowlege (but wysedome is abhorred of synners.) The feare of the Lord dryveth oute synne, for he that is without feare, can not be made righteous, and hys willfull boldnes is hys owne destruccion.

A pacient man wyll suffre unto the tyme, ỹ then shall he have the reward of joye. A good understandynge will hyde hys wordes for a tyme, and many mens lippes shall speake of hys wysdome. In the treasures of wysdome is the declaration of doctrine, but the synner abhorreth the worshippe of God. My sonne, if thou desyre wysedome, kepe the commaundementes, and God shall geve her unto the: for the feare of the Lorde is wysedome ỹ instructe, he hath pleasure in faythe and lowlynge meknesse, and he shall fyll the treasures therof. Be not obstinate and unfaythfull to the feare of the Lorde, and come not unto hym with a double hert. Be not an hypocryte in the sighte of men, and take good hede what thou speakest. Marcke well these thynges, lest thou happen too falle and bringe thy soule too dishonour, and so God discover thy secretes, and caste the downe in the middest of the congregacion: because thou woldest not feerynge the feare of God, and because thy hert is ful of faynednes, and dissemble.

E The

He exhorteth the trouthes of God to repentaunce, hope, perseueraunce, and patience: and ensureth him that feareth God, to beleue, to hope, and to loue stedfastly God neuer confounded nor forsaken of him, nor trust in him. A curse vpon the fearfull, slouthfull, and impacient of harme.

The.ii.Chapter.

1 MY sonne, if thou wilt come into the seruice of God, stande faste in righteousnes and feare, and arme thy soule to temptacion: sette thine hert, and be pacient: bowe downe thine eare, receyue the wordes of vnderstandynge and thynke not alwaye, when thou art corrected. Holde the fast vpon God, ioyne thy self vnto hym and suffer, that thy life maye encrease at the laste. Whatsoeuer happeneth vnto the, receyue it: suffer in humylite, & be pacient in the trouble. For like as golde and syluer are tryed in the fyre, euen so are acceptable men in the fornace of aduersite. Beleue in God, & he shall helpe the: order thy waye a right, and put thy trust in hym. Holde fast hys feare, and growe therin. O ye that feare the Lord, abide hys mercy: turne not awaye from hym, that ye fall not. O ye that feare the Lorde, beleue hym, and your rewarde shall not be empty. O ye that feare the Lorde put your trust in hym, & mercy shal come vnto you for pleasure. O ye that feare the Lorde set your loue vpon hym, and your hertes shalbe lightened.

2 Consider the olde generacions of men (O ye children) and marke them well: was there euer any one confounded, that put his trust in the Lord? Who euer continued in his feare and was forsaken? Or whome did he euer despise, that called faythfully vpon hym? For God is gracious and mercifull, he forgeueth synnes in the tyme of trouble, and is a defender for all them that feare hym in the truth. Wo be vnto hym that hath a double hert, wicked lippes and euil occupyed hondes, and to the synner that goeth two maner of wayes. Wo be vnto them that are faynt of hert, which put not their trust in God, and therfore shall they not be defended of hym. Wo be vnto them that haue lost pacience, forsaken the right wayes, and turned backe into frowarde wayes. What will they do, when the Lorde shall begynne to visit them?

They that feare the Lorde, will not mis-
3 trust hys worde: and they that loue hym, will kepe hys commaundement. They that feare the Lorde will seke out the thinges, that are pleasaunt vnto hym: & they that loue hym, shall fulfill hys lawe. They that feare the Lorde will prepare their hertes, and humble their soules in hys sighte. They that feare the LORDE, kepe hys commaundementes, and will be pacient tyll they se hym selfe, saying: better it is for vs to fal into the handes of the LORDE, then into the handes of men: for hys mercy is as great as hym selfe,

To euer feare and continue ought to be a great benefite vnto vs. Of the vnfeining and constant loue of God vnto vs. The vnfeining and constant loue of God vnto vs. How ought we earnestly to watch and be fearefull of God.

The.iii.Chapter.

1 THe children of wyldesome are a congregacion of the righteous and their exercyse is obedience and loue. Feare me your father (O my deare children) and be there after, that ye may be safe. For the Lorde will haue the father honoured of the children, and loke what a mother commaundeth her children to do, he will haue it kept. Who so honoureth hys father, hys synnes shalbe forgeuen hym: and he that honoureth hys mother is lyke one that gathereth treasure together. Who so honoureth his father shall haue ioye of hys owne children: whē he maketh hys prayer he shalbe herde. He that honoureth hys father, shall haue a long lyfe: and he that is obedient vnto the Lorde, hys mother shall haue ioye of hym.

2 He that feareth the Lorde, honoureth hys father and mother, and doth them seruice, as it were vnto the Lorde hym selfe. Honoure thy father in dede, in worde, and in all pacience, that thou mayest haue hys blessynge: for the blessing of the father buyldeth vp the houses of the children, but the mothers curse roteth out the foundacions. Reioyce not whē thy father is reproued, for it is no honoure vnto the, but a shame. For the worshippe of a mans father is his owne worshippe, & where the father is without honoure, it is the dishonestie of the sonne. My sonne, make muche of thy father in hys age, and greue hym not as longe as he liueth. And though hys vnderstandynge faple, haue pacience with hym, and despyse hym not in thy strength. For the good dede that thou shewest vnto thy father, shall not be forgotten: & when thou thy selfe wantest, it shalbe rewarded the (and for thy synnes there offered thou shalt be recompensed with good, yea, it shalbe founde for the in tribulacion) and in the daye of trouble thou shalt be remembred: thy synnes also shall melte awaye, lyke as the yse in the fayre warme weather.

3 He that forsaketh his father, shal come to
4 shame: and he that defyeth his mother, is cursed of God. My sonne, perfourme thy workes with louinge meknesse, so shalt thou be loued aboue other men. The greater thou art, the more humble thy self (in all thinges) and thou shalt fynde fauour in the sighte of God. For great power belongeth only vnto God, and he is honoured of the lowly.

5 Seke not out the thinges that are aboue thy capacyte, and searche not the grounde of suche thinges as are to mighty for the: but loke what God hath commaunded the, thinke vpon that all waye, & be not curious in many of hys workes. For it is not needfull for the to se with thyne eyes the thinges that are secrete. Make not thou to muche searche in co-
uetousnes

pertinent thynges, & be not curious in many of hys workes: for many thynges are shewed vnto the already, whiche be about & capacite of me. The nothing with such hath begyled many a mā, & tangled their wyttes in vanyte. Lowe he that loueth parell, shall perysh therin.

D An harde herte shal kepe euell at the last (an herte that goeth two wayes, shal not prospere & he that is frowarde of hert, will vexe be the worse & worse.) A wycked hert shalbe fylled with sorowes, & the vngodly sinner wil heape one synne vpon another. The counsell of the proude haithen healthe, for the plante of synne shall be roted out in them. The hert of him that hath vnderstādyng shal perceiue hye thynges, and a good eare wil gladly herken vnto wysdome. An hert that is wise and hath vnderstādyng, wyll absteane frō sinnes and increase in the workes of ryghteousnes Water quencheth burnynge fyre, and mercy reconcyleth synes. God hath respecte vnto him that is thankfull: he thinketh vpon him against the tyme to come: so that when he falleth, he shal fynde a strong holde.

The.iii.Chapter.

Alwaye muste be done with all meekenes. The fruyte of euell cōme and her fruyte. A rulige ought to be mercyfull. An exhortacion to refrayne euell & to be good

A MY sonne, defraude not the poore of his almes, and turne not away thyne eyes frō hym that hath nede. Dyspyse not an hongry soule, and defy not the poore in his necessitye: greue not the herte of hym that is helpeles, and with draw not the gyft from the nedeful. Refuse not the prayer of one that is in trouble, and turne not alwaye thy face from & nedy. Cast not thyne eyes aside from the poore, that thou geue him not occasyon to speake euell of the. For if he complayne of the in the bytternes of hys soule, his prayer shall be herde: euen he that made him, shall here him. Be curteous vnto the cōpanye of the poore, humble thye soule vnto the elder, & bowe downe thy head to a man of worshyp. Let it not greue the to bowe downe thyne eare vnto the poore, but paye thy det, & geue him a frendly answer, & that mekenes.

B Deliuer him that suffereth wrōg from the hāde of the oppressour, & be not sorye harted when thou sytteth in iudgment. Be mercyfull vnto the fatherles as a father, & be in stede of an housbande vnto their mother: so shalte thou be as an obedient sonne of the Hyest, & he shall loue the more then thy mother doeth. Wysdome bringeth vpe vnto her chyldren & reteyneth them that lerne her, & wyll go before the in the way of ryghteousnes. He & loueth her, loueth life: they that lerne her diligētly, shall haue greate ioye. They that kepe her, shall haue the herytage of lyfe: for where the entereth in, there is the blessing of God. They that honoure her, shall be the seruauntes of the holye one: and they that loue her, are beloued of God. Who so geueth eare vnto her, shall iudge the Heathen: and he that hath respecte vnto her, shall dwell safely.

C He that beleueth her, shall haue her in possession, and his generacyon shall endure: for when he falleth, she shal go with him before all. Feare, drede & temptacyon shall she bringe vpon him, and trye him in her doctryne: tyll she haue so proued hym in hys thoughtes, & he committe his soule vnto her. Then shall she stablish him, bringe the ryght waye vnto hym, make him a glad man, shew him her secretes, & heape vpon hym the treasures of knowledge vnderstanding & righteousnes. But if he go wronge, she shall forsake hym, & geue hym ouer into the hādes of his enemye.

My sonne make much of the tyme, eschue the thing that is euell, & for thy life shame not D to say the truth. For ther is a shame that bringeth synne, and ther is a shame that bringeth worshippe and fauour. Accepte no person after thyne owne wyll, that thou be not confounded to thyne owne decaye. Be not ashamed of thy neyghbour in his aduersitie, & kepe not backe thy coūsell when it may do good, neither hide thy wisdome in her beuty. For in the tonge is wysedome knowne, so is vnderstanding, knowledg and lerning in the talkynge of the wyse, and stedfastnesse in the workes of ryghteousnes. In no wise speak against the worde of truthe, But be ashamed of the lies of thine owne ignorāce. Shame not to confesse thyne errour, and subuyrte not thy selfe vnto euerye man because of synne. Withstande not the face of the mightie, and stryue not against the streame. But for the truethe stryue thou vnto death, and God shal fyght for the against thine enemies. Be not hastye in thy tonge, neither slacke & negligente in thy workes. Be not as a lyon in thine owne house, destroyng thy houshold seruauntes and oppressinge them that are vnder the. Let not thyn hand be stretched out to receyue, and shut when thou shouldest geue.

The.v.Chapter.

In ryches trust the not put any confydence. The vengeaunce of God ought to be feared, and to repentaunce euere the not be lated.

TRust not vnto thy ryches, and saye not: suffe, I haue ynough A for my lyfe. (For it shall not helpe in the time of vengeaunce and temptation.) Folow not the lust of thyne owne herte in thy strength, and saye not: tush, howe haue I had strength, or who wyll brynge me vnder because of my workes? for double the God shall auenge it. And saye not: I haue committed no sinnes but what euell hath happened me? For the Almyghtye is a patyent rewarder. Because thy synne is forgeuen the, be not therfore without feare, neither heape one synne vpon another. And saye not: tush, the mercy of the lorde is greate, he shall forgeue me my synnes, be they neuer so many. For like as he is mercyfull, so goeth wrath from hym also, and his indignacion rommeth downe vpon sinners

Make

B Make no tarynge to turne vnto the Lord
& put not of from daye to daye: for sodenlye
shal his wrath come, & in the tyme of venge-
aunce he shall destroye the. Truste not in
wicked ryches for they shall not helpe in the
daye of punishment and wrath. Be not carp-
ed about to every wynde, and goo not into
every waye: for so doth the synner that hath
a double tonge. Stande faste in the waye of
the Lorde, be stedfaste in thy understandyng
abyde by the worde, and folowe the worde
of peace, and ryghtuousnes. Be gentle to
heare the worde of God, that thou mayest
understande it, and make a true answer with
wysdome. Be swyft to heare, but slowe and
patient in gevynge answere. If thou hast un-
derstandynge, shappe thy neyghbours an
answere: If no laye thyne hande vpon thye
mouth: lest thou be trapped in an vndyscrete
worde, and so confounded. Honour and wor-
shype is a mans wyse talkynge, but the tong
of the vndiscrete is his owne destruccyō. Be
not a prayse accuser as longe as thou spuelte
and ble no sclaunder with thy tounge. For
shame and sorow goth ouer the theefe, and an
euell name ouer him that is double tonged:
but he that is a prayse accuser of other men,
shalbe hated enuyed & confounded. Be that
thou wilt lyve the smalle and greate alyke.

The.vj.Chapter.

It is the propertye of a frende to be euell tongued. The doctryne and good counsell of the wyse is to be enbraced. Wysdome should be searched for. The gaine thereof.

A BE not thy neyghbours enemy
for thy frindes sake: for who so
is euell shall be the heyre of re-
buke and dyshonour, and who-
soeuer beareth enuy and a dou
ble tonge offendeth. Be not proude in the de
syre of thyne owne understandynge, leaste
thy leaues wither, and thy fruite be destroyed
and so thou be left as a drye tree. For a wyse
hed soule destroyeth hym that hath it, mak-
eth hym to be laughed to scorne of hys enemyes, (and bringeth hym to the porcyon of
the vngodly.) A swete worde multiplieth frin
des, and pacyfyeth the that be at warre, and
a thanckfull tonge wyll be plentyous in
a good man. Holde frendshippe wyth many
neuertheles haue but one counceler of a thou
sande.

If thou getteste a frende, proue him fyrst,
B and be not hastye to geue hym credence. For
some man is a frende, but for a tyme, & wyll
not abyde in the daye of trouble. And there
is some frende that turneth to enemytie, and
taketh parte agaynst the: and if he know any
hurte by the, he telleth it oute. Agayne, some
frende is but accompanyon at the table, and
in the daye of ordre he contynueth not. But
a sure frende wyll be vnto the euen as thyne
owne selfe, and deale faythfullye wyth thye
housholde folke. If thou suffer trouble and
aduersyte, he is wyth the, and hideth not him
selfe from the. Departe from thyne enemies
pea and beware of thy frendes.

C A faythfull frende is a stronge defence:
who so fyndeth suche one, fyndeth a noble
treasure. A faythfull frende hath no peare,
the wight of golde and syluer is not to be co-
pared to the goodnesse of his faythe. A fayth-
full frende is a medycyne of lyfe, and they
that feare the Lorde, shall fynde hym. Who
so feareth the Lorde, shal prospere with frend-
des: and as he is hym selfe, so shal his frende be
also. My sonne, receyue doctryne from thye
youth vp, so shalte thou fynde wysdome tyll
thou be old. Go to her as one that ploweth
and soweth, and wayt pacyently for her good
frutes. For thou shalt haue but lytle labour
in her worke, but thou shalt eate of her frutes
right soone. O how exceadyng sharpe is wis
dome to vnlerned men? an vnstedfaste bodye
wyll not remayne in her. Vnto such she is as
it were a touchstone, and he castyth her from
him in all the hast. For wisdome is wyth hym
but in name, there be but few that haue know
ledge of her. But wyth the that knowe her, she
abydeth euen vnto the appering of God.

Geue eare (my sonne) receyue my doctryne, And re fuse not my counsell. Put thy fote D
into her fetters, and take her yocke vpō thy
necke: bowe downe thy shoulder vnder her,
beare her patiently, and be not wroth of her
bandes. Come vnto her with thy whole herte
& kepe her wayes with all thy power. Seke
after her, and she shalbe shewed the: and wha
thou hast her, forsake her not. For at the laste
thou shalt fynde rest in her, and that shall be
turned to thy greate ioye. Then shal her fet-
ters be a stronge defence for the, and her yoch
a glorious rayment. For the hewty of lyfe is
in her, and her bandes are the couplynge to
gether of saluation. Yea a glorious rayment
is it, thou shalt put it on, and the same crowne
of ioy shalt thou were.

My sonne, if thou wylte, take hede, thou E
shalt haue vnderstandynge: and if thou wilt
applie thy minde, thou shalt be wise. If thou
wilte bowe downe thine eare, thou shalte re-
ceiue doctrine: and if thou delite in hearynge,
thou shalt be wyse. Stande wyth the multi-
tude of such elders as haue vnderstandynge,
& cosente vnto their wisdome wyth thyne
herte: that thou mayest heare all godlye ser
mons, and that the worthy sentences shape
the not. And if thou fynde a man of dyscreet
vnderstandynge, get the soone vnto him, and
let thy fote treade vpon the steppes of his do
res. Let thy mynde be vpon the commaun-
dementes of God, and be earnestly occupied
in hys lawes: so shall he stablish thy hert, and
geue the wysdome at thyne owne desire.

The.vij.Chapter.

Why men shulde eschewe euell, & yet not inuolue them
selues. The behauiour of the wyse towardes hys wyfe,
hys seruaūt hys chyldren, hys kynsmen, hys father &
mother, the poore &c.

DO no euell, so shal ther no harm F
happen vnto the. Departe a
waye from the thynge that is
wicked, and no mischefe shal
medle wyth the. My sonne,
sowe

sowe no euell thynges in the folowes of vn
righteousnes.so shalt thou not reape the se-
uenfolde. Labour not vnto man for any lord-
shyppe,nether vnto the kynge for the seate
of honoure. Iustifye not thy self before God
(for he knoweth the herte) & delyte not to be
reputyd wyse in the presence of the kynge.
Make no laboure to be made a iudge except
it so were, that thou coudest myghtely
put downe wyckednes; for if thou shouldest
stande in awe of the parteuce of the myght-
ye, thou shouldest fayle in gruynge lew-
druce. Offende not in the multitude of the
cyte,and put not thy selfe among the people
Ryode not two synnes together, for in one
synne shalt thou not be vnpunysshed. Say not
euell, God wyll loke vpon the multytude of
my oblacyons,and when I offere to the hyest
God he wyll accepte it.

Be not fayne hartyd when thou makeste
B thy prayer,nether slacke in gruynge of almes.
Laughe no man to scorne in the heuynesse of
hys soule,for God(which seyth all thynges)is
he that can brynge downe and set vp agayne
Accepte no leasyng agaynste thy brother, ne-
ther do the same agaynste thy frend. Vse not
to make ayne maner of lye, for the custome
therof is not good. Make not many wordes
when thou art amonge the elders:and when
thou prayest,make not moche babblynge. Let
no labourus worcke be tedious vnto the, ne-
ther the husbandrye which the Almyghty
hath created. Make not thy boast in the mul
tytude of thy wyckednes, but humble thy
selfe euen from thyne herte: and remembre
that the wrath shall not be longe in tarynge,
and that the vengaunce of the flesh of the vn-
godly is a verye lyse & worm. Gyue not ouer
thy sprode for any good,nor thy faythful bro
ther for the best golde.

Departe not from a discrete & good wo-
C man,that is fallen vnto the for thy porcyon
in the feare of the Lorde,for the gyfte of her
honestly is aboue golde. Where as thy ser-
uaute worcketh truly,intreate him not euell,
nor the hyerlynge,that is faythful vnto the
Lorde a discrete seruaunte as thyne owne
soule,defraude hym not of hys lyberte,nep
ther leaue hym a poore man. If thou haue ca-
tell,loke wel to them:and if they be for thy
profyte,kepe them. If thou haue sonnes,brynge
them vp in nurture and lernyng,and bowe them
in awe from their youth vp. If thou haue
doughters,kepe their body,& shewe not thye
face cherefull toward them. Marye thy daugh
ter,and so shalt thou perfourme a weyghty
matter:but geue her to a man of vnderstan-
dyng. If thou haue a wyfe after thyne owne
mynde,forsake her not:(but contempt not thy
thy selfe to the hatefull.)

Honoure thy father from thy whole herte
D and forgett not the sorouful trauayle that thy
mother had with the: remembre that thou
wast borne thorow them,and how canst thou
recompense them the thynges that they haue
done for the. Feare the Lord with al thy soule
& honoure hys mynysters. Loue thye maker
with all thy strength, & forsake not hys ser-
uauntes. Feare the Lorde with all thy soule,
honoure hys Prestes. Geue the their por
cyō of the fyrst frutes & increase of the earth,
lyke as it is commaunded the:geue them the
shoulders,and their appoynted offeringes and
fyrstlynges. Reache thyne handes vnto the
poore,that God may bielle the with plen-
teousnes. Be lyberall vnto all men lyuynge
yet let not but be good euen to them that are
deade.

Let not them that wepe be without com-
forte,but mourne with such as mourne. Let it
not greue the to vysyt the sicke,for that shall
make the to be beloued. Whatsoeuer thou
takest in hande,remember the ende,and thou
shalt neuer do amysse.

Against the better is no stryuynge. Of the death of thyne enemye mayst thou not reioyce, nor delyte thy neyghbours,nor the workes of the wyse.

The.viii.Chapter.

A

Stryue not with a myghty man
lest thou chaunce to fal into hys
handes. Make no variaunce
with a rich man,lest he happen
to brynge vp an harde quarel a
gaynste the. For golde and syluer hath vn-
done manye a man, yea euen the herte of
kynges hath it made to fal. Stryue not with
a man that is full of wordes, and laye no
stickes vpon hys fyre. Kepe no company with
a vnlerned, lest he geue thy kynred an euell
reporte. Despyse not a man that turneth him
selfe awaye frome synne, and caste hym
not in the teeth wyth all:but remembre that
we are fraple euerychon. Thinke scorn of no
man in hys olde age, for we waxe olde also
Be not gladde of the death of thyne enemye,
but remembre that we muste dye all the sorte
of vs:and lykewise woulde we come into ioy.
Despyse not the sermons of suche elders as
haue vnderstandyng,but acquaynte thy selfe
with the wyse sentences of them:for of them
thou shalt lerne wysdome and the doctrine of
vnderstandyng, and how to serue great men
wythout cumplaynte.

B

Go not from the doctrine of the elders,for
they haue lerned it of their fathers. For of
the thou shalt lerne vnderstanding,so that thou
mayste make answere in the tyme of nede.
Kindle not the coales of synners,lest thou be
burnt in the fyre flames of their synnes. Re-
sist not the face of the blasphemer,that he lay
not wayte for thye mouthe. Lende not vnto
hym that is myghtyer then thy selfe: If thou
lendeste hym counte it but lost. Be not sure
tye aboue thye power:if thou be,then thinke
surelye to paye it. Go not to lawe wyth
the iudge, for he wyll iudge accordynge to
hys owne honoure. Trauayle not by the
waye wyth hym that is vnpurtesse, lest he
do the euel:for he folowyth hys owne wylful
nesse,& so shalt thou perysshe thorowe hys folp.
Stryue not wyth hym that is angry and
cruel

reuell,and go not with hym into the wilderneſſe,for his blonde is nothyng in hys ſyghte,and where there is no helpe, he ſhall murther the. Take no counſell at ſoles, for they loue nothynge but the thynges that pleaſe theſ ſelues. Make no counſell before a ſtraunger,for thou canſte not tell what wyll come of it. Open not thyne herte vnto euerye man, leaſte he be vnthanckfull to the,and put the to repoſte.

The temptacions of chaſtenes are to be abhorre. An vnchaſte is to be puniſhed before a iuge. The glorye and ryches of hymſelfe. No glorious man ſhulde be beaten to golt. Labours to the ſpede ryngis a lowlye man,and welcome to a gentle.

The.x.Chapter.

BE not gelous ouer the wyfe of thy bolome,that ſhe ſhewe not ſome ſharped poynte of wicked doctrine vpō the. Geue not the power of thy ſyfe vnto a woman,leſt ſhe come in thy ſtrēgth, and ſo thou be confounded. Looke not vpō a woman that is deſpitous of manye men, leſt thou fall into her ſnares. Vſe not the company of a woma that is a player and dauncer, and heare not, leſt thou periſh through her cunnyng. Behold not a mayden, that thou be not hurte in her beawte. Caſt not thy mynde vpon harlottes in any maner of thyng, leſt thou deſtroy both thy ſelfe and thyne heritage. Go not aboute gaſpyng in euery lane of the cytye, neyther wander thou aboute in the ſtreetes therof. Turne away thy face from a beautyfull woman, & loke not vpon the fayrenelle of other. Many a man hath periſhed through the beawty of women, for therby it the deſire is kyndled as it were a fyre. (An aduoutrous woman ſhalbe troden vnder fote as myre, of euery one that goeth by the waye. Many a man wondereynge at the beawty of a ſtrāg woman,hathe bene caſt oute, for her wordes kyndle as a fyre.) Sit not with another mās wyfe by any meanes, lye not with her vpon the bedde, make no wordes with her at the wyne: leſt thine herte conſent vnto her, and ſo thou with thy blonde fal into deſtruccō. For ſake not an olde frende,for the new ſhal not be lyke him.

A new frend is a new wine:let him be old & thou ſhalt drinke him with pleaſure. Be ſpare not the honoure and ryches of a ſpoyler: for thou knoweſte not what deſtruccyon is for to come vpon hym. Delyte not thou in ſ thynge that the vngodly haue pleaſure in,be ynge ſure that ſ vngodly ſhal not be accepted vntyll their graue.

Kepe the from the man that hath power to ſlaye, ſo ſhalt thou not to be afraied of death. And if thou commeſt vnto hym,make no faute,leſt he happē to take away thy lyfe. Remembre that thou goeſt in the myddeſte of ſnares,and vpō the bowlwarke of the cite. Beware of thy neyghboure as nye as thou canſt, and medle with ſuche as be wyſe and haue vnderſtandynge. Let ſuche men be thy gueſtes,let thy mouth be in the feare of God, let the vnwillyngnes of God be in thy mynde and let all thy talkynge be in the commaundementes of the Lorde. In the hāde of craftesmen ſhall the workes be commended, ſo ſhall the power of the people in the wyſedome of their talkynge. A mā full of wordes is perilous in his cytye: and he that is temerarious and paſt ſhame in his talkyng, is to be abhorred.

Of Rulers and Iuges. Power is commended vnto vs to be obſerued. Labour to prayſe.

The.x.Chapter.

A Wyſe iudge wil order hys people with diſcretion, and where a man of vnderſtandynge beareth rule, there goeth it wel. As the iudge of the people is hym ſelf, euē ſo are his officers: and ſuche what maner of man the ruler of the cytye is, ſuche are they that dwell therin alſo. An vnlerned kynge deſtroyeth his people, but wher they that be in authorite are men of vnderſtandynge, ther the cytye proſpereth.

The power of the earth is in the hande of God, and when he ſeaſon is, he ſhall ſet a profytable ruler vpon it. In the hande of God is the power of man, & vpon the ſcribe ſhall he laye his honoure. Remember no wronge of thy neyghboure, & medle them with no vnrighteous workes. Pride is hateful before God and man, and all trickeries of the lawe then is to be abhorred. Becauſe of vnrygh teous dealyng, wronge, blaſphemies and by wyſe diſceate, a realme ſhall be tranſlated frō one people to another.

There is nothing waſte then a rotteyne man. Why art thou proude, O thou earth and aſhes? There is not a more wicked thing then to loue money. And why? ſuch one hath bys ſoule to ſelle: yet is he but ſyghte bonge whyle he liueth.

And though the phiſitian ſtrue his helpe neuer ſo longe, yet in concluſion it goeth after thys maner, to daye a kynge, to morowe dead. For when a man dyeth, he is the heyre of ſerpentes, beaſtes & wormes. The begynnynge of mans pryde, is to fall awaye from God,and why? his herte is gon from his maker, for pryde is the begynnyll of all ſynne. Who ſo taketh holde therof ſhalbe filled & ouerpoured,and at the laſt it ſhall ouerthrowe him. Therefore hath the Lorde brought the confuſions of the wicked to diſhonoure, and deſtroyed them vnto the ende.

God hath deſtroyed the ſeates of proude princes,and ſet vp the meke in their ſtede. God hath withered the rotes of the proude heathen,and plāted the lowly among them. God hath ouerthrowne the lādes of the heathen,and deſtroyed them out of the grounde. He hath caſted them to wyther awaye, he hath brought them to naught, and made the memoriall of them to ceaſe from out of the earth:(God hath deſtroied ſ name of ſ proude and lefte the name of the humble of myndes.)

Pride was not made for man, neyther wrath fulnes for them that be borne of women. The seede of men that feareth God, shalbe brought to honoure but the seede which transgresseth the cõmandmentes of the Lorde shalbe shamed. Be that is ryche amõg his brethre, is holde in honoure among them, and he regardeth such as feare the Lorde. The glory of the ryche, of the honorable and of the poore is the feare of God.

D Despyse not thou the vile poore man, and magnify not the ryche vngodly. Great is the iudge & myghtie in honoure, yet is there none greater, then he that feareth God. Unto the seruant that is discrete, shall the lorde be seruyse. He that is wyse & well nurtured, will not grudge when he is reboured, & an ignorant body shal not come to honour. Be not proude in do thy worcke, and dispaire not in the tyme of aduersitye. Better is he that labourith, & hath plentifulnes of al thinges, then he that is gorgious and wanteth bread.

E My sonne, kepe thy soule in meknes, and geue her her due honoure. Who shall iustify him, that sinneth against him self? Who will honoure hym, that dishonoureth his owne life? The poore is honoured for his faithfulnes & truth, but the ryche is had in reputacion because of his goodes. He that abaseth him self honestly in poueretie, how much more shall he behaue him self honestly in ryches? And who so abaseth him self vnhonestly in riches, how much more shall he be haue hym self vnhonestly in poueretie.

The parels of humilitye. After the euerlastinge ordynaunce ought we not to iudge. Of beauty and euyll iudgement. The spirite is not vertuous offences. All thinges commeth of God. All men are not to be brought into thyne hande.

The.xi. Chapter.

A The wisdome of hym that is brought lowe, shall lyft vp hys head, and shall make hym to syt amonge greate men, Commend not a man in hys beawty, neyther despyse a man in his vetter appearaunce. The Bee is but a small beast amonge the foules, yet is her fruite ryseding swete. Be not proud of thy rayment, & exalte not thy selfe in the day of thy honoure: for the workes of the Lorde are wonderful: yea glorious, secrete and vnknowne are hys workes. Many tyrauntes haue bene fayne to sit down vpon the earth, and the vnlikely hath worne the crowne. Many mighty men haue ben brought low, and the honorable haue ben deliuered into other mens handes. Condemne no man before thou hast tried out the matter: & when thou hast made enquisicion, thã reforme righteously. Geue no eare before thou hast herd B the cause, but fyrst let men tel out their tales.

Entyre not for a matter that toucheth not thy selfe, and thamble not in the iudgment of sinners. My sonne, medle not with many matters: and if thou wilt be ryche, thou shalt not get it: and though thou renne fyl thy waye alone, yet shalt thou not escape. There is some man that labourith, and the more he wearieth him selfe, the lesse he hath. Againe, some man is slouthfull, hath nede of helpe, wanteth strength, and hath great pouerty, and Gods eye loketh vpon him to good, setteth hym vp from hys lowe estate, and lifteth vp his head so that many men marueil at hym, and geue C honoure vnto God.

Prosperitie and aduersitye, lyfe and death, pouertye and ryches come all of the Lorde. Wysdome, nurture and knowledge of the law are with Godlone & the waies of good are vp him. Errour and darcknes are made for sinners: and they that exalte them selues in euil, waxe olde in euil.) The gyfte of God remayneth for the righteous, and hys good will shall geue prosperitie for euer. Some man is rich by spunge vngardlye, & that is the poyson of hys rewarde, in that he sayeth now haue I gotten rest, and nowe wyl I eate and drinke of my goodes my selfe alone. And yet he considereth not, that & time draweth vp, that he must leaue al these thinges vnto other men, and dye hym selfe. Stande thou fast in thy couenaunte, and exercyse thy selfe therein, and remayne in the worke vnto thy age. Loke not in the workes of sinners, but put thy truste in God, and byde in thyne estate: for it is but an easy thing in the sight of God, to make a poore man ryche, & that sodenly. The blessynge of God hasteth to the rewarde of the righteous, and maketh hys fruites sonne to florysh & prosper. Saie not: what helpeth it me? & what shall I haue the whyle? Agayne, saie not: I haue ynough, how can I wante? When thou art in welfare forget not aduersitye: and when it goeth not well with the, haue a good hope, that it shall be better. For it is but a small thynge vnto God, in the dape of death to rewarde euerye man accordynge to his waies. The aduersitye of an houre maketh one to forgette all pleasure: and when a man dyeth, hys workes are discouered. Prayse no body before hys death for a man shalbe knowne in his children. E

Bringe not euery man into thyne house, for the discreatfull layeth wait dyuerslye. Like as a partryche in a mannde, so is the herte of the proude: and lyke as a spye, that loketh vpõ the fal of his neighbour. For he turneth good vnto euell, and slaundereth the chosen. Of one sparch is made a greate fyre, and an vngodly man layeth wayte for bloude. Beware of the discreatfull, for he ymagineth wycked thinges, to bringe the into a perpetual shame. If thou takest an alyen vnto the he shal destroye the in vnquietnes, and driue the from thine owne wayes.

The.xii. Chapter.

Unto whõ we ought to be good. Enemyes ought to be eschued.

When thou wilt do good, knowe to whom thou doest it, & so shalt thou A be greatlye thanked for thy benefites. Do good vnto the righteous and

and thou shalt fynde great rewarde though not of him, yet no doute, the Lorde him selfe shall rewarde the. He standeth not in a good case that is alwaye occupied in euel, & geueth no almes: for the Lorde hateth the synners and hath mercye vpon them that shewe the workes of repentance. Geue thou vnto such as feare God, and receaue not a synner. As for the vngodly and synners, he shall recompense vengeance vnto them, and kepe them to the day of wrath. Geue thou vnto the good and receaue not the synner: do well vnto him that is lowly, but geue not to the vngodly. Let not the bred be geuen him, that he be not myghtyer then thy selfe therin. For so shalte thou receyue twyse as much euell, in all the good that thou doest vnto him. And why? the Lorde hateth synners, and shall rewarde vengeance to the vngodly.

In prosperite, a frend shall not be knowen
B and in aduersyte an enemie shall not be hyd. For when a man is in wealth, it greueth his enemies: but in hepnes and trouble a man shal knowe his frende, truste wyth that thyne enemy, for lyke as an yron rusteth, so doeth his wyckednes. And though he make muche crouchyng and kneleng, yet kepe well thy minde, and beware of hym. Set hym not by the, nether let hym syt at thy ryght hande lest he turne him, get into thy place, take thy rowm & lose thy seat, and so thou at the last remēbre my wordes, and be payed at my sayenges.

Byde not two synnes together, for there
C shall not one be punished. Who wil haue pyty of the charmer, that is stinged of the serpente, or of all such as come nye the beastes? Euē so is it with him & kepeth cōpany with a wycked man, and lappeth him selfe in his sinnes. For a season wyll he byde wyth the but if thou stomble, he tarpeth not. An enemy is swete in his lippes, he can make many wordes & speake many good thynges: Yea he can wepe wyth his eyen, but in his herte, he ymagineth how to throw the into the pyt, and if he may fynde aportunite, he wil not be satisfyed with blood. Aduersite come vpon the, thou shalte fynde him there first, and though he pretende to do the helpe, yet shall he vndermyne the. He shall shake his head, and clape his handes ouer the for very gladnes, and whylle he maketh many wordes, he shall disguyse his counte nauncē

The companies of the proude and of the rych are to be eschewed. The loue of God. Lyke to cleaue vnto lyke.

The.xiii.Chapter.

A Whoso toucheth pytch, shall be fyled with all: and he that is familyar wyth the proude, shall clothe him selfe wyth pryde. He taketh a burthen vpon him, that accompanyeth a more honorable man then him selfe. Therfore kepe no familyarite wyth one that is rycher then thy selfe. How agree the kettell and the pot toge ther? for if the one be smitte against the other it shall be broken. The riche deceth wrongfully, and thretneth withal: but & poore beyng oppressed & wrongfully dealt withal, suffereth scarcemelle, and geueth fayre wordes. If thou be for his profyt he wyll vse the: but if thou haue nothynge he shall forsake the. As longe as thou hast any thyng of thine owne, he shall be a good fellow wyth the: yea he shal make the a bare man & not be sory for the. If he haue nede of the, he shall defraude the: and (wyth a pryuy mocke) shal he put the in an hope, & geue the all good wordes, and say what wouldest thou? Thou shal he shame the in his meate, vntil he haue supt the cleane vp twise or thryse, and at the last shal he laugh the to scorne. Afterwarde, whē he seyth that thou hast nothynge, he shall forsake the, and shake his head at the.

Beware that thou be not deceaued and B
brought downe in thy symplenesse. Be not to humble in thy welfare, lest when thou art brought lowe, thou be dispysed thorowe folysheres. If thou be called of a myghtye man, absente thy selfe, so shall he call the to him the more ofte. Dyscusse not thou vnto him that thou be not shut out: but goo not thou farre of, lest he forget the. Withdraw not thy selfe from his speech, but beleue not his many wordes. For with muche communication shall he tempte the, and (with a pryuy mocke) shal he question the of thy secretes. The vnmercyfull mynde of hys shall muche the wordes, he shall not spare to do the herte & to put the in prison. Beware, and take good hede to thy selfe, for thou walkeste in parell of thy confusyon.

Now when thou hearest his wordes, make C
the as though he thou werest in a dreame, and wake vp. Loue God all thy lyfe longe, and call vpon hym in thy nede. Euerye beast loueth his like, euē so let euery man loue his neyghboure. All flesh wyll resorte to their lyke, and euery man wyl kepe company wyth such as he is him self. But as the wolfe agreeth with the lambe, so doth the vngodly with the rych. ii.Cor.vi.a
ghteous. What felowshippe holde an holy man haue with a dogge? How can the ryche and he poore agree together? The wild Asse is the lions pray in the wyldernesse, euen so are poore men the meate of the ryche. Like as the proude mayde not alwaye wyth lowlynes, euē so doth the ryche abhorre the poore. If a rich man fall, his frendes set him vp agayne: but when the poore falleth hys frendes forsake hym. If a ryche man fall into an errour, he hath many helpers: he speaketh proude wordes, and yet men iustifye hym.

But if a poore man go wronge, he is pu-D
nyshed yea though he speake wyttyly, yet can it haue no place. When the ryche man speaketh, euery body holdeth his tonge and lyke what he sayeth, they prayse it vnto the cloudes. But if the poore man speake, they saye What felowe is this? and if he do a mysse, they shal destroye hym. Ryches are good vn

hym that hath no fame in his conscience, and poureth in a wicked thing in the mouth of the vngodly. The hert of man chaungeth hys countenance, whether it be in good or euell. A chearfull countenaūce is a token of a good herte, for els is it an harde thynge too knowe the thought.

The offence of the tounge. Shame is but a barne thynge. Happy is he that continueth in wysdome.

The.viii. Chapter.

Eccle.xii.c.9 xxv.c. Jaco.iii.a.

BEtter is the man, that hath not fallen with the woūde of hys mouth, and is not pricked with the conscience of synne. Happy is he that had no heuines in his mynde, and is not fallen from hys hope. It becommeth not a couetrous man and a nygarde to be riche: and what should a nygard do with golde? He that with al his carefulnes heapeth together vnrighteously, gatherith for other folkes, and another man shal make good chere with his goodes. He that is wicked vnto hym self, howe shoulde he be good vnto other men? How can such one haue any pleasure of his goodes: There is nothynge worse, then when one disauntereth hym self, and this is a reward of his wickednes. If he do any good, he doth it not knowyng therof and against hys will, & at the laste he declareth his vngratiousnes. A nygarde hathe a wicked eye, he turneth away his face, & despiseth hys owne soule. A courtous mans eye

Pro.xxviii.c. Eccle.xl.b.

hath neuer ynough in the portion of wickednes, vntill the tyme that he wythet away, & haue lost hys owne soule.

B A wicked eye spareth bred, & there is scarcenesse vpō his table. Myn sonne, do good to thy selfe of that thou haste, & geue the Lorde hys due offeringes. Remembre that death tarieth not, ne how that the couenaunt of the graue is shewed vnto the: for the couenaunt of this worlde shall dye the death. Do good vnto thy frende before thou dye, & according to thy ability reache out thyne hande, & geue vnto the poore. Be not disposed of & good daye, and let not the portion of the good day ouerpas the. Shalte thou not leaue thy trauayles and labours vnto other men? In the deuiding of the heritage geue and take, and sanctifye thy soule. Worke thou righteousnes before thy death, for in the hel there is no meate to fynde. All flesshe shall fade awaye lyke grasse, and lyke a flourishynge leafe in a grene tree. Some growe, some are falle downe: euen so is the generation of flesshe and bloude: one commeth too an ende, another is borne.

Eccle.xiii.a. Tobi.iiii.b. Luc.xii.b. Eccli.xl.a. i.Pet.i.b. Jacob.i.b.

C All transitory thynges shall fayle at the last, and the worker therof shall go withall. Euery chosen worke shalbe iustified, and he that medleth with al, shal haue honour therin. Blessed is the man that hepeth him in wysedome, and exercyseth him selfe in vnderstandinge, & with discretion shall he thinke vpon the fourthowynge of God. Whiche considereth the wayes of wysdome in his hert, hath vnderstandynge in her secretes, goeth after her (as one that seketh her out) & continueth in her wayes. He looketh in at her windowes, & herkeneth at her doores: He taketh hys reste beside her house, & fastneth hys stake in her walles. He shall pytch hys tēte nye vnto her hande, and in his tent shall good thinges rest for euermore: He shal set hys children vnder her couering, & shall dwell vnder her braunches. Vnder her couerynge shall he be defended from the heate, and in her glory shall he rest.

The goodnes that foloweth hym that feareth God. God reiecteth and calleth of the synner. God is not the author of euell.

The.ix. Chapter.

HE that feareth God, will do good: and who so hopeth & law shall optayne wysedome. As an honorable mother shal she mete hym, and as a virgyn shall she receyue hym. With the bread of life and vnderstanding shall she fede hym, & geue hym the water of wholsome wysdome to drynke. If he be constāt in her, he shall not be moued: and if he holde hym fast by her, he shall not come to confusion. She shal bring him to honour among his neyghbours, & in the middest of & cōgregacō shall she opē his mouth. With the spirite of wysdome & vnderstāding shall she fill him, & clothe him with the garmēt of glory. She shal heape the treasure of myrth & ioy vpō him, & geue him an euerlasting name to heritage. Folysh men wil not take holde vpō her, but suche as haue vnderstanding, wil mete her, for she is farre from pryde & disceat. Mē that go about with lyes, will not remēbre her: but mē of trueth shalbe founde in her, euen vnto the beholdynge of God. Prayse is not semely in the mouth of the vngodly, for he is not sente of the Lorde. For of God commeth wisdome, & the prayse shall stande by the wisdome of God, & shall be plenteous in a faythfull mouth, & the Lord shall geue her vnto hym.

Matt.iii.a Johan.vi.b

Prou.ix.a

Hope not thou: It is the Lordes faute that I am gone by, for thou shalt not do the thing that God hateth. Hope not thou: he hath caused me to go wronge, for he hathe no nede of the vngodly. God hateth all abominacō of errours, and they that feare God will loue none suche. God made man from the beginnyng, & left him in the hande of his counsayl. He gaue hym hys commaundementes & preceptes: if thou wylte obserue the commaundementes, and kepe acceptable faythfulnes for euer, they shall preserue the. He hath sette water and fyre before the, reache out thyne hande vnto which thou wilt. Before man is lyfe and death, good and euel: lobe what him liketh, shalbe geuen hym. For the wysedome of God is greate and mighty in power, and beholdeth all men continually. The eyes of the Lorde are vpon them that feare hym, and he knoweth all the workes of man. He hath commaunded

B

Gene.i.d.

Jere.xxi.b

commaunded no man to do vngodly, neither hath he geuen any man leue to synne.

Of vnprofytable and vnclene children. The mercy can not be hyd from God. An exhortacion vnto the vnderstandyng of rehersynge.

The.xvi.Chapter.

2 DEsyre not thou in the multitude of vngodly children, & haue no pleasure in them, if they feare not God. Trust not thou vnto their life, & regarde not their labours: for one sonne that feareth God is better, then a thousande vngodly. And better it is for a man to dye without children, then to leaue behynd him such children as are vngodly. For by one that hath vnderstandyng, may a whole cite be vpholden, but though the vngodly be many, yet shal it be wasted thorow the. Many suche thinges hath myne eye seen and greater thynges then these haue I herde with myne eares. In the congregacion of the vngodly shall a fyre burne, & amonge vnfaithfull people shall the wrath be kindled.

3 The olde giauntes optayned no grace for their synnes, which were destroyed, trustyng to their owne strength. Neither spared he the Gen.vi.b. Gen.xix.c. people vnto whom Loth was straunger but smote them and abhorred them because of the pride of their workes. He had no pitye vpon them, but destroyed all the people, that were so proude in synne. And for so muche as he ouersawe not the syx hundreth thousande, that gathered them selues together in the hardenesse of their herte: it were maruayll if one beinge hardened, should be fre. For mercy and wrath is with hym: he is bothe myghty to forgeue, and to poure out displeasure.

4 Like as his mercy is great, euē so is his punishment also, he iudgeth a man accordynge to his workes. The vngodly shal not escape in his spoyle, and the longe patience of hym that sheweth mercy, shall not byde behynde. All mercye shall make place vnto euery man according to the deseruyng of his workes, & after the vnderstandyng of his pylgrymage.

5 Saye not thou: I will hyde me selfe from God, for who will thinke vpō me frō aboue? I shal not be knowen in so greate a heape of people, for what is my soule amōge so many creatures? Beholde, the heauen, yea, the heauen of heauē, the depe, the earth, and all that therein is, shalbe moued at his presence: the mountaynes, the hylles, and the foundacion of the earth shall shake for feare, when God visiteth them. These thynges doth no herte vnderstande, but he vnderstādeth euery herte and who vnderstandeth his wayes? No man seyth his fourme, & the most part of his workes are secrete. Who will declare the workes of his righteousnes? Or who shalbe able to abyde this? For the couenaunt is farre frō some, and the tryeng out of men is in the fullfyllyng. He that is humble of herte, thynketh vpon suche thynges: but a wrongfull and erroneous man calleth his myndes into folysh thynges.

6 My sonne, herken thou vnto me, & learne vnderstandynge, & marke my wordes with thyne herte: I will geue the a sure doctryne, and plainly shall I instructe the. God hath set his woorkes in good order from the beginnyng, and parte of them hath he sondered from the other. He hath garnished his workes from euerlastynge, and their beginnynges, accordynge vnto their generacions. None of them hindereth another, neither was any of them disobedient vnto his woorde.

7 After this, God loked vpon the earthe, and spilled it with his goodes. With all manner of liuynge he alter hath he couered the grounde, and they all shalbe turned vnto earthe agayne.

The creacion of man, and the goodnes that God hath done vnto him. Of charyte and repentaunce.

The.xvii.Chapter.

8 GOd shape mā of the earthe, and turned him vnto earth agayne. Gen.i.d. He gaue him the number of dayes and certayne tyme, yea, and gaue him power of the thynges that are vpon earth. He clothed him with strengthe, & made him after his owne ymage. He made all flesh to stande in awe of him, so that he had the dominion of all beastes and foules. He made out of him an helper like vnto hym self, and gaue them vnderstandynge, eyes and eares, and a hert to vnderstande, & spirit they with instruccion and vnderstandynge. He created for them also the knowledge of the spyrit, spilled their hartes with vnderstandynge, and shewed the good and euell. He set his eye vpon their hartes, declarynge vnto them the great power of his workes: that they should praise his holy name together, to recyte of his wonders, and to be tellynge of his noble actes. Besyde this, he gaue them instruccion, and the lawe of life for an heritage.

9 He made him an euerlastyng couenaunt with them, and shewed them his righteousnes and iudgementes. Their eyne hys glory with their eyes, and their eares heard the maiesty of his voyce. And he saide vnto them: beware of all vnrighteous thynges. He gaue euery man also a commaundement concernynge his neyghboure.

10 Their wayes are euer before hym, & are not hyde from his eyes. He hath set a ruler vpon euery people, but Israell is the Lordes portion. All their workes are as the Sunne, in the sight of God, and his eyes are alwaye lokyng vpon their wayes. All their vnrighteousnesses are manyfeste vnto hym, and all their wickednesse are open in his sight.

11 The mercy that a man sheweth vnto his neyghbour is as it were a purse with hym, and a rewe good dede preserueth hym as the apple of an eye. At the last shall he stande, and rewarde euery man vpon his head as he hath deserued, and shall turne the together into the nethermoste partes of the earth. But vnto the that wil repent

he hath geuen the wape of rightcousnes. As for suche as he weake, he comforteth them, sufferth them, and sendeth them the percepn of the verite. O turne then vnto the Lorde, forsake thy synnes, make thy prayer before ꝑ Lorde, do the lesse offence, turne agayne vnto the Lorde, forsake thyne vnrighteousnes, be an vtter enemy to abhominacion, learne too knowe the righteousnes and iudgementes of God, stande in the porcion that is set forth for the, and in the prayer of the moolte hye God. Go into the porcion of the holy worlde, with suche as be liuinge and geue thankes vnto God.

C Who will prayse the Lorde in the helle? Abyde not thou in the errour of the bnyodly but geue hym thankes before death. As for the dead, thankefulnesse perysheth from him as nothynge. Geue thou thankes in thy life, yea, whyle thou art liuinge and whole shalt thou geue thankes, and prayse God, and reioyce in hys mercy. O how greate is the louynge kyndnesse of the Lord, and hys mercyful goodnes vnto suche as turne vnto hym? For all thinges may not be in man: and why? the sonne of man is not immortall, ꝑ he hath ꝑleasure in the bautie of wickednes. What is more clearer then the Sunne? yet shall it faile. Or what is more wicked then the thing that flesh and blood hath ymagined? ꝑ that same shalbe reproued. The Lorde seyth the power of the hye heauē, and all are but earth and asshes.

The meruelous workes of God, the misery and wretchednes of man. Against God ought we not to complayne. Prayer must we continually.

The.xviij.Chapter.

A HE that liueth for euermore, made all thinges together. God onely is righteous, ꝑ remaineth a victorious kynge for euer.

Who shalbe able to expresse the workes of hym? Who hath sought out the grounde of hys noble actes? Who shall declare the power of his greatnesse? Or who will take vpon him to tell out his mercy? As for the wonderous workes of the Lord, there may nothyng be taken from them, nothynge maye be put vnto them, neither may ꝑ ground of the be founde out. But when a man hathe done his best, he must beginne agayne: and when he thinketh too become to an ende, he must go agayn to hys labour. What is man? Wherto is he worthe? What good or euell can he do? If the number of a mans dayes be B almost an hundreth yeare, it is muche.

Eccle.i.d

1.Pet.iij.b

Like as the droppes of rayne are vnto the sea, and as a graue stone is in comparison of the sande: so are these few yeares to the dayes euerlastinge. Therefore is the Lorde pacient with them, and powreth out hys mercy vpō them. He sawe and perceyued the thoughtes and imaginations of their herte, that they were euell: therfore heaped he vp hys mercyfull goodnes vpon them, and shewed the the wape of righteousnes. The mercy that a man hath, reacheth to his neighbour: but the mercy of God is vpon all flesh. He chasteneth, he teacheth ꝑ nourtureth: yea, euen as a shepherde turneth agayn his flocke, so doth he all them that receyue chastenynge, nurture and doctrine. Mercifull is he vnto the, that lyde in awe of his iudgementes.

My sonne, when thou doest good, make C no grudgynge at it: ꝑ wharsoeuer thou geuest, speake no displeasable wordes. Shall not the dew coole the heat? Euē so is a worde better then a gyft. Is not a frendly woorde a good honest gifte? but a gracious mā geueth them both. A foole shal cast a mā in the teeth and that roughly, and a gyft of the vngarde putteth out the eyes. Get the righteousnes before thou come to iudgement. Learne before Prouer.xvij. thou speake, and go to phisich or euer thou be and xviij. sicke: examen and iudge thy selfe, before the iudgemēt come, and so shalt thou fynde grace in the sight of God. Humble thy selfe afore thou be syche, and in time of thy diseas shew thy conuersacion. Let not to praye alwaye, ꝑ stande not in feare too be reformed vnto death, for the rewarde of God endureth for euer. Before thou prayest prepare thy soule, ꝑ be not as one that tempteth God. Thinke vpon the wrathfull indignacion that shalbe at the ende, and the houre of vengeaūce, whē he shall turne awaye hys face. When thou hast ynough, remembre the time of honger: ꝑ when thou arte riche, thinke vpon the tyme of pouerte and scarsnesse.

From the morynge vntyll the euenynge D the tyme is chaunged, and all suche thynges are soone done in the sighte of God. A wyse man feareth God in all thinges, ꝑ in the dayes of trāsgressiō he kepeth him self from synne. A discrete man hath pleasure in wysdome, and he that findeth her, maketh much of her. They that haue had vnderstandinge, haue Roma.i.d dealt wysely in woordes, haue vnderstande ꝑ xij.b the trueth and righteousnes, ꝑ haue founde out wyse sentences and iudgementes. Folow not thy lustes, but turne the frō thine owne will. For if thou geuest thy soule her desyres, it shall make thine enemyes to laugh the too scorne. Take not thy pleasure in great volup teousnes, and melde not too muche withall. Make not too greate cheare of the thyng that thou haste wonne by aduauntage, leste thou fall into pouerte, and haue nothynge in thy purse.

Wyne and wyfedome longge men to pouerte. In my maysters mall thou bee discrecion. The difference of the wyfedome of God & mā. Wherby thou mayst knowe what is in a man. Correccion muste be vsed without anger.

The.xix.Chapter.

A Labouring man that is geuē vnto dronkennes, shal not be riche: ꝑ he A ꝑ maketh not much of small thinges, shal fal by litle ꝑ litle. Wyne ꝑ woman make wise mē renagates, ꝑ put men of vnderstāding to reproufe: ꝑ he that accōpanieth aduoutrers shal become a wicked mā.

Mothes

Mothers and wemen shall haue ben to heritage. yea he shal be set vp to a greater exãple, and his seede shalbe rotid out of the nũbre. He that is halfe ye to geue credence is lighte minded, and doth agaynst him self. Who so reioyseth in wyckednes, shal be punished: he that hateth to be reformed, his life shalbe shourned: and he that abhorreth babblynge of wordes, quencheth wyckednes. He that offendeth against his owne soule, shall repent it: and he that reioyseth in wickednes, shalbe punished.

Rehearse not a wicked and churlysshe worde twise and thou shalt not behindered. Shewe thy secretes nether to frende ner foo, and yf thou hast offended, tell it not out. For he shal herken vnto the and marck the, and when he fyndeth opportunyte, he shall hate the. If thou hast herde a worde agaynst thy neyghbour let it be dede within the: be sure. thou shalt haue no harme therby. A fole trauayleth with a worde, lyke as a woman that is payned with bearynge of chylde. Lyke as an arowe shot in a dogges thyghe, so is a worde in a fooles herte. Tell thy frende hys faute lest he be ignorant, and say: I haue not done it, or if he haue done it, that he do it no more. Reproue thy neyghboure, that he hepe hys tonge: and if he haue spoken, that he saye it nomore.

Tell thy neyghboure his faute, for oft tymes an offence is made, and geue not credence to euerye worde. And man falleth sometyme wyth his tonge, but not with hys will. For what is he, that hath not offended in his tonge? Shew thy neighbour warning, before thou threaten hym, and geue place vnto the Lorde. The feare of God is all wysdome, & he that is a ryghtwyse man, kepeth the law. As for the doctryne of wyckednesse, it is no wysdome, and the prudence of synners is no good vnderstandynge: is but wickednes, & abhominacyõ & a blaspheminge of wysdome. A symple man of small vnderstandyng that feareth God, is better then one that hath much wysdom, & transgresseth the law of the Hyest. A crafty sotell man can be wyse, but he is vnrighteous, and with gyftes he wasteth the eyen and manyfest lawe. A wycked man can behaue hym selfe humblye and can bouke with his head, and yet is he but a deceyuer within. He hydeth hys face, and disguiseth hym selfe because he shoulde not be knowne he preuenteth the.

And though he be so weake that he can do the no harme, yet whã he may fynde opportunyte, he shall do some euyll. A man maye be knowe by hys face, and one that hath vnderstanding, may be perceiued by the lokes of his countenaunce. A mans garmẽt, laughter, and gopnge, declare what he is.

The.xx. Chapter.

Of rebukynge and repentaunce. Of the goodnes the wyse man and of the fole. Of iyenge.

SOme man reproueth his neighboure oft tymes, but not in due season: Agayne, some man holdeth his tonge, and he is wyse and discrete. It is much better to geue warnynge and to repreue, then to beare euel wyl: for he that knowledgeth hym self open, shalbe preserued frõ hurte & offẽce. Like as whã a golden vessell thorowe out is fyne & iust, so defyleth a mayden eares so is it vnto that vseth violence and wrongfulnes to the lawe. O how good a thynge is it, a man that is reproued, to shewe openly hys repentaunce: for so shalt thou escape wylfull synne.

Some man kepeth silence, and is founde wyse: but he that is not ashamed what he speaketh, is hateful. Some man holdeth hys tonge, because he hath not the vnderstanding of the language: and some man kepeth silence wayteynge a conuenient tyme. A wyse man wyll holde hys tonge tyll he se opportunitie, but a wilfull & vnstayed body shal regard no tyme, he that vseth many wordes, shal hurte hys owne soule: & he that taketh authoritie vpon hym very grieuously, shalbe hated. Some mãn hath oft tymes prosperite in wicked thinges: Againe, some man getteth much, and hath harme & losse. There is gift that is nothyng worthe. Againe ther is some gift, whose reward is double. Some man getteth a fall for hepyng to proude & some cometh to worshyp for loue of hys. Some man bieth much for a litle price & must pay for it seuen folde.

A wyse man wyth hys wordes maketh him self to be loued, but the fauoures of fooles shalbe powred out. The gift of the vnwyse shall do the no good, for hys eyes are seuen folde. He shall geue lyttle, and saye he gaue muche: he openeth his mouth and cryeth out, as it were one that cryeth out vpon. To day he lendeth, to morow he aske it agayne, and such a man is to be hated. The foole sayeth: I haue no frende, I haue no thanke for all my good dedes: yea euen they that eate my bred, speake no good of me. O howe oft, and of how many shall he be laughed to scorne? He taketh a more perilous fal by such wordes then if he fell vpon the ground. Euen so shal the falles of wicked men come sodenly. In the mouth of hym that is vnlearned, are many vnconuenyent and vnmete wordes. A wyse sentence shall not be alowed in the mouth of the fole, for he speaketh it not in due season.

Some man spareth not, because he hath not wherwith all, and in hys end he shalbe stynged. Some man there is that destroyeth hys owne soule wyth shame, and for an vnwyse bodies he destroyeth he it, and with acceptynge of persones shall he vndo hym selfe. Some mã promiseth hys frende a gift for very shame, & geueth an enmy of hym for naught. A lye is a wicked shame in a man yet shal it be euer in ye mouth of the vnwyse. A these is better, then a man that is accustomed to lye: but they bothe shall haue destruc-

vpon to heritage. The condicyons of lyers
D are vnhonest, and their shame is euer w thē.
Gen.xli.f. A wyse man shal honoure hym selfe to ho-
Daniel.xi.g. noure with his wordes, and he that hath vn-
derstandynge shall be set by amonge greate
men. He that tilleth hys lande, shall encreace
Prouer.xii.b. hys heape of corne: he that worketh rygh-
twysnesse, shalbe exalted, and he that pleaseth
great men, shall escape muche euell. Rewardes
and gyftes blynde the eyes of the wyse,
and make him domme, that he cannot tell me
their faultes. Wysdom that is hyd, and trea-
sure that is hoarded vp, what profyte is in
them both? Better is he that hydeth hys ig-
norance secrete, then a man that hydeth hys
wysdome.

The.xxi. Chapter.

*Of the repentaunce of synne. We may not bowe
synne vpon synne. The bondmaide of an heritage. The
ende of honoure. Of the fole and of the wyse man. Of
hym that suffereth the beastl.*

A
Eccli.b,a.bii
a.xiii.f.
My sonne if thou hast synned, do
it no more: but praye for thy for
synnes, that they maye be forge
uen the. Flie from synne, euen
as from a serpente: for if thou
comest to nye her, she wil bite the. The teeth
therof are as the teeth of a lyon, to slepe the
soules of men. The wyckednes of man is a
sharpe two edged swerde, wherwith maketh
suche wounden that they cannot be healed.
Iniurie and wrongefous dealynge shall
waste awaye a mannes goodes, and thowe
sande a rich house shalbe brought to naught:
so the riches of the proude shalbe rooted out.
The prayer of the poore goeth oute of the
mouth, and commeth vnto the eares, and hys
vengeaunce (or defence) shall come, and that
hastely. Who so hateth to be reboumed, it is
a token of an vngodlye persoune: but he that
feareth God, wyll remember hym selfe.
A mysshapē man is knowen a farre of, by his
tonge, but he that hath vnderstandynge, per-
ceyueth that he shal haue a fall.
B Who so buyldeth hys house with other
mens coll, is lyke one that gathereth stones
in wynter. The congregacyon of the vngod-
lye is lyke stubble gathered together, their
ende is a flamme of fyre. The waye of the vn
godly is set with stones, but in their ende is
hell, darcknes, and payne. He that keepeth
the lawe, wyll holde fast the vnderstandyng
therof, and the ende of the feare of God, is
wysdome. He that is not wyse, will not be
taught in good: but the vnwyse man aboun-
deth in wickednesse: where bitternes is, there
is no vnderstandyng. The knowledg of the
wise shal flowe like water that renneth ouer,
and hys counsel is lyke a fountain of lyfe.
C The hert of a foole is like a broke vessell:
he can kepe no wysdome. When a man of
vnderstandynge heareth a wyse worde, he
shall commende it, and make much of it. But
if a wanton man heare it, he shall haue
no pleasure therin, but caste it behynde hys
backe. The talkynge of a foole is lyke an
heuy burthen by the wayghte to beare a wise
man speake, it is a pleasure. Where a boute
is in the congregacyon, it is a pleasure. Whē
a boute is in the cōgregacyon, it is asked at
the mouth of the wyse, and they shall ponder
his wordes in their hertes. Lyke as a house
that is destroyed, euen so is wysdome vnto a
foole: As for the knowledge of the vnwyse,
it is but darcke wordes. Doctrine is vnto him
that hath no vnderstandynge, euen as fetters
aboute hys fete, & like maunyckles vpon hys
ryghthande. A foole lyfteth vp his voyce
with laughter, but a wyse manne shall scarse
laugh secretly.

Leuiticus.xxi.d. Leuynge vnto a wyse man a Jewell
of golde, and lyke an armlet vpō hys ryght
D arme. A foolysh mānes lore is soone in hys
neyghbours house, but one that hath experi-
ence, shall be ashamed at the persoone of the
myghte. A foole wyl pepe in at the window
into the house, but he that is well nourtered, wil
stand without. A folysh man standeth here-
beuynge at the doze, but he that is wyse, wyll
be ashamed.
The lyppes of the vnwyse wylbe telling
foolysshe thynges, but the wordes of suche as
haue vnderstandynge, shalbe waged in the
balance. The hert of foles is in their mouth
but the mouthe of the wyse is in their herte.
When the vngodly curseth the blasphemer,
he curseth his owne soule. A prowde accuser
of other men shal defyle his owne soule, & be
hated of every man: but he that keepeth hys
tonge and is discrete, shal come to honoure. Leui.xix.b

The.xxii.Chapter.

*The purgatyon of the slouthfull. Of the folysshe
women and daughters, for whom we haue diuers reason how
and to whom we ought to preache, of louelynge hys
wyfe the dead. A tale is not to be made talked with
al. Enmytie is amonge the vnwise frendshyp e-
mōge.*

A slouthfull body is mulded of
a stone of clayshe that toucheth
him must wash his hāds again
A mysnurtured sonne is the dis
honoure of the father. A folish
daughter shalbe lytle regarded. A wise dau-
ghter is an heritage vnto her husbander: but
she that commeth to dishonesty, bringeth her
father in heuines. A daughter that is paste
shame, dyshonoureth both her father and her
husbande: the vngodlye shall regard her, but
they both shal despise her. The plaeug of
Mulich is not mete wher heupnes is, euen
so is the correctiō and doctrine of wysdome
euer vnpleasant vnto soles.
E Who so teacheth a foole, is euen as one
that glueth a potsherde together: as one
that telleth a tale to hym that heareth hym
not, and as one that rayseth a man out of an
heuy slepe. Who so telleth a foole of wysdo-
me, is euil as a man, whyche speaketh to one
that is a slepe. When he hath tolde his tale, he
saieth what is the matter? When one dyeth,
lamentacyon is made for hym, because the
lyght faileth hym: euen so let men mourne
ouer a foole: for he wanteth vnderstanding.
Make but lytle wepyng because of the deade
for

Eccles.6. for he is come to rest, but the lyfe of the folke is worse then the death. Seuen daies do men mourne for hym that is dead, but the lamentacion ouer the vnwyse and vngodly shuld endure all the dayes of their lyfe.

C Talke not much with a fole, and go not with hym that hath no vnderstandyng. Beware of him, lest it turne to trouble, & thou shalt not be defiled with his sin. Departe fro him, & thou shalt find rest, & shalt not be drawen backe into his folysshnes. What is heuier then leade? And what shulde a foole be called els but leade? Sand, salte, and a lompe of yron is easier to beare, then an vnwyse, folysshe, and vngodly man. Like as the band of wodd bounde together in the foundacion of the house can not be lowsed, ryght so is it with the harte that is stablysshed in the thought

Psa.xxxii.a. D of counsell. The thought of the wyse, shall neuer feare nor be offended at anye tyme.

Lyke as a vayne playsshed wall in a wynter house, & an hye building, may not abyde the winde and stormes: euen so is a folysshe harte afraped in hys imaginacion: he feareth at euery thing, and can not endure. He that wypeth a mans eye, bryngeth forth teares: and he & pricketh & herte, bryngeth forth the meaning & thought. Who so casteth a stone at the birdes, fraieth them awaye: and he that blaspemeth his frende, breaketh the frendshippe: though thou drewest a swerde at thy frende yet dispayre not, for thou mayeste come agayne to thy frende. If he speake fowerthe feare not, for ye maye be agreed together agayne: except it be that thou blaspheme him,

E bydsayne hym, open his secretes and wolde hym treason wythe: for all suche thinges shall dryue awaye a frende.

Be faythfull vnto thy neyghboure in his pouertie, that thou mayest reioyse with hym also in his prosperitye. Abyde stedfast vnto him in the tyme of his trouble, that thou mayest be heyre with hym in his enheritage. Lyke

Psal.xcii. as the vapour and smoke goeth out at the ouerne before the fyre euen so curssi wordes, rebukes and threateninges go before bloudshedding. Be not ashamed to defend thy frende for me, I wyll not hyde my face from him, though he should do me harme. Whosoeuer heareth it, shall beware of hym. Who shall set a watch before my mouth, and a sure seale vpon my lyppes, that I fall not with them, and that my tong destroy me not?

A prayer against pryde, lechery and gluttonye. Of the other, blasphemye, and of wyfe communication. Of the vyce drunkennesse. Many domes ensuethe of dronkennesse. Of the hope of God.

The.xxiii.Chapter.

LOrde, father and gouernour of my life, leaue me not in their imaginacion and counsell. Oh let me not fal in suche reprofe. Who wyll smyte my thoughte with the scourge, and the doctryne of wysdome in myne herte? that he spare not myne ignorauces, that I fall not with them yet vnto ignorauces vnmete, that myne offences be not mayde in number, and that my synnes ryenge not fast I fall before myne enemyes, and so my aduersarye reioyse. O

B Lorde thou father and God of my lyfe, leaue me not in their ymagynacion. O let me not haue a proude lokc, but turne awaye all vnlaufulnesse fro me. Take fro me the lustes of the body, let not the desyres of vnclennesse take hold vpon me, & geue me not ouer vnto Ezech.xx.b. an vnshamefast and ebil pronde mynde. Matth.xxvi.b.

Heare me (O ye children) I wyl geue you a doctryne, how ye shal order your mouth: who so kepeth it, shall not perysshe therein: his lyppes, nor be hurt therein wycked wordes. As for the sinner, he shal be taken in his owne transgressyon that is proude and curssed, shal fal therin.) Let not thy mouth be accustomed with sweraryng, for in it there are many

Mat.v.b. fallen. Let not the naming of God be customably in thy mouth: for lyke as a seruaunte which is oft punysshed can not be without some soze, euen so whatsoeuer he be that sweareth and nameth God, shal not be clean purged from synne. A man that vseth much swea-

C ryngs, shalbe fylled with wicked dedes, and the plage shall neuer go from his house. If Leui.xxiii.a. he beggyle his brother, his fautt shalbe vpon himself he knowledge not his sinne, he maketh a double offence, and if he sweare in vayne, he Ephes.v.a. shall not be founde ryghteous, for his house shal be ful of plagues.

The wordes of the swearer bringeth death (God graut that it be not found in the house of Jacob) But they that feare God, eschue al such and lye not wekedynge in sinne, vse not thy mouth to vnhonest and filthy talkynge for in it is the worde of synne. Remembre thy father and thy mother, when thou art set amonge greate men: lest God forgette the in their sight, and lest thou bedunge in thye owne sufferr trouble, & wil hoot to haue bene borne, and so curssi the daye of thy natiuitye. The man that is accustomed wythe the wordes of

D blaspheme, wyll neuer be reformed al the dayes of his lyfe. To spe tonsle is to much, but the synne bringeth vnto destruccion. An hote stomache can not be quenched (euen lyke a burnynge fyre) til it haue swalowed vp somthing: euel so an vnchast mā hath no rest in his fleshe til he haue kindled a fire. Eccl.xxix.a.

All bread is sweete to an vnhoot manger, he wyll not leaue of tyll he haue hys pleasyr. A man that breketh wedlock, and regardeth not his soule, but sayth: Tush, who seeth me. I am compassed about with darkenes, the walles couer me, no body seyth me: whome nede I to feare? The Hyest wyll not remembre my synnes. He vnderstandeth not that hys eyes se all thynges, for al suche feare of men hyndreth alwaye the feare of God from hym: for he feareth onely the eyes of men, and considereth not that the eyes of the Lorde are clearer then the Sonne, beholdynge all the wayes of men and the grounde of the depe

and

and lokynge euen to mens hertes in secrete places. The Lorde God knewe al thynges before or euer they were made, and after they be brought to passe also he loketh vpon them all. The same man shalbe openly punished in the stretes of the cite, and shalbe chased abrode lyke a ponge horle loale: and when he thinketh lest vpon it, he shalbe taken. Leuit.xx.b. Deut.xxii.

Thus shall he be put to shame of euery man because he wolde not vnderstande the feare of the Lorde. And thus shal it go also with euery wife that leaueth her housband, & getteth enheritaunce by a straunge marage.

Exodi.xx. Fyrst, she hath bene vnfaythfull vnto the lawe of the Hyest: Secondly, she hath forsaken her owne housband: Thirdly, she hath played the whore in aduoutry, and gotten her children by another man. She shalbe brought out of the congregation, & her children shalbe loked vpon. Her children shall not take rote: and as for frute, her braunches shal bring forth none. A shameful reporte shal she leaue behynde her, and her dishonour shall not be put out. And they that remayne, shal knowe that there is nothing better, then the feare of God: and that there is nothinge swetter then to take hede vnto the commaundementes of the Lorde. A great worshippe is it to folowe the Lorde, for longe lyfe shalbe rewarded of hym.

A prayse of wysdom preceding from of the mouth of God. Of her worken & place where she resteth.

The.xxiiii.Chapter.

WIsdome shall prayse her self, & be honoured in God, & reioyce in the middest of hys people: In the congregacions of the Hyest shal she open her mouth and triumphe in the beholdynge of hys power: In the middest of her people shal she be exalted, and wondred at in the holy habitacion: In the multitude of the chosen she shalbe esteemed, and amonge suche as be blessed she shalbe prayed, & shall saye: I am come oute of the mouth of the Hyest, fyrste borne before all creatures. I caused the light that fayleth not, to arise in the heauen, and couered al the earth as a cloude. My dwellynge is aboue in the hyeth, and my seate is in the pyller of the cloude. I my selfe alone haue gone rounde about the compasse of heauen, & pearsed the grounde of the depe: I haue walked in the floudes of the sea, and haue stande in al lodes my dominion is, in euery people and in euery nacio, & with my power haue I trode downe the hertes of all, both hye and lowe.

+ B In al these thinges also I sought rest, and a dwellinge in some enheritaunce. So the creator of all thynges gaue me a commaundement: & he that made me, appoynted me a tabernacle, and sayde vnto me: Let thy dwellyng be in Jacob, & thyne inheritaunce in Israel, & rote thy self among my chosen. I was created from the begynninge and before the worlde, & shal not leaue of vnto the worlde Prouer.viii.c

to come. In the holy habitacion haue I serued before hym, and so was I stablished in Sio. In the holy citie rested I in like maner: & in Hierusalē was my power. I toke rote in an honorable people, euen in the porcion of the Lord & in hys heretage, & kepte me in the fulnes of the saincters. I am set vp an hye like a Ceder vpon Lybanus, & as a Cypers tree vpon the mount Hermon: I am exalted lyke a palme tree in Cades, & as a rose plāte in Jericho: As a fayre olyue tree in the felde, & am exalted like as a plantayne tree by the water syde. I haue geuen a smel in the stretes, as the Cynamom and Balme, that hath so good a sauoure: yea, a swete odour haue I geuen as it were Myrre of the best. Exod.xxxiii. psal.xxxiii. C

I haue made my dwellinges too smell as it were of rosyn, Galbanum, of Cloues, and Incense, & as Lybanus when it is not hewē doune, & myne odour is as the pure Balme. As the Terebynte haue I stretched oute my braunches, and my braunches are the braunches of honour and louynge fauoure. As the vyne haue I brought forth frute a swete sauour, & my floures are the frute of honour & ryches. I am the mother of bewty, of lone, of feare, of knowlege & of holy hope. In me is al grace of lyfe & truth: In me is all hope of lyfe & vertue. O come vnto me, all ye that be desirous of me, and fyll your selues with my frutes: for my spirite is sweter then hony, & so is my inheritaunce more then the hony cōbe: the remembraice of me endureth for euermore. They that eate me, shall haue the more honger: and they that drinke me, shall thyrsteth more. Who so herkeneth vnto me, shall not come to confusiō: and they that worke in me, shall not offende. They that make me to be knowen, shall haue euerlasting lyfe. + Johan.vi.a Jhon.viii.a +

All these thynges are the boke of lyfe, the couenaunt of the Hyest, & the knowledge of the truth. Moses cōmaunded the law in the precepte of righteousnes for an heretage vnto the house of Jacob, and commytted the promyses vnto Israel. Oute of Dauid hys seruaunt he ordened to rayse vp a mighty kynge, sittinge in the seate of honoure for euermore) This fylleth with wysdome lyke as the flood of Physon, & as the flood of Tigris, when the new frutes are growynge. Exo.xx.d xxiiii.a. psal.cxviii Acto.ii.d. Deut.iiii.a & xxix.b.

C This bringeth a plenteous vnderstādyng lyke Euphrates: fylleth it vp, as Jordane in the tyme of harueste. Thys maketh nourtour to breake forth as the light, and as the water Gihon in the harueste. The fyrste hath not knowen her perfectly, nomore shall the laste serche out the grounde of her. For her thought is fuller then the sea, & her counsayll is profounder then the great depe. D Jesus.viii.c

I wysdome haue caste oute floudes. I am as a great waterbroke out of the riuer. I am as the ryuer Dant, and as a water condyte am I come out of the garden of pleasure. I sayde: I wyll water the garden of my pong plantes, and fyll the frute of my bowre. So my

my waterbroke became exceadinge greate, and my cyuer approched vnto the sea. For I make doctrine to be vnto all men as light as the sayre mornynge, and I shall make it to be euer the clearer. I will pearse thorowe all the lower partes of the earthe, I will loke vpon all suche as be a slepe, & lighten all the that put their trust in the Lorde. I shall yet poure out doctryne, lyke as prophesy, and leaue it vnto suche as seke after wysedome, and their generacions shall I neuer forsake, vnto the holy euerlastynge worlde. Beholde how that I haue not laboured for my selfe onely, but for all them that seke after the truethe.

Of the straunger whiche pleaseth God, & of the wyfe he shall haue. Of xij. thynges that be not to be desyred, & of the comparysonne of the malyce of a woman.

The.xxvi.Chapter.

A Blessed is the husbande that hath a louynge wyfe, for the nombre of his yeares shalbe double. A honest woman maketh her husbande a ioyfull man, & she shall fyll the yeares of his lyfe in peace. A vertuous woman is a noble gyft, which shal be geuen for a good portion vnto suche as feare God. Whether a man be ryche or poore he maye haue euer a merye herte, and a cheerfull countenaunce, there be thynges that my hert feareth, & my face is afrayed of the fourth. Treason in a cyte, a seditious people, and nought tonges, all these are heuyer then the death. But when one is greeued ouer his wyfe, it begynneth payne and sorowe vnto the hert: and a woman that taketh out all thynges, is a scourge of the tonge. When one hath an euell wyfe, it is euen as when an vnlyke paire of oxen muste drawe together, he that getteth her, getteth a scorpion. A dronken woman is a great plage, for she can not couer her owne shame.

The vnhardsome of a woman maye be knowen in the poyse of her eyen and eyelydes. If the daughter be not shamefaste, holde

Gene.xiii.b
Rom.xi.a

Luke.xi.b

B

C

D

Ecclu.xiii.b
ii.Reg.xi.a.
and.xiii.a.

Gene.iii.a
i.Tim.viii.b

Judith.xvi.

E

and lokynge euen to mens herres in secrete places. The Lorde God knewe al thynges before or euer they were made, and after they be brought to passe also he loketh vpon them
Leuitt.xx.b. Deut.xxii. all. The same man shalbe openly punished in the stretes of the cite, and shalbe chased abrode lyke a ponge hasty foole: and when he thinketh lest vpon it, he shalbe taken.
Thus shall he be put to shame of euery man because he wolde not understande the feare of the Lorde. And thus shall it go also with euery wife that leaueth her housband, & getteth enheritaunce by a straunge mariage.
Exodi.xx. First, she hath bene vnfaithfull vnto the lawe of the Spell: Secondly, she hath forsaken her owne housband: Thirdly, she hath played the whore in aduoutry, and gotten her children by another man. She shalbe brought out of the congregacion, & her children shalbe loked vpon. Her children shall not take rote: and as for frute, her braunches shal bring forth none. A shameful reporte shal she leaue behynde her, and her dishonour shall not be put out. And they that remayne, shal knowe that there is nothing better, then the feare of God: and that there is nothinge sweter then to take hede vnto the commaundementes of the Lorde. A greate worshippe is it to folowe the Lorde, for longe lyfe shalbe rewarded of hym.

A prayse of wysdom proceding forth of the mouth of God. Of her worthes & place where she resteth.

The.xxiiii.Chapter.

Wisdome shall prayse her self, & be honoured in God, & reioyce in the middest of hys people:
In the congregacions of the Spell shal she open her mouth and triumphe in the beholdynge of hys power: In the middest of her people shal she be exalted, and wonderd at in the holy habitacle: In the multitude of the chosen she shalbe commended, and amonge suche as be blessed she shalbe prayed, & shall saye: I am come out of the mouth of the Spell, first before all creatures. I caused the light that faileth not, to arise in the heauen, and couered al the earth as a cloude. My dwellynge is aboue in the hyeth, and my seate is in the pyller of the cloude. I my selfe alone haue gone rounde about the compasse of heauen, & pearsed the grounde of the depe: I haue walked in the floudes of the sea, and haue stande in al landes my dominion is, in euery people and in euery nacio, & with my power haue I trode downe the herres of all, both hye and lowe.
In al these thynges also I sought rest, and a dwellinge in some enheritaunce. So the creator of all thynges gaue me a commaundement: & he that made me, appointed me a tabernacle, and sayde vnto me: Let thy dwellyng be in Iacob, & thyne inheritaunce in Israel, & rote thy self among my chosen. I was
Prouer.viii. created from the begynnynge and before the worlde, & shal not leaue of vnto the worlde to come. In the holy habitacion haue I serued before hym, and so was I stablished in Sion. In the holy citie rested I in like maner: Exod.xxvii. & in Hierusalē was my power. I toke rote in Psal.xxxvii. an honorable people, euen in the portyon of the Lord & in his heretage, & hepte me in the fulnes of the saintes. I am set vp an hye like a Ceder vpon Lybanus, & as a Cypers tree vpon the mount Hermon: I am exalted lyke a palme tree in Cades, & as a rose plāte in Jericho: As a fayre olyue tree in the felde, I am exalted like as a plantayne tree by the water syde. I haue geuen a smell in the stretes, as the Cynamom and Balme, that hath so good a sauoure: yea, a swete odour haue I geuen as it were Myrre of the best.
C
I haue made my dwellinges too smell as it were of rosyn, Galbanum, of Cloues, and Incense, & as Lybanus when it is not hewē doune, & myne odour is as the pure Balme. As the Terebynte haue I stretched oute my braunches, and my braunches are the braunches of honour and louynge fauoure. As the + Johan.xv.a. vyne haue I brought forth frute a swete sauour, & my floures are the frute of honour & ryches. I am the mother of fayre loue, of feare, of knowlege & of holy hope. In me is al grace of lyfe & trueth: In me is all hope of lyfe & vertue. O come vnto me, all ye that be Ihon.vii.a. desirous of me, and fyll your selues with my frutes: for my spirite is sweter then hony, & so is my inheritaunce more then the hony combe: the remembraūce of me endureth for euermore. They that eate me, shall haue the more longer: and they that drinke me, shall thyrsten more. Who so herkeneth vnto me, shall not come to confusion: and they that worke in me, shall not offende. They that make me to be knowen, shall haue euerlasting lyfe.
I
All these thynges are the boke of lyfe, the couenaunt of the Spell, & the knowledge of the trueth. Moses cōmaunded the law in the Exo.xx.d. xxiiii.a. precepres of righteousnes for an heretage vnto the house of Jacob, and committed the Psal.cxxii.b. Acto.ii.d. promyses vnto Israel. Oute of Dauid hys seruaunt he ordened to raise vp a mooll mighty kynge, sittinge in the seate of honoure for Deut.xiii.a & euermore) This spilleth with wysdome lyke xxiii.d. as the flood of Physon, & as the flood of Tigris, when the new frutes are growynge.
D
This bringeth a plenteous vnderstādinge like Euphrates: spilleth it vp, as Jordane in Josue.iii.a the tyme of harueste. This maketh nourture out to breake forth as the light, and as the water Gihon in the harueste. The first hath not knowen her perfectly, nomore shall the laste serche out the grounde of her. For her thought is fuller then the sea, & her counsayll is profounder then the great depe.
I wysdome haue caste oute floudes. I am as a great waterbroke out of the riuer. I am as the ryuer Dant, and as a water condyte am I come out of the garden of pleasure. I sayde: I will water the garden of my pong plantes, and fyll the frute of my bedde. So
ing

my waterbroke became exceadinge greate, and my ryuer approched vnto the sea. For I make doctrine to be vnto all men as light as the sayre mornynge, and I shall make it too be ouer the clearer. I will pearse throwe all the lower partes of the earthe, I wyll loke vpon all suche as be a slepe, & lighten all the that put their trust in the Lorde. I shall yet poure out doctryne, lyke as prophesy, and leaue it vnto suche as seke after wysedome, and their generacions shall I neuer forsake, vnto the holy euerlastynge worlde. Beholde how that I haue not laboured for my selfe onely, but for all them that seke after the truethe.

Of fyue thinges whereby praise God. & of fyue which he hateth. Of.xx. thinges that he wyll not to be forgotte, & of the vnquyetnesse of the malyce of a woman.

The.xxxvi.Chapter.

A

Gen.xiii.b Rom.xii.a

THre thinges there are, that my spirite fauoureth, which be also alowed before God and men: The vnite of brethren, the loue of neyghbours, and man & wife that agre well together.

Thre thinges there be which my soule hateth, and I vtterly abhorre the lyfe of the: A poore mā that is proude. A ryche mā that is a lyer, & an olde body that doteth, and is vnchaste.

Luk.xiiᵇ

If thou haste gathered nothinge in thy youthe, what wylt thou fynde then in thyne age? O howe pleasaunt a thynge is it, when gray headed men are discrete, & when the elders can geue good counsayl! O how comely a thyng is wysedome vnto aged men? yea, vnderstanding and counsayl is a glorious thing. The crowne of olde men is to haue much experience, and the feare of God is their worshippe.

There be.ix.thinges, which I haue indged in my hert to be happy, & the tenth wyll I tell forth vnto men with my tonge. A man that wyse he ioyeth, hath hope of his children, & seyth the fall of his enemyes. Wel is hym that dwelleth with an housewife of vnderstanding, & that hath not fallen with his tonge, & that hath not bene faine to serue such as are vnmete for him. Wel is hym, that fynde th a faythfull frende: & wel is hym, whiche talketh of wisdome to an eare that heareth him. O how great is he, that fyndeth wysedome & knowlege? Yet is he not aboue hym, that feareth the Lord. The feare of God hath set it self aboue all thinges. Blessed is the man vnto whom it is graūted to haue the feare of God. Vnto whom shal he be likened, that hath it fast? The feare of God is the begynnyng of his loue, & the beginning of fayth is to cleue fast vnto it. The beginnyng of the hert is all the punishmente, & the wickednes of a woman goeth aboue all. All punishment and plage is nothyng in comparison of the plage of the hert, euen so all wickednes is nothing to the wickednesse of a woman.

B

C Whatsoeuer happeneth vnto a man, is nothynge in comparyson of a that his euell wyllers do vnto hym: and all vengeaunce is nothyng to the vengeaunce of the enemy.

There is not a more wicked beaste then the head of the Serpent, & there is no wrath aboue the wrath of a woman. I will rather dwel with a Lyō & dragō, then to kepe house with a wicked wyfe. The wickednesse of a woman chaungeth her face, she shall mofell her countenaunce as it were a Bere, & as a sack shal she shew it among the neyghbours. Her husbande is brought to shame amonge his neyghbours, and when he heareth it, it maketh hym to syghe. All wyckednes is but litle to the wickednes of a woman, the parte of the vngodly shall fall vpon her.

Lyke as to clymme vp a sandye waye is D to the fete of the aged, euen so is a wyfe full of wordes to a stylle quyete man. Loke not too narowly vpon the beauty of a woman, lest thou be prouoked in desyre toward her. The wrath of a woman is displeasoure and greate confusion. If a woman get the maistry, then is she contrary to her housbande. A wicked wyfe maketh a sory herte, an heuy countenaunce & a dead wounde. Of the woman came the beginning of synne, and throughe her we all are dead. Geue the water no passage, no not a lytle, neither geue a wicked woman her wyll. If she walke not after thy hande, she shall confounde the in the sight of thy enemies. Cut her of then from the flesh, that she do not alwaye abuse the.

Eccle.xlii.b

ii.Reg.xi.a and.xiii.a

Gene.iii.a

i.Tim.viii.b

1 The myrth of a good woman. Of the feare of fyue thinges & of the fourth. Of the lykenes & wyckednes of a woman. Of fyue thinges that could greeue a man, & of the thynge whereby mennes hertes reioyse. It is harde to fynde a mery hasty wyfe not delicate, & a temperate housholdyng man no lyer tonge.

The.xxxvii.Chapter.

HAppye is the man that hathe a vertuous wyfe, for the nombre of his yeares shalbe double. An honest woman maketh her housbande a ioyfull man, & she shall fyll the yeares of his lyfe in peace. A vertuous woman is a noble gyft, which shal be geuen for a good portion vnto suche as feare God. Whether a man be ryche or poore he maye haue euer a mery herte, and a cheerfull countenaunce, there be thynges that my hert feareth, & my face is afrayed of the fourth. Treason in a cytye, a seditious people, and myghtye tonges, all these are greuous then the death. But when one is greeued ouer his wyfe, it byngeth payne and sorowe vnto the hert. And a woman that wyll not all thynges, is a scourge of the tonge. When one hath an euell wyfe, it is euen as when an vnmete payre of oxen muste drawe together, he that getteth her, getteth a scorpion. A dronken woman is a great plage, for she can not couer her owne shame.

Judith.xii.

The whoredome of a woman maye be B knowen in the pryde of her eyes and eyelydes. If thy daughter be not shamefast, holde

holde her straitly, lest she abuse her selfe thorow overmuch liberte. Beware of all the dishonesty of her eyes, & marvel not if she do agaynst the. Lyke as one that goeth by ꝑ way & is thirsty, so shall she open her mouth, and drynke of every next water that she may get. Upp every hedge shall she sit her doune, and open her quyuer agaynst every arowe. A lovynge wyfe reioyseth her housbande and feedeth his bones with her wysdome. A woma̅ of few wordes is a gifte of God, & to a well nurtured mynde maye nothynge be cõpared. Eccli. xlii. b.

An honest and mannerly woman is a gyfte above other giftes, & there is no weyghte to be compared, vnto a mynde that can rule it selfe. Lyke as the Sunne when it ariseth, is an ornament in the hye heauen of the Lorde, so is a vertuous wyfe the bewtye of all her house. Lyke as the cleare light is vpõ the holy candelstick, so is the bewty of the face vpõ an honest body. Lyke as the golden pyllers are vpon the sockettes of syluer, so are ꝑ fayre legges vpon a woman that hathe a constant mynde. Perpetuall are the foundacions that be layed vpon a whole stony rocke, so are the commaundementes of God vppon an holy woman. Gene. b. d.

There be two thinges that greue my hert and in the thirde is a displeasure come vpon me. When an experte man of warre suffereth scarsenes and powerte. When men of vnderstandyng and wysdome are not set by: And when one departeth from righteousnes vnto synne. Who so doth such, the Lorde hath prepared hym vnto the swerde. There be two maner of thynges, whiche me thynke too be herde and perylous. A marchaunt can not lightly kepe hym from wronge, neither a taverner hym self from synne.

Of the synne that wolde be fledde. The goodnes of the man that feareth God. The vnreasonable of a fole. The frendes of a frende are not to be trusted. The wicked ymaginacyon euell, whiche retourneth vpõ hym selfe.

The.xxvii.Chapter.

BEcause of powerte haue many one offended: and he that seketh to be riche, turneth hys eyes aside. Lyke as a nayle in ꝑ wall sticketh fast betwyxte two stones, euen so doth synne sticke betwixt ꝑ byer and the seller. If he holde him not diligently in the feare of the Lord, hys house shall soone be ouerthrowen. Lyke as when one syfteth, the fylthynes remayneth in the syue: So, remayneth there some vncleane thynge in the thought of man. The oven proueth the potters vessel, so doth tẽptacion of trouble trye righteous men. * The tree of the felde is knowen by hys fruite, so is the thought of mans hert knowen by hys wordes. Prayse no man ere̅ept thou haue herde hym, for a mã is knowen by hys wordes. If thou folowest righteousnes, thou shalt get her, and put her vpon the as a fayre garment. And thou shalt dwell with her, and she shall defende the for ere, and in the daye of knowlege thou shalt fynde stedfastnesse. The byrdes resorte vnto their like, so doth the trueth turne vnto them that be occupied withall. The lyon wayteth for the praye: so do the synnes lurke vpõ the workers of wickednes. The talking of hym that feareth God, is nothynge but wysdom as for a foole, he chaungeth as the Moone. If thou be amonge the vnderstonde, kepe thy worde to a conuenient tyme, but among such as be wyse, speake on hardely. The talkinge of fooles is abhominacion, and their sporte is holtpteousnesse and mismurture. Muche swearinge maketh the hearre to stande vp, & to stryue with suche, stoppeth the eares. Ecclesi. xxvii. a. Sapien. iii. a. 1 Pet. iii. b. * Mat. xii. b.

The stryfe of the proude is bloudshedinge, & their blaspheminge is heup to heare. Who so discouereth secretes, leseth hys credence, & fyndeth no frende after hys will. Loue thy frynde, & bynde thy selfe in faithfulnes with him: but if thou bewrayest his secretes, thou shalt not get hym agayne: For lyke as the man is that destroyeth hys enemye, so is he also that dealeth falsly in the frendship of hys neyghboure. Ecclesi. xxvii. d.

Lyke as one that letteth a byrde go oute of hys hande, can not take her agayne: Euen so thou, if thou geue ouer thy frynde, thou canst not get hym agayne: Pursue him not, for he is to farre of. He is vnto the as a Roe clerped out of ꝑ snare, for his soule is wounded. As for wounds, they maye be bounde vp agayne, and an euell worde may be reconcyled: but who so bewrayeth the secretes of a frende, there is no more hope too be had vnto hym.

He that winketh with the eyes, ymagineth some euell, and no man shall take hym from it. Whe thou art present, he shal lyke comfe and prayse thy wordes: but at the last he shal turne his tale, and slaunder thy sayinge. Many thinges haue I hated, but nothyng so euell, as the Lorde hym selfe also abhorreth suche one. Prouer. xi.

Who so casteth a stone on hye, it shall fal vpon hys owne head: & he that smyteth with gyle, woundeth hym selfe. Who so digged a pyt, shall fal therin: & he that layeth a snare shall be taken in it hym selfe. Who so groueth a wycked noysome collaple, it shal come vpõ hym selfe, and he shall not know frõ whence. The proude blaspheme & are shamefull, but vengeaunce lurketh for them as a Lyõ. The that reioyse at the fall of the righteous, shall be taken in the snare, angwyshe of herte shall consume them before they dye. Anger and rygorousnes are two abhominable thynges, and the vngodly hath them both vpon him. Exo. xxii.

We ought not to desire vengeaunce, but to forgeue the offence. Of the woes of the tonge, and of the bad gouernoure.

The.xxviii. Chapter.

HE that seketh vengeaunce, shall fynde vengeaunce of the LORD whiche shall surely kepe hym hys synnes. Forgeue thy neyghboure Deut. xxxii. Rom. xii. Mat. b. bbi. b. xviii. b.

the hurte that he hath done the, and so shall thy synnes be forgeuen the also, when thou prayest. A man that beareth hatred agaynste another, howe darre he desyre forgeuenesse of God? He that sheweth no mercy to a man whiche is lyke hym selfe, howe darre he aske forgeuenesse of his synnes? If he that is but fleth beareth hatred and kepeth it, who wyll intreate for his synnes? Remember ẏ ende, & let enmyte passe, which leketh death and destruccyō, & abide thou in ẏ commaundementes. Remeber the commaundemente, so shalte thou not be rygorous ouer thy nepghbour. Thinke vpō the couenaunt of the Hiest, and forgeue thy nepghbours ignorance. Beware of strife, & thou shalte make thy synnes fewer. For an angrye mā kindleth variance, and the vngodly disquieteth frends, and putteth discorde amonge them that be at peace. The more wodd there is, the more vehement is the fyre: and the mightier that men be, the greater is the wrath: and the longer the strife endureth, the more it burneth.

An hastye brawlynge kyndleth a fyre, and an hastye stryke shedeth bloude. If thou blowe the sparcle it shall burne: If thou spyt vpon it it shal go forth, & both these go oute of thy mouth. The sclanderer, & double tonged is cursed, for manye one that be frendes setteth he at varyaunce. The thyrde tonge hath disquieted manye one and dryuen them from one lande to another. Stronge cityes hath it broken downe, and ouerthrowne the houses of greate men. The thyrde tōge hath cast out manye an honest woman, and robbed them of their laboures. Who so herkeneth vnto such, shall neuer fynd rest, & neuer dwell safe by. The stroke of the rodd maketh redders, but the stroke of the tonge smyteth the bones in sunder. Ther be many that haue perysshed wyth the swerd but many no throw the tong.

Welle hym ẏ is kepte frō an euel tonges & cōmeth not in the anger therof, whyche drayweth not the yock of such, & is not bounde in the bandes of it. For the yock therof is of yron, and the band of it of stele. The death therof is a very euell death: hell were better for one, then such a tonge. But the fyre of it maye not oppresse them that feare God, and the flame therof maye not burne them. Such as forsake the Lorde, shall fall therin: and it shall burne them, and no mā shall be able to quench it. It shall fall vpon them as a lyon, and deuoure the as a leopard. Thou hedgest thy goodes with thornes: why dost thou not rather make dores & barres for thy mouthe? Thou weyest thy gold and syluer: why doest thou not wrie thy wordes also vpon the balaunce? Beware, that thou slyde not in thy tonge, and so fall before thyne enemies, ẏ lye wayte for the.

The. xxix. Chapter.

Howe we ought to lende oure money, and be almes. Of a faythfull man and werynge for his frende. Of thankefulnesse and hospitality.

Go so wyll shewe mercye, lende him lende vnto hys nayghbour & he that is able, let hym kepe the commaundementes. Lende vnto thy nepghbour in tyme of hys nede, and paie thou thy neghbour agayne in due season. Kepe thy word and deale faythfully wyth him and thou shalt alwaye fynde the thynge that is necessarye for the. There haue bene manye, that when a thynge was lente them, reckened it to be founde, and made them trauayle and labour, that had holpen them. Whyle they receaue any thyng they kysse the handes of suche as gyue them, and for their nepghbours good they humble their voyce. But whē they should pay again they hepe it backe, and geue euel wordes, and make many excuses by reason of the tyme: and thoughe he be able, yet geueth he scarse the halfe agayne, and reckeneth the other to be founde. If he withholde not his money, yet hath he an enemy of hym, & that vndeserued. He payeth hym wyth curssyng and rebuke & & geueth him euel wordes for his good dede. Ther be many one which are not glad for to lende, not because of euell, but they feare to lese the thinge that they lend. Yet haue thou pacience with the symple, and withholde not mercy from him. Helpe the poore for the commaundementes sake, and lett hym not goo emptie frō the because of his necessyte. Lese thy money for thy brother and nepghbours sake, and burye it not vnder a stone, where it rusteth and corrupteth. Gather thy treasure after the commaundemente of the Hyest, and so shall it bryng the more profyte then golde. Laye vp the almes in the handes of the poore, and it shal kepe the from all euell. A mans almes is as a purse wyth him and shal kepe a mans fauoure as the apple of an eye: and afterwarde shal it aryse, and paye euerye mā his reward vpō his head. It shall fyght for the against thine enemies, better then the shylde of a gyaunte, or speare of the mightye.

A good honest mā is suerye for his nepghboure, but a wycked personne letteth hym come to shame. Forget not the frendshyp of thy suertye, for he hath geuen hys soule for the. The vngodly despiseth the good dede of his suerty, and the vnthankful & ignoraunte leaueth his suertye in daunger. Some man prouyded for hys nepghboure: and when he hath lost his honestye, he that forsake him. Suertyshyppe hathe destroyed many a riche mā, & remoued them as the waues in the sea. Myghtye people hath it dryuen awaye, and caused the to wander in straunge countrees. An vngodly mā transgressyng the commaundemente of the Lorde, shall fall in to an euell suertyshyp: & thoughe he force him selfe to get out, yet shall he fall into iudgmēt. Helpe thy nepghboure out after thy power, & beware, that thou thy selfe fall not in such daūte. The chefe thynge that kepeth in the lyfe, is water and breade, clothynge and lodgynge, & co-

ner the shame.

Psal.xxxix. 1. Timo.v.b. Hebr.xiii.a.

Better is it to have a poore hussinge in a mans owne house, then delycate fare amonge the straunge. Be it lytle or moch y thou hast, holde the covent wyth all, & thou shalt not be blamed as a vagabounde: for a myserable lyfe is it, to go from house to house: & where a man is frende, he darre not ope his mouth. Though one be lodged, and have meate and dynche, yet shall he be taken as unworthye & heare many bytter rough wordes, namely thus: Go thy wayes thou straunger, and prepare a table for thy selfe, and fede me also of that thou hast. Awaye thou straunger (so, that he regarderh hys honoure no more) my brother cometh into my house, and so he telleth hym the necessyty of his house. These thynges are hevy to a man that hath understadinge: namely, the forbiddyng of the house, and that the leder casteth him in the teth.

¶ The.xxxi.Chapter.

¶ Of the covetyse of chyldren. Of the commodity of health. Death is better then a sorowful lyfe. Of hydde wysdome. Of the sorye and sorowe of the hert.

Prover.xiii.c. and.xxvi.b.

WHo so loveth hys chylde, holdeth hym styl under correccion that he maye have sorye of hym afterwarde, and that he grope not after hys neyghbourers dores. He that teacheth his sonne, shall have sorye in hym, and nede not to be ashamed of hym amonge hys aquayntaunce. Who so enformeth & teacheth his sonne, greveth the enemye: & before hys frendes he maye have sorye of him. Though the father dye, yet is he as though he were not dead: for he hath left one behynd him that is lyke him. In his lyfe he sawe him, & had sorye in hym, and was not sorye in his death, neyther was he ashamed before the enemyes. For he lefte behynde hym an auenger against his enemyes, and a good doer unto the frendes. For the lyfe of chylder he shal bynde the woundes together, and his herte is greved at every crye. An untamed horsse wilbe harde, and a wanton childe wilbe wylfull. If thou bringe up thy sonne delycately, he shall make the afrayed: and if thou playe with hym, he shall brynge the to heuynes. Laugh not with him, lest thou wepe with hym also, and lest thy teth be set on edge at the laste.

Deu.xi.a.

Eccle.xxx.c.

Geve him no libertie in his youth, & excuse not his folye. Bowe downe hys neck whyle he is yonge. Smyte hym upon the sides while he is yet but a chylde, lest he ware stubburne, & geve no more force of the, & so shalte thou have heuynes of soule. Teach thy chylde, and be diligent therin, lest it be to thy shame. Better is the poore beinge whole and strong, then a man to be ryche, and not to have his health. Healthe and welfare is above al golde, and a whole bodye above all treasure. There is no ryches above a sounde body, and no ioye above the ioye of the herte. Death is better then a wretched lyfe, & continuall syckenes,

The good thynges y are put in a close mouth, are like as whe meate is taped upo the grave.

What good doth the offrynge unto an Idoll? For he can neyther eate, taste, nor smell. Euen so is he that is chased of the Lord, and heareth the rewardes of iniquitye. He seyth with hys eyes, & groneth lyke a gelded man, that lyeth with a wenche and sighyeth. Geve not over thy mynde into heuynes, and vexe not thy self in thine owne counsell. The ioye & chearfulnes of the herte is the lyfe of man, and a mans gladnes is the prolonging of hys dayes. Coure thine owne soule, and comforte thine herte: as for sorowe and heuynes, drive it farre from the, for heuynes hath slayne many a man, and bringeth no profit. Zele and anger shorten the dayes of y lyfe: carefulnes and sorowe bringe age before the tyme. Unto a mery hert every thynge hath a good taste, that he eateth. ¶ The.xxxi.Chapter.

¶ We ought to geve diligent hede to honestye. Of them that take payne to gather riches. The praise of a rich man without a faute. We ought to be obedyence and folow sobernesse.

RAuayle & carefulnes for ryches taketh awaye the slepe, & maketh the flesshe to consume. Who one lieth and taketh care he waketh ever up, like as greif of sickines breaketh the slepe. The ryche hathe greate labour in gathering riches together, and then with the pleasure of hys ryches he taketh his rest and is refreshed. But who so laboureth & prosperyth not, he is poore: and thoughe he leave of, yet is he a begger. He that loveth ryches, shall not be justified: and who so followeth corrupcion, shall have ynoughe therof. Many one are come in great myssortune by the reason of golde, and have founde their destruccion before them. It is a tree of fallynge unto them that offer it up, and all suche as be sotysshe fall therein. Blessed is the rich, which is founde without blemysh, and hath not gone after golde, ner hoped in money & treasures. Where is there such one? and we shall commende hym, and call hym blessed, for greate thynges doeth he among his people. Who so is tryed, & found perfecte in such thynges, shalbe commended and praysed. Who myght offende, and hath not offended? Who coulde do evel, and hath not done it? Therefore shall hys good be stablished, and the whole congregacion shal declare hys almesses. If thou sytte at a greate mans table, open not thy mouth wyde upon it, and make not many wordes. Remember that an evel eye is a shrew.

1. Timo.b.i.

What thinge created is worse then a wicked eye? therfore weepeth it before every mans face. Laye not thine hand upon every thing that thyne eye seyth, and stryve not with hym in the dysshe. Ponder by thy selfe what thy neighboure wold fayne have, and be discrete in every poynte. Eate the thing that is set before the mayster, as it becommeth a man: eate not to much, lest thou be abhorred.

ted. Leaue thou of first of al because of mysteoure, lest thou be he whome no man maye satisfye, whiche maye turne to thy decaye.

When thou sittest among many men, teach not thine hande out first of all. O how well content is a wyse mā with a lytle wyne? so þ in slepe thou shalt not beliche therof, nor fele any paine. A swete wholsome slepe shal such one haue, þ fele no inwarde grefe. He ryseth vp by tymes in the morninge, and is well at ease in him self. But an vnsaciable eater sleepeth vnquyetly, and hath ache and payne of the body. If thou feelest that thou hast eaten to much, aryse, go thy waye cast it of thy stomach, and take thy rest.

My sonne, heare me, and despyse me not: & at the last thou shalt fynde as I haue tolde the. In all thy workes be diligent and quicke so shall there no sykenes happen vnto the.

Who so is liberall in dealyng out his meate many men shall blesse hym and prayse hym with their lyppes: þ the same is a sure token of hys loue and faythfulnes. But he that is vnthankefull in meate, the whole cytye shall complayne of hym: and that is a sure experience of his infidelitie & wickednes. Be not thou a wine bybber, for wine hath destroyed many a man. The fyre proueth the hard yron, euen so doeth wyne proue the hertes of the proude, when they be dronken.

Wyne soberly dronken, quyckeneth the life of man. If thou drinckest it measurably, thou shalt be temperate. What life is it, that maye continue without wyne? Wyne was made from the begynnynge to make men glad(& not for drokennes) Wyne measurably dronken is a recreatynge of the soule and body. But if it be dronken with excesse, it maketh bytternes and sorowe vnto the mynde. Dronkennes fylleth the mynde of the foolysh with shame & ryotte, mynysheth the strength & maketh wounides. Rebuke not thy neyghboure at the wyne, and despyse hym not in his myrth. Geue him no despytefull wordes and prealle not vpon hym with contrarye sayenges.

Of the dyscretion & prayse of the preacher, & of the hearer. Of the feare, faith, & confidence of God.

The. xxxii. Chapter.

If thou be made a ruler, puffe not thy self therin, but be thou as one of the people. Take diligent care for them, and loke well therto: and whē thou hast done all thy dewty, sit the downe, that thou mayest be merye wyth them, and receyue a crowne of honoure. Talke wisely and honestly, for wysdome beameth the right well. Hynder not musyck. Speake not, where ther is no audyence: and poure not forthe wysedome oute of tyme, at an importunyty. Like as the Carbuncle stone stryneth that is set in gold, so doth a song garnysh the wine feast: & as the Smaragde þ is set in golde, so is the swetenes of Musycke by the mouth of wyne.

Thou yong man, speake that becommeth the, þ that is possible, and yet scarse when thou art twyce asked. Comprehende muche with few wordes. In many thynges be as one that is ignorante, geue eare, and hold thy tong withall. If thou be among men of hyer authority, despyse not to compare thy self vnto them: and when an elder speaketh, make not thou many wordes therein. Before the thonder goeth lyghtenynge, and before shamefastnesse goeth loue and fauoure. Stande vp by tymes, and be not the last: but get the home sone, and there take thy pastyme, & do what thou wylte: so that thou do no euell, and despye no man. But for all thynges geue thankes, vnto hym that hath made the, & replenished the with his goodes

Who so feareth the Lorde, wyll receyue his doctrine: and they that gette them to hym by tymes, shall fynde grace. He that seketh the lawe, shall be fylled withall: As for hym þ is but fayned, he wyll be offended therat. They that feare the Lorde, shall fynde the iudgement, & their righteousnes shalbe kindled as a lyghte. An vngodly man wyll not be reformed, but can helpe hym self wyth the example of other in hys purpose. A man of vnderstādyng despiseth no good counsell: but a wylde and proude body hath no feare. My sonne, do nothynge without aduysement, so shall it not repent the after the dede. Go not in the way where thou maiest fall, nor wher thou mayest stumble agaynst þ stone. Truste not thy self into a labourous slypperye way, and beware of thine owne children. In all thy workes put thy truste in God from thy whole hert, for that is the keppynge of the cōmaundemētes. Who so beleueth Gods word taketh hede to the commaundementes: and he that putteth hys truste in the Lorde, shall wante nothing.

The disturbance of him that feareth God. The answere of the wyse. The lyuyng delyuered of a fole. Mā is in the hād of God, as the earth is in the hand of the potter. We ought not to despyse oure felowe, to become humble to other.

The. xxxiii. Chapter.

There shall no euell happen vnto him that feareth God: but whē he is in temptacion, the Lorde shall delyuer him. A wyse man hateth not the lawe, but an hypocrite is as a shyp in a raging waterr. A mā of vnderstandyng geueth credence vnto the lawe of God, and the lawe is faythful vnto him. Be sure of the matter, then talke therof, be fyrste well instructe, then mayest thou geue answere. The herte of the foolish is like a cartewhele, & hys thoughtes ronne about like the axel tree. Like as a wylde horse þ neyeth vnder euery one that syteth vpon hym: so is it wyth a slomefull frende. Why doeth one daye excell another, seynge all the dayes of the yeare come of the Sunne? The wysedome of the Lorde hath so parte them a sounder, and so hath he ordered the tymes

Rom. xii. b. Pro. xxii. A.

1. Tim. 5. A.

of solempne festes. Some of them hath he chosen & halowed before other dayes. And al men are made of the grounde, & oute of the earth of Adam.

D In the multitude of scyence hath ỳ Lorde sondered them, and made their wayes of diuerse fashions. Some of them hath he blessed, made much of them, halowed them, and clayned them to him selfe. But some of them hath he cursed, brought the low, & put them out of their estate. * Like as ỳ clape is in the potters hande, and all the ordynge therof at his pleasure: so are men also in the hande of him ỳ made them, so that he maye geue them as it lyketh him beste. Agaynst euell is good, and agaynst death is lyfe: so is the vngodlye agaynst such as feare God. Beholde thus al the workes of the Hyeste, and there are euer two, agaynst two, & one sett agaynste another. I am a waked vp last of all, as one that gathereth after in harueste. In the goddes of God and in his blessynge I am increased, & haue fylled my wyne pasle, like a grape gatherer. Beholde, howe I haue not laboured onlye for my selfe, but for all suche as loue C nurture and wysdome.

* Some rede: two agaynst one. Eccle.xxxvi.b

Geare me, O ye greate men of the people & herken with youre eares ye rulers of the congregacyō. Geue not thy sonne & wife, thy brother & frende, power ouer the whyle thou lyuest: & geue not awaye thy substaunce and good to another, lest it repent the, & thou be fayne to begge therfore thy selfe. As long as thou lyuest & hast breth, let no man chaunge the: for better it is thy chyldren to praye the then that thou shouldeste be fayne to loke in their handes. In all thy workes be excellent, that thy honoure be neuer stayned. At the tyme when thou shalt ende thy dayes, and fynysh thy lyfe, dilyrybute thyne enheritaunce. The fodder, the whyppe, and the burden belongeth vnto the Asse: Meate, correccyō and worcke vnto the seruaunt.

D If thou set thy seruaunt to labourc, thou shalt fynde rest. But if thou let hym go idel, he shall seke lyberte. The yocke & ỳ whyppe bowe downe the necke, but tame thou thy euil seruaunt in bondes & correction. Sende hym to labourc, ỳ he go not idle. For idylnesse bringeth much euell. Set him to worke for that belongeth vnto him and becommeth him well. If he be not obedyente, bynde hys fete: but do not to much vnto him in any wyse, & wythout discrecyon do nothing. If thou haue a faythfull seruaute, let him be vnto the as thyne owne soule, for in bloude hast thou gotten him. If thou haue a seruaunte, holde him as thy selfe for thou hast nede of him as of thy selfe. If thou entreatest him euyll, & kepest him harde, and makest him to be proud, and to renne awaye from the, thou canst not tell what waye thou shalt seke him.

Eccli.xxx.c.

The.xxxiiii.Chapter.

C Of dreames, dyuynacyons, and enchaunted messes. We ought to conforte vayne hope and lyeng. The prayse of them that feare God. Of diuers workes of men. God doeth not alowe the workes of an vnfaythfull man.

A Vnwyse people begyle them selues in vayne & diseaytful hope & foles trust in dreames. Who so regardeth dreames, is lyke hym that wyll take holde of a shadowe, & folowe after the wynd: Euen so is it with the appearinges of dremes. Before the face is ỳ lykenes of a face. Who can be clene fed of the vncleane? Or what treuth can be spoken of a lye? Sothsayinge, witchcraft, sorcery and dreamynge is but vanyte: lyke as when a woman trauaileth with childe, & hath many fantasyes in her herte. Where as such thinges come not of God, set not thyne herte vpō them: for dreames haue deceaued many a man, and they fayled, that put their trust therin.

The lawe shalbe fulfylled wythout lyes B & wysdome is sufficient to a faythful mouth. A wyse mā ỳ is wel instructe, vnderstandeth much: & he ỳ hath good experience, can talke of wysdome. He that hath no experience, knoweth lytle: & he that erreth causeth much wickednes.

C When I was yet in errour, I lerned much also: yea, I was so lerned, that I could not expresse it all, and came oft in perell of death therouer, tyll I was delyuered frō it. Now I se, that they which feare God, haue ỳ right spirite: for their hope standeth in him ỳ can helpe the. Who so feareth the Lorde, standeth in awe of no man, & is not afrayed, for the Lorde is his hope and comfort.

Blessed is the soule of him that feareth the C Lorde: In who putteth he his truste: who is his strength? For the eyes of the Lorde haue respecte vnto the, that loue hym. He is their mighty protection, & strong grounde: A defence for the heate, a refuge for the hote none dayes, A succoure for stombling, and an helpe for fallynge. He setteth vp the soule, & lyghteneth the eyes: He geueth health, lyfe, & blessynge. He that geueth an offerynge of vnrighteous good, his offerynge is refused: and the scornefull dealynges of the vnrighteous please not God. God hath no delyte in the offerynges of the vngodlye, nether may synne be recouncyled in the multitude of oblacyons Who so bryngeth an offerynge oute of the goodes of the poore, doth euen as one ỳ kylleth the sonne before the fathers eyes.

The bread of the nedefull is the lyfe of the D poore: he that defraudeth him therof, is a mā of bloude. Who so robbeth his nyghboure of his liuing, doth as greate synne as though he slew him to death. He that defraudeth the labourer of his hyre, is a bloud shedder. Whē one buildeth and another braketh downe, what profit haue they then but but labourc? When one prayeth & another curseth whose voyce wyl the Lorde heare? He that washeth hym

Rom.ix.c.

Deut.xxiii. Eccli.xxxi.c. Num.xx.d.

him self because of a deade bodye, and then toucheth the deade agayne, what doeth hys washynge? So is it wyth a man that fasteth for hys synnes, and doth them agayne: who wyll heare his prayer? Or: what doth his humblynge helpe him?

It is well done to prayse, and to do sacrifice. The prayer of the fatherlesse, & of the widdow and of hym that humbleth hym self.

The. xxxv. Chapter.

A Jere. vii. c.

Who so keepeth the lawe, bryngeth offrynges ynough. He that holdeth faste the commaundement, offereth a ryght healthful offrynge. He that is thankfull, recompenseth, offereth fyne flowre. * Who so Ecclus. xiii. f. Prouer. iii. c. is mercyfull, & geueth almes that is the ryght thanckoffrynge God hath pleasure, when one departeth fro synne: and to forsake unryghteousnes recompenseth hym wyth hym.

Thou shalte not appeare empty before the Lorde, for all such is done because of the commaundement. The offrynge of the righteous maketh the aulter fat, & swete smelle is it before the Hyeste. The offrynge of the righteous is acceptable unto God, and shal neuer be forgotten. Geue God hys honoure wyth a chearfull eye, and kepe not backe the fyrstlynges of thy handes. In all thy gyftes shewe a mery countenaunce, and halowe thy tythes unto God, accordynge as he hath enriched & prospered the: and loke what thine hand is able, that geue wt a chearfull eye: for the Lord recompenseth, & geueth seuen times as much agayne. Geue no unrighteous gyftes, for such wil he not receyue. Beware of wrongeous offrynges, for the Lord is a righteous iudge: and regardeth mannes person he accepteth not the personne of the poore: but he heareth the prayer of the oppressed. He B Iudith. viii. b. Exod. xii. b. despyseth not the desire of the fatherlesse, nor the widdow, when she poureth out her prayer before hym. Doth not God se the teares, that ren downe the cheekes of the widdowe? Or: heareth not the complaynte, ouer suche as make her to weepe? Who so serueth God after his pleasure, shalbe accepted, & his prayer reacheth unto the cloudes. The prayer of hym Ecclus. iii. d. Ecclus. v. a. that humbleth him self, goeth thorow the clowdes, tyll she come nye. She wyll not be comforted, nor go her wape, tyll the Hyest God haue respecte unto her, geue true sentence, & performe the iudgement. And the Lorde wyll not be slacke in co[m]mynge, nor tary lōg: tyll he haue smytten in sonder the backes of the vnmercyfull, and auenged hym self of the Heathen: tyl he haue taken away the multytude of the cruell, and broken the cepter of the vnrighteous: tyll he geue euery man after hys workes, and rewarde them as they haue deserued: tyll he haue delyuered his people, maynteyned their cause, & reioysed them in hys mercy. O howe faire a thinge is mercye in the tyme of anguysshe and trouble! It is like a cloude of rayne that commeth in the tyme of a drought.

A prayer to God in the person of all ryghteous men wyth the prayse of a good woman.

The. xxxvi. Chapter.

A Haue mercy upon vs, O Lorde, thou God of all thynges. Haue respecte unto vs, shewe vs the lyght of thy mercies, & send thy feare among y Heathen, y trail gers, whyche seke not after the: y they maye know, how y ther is no god but y, & that thei may shewe thy wonderous workes. Lift up thyne hande ouer the outlandyshe Heathen, that they maye lerne to knowe thy mayghte & power, like as y are halowed in vs before the: so bring to passe, that thou mayst be magnified also in them before vs: that they may knowe the, lyke as we knowe the. For there is none other God, but only thou O Lorde. Renewe thy tokens and chaunge the wonderous workes. Shewe thyne hande & thy ryght arme gloryously. Rayse up thy indignacyon and poure out thy wrath. Take awaye the aduersarye, and smite the enemye. Make the tyme shorte, remember thy couenaunte, that thy wonderous workes may be praysed. Let the wrath of the fyre consume them, that lyue so carelesse: and let them perysh that do thy people harme. Smyte in sonder the head of the Princes, that be oure enemyes, and say: ther is none other but we.

Gather all the tribes of Jacob together agayne, that they maye know, how that ther B is none other God but only thou, that they maye shew thy wonderous workes, and be thy people and heritage, like as from the begynnynge. O Lorde haue mercye upon the people that hath thy name, and upon Israell who thou hast lykened to a fyrst borne sonne. O be mercyfull unto Jerusalem the cyte Ecclus. iii. f. of thy Sanctuary, the cyte of thy rest. Fyl Sion wyth thy unspeakable workes, and thy people wyth thy glory. Geue witnes unto thy i. Para. ix. g. creature, whom thou madest fro the begynnyng, and rayse up the prophecyes that haue ben shewed in thy name. Rewarde the that wayte for the, that thy Prophetes maye be founde fayethful. O Lorde heare the prayer of thy seruauntes, accordynge to the blessyng of Aaron ouer thy people: that all they which Numer. vi. d. dwell upon the earth, maye know, that thou art the Lord the eternall God, which is fro euer lastynge.

The belly deuoureth all meates, yet is one C meate better, then another. Lyke as the tong talketh by reason, so doeth an herte of vnderstandynge: marck falce woordes. A frowarde herte geueth heuynes, but a man of experience lifteth hym up agayne. The woman receyueth euery man, yet is one daughter better then another. A fayre wyfe reioyseth her husbande & a man loueth no thyng better. If she be lo vynge & vertuous wyth all, then is not her husbande lyke other men. He that hath gotten a vertuous woman, hath a goodlye pos-

lesspon: she is bnto hym an helpe, and pyller whereupō he resteth. Wher no hedge is, ther the goodes are spopled: ¶ where no houswyf is, there the frendes mourneth. Lyke as there is no credence geuen to a robber, that goeth from one cytye to another: So is not the man beleued, that hath no nest, and must turne in, where he may abyde in the nyght.

¶ The.xxxvii.Chapter.

How a man shulde know frendes ¶ counsellers, and searche the compayne of a holy man.

2 Every frēd sayeth: I wyll be frēd lye vnto him also. But ther is some frēd, which, is only a frēd in name. Remayneth there not heuines vnto death, when a cōpanō and frende is turned to an enemy? O most wicked presumpcyon: From whence art thou spronge vp, to couer the earth with falsede and dicease. There is some compaynon which in prosperyte reioyseth with his frend: but in ỹ tyme of trouble, he taketh parte agaynst hym.

Eccli.vi.b.

Ther is some cōpanion that mourneth with his frend for the belly sake: but wise trouble cōneth he taketh holde of the shyld. Forget not thy frend in thy mynde, and thinke vpon him in thy riches. Every counceler bringeth forth hys counsell: Neuertheles there is some that counselleth but for hys owne profet. Be ware of the counceler, and be aduysed afore wherto thou wylt vse him, for he wyll counsell for him selfe. Lest he cast the lot vpō the, and saye vnto the: Thy way and purpose is good, and afterwarde he stande agaynst the and loke what shall become of the.

3 Aske no councell at him, that suspecteth the for an enemye, and hyde thy counsel frō such as hate the. Aske no counsell at a woman cōcerning the thinges that she lōgeth for: nor at a fearfull ỹ fayntherted bodye, in matters of warre: at a marchaunte, bonde deare he wyll cheape thy wares towarde hys: or at a byer, of sellynge: Or at an enuyous man, of thancke geuynge: Or at the vnmercyfull of louyng kyndnes: Or at ỹ slouthfull of worke bynge: Or at an hyrelynge whyche hath no house, of pasture or wealth. ¶ An yole bodye wolde not gladly heare speake of muche labour.) Take no such folckes to counsel, but be diligēt to take councel at a vertuous man that feareth God, such one as thou knowest to be a keper of the cōmaundements, whyche hath a mynde after thyne owne mynde, and is sory for the when thou stumblest.

4 And holde thy councell fast in thyne hert: for there is no mā more faythfull to kepe it: then thou thy selfe. For a mās minde is sōtyme more dysposed to tell mare, then seuen watchmen that syt aboue in an hye place to kynge aboute the. And aboue all thys praye the Lord, ỹ he wyll lede thy waye in fayeth fulnes ¶ truth. Before all thy worckes aske counsell first: ¶ or euer thou doest any thynge be well aduysed. There be foure thinges that

declare a chaunged herte, wherevnto there springeth euell ¶ good, death and life, and a mayster full tonge that bableth muche. Some mā is apt and well instruct in many thinges ¶ yet very vnprofitable vnto him selfe. Some man there is, that can geue wise and prudent councell, ¶ yet is he hated, and counted a begger for ỹ grace is not geuē him of God to be acceppted. An other is robbed of al wisdome, yet is he wyse vnto hym selfe, and the frute of vnderstandynge is faythful in hys mouthe.

A wise man kepeth his people wise, and ỹ frutes of hys wysdome saple not. A wise mā shall be plentyously blessed of God: ¶ al they that se him, shal speake good of him. The lyfe of man standeth in the number of the daies, but the dayes of Israell are innumerable. A wyse man shall optayne faythfulnes ¶ credence amonge his people, ¶ hys name shall be perpetuall. My sonne proue thy soule in thy lyfe: ¶ if thou se any euell thynge, geue it not vnto her. For al thynges are not profitable for all mē, nether hath euerye soule pleasure in euery thynge. Be not gredy in euerie earynge, ¶ be not to hastye vpon all meates. For excesse of meates bringeth sycknes, and glottony commeth at the last to an vnmeasurable heate. Therow glottony haue many one perysshed: but he that dyeteth him selfe tēperatly, prolongeth his lyfe. D

i.Cor.vi.a. ¶.x.c. Eccle.xxxi.

¶ The.xxxviii.Chapter.

¶ a Phisician In sycknes ought we to praye and fynd a Phisician which healeth by prayer. The brewynge of the drug. Sadnes. Wysdome. Artificers or craftesmen.

1 Honour the Physician: honoure him because of necessitye. God hath created him (for of the hyest commeth medecyne) and he shall receyue gyftes of the kynge. The wysdome of the Physician bringeth him to great worshippe, and in the sight of the greate men of thys worlde, he shalbe honorablye taken. The Lorde hath created medicyne of the earthe, and he that is wyse, will not abhorre it. Was not the bytter water made swete wyth a tree: that men myght learne to know the vertue therof. The Lord hath geuen men wysdome and vnderstandynge, that he might be honoured in his wōderous workes. With such doth he heale mē ¶ taketh awaye their payues: Of suche doth the Apotecarp make a confectum, yet can no man perfourme all his workes. For of the Lorde commeth prosperous wealth ouer all the earthe. A

Exodi.xv.a. iii.Reg.viii.a.

My sonne, dysspyse not this in thy sycknes but praye vnto the Lorde, and he shall make the whole. Leaue of from synne, ¶ order thy handes a ryght: cleanse thyne herte from all wickednes. Geue a swete sauoured offringe, ¶ the fyne flowre for a rokē of remembraunce: make the offeryng fatte, as one that gruech the fyatt frutes, and geue rowme to the Physician. For the Lorde hath created hym: let him not go frō the, for thou hast nede of hym

B

Esa.xxxviii.a. ii.Para.xvi.a.

The

The houre maye come, that the sicke maye be helped through them, when they praye vnto the Lorde, that he maye recouer, and get healthe to lyue longer. He that synneth before hys maker shal fal into the handes of the Phisician.

Eccl.xxxj.c. My sonne, bepnge loothe thy teares ouer the dead: and begynne to mourne, as if thou haddest suffered greate harme thy selfe: & the couer his body after a conuenient maner, & despyse not his burpall. Enforce thy selfe to wepe, and prouoke thy selfe to mourne, and make lamentacion expedientlye, and ‡ a day or two, lest thou be euell spoken of: and then comforte thy selfe because of the heynes.

1.Thes.iiij.b. Pro.xij.d. and.xvij.d Eccle.xxx.c Ffor of heynes commeth death, the heynes of the herte breaketh strength. Heynes and pouerte greeuth the herte in temtacion & offence. Take no heynes to herte, dryue it away, and remember the last thynges. Forget it not, for there is no turnynge agayne. Thou shalt do hym no good, but hurte thy selfe. Remembre his iudgemente, thyne also shalbe lyke wyse: vnto me yester daye, vnto the to daye. Let the remembraunce of ‡ deade ceasse in his rest, & comforte thy selfe agayne ouer hym, seynge his spirite is departed frō hym. The wysdome of the scribe is at conue

6.Reg.xij.c D nient tyme of rest: & he that ceaseth frō exercise & labour, shalbe wyse. He that holdeth the plough, & hath pleasure in prodding and dryuynge the oxen, & goeth about with suche workes, he can speake of oxen. He setteth his herte to make forowes, & is diligent to geue the kyne fodder. So is euery carpenter also & workemaister, that laboureth styll nyght & daye: he carueth, graueth & cutteth oute, and his desyre is sondry commynge thinges, and his hert imagineth, howe he may conningly cast an image, his diligēce also & watchinge performeth the worke. The plowman in lyke maner dydeth by his styche, & doth hys diligence to labour the ynon. The vapoure of the fyre bremneth his flesh, & he must fight with the heat of the fornace. The noise of the hammer soundeth euer in his eares, and hys eyes loke styll vpon the thynge that he maketh. He hath set hys mynde there vpon, that he wyll make oute hys worke, and therefore he watched, how he may set it out, & bryng it to an ende.

E So doth the potter sit by his worke, he turneth the wheele about with his feete, he is diligent and carefull in all doynges, and his labour & worke is without nūber. He fashioneth the clape with hys arme, and with hys fete he tempereth it. Hys herte ymagineth how he may make it pleasaunt, and his diligence is to clense the ouen. All these hope in their handes, & euery one thynketh to be cōnyng in hys worke. Without these maye not the cyties be manteyned, inhabited nor occupyed: yet come they not hye in the congregacion: they vnderstande not the couenaunt of the lawe: they cānne not declare equytie and iudgement: they can not fynde out the harde sentences, but throwe them that the creature of the worlde be manteyned, & in prayer desyreth onely the worke and labour of connynge.

¶ I will now The workes of God. Who the good, good thynges do praise: that vnto the end I wer good thynges are euill.

¶ The.xxxix. Chapter.

HE that applyeth hys mynde to vnderstande the lawe of God, doth diligētly serche out the wysedome of them of the olde tyme, & exercyseth hym self in the Prophetes. He keepeth the sayinges of famous men, and pondereth to the vnderstandynge of darke sentences of wysedome. He sercheth out the mistery of secrete sayinges, & exercyseth hym self therin continually. He doth serue among great men, and appeareth before the prince. He goeth into a straunge countre, & trauayleth throwe it: for what good is euel is among men, he proueth it & sercheth it out. He purposeth in hys herte, to resorte early vnto the Lorde that made hym, & to pray before the hyest God. He openeth his mouthe in prayer, & prayeth for hys synnes. When B the great Lord will, he shalbe fylled with the spyrit of vnderstanding, & he may then poure out wyse sentences, and geue thanckes vnto the Lord in hys prayer. He shall order his doctrine, & lede hys knowlege aryght, and geue hym vnderstandinge of secrete thinges. He shall shew forth the science of hys learning, and reioyce in the couenaunt of the lawe of the Lord. The whole congregacion shal cōmende his wysedome, & it shall neuer be put out. The remembraunce of hym shall neuer be forgotten, & hys name shall conpryue frō one generacion to another. Hys wysedome Eccle.xlviij.b shalbe spoken of, & the whole congregacion shall openly declare hys prayse. Whyle he lyueth, he hath a greater name then a thousande beside: and after hys deathe, the same name remaineth vnto hym. Yet wil I speake of moracion of vnderstandyng, for I am full as the Moone.

Herke vnto me (ye holy werteous children) C bryng forth fruite, as the rose that is planted by the brokes of the felde, & geue ye a swete smell as Libanus. Florish as the rose yarde, synge a songe of prayse. O geue thanckes vnto God ouer all hys workes. Geue glory & honour vnto the Lord, shew his prayse with your lyppes. Yea, euen with the song of your lyppes, with harpes & playenge, and in geuynge thanckes vnto him, lyke as thys ma- Gene.i.d ner: All the workes of the Lorde are exceadynge good, & all hys commaundementes are ryght and commeth at due season.

A man ought not to saye: what is that: what D is that: for at tyme conuenient they shall all Gene.b.j.d be sought. At his commaundement the water was as a wall, & at the worde of his mouthe the waters stode styll. In hys commaundement is euery thynge acceptable and recompted,

and his health cānot be minished. The workes of al flesh are before him, and ther is nothing hyd frō his eyes. He seeth frō euerlastyng to euerlastyng, and there is nothynge to wonderfull or hye vnto him. A man nede not to saye then, what is this, or ꝙ? For he hath made al thinges to do good vnto man. Hys blessyng shall renne ouer as the streame, and moysture the earthe lyke a flood of water. Lyke as he maketh the water for drouthe, so shall hys wrath fall vpon the Heathen.

¶ Hys wayes are playne and right vnto the iust, but the vngodlye stomble at them. For the good are good thynges created from the begynnyng, and euel thinges for the vngodly. All thinges necessary for the lyfe of man are created from the begynnyng: water, fyre yron and salt, meel, wheate and honye, mylke & wyne, oyle and clothynge. Al these thinges are created for the best to the faythfull: But to the vngodly shall all these thynges be turned to the hurte and harme. There beastes that are created for vengeaunce, and in their rygorousnes haue they fastened their teeth. In the tyme of ꝥ ende they shal poure out their strength, & pacify the wrath of him that made them. Fyre, haple, hōger & death: all these thinges are created for vengeance.

ff The teeth of wylde noysome beastes, the scorpions, serpentes, and the swerd are created also for vengeaunce, to the destruccion of ꝥ vngodly. They shall be glad to do hys cōmaundementes: & when nede is, they shall be ready vpon earthe: and when their houre is come, they shall not ouerpasse the commaundement of the Lorde.

Therfore haue I taken a good courage vnto me frome the begynnyge, and thought to put these thinges in wryting, and to leaue them behynde me. All the workes of ꝥ Lorde are good, & he geueth euery one in due season, & whan nede is, so that a man nede not to saye, ꝥ is worse then that. For in due season they are all pleasaunt and good: And therfore prayse the Lorde with whole herte & mouth, & geue thankes vnto his name.

¶ *Many mistery ght in a mās lyfe. All thinges past away, but a frende & stable faythe remayneth. Of the blessing of the righteous, and prerogatiue of the feare of God.*

¶ The.xl. Chapter.

A Great trauayle is created for all men & an heuy yoche vpon all mens chyldren, frō the daye that they go oute of their mothers wombe, tyll they be buryed in the earth, the mother of all thinges: namely, their thoughtes and ymaginacions, feare of the hert, counsayl, meditacions, longinge and desyre, the daye of death: from the hyest that sitteth vpon the glorious seat, vnto the lowest & most symple vpon the earthe: from hym that is gorgiously araped & weareth a crowne, vntill hym that is but homely and symply clothed. There is nothynge, but wrath, yre, fearfulnes, vnquietnes, & feare of death, rygorous anger and stryfe. And in the nyghte when one shoulde reste and slepe vpon hys bedde, the slepe chaungeth his vnderstandyng & knowlege. A litle as nothing is hys rest, in the slepe as well as in the daye of laboure.

He feareth and is disquyted in the wyspon of hys hert, as one that reuneth out of a battayll: and in the tyme of health he awaketh, and marueleth that the feare was nothinge. Suche thynges happen vnto all flesh, bothe man and beast: but seuen folde to the vngodly. Moreouer death, bloudshedding, stryfe, & swerde, oppression, honger, destruccion and punyshmente: these thynges are all created agaynst the vngodly, & for their sakes came the floude also. All that is of the earthe, shall turne to earth again: & al waters ebbe again into the sea. All bribes and vnrighteousnes shalbe put awaye, but faythfulnes & trueth shall endure for euer. The substaunce and goodes of the vngodly shalbe dryed vp and sprucke awaye as a water floude, & they shall make a sounde like a greate thonder in the rayne. Eccl.xxxiii. Gene.vi.d

¶ Lyke as the righteous reioyseth when he openeth his hande, so shall the trāsgressours be sayne, when their goodes vanysh and cōsume awaye. The chyldren of the vngodly shall not obtayne many braunches: and the vncleane rotes vpon the hye rockes shalbe roted out before the grasse by the water syde and vpon the ryuer bankes. Eccle.xl.d.

ff Frendlines and liberalitie in the increase and blessinge of God, is lyke a paradise and garden of pleasure: such mercy also & kyndnes endureth for euer. To labour and to be content with that a man hath, is a swete pleasaunt lyfe: and that is to fynde a treasure aboue all treasures. To beget chyldren and to repayre the cytye, maketh a perpetual name but an honest womē is more worth then they both. Wyne and mynstrelsy reioyse the hert, but the loue of wysedome is aboue the both. 1. Tim.v.b. Philip.iiii.b.

D Pypyng & harpyng make a swete noyse, but a frendly tonge goeth beyonde the both. Thyne eye desyreth fauoure and bewty but a grene sede tyme rather then they both. A frende and cōpanyon come together at opportunitie, but aboue them both is a wyfe that agreeth with her housbande. One brother helpeth another in the tyme of trouble, but almes shall delyuer more then they both. Golde and syluer fasten the fete, but a good counsayl is more pleasaunt then they bothe. Temporall substaunce and strength lyft vp the mynde: but the feare of the Lorde more then they both. The feare of the Lorde wanteth nothynge, & needeth no helpe. The feare of the Lorde is as a pleasaunt gardē of blessynge, and nothynge so beutiful as it is. My sonne, lede not a beggers life, for better it were to dye thē to begge. Who so loketh too another mans table, taketh no thought for hys owne lyuynge how to vpholde his lyfe, for

for he feadeth him self with other mens ment. But a wyse and well nurtoured man wyll beware thereof. Beggynge is sweete in the mouth of the vnshamefaste, but in hys belly there burneth a fyre.

¶ Of the remembraunce of death. Death is not to be feared. A curse vpon the that forsake the law of God. Good name & fame. An exhortacio to geue hede vnto wysdome. Of what thynges a man ought to be ashamed.

¶ The. xli. Chapter.

A O Death, how bitter is the remembraunce of the, to a mā that seeketh rest and cōforte in his substaunce and ryches, vnto the man that hath nothing to vexe hym, and that hath prosperitie in all thinges yea, vnto hym yt yet is able to receyue meate! O death, how acceptable & good is thy iudgement vnto the nedefull, & vnto him whose strength fayleth, and that is now in his laste age, and that in all thynges is full of care & fearfulnes: vnto him also that is in dispayre, and hath no hope nor pacience! Be not thou afrayed of death: remembre theim that haue bene before the: and that come after the: this is the iudgement of the Lord ouer all fleshe. Gene. iiij. And why woldest thou be against this pleasure of the hyest? Whether it be ten, an hundreth, or a thousande yeares: death asked not how longe one hath lyued.

B The children of the vngodly are abhominable children, and so are they that kepe cōpany with the vngodly. The inheritaunce of vngodly children shall come too naught, and their posteritie shall haue perpetuall shame & confusion. The children complayn of an vngodly father: and why? for his sake they are rebuked and despysed. Eccll. xx. c Woo be vnto you (O ye vngodly) whiche haue forsake the lawe of the hyest God: if ye be borne, ye shal be borne to cursling, if ye dye, the curse shal be your portion.

All that is of the earth, shall turne to earth agayn: so go the vngodly also out of ye curse into destruccion. The sorowe of men is in their body: but the name of the vngodly shal be put out, for it is nothyng worth. Eccle. xi. b Laboure to get the a good name, for that shall conteyne surer by the, then a thousande great treasures of golde. A good lyfe hath a number of dayes, but a good name endureth euer. Eccle. xxij. a.

C My children, kepe wysdome in peace: for wysdome that is hyd and a treasure that is not sene, what profite is in the both? A man that hydeth his folishnes, is better then a mā that hydeth hys wysedome. Therefore be ye turned at my wordes: for it is not good, in al thinges & alway to be ashamed. True fayth must proue and measure it. Eccle. xx. d.

Be ashamed of whordome before father and mother: Be ashamed of lesynge before the prynce & men of auctoritie: Of synne, before the iudge & ruler: Of offence, before the congregacion & people: Of vnrighteousnes, before a companyon & frende: Of theft, before the nyeghbours. As for ye trueth of God and hys couenaunt, be not ashamed therof. Roma. i. b

Be ashamed too lye with thyne elbowes vpon the bread: Be ashamed to loke vpō hat lotten: Be ashamed to turne awaye thy face from thy frend: Be ashamed to take & not to geue: Be ashamed also to loke vpō another mans wyfe, and too make many tryflynge wordes with her maiden, or to stande by her bedsyde. Be ashamed to vpbrayde thy frēde when thou geuest any thynge, taste hym not in the teeth withall.

¶ Secretes maye not be opened. The lawes of God must be taught. A daughter A woman. God knoweth all thynges, yea, euen the secretes of the hert.

¶ The. xlij. Chapter.

R Hearke not a thynge twyse, & disclose not the woordes, that thou haste herde in secrete. Be shamefaste and well mannered in dede, so shall euery man fauour the. Of these thinges be not thou a shamed, & accepte no persome to offende. Namely, of these thinges be not a shamed: Of the lawe of God, of the couenaunt, of iudgement: to bring the vngodly from his vngodlynes vnto righteousnes, and to make him a good mā: to deale faythfully with thy neyghbour & cōpanyon: to distribute the heritage vnto the frendes: to be diligent to kepe true measure and weyght: to be content, whether thou getteest much or litle: to deale truly with temporal goodes in byeng & selling: to bring vp children with diligēce: to correct an euel seruaunt: to kepe that thine is. Eccl. xxvi. d. Eccle. xxvi. d. Gene. iij. d. Eccle. xxvi. d. Eccle. xxvi. d. Eccle. xxvi

Lorde, & declare the thyng that I haue sene. In the wordes of the Lorde are his workes. The Sunne ouerlooketh all thinges with his shyne, and all hys workes are ful of ꝑ clearnes therof. Hath not the Lorde brought too passe, that his sayntes shoulde tell oute all his wonderous workes, whiche the almightye Lord hath stablished? All thinges endure in his glory. He sercheth out the grounde of ꝑ depe and the hert, and he knoweth all their imagination and wyfedome. For the Lorde knoweth all science, and he loketh into the token of the tyme. He declareth the thynges ꝑ are past and for to come, and discloseth thinges that are secrete. No thought may escape him, neither maye any woorde be hyd from him. He hath garnished the hye excellent workes of hys wyfdome, and he is frō euerlasting to euerlastinge. Vnto him maye nothinge be added neyther can he be mynished he hath no nede also of any counsayll. O how amiable are all his woorkes, and as a sparke to loke vpon? They lyue all, and endure for euer: and when soeuer nede is, they are all obedient vnto him. They are all double, one agaynste another: he hath made nothynge that hath faute or blemyshe. He hath stablished the goodes of euery one: and who maye be satisfyed with his glory, when he sayth it?

Job.xxviii.a
Esa.xxxv.
Deut.xxxii.a

¶ The summe of the creatiō of the woorkes of God.

¶ The.xliii.Chapter.

A Psal.xix.a

The glory of the heyght, is ꝑ fayre and cleare firmament, the beutye of ꝑ heauē in his glorious clearnes. The Sunne whe it appeareth declareth the daye in the goinge oute of it, a marueylous woorke of the hyest. At noone it burneth the earth, and who maye abyde for the heate therof? Who so heketh an ouē whē it is hote, thre times more doeth the Sunne burne vpon the mountaynes, when it breatheth out the fyre beames and shyneth: with the brightnes of it, it blyndeth the eyes. Greate is the Lorde that made it, and in his commaundement he causeth it to runne hastely.

The Moone also is in all, and at conuenient season it sheweth the times, & is a token of the tyme. The token of the solempne feast is taken of the Moone, a lighte that mynysheth and increaseth agayne. The moneth is called after the Moone, it groweth wonderously in her chaungyng.

Gene.i.b
Eccl.xx.a

B The army of heauen also is in the heyght in the firmament of heauen it geueth a cleare and glorious shyne. This is the clearnes of the starres, the beutifull apparel of heauen, the apparell that the Lorde lighteneth in the heyght. In his holy woorke they continue in their order, and not one of thē fayleth in hys watch. Loke vpon the rayne bowe, & prayse him that made it: very beutiful is it in hys shyne. He compaseth the heauen about with his clearnes & glory, the handes of the Hyest haue bended it. Thorow his cōmaundement he maketh the snowe to fall, & the thonder of his iudgement to smyte hastily. Thorow hys commaundement the treasures are opened, and the cloudes fle as the foules. In hys power hath he strengthened the cloudes, & broken the hayle stones.

Gene.ix.b

The mountaynes melt at the sight of him the wynde bloweth accordynge to hys wyl. The sounde of his thonder beareth the earth and so doth the storme of the northe: the whyrle wynde also lighteth doune as a fethered foule, castyth out and spredeth the snowe abrode: & as the grashoppers that destroye al, so falleth it doune. The eye marueyleth at the beuty of the whyteneſſe therof, and the herte is afraed at the rayne of it. He poureth oute the frost vpon earth, lyke salt, and when it is frosen, it is as sharpe as ꝑ pricke of a thistle.

C When the coulde Northwynde bloweth, harde Cristall cōmeth of the water. He lighteth doune vpon all the gatherynges together of water, and putteth on the waters as a brest plate. He deuoureth the mountaines, and burneth ꝑ wyldernesses: and loke what is grene, he putteth it out lyke fyre. The medecine of all these is, when a cloude cōmeth hastely: and when a dew commeth vpon the heate, it shalbe refreshed agayne.

In his woorde he stilleth the wynde. In his counsail he setteth the depe, and (the Lorde) Jesus planted it. They that saple ouer the sea, tell of his parels and harmes: and when we heare it with our eares, we marueil therat. For there be straunge wonderous woorkes, diuerse maner of myce beastes & whalfyshes. Thorow hym are all thynges set in good order and performed, & in hys woorde all thinges endure.

C

I speake much, but I can not sufficiently attayne vnto it, for he him selfe onely is the perfeccion of all woordes. We should prayse the Lord after all our power, for he is greate in all his workes. The Lord is to be feared yea, verye greate is he, and marueylous is his power. Prayse the Lorde, and magnify him as muche as ye maie, yet doth he farre farre excede all prayse. O magnifie him with all youre power, and laboure earnestly, yet are ye in no wyse able sufficiently to prayse him. Who hath sene him, that he myghte tell vs? Who can magnifye him so greatly as he is? For there are hyd yet greater thynges then these be: as for vs, we haue sene but fewe of hys workes. For the Lorde hath made all thynges, and geue wisdome to such as feare God.

D

Psal.xcvi.a
Psalm.cxlv

¶ The prayse of certen holy men Henoch, Noe Abraham, Isaac, and Jacob.

¶ The.xliiii.Chapter.

A Let vs cōmende the noble famous men, and the generacion of oure fore elders & fathers. Many more glorious actes hath ꝑ Lord done and

and shewed hys greate power euer sens the beginning. The noble famous men raigned in their kyngdomes, and bare excellent rule. In their wysdome and vnderstandyng, they folowed the counsayl shewed in the prophecies. They led the folke thorow the counsaill and wysdome of the Scribes of the people. Wyse sentences are founde in their instruccion. They sought the swetenes and melody of Musick, and brought forth the pleasaunt songes in scripture. They were tyche also, to coulde comforte & paciefie those that dwelte with them. All these were very noble and honorable men in their generacions, and were wel reported of in their tymes. These haue left a name behinde them, so that their prayse shall alwaye be spoken of. Afterward there were some, whose remembraunce is gone. They came to naught & perished, as though they had neuer bene: and be came as though they had neuer bene borne, yea, & their children also with them.

Gene.xlij.d

B Nevertheles these are louing men, whose righteousnesse shall neuer be forgotten, but comme by their posterite. Their children are an holy good heretage: Their sede endured fast in the couenaunt. For their sakes shall their children & sede continue for euer, & their prayse shall neuer be put doune. Their bodyes are buryed in peace, but their name liueth for euermore. The people can speake of their wisdome, and the congregacion can talke of their prayse. Enoch walked right & acceptably before the Lord: therfore was he translated for an example of amendement to the generations. Noe was a stedfaste and righteous man: & in the time of wrath he became a reconcyling. Therfore was he left a remnaūt vnto the earth, whē the floud came. An euerlasting couenaunt was made with him, that al flesh should perish nomore with the water. Abraham was a greate father of many people, in glory was there none lyke vnto hym. He kepte the lawe of the Hyest, & came into a couenaunte with him. He set the couenaunt in his flesh, & when he was tempted, he was founde faythful. Therfore swore God vnto him w an othe, that he wolde bleese all people in his sede, that he wold multiplie & increase him as the dust of the earthe, and to exalte his sede as the starres: yea, and that his sede should haue the possession & inheretaunce of the lande from sea to sea, and from the ryuer vnto the borders of the lande.

Ecclī.xlix.c
Gene.xij.c
C

With Isaac did he stablish the same couenaunt, for Abrahā his fathers sake. Yea, that gracious blessyng and health of al men, and couenaunt did he stablyshe with Isaac, and made it to rest vpon the head of Jacob. He knew hym, in that he prospered hym so well and tychely, and gaue hym an heretage, and sundered hys portyon by it selfe, and parted it among the twelfe tribes. Merciful men brought he out of hym, which founde fauour before all flesh.

Gen.xxvi.a.

Gen.xxviij.c
Exo.xxx

A Moses beloued of God & me, whose remembraunce is in hye prayse, hym that & Lord made lyke in the glory of the sainctes and magnified hym so that the enemyes stode in awe of hym, throwe hys wordes he did great wonders. He made him great in the sighte of kynges, gaue hym commaūdemēt before hys people, & shewed him hys glorious power. He stablished him with faythfulnes & meknes, and chose him oute of all men. For he herde his voyce, and led hym in the darcke cloude, and there he gaue hym the commaundementes, yea, the lawe of lyfe & wysdome that he might teache Jacob the couenaunt, and Israel hys lawes.

Exod.xi.c
Acto.vij.c
Nume.xij.a
B

He chose Aaron his brother also out of the tribe of Leuy, exalted him, & made him such lyke. An euerlasting couenaūt made he with him, & gaue him the priesthode in the people. He made hym glorious in bewtyfull arape, and clothed hym with the garmentes of honour. He put perfecte ioye vpon hym, and gyrded hym with strengthe. He decked hym with fyne clothes, and a tuncle, with an ouerbody cote also & a gyrdle. Round about made he hym belles of golde, & that mannys when he went in, the soūde might be herde, that they might make a noyse in the Sanctuary, and geue the people warnynge. The holy garment was wrought & broidered with golde, yelow silke & purple. And in the breastlappe there was a goodly worcke, wherein was fastened light and perfectnesse.

Exo.xxviij.b

Upon the same also there was a worke fastened, & set with costly precious stones, all boudde with golde: and thus he broughte in his ministracion. The stones were fastened for a remembraunce, after the twelue tribes of Israel. Upon his myter there was a plate of pure golde, a grauen ymage of holines, a famous and noble worke, garnished, & pleasaunt to loke vpon. Before hym were there sene no such kynde ornamentes, & these it behoued hym alway to vse: There myght none other put them on, but onely hys children & hys childrens children perpetually. Daily performed he hys burntoffrynges two times. Moyses fylled his handes, and anoynted hym with holy oyle.

C
Exo.xxviij.c,
Leui.viij.a.

This was now confirmed hym with an euerlastyng couenaunt, & to hys sede, as the dayes of heauen, namely that hys children shoulde alwaye mynistre before hym, & performe the office of the priesthode, and with the people good in his name. Before all men hauyng chose he him, that he should offer before the Lord, and make odours for a swete sauoure & remembraunce, that he should reconcyle the people of the Lorde with hym agayne. He gaue hym ancreace also in hys cōmaundementes & in the couenaunte, that he should teach Jacob the statutes and testimonies,

D
Deut.xvii.c.
& xxi.a
Malachi.ij.a

mones, & to enfourme Israell in his lawe.

E Therfore there stode vp certayne against him, and had enuy at him in the wildernes: namely, they that were of Dathan, and Abirams syde, and the furious congregacion of Chore. Thus the Lorde sawe, and it displeased him, and in his wrothfull indignacion were they consumed. A great wonder did he vpon them, & consumed them with the fyre. Numer.xvi.a. Numer.xvi.b.

Besydes this, he made Aaron yet more honorable and glorious. He gaue him an heritage, and parted the firste fruites vnto him. Vnto him specially he appointed the bread for sustenaunce: for the priestes eat of the offringes of the Lorde: this gaue he vnto him and his sede. Els had he no heritage nor portion with the people. For the Lorde him self is his portion and enheritaunce. Exo.xxix.f Leui.xxiii.b.

The thirde noble & excellent man is Phinehes the sonne of Eleazer, which pleased F God of Israell, because he had the feare and feare of the Lorde. For whē the people were turned backe, he put him self to the righte soone, and that with a good will, to pacifye the wrath of the Lord toward Israel. Therfore was there a couenaunte of peace made with him, that he shoulde be the principall amonge the righteous and the people, that he and his posterite shoulde haue the office of the priesthode for euer: Like as there was made a couenaunt with Dauid of the tribe of Juda, that from among his sonnes onely there shoulde be a kynge: And that Aarō also and his sede shoulde be the heritage, to geue vs wyde home in ourr herte, to iudge his people in righteousnes: that his goodes shoulde not come into forgetfulnes, and that their honoure might endure for euer. Numer.xxv.c

¶ The prayse of Josue, Caleb, and Samuel.

¶ The.xlvi.Chapter.

MAny and strōg in battayl was Jesus the sonne of Naue, which in stede of Moses the prophet was geuen to be captayne of his people which according vnto his name was a great sauiour vnto the elect of God, to punish the enemyes that rose vp against Israel, that Israell might optayne their inheritaunce. O how greate, noble and excellent was he, when he lyft vp his hande, and drew out his swerde against the cities! Who stode so manly before him? For the Lord him self brought in the enemies. Stode not the Sunne still at his cōmaundement, & one day was as long as two? He called vpō the Hyest & most mighty, whē the enemyes prassed vppon him on euery syde: and the Lorde herde him with hayle stones. They smote the Heythenish people mightely, and in fallynge downe they slew all the aduersaries, so that the Heathen knewe his hoost, & all his defence, that the Lord him self fought against them, for he followed vpō the mighty men of them. A Josue.xv.c Num.xxvii.d Deu.xxxiiij.b Josue.i.a. Josue.x.c.

In the time of Moyses also he and Caleb B the sonne of Jephune, dyd a good worcke, whiche stode against the enemies, wythelde the people from synne, & stylled the wicked murmuring. And of syx hundreth thousande people of lote, they two were preserued, when they were brought into the heritage, namely, a lande that floweth with mylcke & hony. The Lorde gaue strēgth also vnto Caleb, which remayned with him vnto his age: so that he went vp into the hye places of the lande, and his sede conquered the same for an heritage: that all the childre of Israell might se, how good a thyng it is, to be obedient vnto the Lorde. And the iudges or rulers (euery one after hys name) whose hert wente not a whorīng, nor departed from the Lorde, and which forsake not the Lorde vnfaythfully, whose remembraunce hath a good reporte: Yea, their bones flouish out of their place, and their name shall neuer be chaunged. Josue.xiiij.

Samuel the prophet beloued of the Lord, C ordeyned a kyng, and anoynted the princes ouer the people. In the law of the Lorde ruled he, and iudged the congregacion, and the Lord had respecte vnto Jacob. The prophet was founde diligent in his faythfulnes: yea, in hys faythfulnes was the faythfulnes of vision knowen. He called vpon the Lorde almighty, when the enemies prassed vpō him on euery side, what time as he offred the sucking lambes. And the Lorde thondred from heauen, & made his voyce to be herde with a greate noyse. He discomfited the princes of Tyre, all the rulers of the Philistines. i.Reg.vii.a

Before his laste ende he made protestacion in the sight of the Lorde, and his anoynted that he toke neither substaunce nor good of any man, no not so muche as a shoo: and no man myght accuse him. After this he told, that his ende was at hande, and shewed the kynge also his ende and death: and from the earth lyfte he vp his voyce in the prophecie, that the vngodly people shoulde perysshe.

¶ The prayse of Nathā, Dauid, & Salomon.

¶ The.xlvii.Chapter.

AFterwarde in the tyme of king Dauid, there rose vp a prophet A called Nathan: For like as the i.Reg.xii.a fat is taken away from the offringe, so was Dauid chosen out of the children of Israel. He toke his pastyme with the Lyons & with kydds, & with beares lyke as with lambes. Slew he not a i.Reg.xvii.f graunte when he was yet but ponge, & toke awap the rebuke frō his people: what time as he toke the stone in his hande, and smote doune proude Goliath with the slynge? For he called vpon the hyest Lorde, whiche gaue him strength in his right hande, so that he ouerthrew the mighty graunt in the battayl, that he might set vp the horne of his people agayne. This brought he him to worshipe B about all princes, and made him to haue a i.Reg.xviii.b

good

good reporte in the praise of the Lorde, that he shuld ware a crowne of glory. For he destroyed the enemyes on every syde, voted out
1.Reg.xvi.a. of Philistines hys aduersaries, & brake their horne in sunder, like as it is broken yet thys day. In all his worckes he praised & thanked and holpest, and accepted the honoure unto
1.Par.xxbi.a hym. With his whole hert dyd he praise and loue him that made hym. He set syngers also before the aulter, and in their voice he made swete songes. He ordeyned to kepe the holye dayes worshipfullye, and that the solempne feastes throwout the whole yeare shuld be honorably holden, with praysinge the name of the Lord, and with his syngyng by tymes in the mornynge in the Sanctuary.

C The Lorde toke away hys synnes, and
1.Reg.xvi.c. exalted his horne for euer. He gaue hym the couenaunte of the kyngedome, and the trone of worshipe in Israell. After hym there rose vp the wyse sonne called Salomon, and for
1.Reg.iii.c. hys sake he drowe the enemyes awaye farre of. This Salomō raigned with peace in hys tyme (for God gaue him reste from hys enemies on every syde, & he myght buylde hym an house in hys name, and prepare the Sanctuary for euer) like as he was well instructe in hys youth & fylled with wysdome and vnderstanding, as it were ib a water floude. He couered and fylled the whole lande with
D similitudes & wyse prudent sentences.

Hys name went abrode in the Iles, because of hys peace he was beloued. All tha marueled at his songes, prouerbes, symylytudes, and at his peace, & at the name of the Lorde God, whiche is called the God of Is-
ii.Reg.x.c rael. He gathered golde as tynne, and he had as much syluer as leade. He was moued in vncleanlye loue towarde women, and was ouercome in affection. He stayned hys ho-
ii.Reg.xi.a. noure and worshippe, & his posterye defiled he also, in bringyng vpon the wrath of the Lorde vpon hys children, and sorowe after hys vnwyse & hys kyngdome was deuyded,
ii.Reg.xii.c. and Ephraim became an vnfaythfull, and an vnconstaut kingdome. Neuertheles God forsoke not hys mercye, neyther was he wery
1.Reg.lvi.c. destroyed because of hys workes, & he shuld leaue hym no posterye.

E As for the sede & came vpō him, which he loued, he brought it not vtterlye to naughte, but gaue yet a remnaunte vnto Jacob, and a rote vnto Dauid out of hym. Thus rested Salomon with hys father, and oute of hys sede he left behynde hym a very foolyshnes of the people, & such one as had no vnderstā
dyng: namelye, Roboā which turned awaye
1.Reg.xii.b. the people throwe hys counsell, & Jeroboam
ii.Reg.xii.d. the sonne of Nabat, whych caused Israell to synne, and shewed Ephraim the waye of vngodlynes: In so much that their synnes and vnsyldedes had the vpper hand so sore, that at the last they were driuen out of the land for the same. Yea he sought out & brought vp all wickednes, til the vengeaunce came vpō thē.

The xlviii. Chapter.

Of the .xlviii. Chapter.

The prayse of Elias, Helyseus, Ezechias, & Esaye.

A

When stod vp Elias the prophet
iii.Reg.xviii.a as a fyre, and hys worde burnte like a torche, he brought an hōger vpon the and in hys zele he made them fewe in number. For they myght not awaye with the comaundementes of the Lorde. Throwe the worde of
iii.Reg.xviii. the Lord he shut the heauen, and that tymes
iii.Reg.i.c.8 brought he the fyre downe. Thus became Elias honorable in hys wonderous deedes. Who maye make hys boaste to be like hym? One that was dead raysed he vp from death
iii.Reg.xvii.e and in the word of the Lord he brought him out of the graue againe. He cast downe kynges and destroyed them, and the honorable from their state. Vpon the mounte Syna he herd the punyshment, & vpō Horeb the iudgmēt of the vengeaunce. He prophecyed re-
iii.Reg.xix.c. compensyng vnto kinges, and ordeined pro-
iii.Reg.ii.c phetes after hym. He was taken in the storm of fyre in a charet of horses of the Lorde. He was ordeyned in the reprouynges in tyme to pacyfye the wrathe, to turne the hertes of the fathers vnto the children, and to sette vp the trybes of Jacob agayne. Blessed were they that sawe the, and were garnyshed in
B loue: for we lyue in lyfe.

Elias was couered in the storme, but Helyseus was fylled with his mouth. While he lyued he was afrayed of no prynce, and no man might ouer come hym. There could no worde discreate him, & after his death hys bi dy prophecyed. He did wonders in his life, & in death were hys workes marueilous. For all thys, the people amended not, neyther departed they from their synnes: tyl they were carped awaye prisoners out of the lande, & were scattered abrode in al countrees, so that of them there remayned but a very litle people, and a prynce vnto the house of Dauid. How be it some of them dyd vpryght, and some heaped vp vngodlynes.

C Hezekiah made hys citie stronge, coueried
ii.Pa.xxviii.a water into it, dygged thorow the stony rocke with yron, & made vp a well by & water side In hys tyme came Sennacherib vp, and sent Rabsakeh, lyfte vp hys hande agaynste Syon, & defyed them in greate pryde. Then trembled their hertes and hādes, so that they sorowed lyke a woman trauaylynge with childe. So they called vpon the Lord, which is mercyfull, and lyft vp their handes before him. Immediatly & Lorde herde them out of heauen, and delyuered them by the hande of Esay. He smote the hoost of the Assyryans, & his angell destroyed them. For Hezekiah had done the thynge that pleased the Lorde) and remayned stedfastly in the waye of Dauid his father. Whych Esaye was great & faythful in his visiō. In hys tyme & Sunne went backewarde, & he lengthened & dayes lyfe.

Iii.i. With

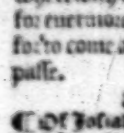
Wyth a ryghte sprite prophecyed he, what shuld come to passe at the last: & to suche as were sorowfull in Sion he gaue consolacion wherewith they myghte cõforte them selues for euermore. He shewed thynges, that were for to come and secrete, or euer they came to passe.

¶ The.xlix.Chapter.

¶ Of Josiah, Helchiah, David, Jeremy Ezechiel Zorobabel, Jesus, Nehemyah, Enoch, & Joseph.

A

iij.Re.xxij. and xxiij.



ii.pa.xxxiiij.a

He remembraunce of Josiah is lyke as wham & Apotecary maketh many precious swete smellinge thinges togither. Hys remembraunce shall be swete as honye in all mouthes, and as the playenge of Musicke by the wyne. He was appointed to turne the people againe, and to take awap all abhominacions of the vngodlye. He dyrected his hert vnto the Lord, and in the time of the vngodly he set vp the worshyp of God againe. All kynges, except David, Ezechiah & Josiah cõmitted wyche dedes, for ever & kynge of Juda also forsake & law of God. For they gaue their honoure & worshipe also to a straunge people.

B

iij.Re.xxb.d

Therfore was the elecre cite of the Sanctuarp brent with fyre, and the stretes therof laye desolate & waste: for they intreated Jeremi euel, which neuertheles was a prophet ordayned from his mothers wombe, that he myght rote out, berke of, & destroye: & that he myght builde vp, & plante agayne. Ezechiell sawe the glory of the Lorde in a vysion

Jereme.i.a.

wherof was shewed hym vpon the charret of the Cherubyns. For he thought vpon & enemyes in the rayne, to doo good vnto such as had ordred their waies a right. And the bones of the twelue prophetes flouryshe from oute of their place: for they gaue comforte & consolation vnto Jacob & delyuered them valyantlyfully. How shal we prayse Zorobabel, which was as a ryng in the ryght hande?

Agg.ii.a. i.Esd.v.vi.a vi.Esd.v.b.a.

So was Jesus also the sonne of Josedec: these men in their tymes buylded the house, & sett vp the Sanctuary of the Lorde agayne, wherby was prepared for an euerlastynge worshippe. And Nehemyah in al wayes to be cõmended, which set vp for vs & walles that were broken downe, made the portes & barres agayne, and buylded oure houses of the newe. But vpon earth is there no man created lyke Enoch, for he was taken vp from & earth. And Joseph, which was lorde of his brethren, & the vpholder of his people: his bones were couered & kepte. Seth and Sem were in greate honoure among the people: & so was Adam above all the beastes, whē he was created.

Agg.i.c. vi.Esd.vi.a Gene.b.c. Eccli.xlvi.b. Hebre.xi.a.

¶ The.l. Chapter.

¶ Of Symon the sonne of Onyas.

A

i.Mac.xij.xiij

Symon the sonne of Onyas the hye preest, which in his lyfe set vp the house agayne, & in his dayes made all & temple. The depth of the temple also was founded of hym. & double buyldyng, & & hye walles of the temple. In his dayes the welles of water flowed out, and were ouerflowing full as the sea. He toke care for his people, & delyuered them frõ destruccion. He kepte his cytye & made it stronge, & it shulde not be besieged. He dwelt in honoure and worshyppe amonge his people, and enlarged the intraunce of the house, and the court. He goeth lyghte as the mornynge starre in the middest of the cloudes, and as & mone whan it is full. He shyneth as the sunne in the temple of God. He is as bryght as the rayne bowe in the fayre cloudes, and flourisheth as floures and roses in the spryng of the yeare, and as pipes by the ryuers of water: Like as the braunches vpõ the mount Libanus in the time of Somer: as a fire & nacke & is hunted: Like as an whole ornament of pure gold set wyth all maner of precyous stones: & as an olyue tree & is frutefull, & as a Cypres tree which groweth vp an hye.

When he put on the garment of honoure & was clothed with all bewyte, when he went to the holy aulter to garnysh the courtynge of the Sanctuarye: when he toke the portyons out of & Preestes hand, he hym self stode by the harth of the aulter, and his brethren rounde about hym. And as the braunches of Cedre tree vpon the mount Libanus, so stode they rounde about hym. And as the braunches of the olyue tree, so stode all the sonnes of Aaron in their glory. And that he myghte sufficientlye performe his seruyce vpon the aulter, and garnysh the offrynge of the hyest God, he stretched out his hande and toke of the drynckofferynge, & poured in of the wyne so he poured vpon the botome of the aulter a good smell vnto the hyest Prynce.

B

Then began the sonnes of Aaõ to synge, and to blow with trompetes, and to make a greate noyse, for a remembraunce and prayse vnto & Lorde. Then were the people afraied & fell downe to the earth vpon their faces, to worshyppe the Lorde their God, and to geue thankes to the almyghtye God. They synge goodly also with their voyces, so ther was a pleasaunte noyse in the greate house of the Lorde. And & people in their prayer besought the Lorde the hyest, that he wolde be mercyfull, tyll the honoure of the Lorde were performed. Thus ended they their ministracõ and seruyce. Then went he downe, and stretched out his hãdes ouer the whole multytude of the people of Israel, that they shoulde geue prayse and thankes out of their hyppes vnto the Lorde, to reioyse in his name. He began yet ence also to praye, that he myghte openly shewe the thankesgeuynge before the Hyest, namely thus: O geue prayse & thanke ye all vnto the Lord our God, which hath euer done noble and greate thynges: wt yche hath increased oure dayes from our mothers woinbe, & dealt wyth vs accordynge to his

C

mercy

mercy: that he will geue vs the ioyfulnes of hert, & peace for oure tyme in Israel. Which faithfully kepeth his mercy for vs euermore and all waye deliuereth vs in due season.

There be two maner of people that I abhorre fro my hert: as for the thyrde, whom I hate, it is no people: They that sit vpon the mountayne of Samaria, the Philistines, & the foolish people that dwell in Sichimis.

D

I Jesus the sonne of Sirach Eleazarus of Hierusalem, haue tokened vp these informacions and documentes of wysdome and vnderstandinge in thys boke, & poured out the wysdome of my hert. Blessed is he that exercyseth hym self therin: & who so taketh suche to hert shalbe wise. If he do these thinges, he shalbe stronge in all. For the light of the Lorde ledeth hym.

¶ The prayer of Jesus the sonne of Syrach.

¶ The.li.Chapter.

A

I Thanke the O Lord & kynge, & prayse the O God my sauioure. I will yelde prayse vnto thy name: for thou arte my defender & helper, and hast preserued my body from destruccion, from the snare of traytorous tonges, and from the lippes that are occupyed with lyes. Thou hast bene my helper, frō such as stode vp against me, and hast deliuered me after thy multitude of thy mercy, and for thy holy names sake. Thou hast deliuered me from the roaringe of them, that prepared them selfes to deuour me, out of the handes of such as sought after my lyfe: from the multitude of them that troubled me, and went about to set fyre vpō me on euery side, so that I am not bett in the middest of the fyre: ffrō the depe of hell, frō an vncleane tong, from lieng wordes, from the wicked kyng, and from an vnrighteous tonge. My soule shall prayse the Lorde vnto

B

death, for my lyfe drew nye vnto hel.

They compased me rounde about on euery syde, and there was no man to helpe me. I loked about me, if there were any man that wolde socour me: but there was none. Then thought I vpon thy mercy O Lord, & vpon thy actes that thou hast done euer of olde: na mely, that thou deliuerest suche as put their trust in the, & riddest them out of the handes of the Heathē. Thus lift I vp my prayer frō the earth, and prayed for deliueraunce from death. I called vpō the Lord my father, that he wolde not leaue me without helpe, in the daye of my trouble and in the tyme of the proude. I prayed thy name continually, yelding honour and thankes vnto it: and so my prayer was herde. Thou sauedest me frome destruccio, and deliueredest me from the vnrighteous tyme. Therefore will I acknowlege and prayse the, and magnifye the name of the Lorde.

C

When I was yet but yōg, or euer I went astraye, I desyred wysdome openly in my prayer. I came therefore before the temple, & sought her vnto the last. Then flouryshed she vnto me, as a grape that is soone rype. My hert reioyced in her, then went my fote the right waye, yea, from youth vp sought I after her: I bowed doune myne eare and receyued her. I founde me muche wysdome, and prospered greatly in her. Therfore will I ascribe the glory vnto him, that geueth me wisdome: for I am aduised to do thereafter. I will be gelous to cleue vnto the thing that is good, so shall I not be confounded. My soule hath wrestled with her, and I haue bene diligent to be occupied in her. I lift vp myne hādes an hye, then was my soul lightened thorow wisdome, that I knowleged my foolishnes. I ordred my soule after her, she and I were one hert from the beginning, & I found her in clennesse. And therefore shall I not be forsaken.

D

My hert longed after her, and I got a good treasure. Thorow her the Lorde hathe geuen me a newe tonge, wherewith I will prayse hym. O come vnto me ye vnlerned, & dwell in the house of wysdome: withdrawe not your selfes from her, but talke and comē of these thinges, for your soules are very thirsty. I opened my mouthe, and spake: O come and bye wysdome without money, bowe doune your necke vnder her yoche, & your soule shall receyue wysdome. She is harde at hande and is content to be founde. Beholde with youre eyes, how that I haue had but litle laboure, and yet haue founde muche rest. O receyue wysdome, and ye shall haue plenteousnes of syluer and golde in possession. Let your myndes reioyce in hys mercy, and be not ashamed of hys prayse. Worke hys worke by tymes, and he shall geue you your rewarde in due tyme.

☞ The ende of the boke of Jesus the sonne of Syrach, whiche is called in Latyne Ecclesiasticus.

☞ ¶ ☜

¶ The boke of the Prophet Baruch.

¶ Baruch wrote a boke, durynge the captiuitie of Babylon, whych he redde before Jechoniah and all the people. The Jewes sende the boke with money, vnto Hierusalem, too their other brethren: to the intent that they Houlde praye for them.

¶ The.i. Chapter.

A AND Baruch dyd rede the wordes of this boke, that Jechoniah ℣ sone of Joachim kyng of Juda might heare: ℣ in the presence of all the people, that were come too heare the boke: yea, and before all the noble kynges sonnes, before the lordes of the cōsistorie and elders: ℣ before the whole people, from the lowest vnto the hyest: before all the that dwelt at Babylon, by the water of Sody. Whyche whan they herde it, wepte, fasted, and prayed before the Lorde.

B They made a collection also of money, accordyng to euery mans power, and sente it to Hierusalem vnto Joachim the sonne of Helchiah the sonne of Salon preest, with the other preestes: and to all the people whyche were with him at Hierusalem, whan tyme as they had gotten the ornamentes of the tēple of the Lorde (that were taken awaye oute of the temple) that they might bryng thē againe into the lande of Juda, the.x. daye of the moneth Siban: namely, siluer vessels (whyche Sedechiah the sonne of Josiah kynge of Juda had made) After that Nabuchodonosor kynge of Babylon hadde taken Jechoniah, with all his princes, lordes, and all the people, and led them captiue from Hierusalem vnto Babylon.

C And they sayde: Beholde, we haue sente you money, to bye you burnt offerynges and incense withall: make you vnleuened bread, and offre for synne vpon the aulter of ℣ Lorde oure God. And praye for the prosperitie of Nabuchodonosor kynge of Babylon, and of Balthasar his sonne: that their dayes maye be vpon earth, as the dayes of heauen: that God also maye geue us strength, and lighte oure eyes: that we maye lyue vnder the defence of Nabuchodonosor kynge of Babylō, and vnder the protection of Balthasar his sonne: that we maye longe do them seruice, and fynde fauour in their sighte. Praye for vs also vnto the Lorde oure God, for we haue

Deute.xvii.c
Jere.xxix.b
1.Tymo.ii.a

sinned agaynst the Lord oure God, and vnto thys daye is not his wrath turned yet awaie from vs. And se that ye reade this boke (whiche we haue sent vnto you to be rehearced in the temple of the Lorde) vpon the hye dayes, and at tyme conuenient.

D Thus shall ye saye: The Lorde our God is righteous, but we are worthy of confusiō and shame: like as it is come too passe thys daye, vnto all Juda, and too euery one that dwelleth at Hierusalem: to our kynges, princes, preestes, prophetes and to our fathers. Baruch.ii. Daniel.ix.

We haue sinned before the Lorde our God, we haue not put oure trust in him, nor geue him credence we haue not obeyed hym, we haue not herkened vnto the voyce of ℣ Lord oure God, to walke in the commaundementes that he gaue vs. Sens the daye that he broughte oure forefathers out of the lāde of Egypte vnto thys present daye, we haue bene euer a rebellyous and an vnfaythfull people vnto the Lorde oure God: destroyenge oure selues vtterly, and shrynckynge backe, that we shoulde not heare his voyce.

E Wherfore there are come vpon vs greate plages and diuerse curses, lyke as the Lorde dyuised by Moyses his seruaunte: whyche brought oure forefathers out of the lande of Egipte, to geue vs a lāde, that floweth with mylke and honye, lyke as it is to se this daye. Neuertheles, we haue not herkened vnto the voyce of the Lorde oure God, accordyng to all the wordes of the Prophetes, whome he sent vnto vs and too oure rulers: but euery man folowed his owne wycked ymaginacion: to offer vnto straūge goddes, and to do euell in the sighte of the Lorde our God. Leui.xxvi. Deut.xxviii.

¶ The.ii. Chapter.

¶ The Jewes confesse that they suffer Justly for their synnes. The true confessiō of the christen. The Jewes desyre to haue the wrathe of God turned from thē. The Lorde will that we obey vnto princes although they be euill. He promyseth that he will call againe the people from captiuitie, and geue them a new and euerlastynge testament.

A FOr the whiche cause the Lorde our God hath performed his sentence, wherof he certified vs, and oure heades that ruled in Hierusalem, yea, and our kynges, our princes, withall Israel land Juda. And such plages hath the Lord broughte vpō vs, as neuer came to passe vnder the heauen like as it is fulfilled in Hierusalē, accordinge as it written in the lawe of Moyses: that a man should eat the flesh of his own sonne, ℣ the flesh of his own daughter. Moreouer, he hath deliuered them into the handes of al the kynges, that are roūde about vs (to be confounded ℣ desolate) ℣ scattred them abrode in all landes ℣ nations. Thus are we broughte B beneth and not aboue, for we haue sinned agaynst the Lord our God, ℣ not bene obedient vnto Daniel.ix. Deut.xxviii. iii.Reg.xxi. Thren.iiii.

vnto hys voyce. Therfore ỹ Lord our God is ryghtuous and we vñ our fathers (as reason is) are brought to open shame, as it is to se thys day. And as for these plages that are come vpon vs all ready, the Lorde had deuysed them for ouer yet wolde we not pray vnto the Lorde oure God, that we myght euerye man turne from his vngodly wayes. So the Lord hath caused such plages to come vpon vs for he is righteuous in al his workes, which he hath cõmaunded vs: which we also haue not done, ner harkened vnto his voyce, for to walke in the cõmaundementes of the Lorde that he had geuen vnto vs.

And nowe O Lorde God of Israell, thou that hast brought thy people out of the lande of Egypte with a mygtye hande, with tokens & wonders, with thy greate power and outstretched arme: and hast gotten thy selfe a name, as it is come to passe thys daye. O
Dn.ix.x. Lorde oure God, we haue synned, we haue done wickedly, we haue behaued our selues vngodly in all thy ryghteousnesses. Turne
L thy wrath from vs (we beseech the) for we are but a fewe lefte amonge the Heythen, where thou hast scattered vs. Heare our prayers (O Lorde) and oure peticiõs, bringe vs oute of captyuytye, for thyne owne sake: get vs fauoure in ỹ syght of them, whych haue led vs awaye: that all landes maye know, that thou art the Lorde oure God, & that Israel & hys generacion calleth vpon thy name.

O Lorde, loke downe from thy holy house vpõ vs: encline thyne eare, and heare vs. For
Deut.xxviii.c. the dead, ỹ be gone downe to their graues, &
Eccl.xxiii.c. whose soules are out of their bodyes, ascribe vnto the Lorde neither praise ner ryghteousmakynge, but the soule that is vexed for the multitude of her synnes, which goeth on heuelye and weakelye, whose eyes begynne to fayle, yea such a soule ascribeth prayse & righteousnesse vnto the Lorde. O Lorde, we
D poure out oure prayers before the, and requyre mercy in thy syght. O Lord our God not for anye godlynesse of oure forefathers, but because thou hast sent out thy wrath and indygnacyon vpon vs: accordynge as thou dydest threaten vs, by thy seruauntes the prophetes sayynge,

Jere.xxvii.a. THus sayeth the Lorde: Bowe downe poure shulders and neches, & serue the kinge of Babylon, so shall ye remayne styll in the lande, that I gaue vnto your fathers. Yf ye wyll not do thys, ner heare the voyce of the Lorde youre God, to serue the kynge of Babilon: I shal destroie you in the cyties of Juda, within Jerusalem and wythout. I wyll also take from you the voyce of myrth and ỹ voyce of ioye, the voyce of the bridegrome & the voyce of the bryde, and there shall no mã dwel more in the lande. But they would not herken vnto thy voyce, to do the king of Ba
L bylon seruyce: & therfore hast thou performed thy wordes, that thou spakest by thy seruauntes the prophetes: namely, ỹ the bones of our kynges and the bones of our fathers shoulde be translated out of their place.

And lo, nowe are they layde out in ỹ heate of the Sunne, and in the cold of the nyght, & dyed in greate myserye & hunger vñ sweard wyth pestilence & are cleane cast out. As for ỹ temple wherein thy name was called vpõ, thou hast layed it waste, as it is to se thys daye: & that for the wickednes of the house of Israell and the house of Juda. O Lorde our God, thou hast intreated vs after all thy goodnes and accordynge to al that great lumynge mercye of thyne. Lyke as thou spakest by thy seruaunte Moyses, in the daye whan thou dydest commaunde hym, to wryte thy lawe before the chyldren of Israell, sayynge:
Deute.xxx.d. Yf ye wyll not herken vnto my voyce, then shall this greate multytude be turned into a very smalle people, for I wyll scatter them
A abrode. Not withstanding I am sure, ỹ thys folke wyl not heare me: for it is an harde necked people. But in the land of their captyuite they shall remember them selues, and learne to knowe, that I am the Lorde their God: whan I geue the an herte to vnderstand, and eares to heare. Then shal they praise me in the lãd of their captyuite, & thynke vpon my name. Then shal they turne them from their harde backes, and frome their vngodlynes: Then shall they remember the thinges, that happened vnto their forefathers, whych synned agaynste me. So wyll I bringe them agayne into the lande, whych I promysed vñ an oath vnto their fathers: Abraham, Isaac and Jacob: and they shall be lordes of it, yea
Hebr.xiii.c. I wyll increace them, and not minysh them.
Zach.xi.a.b. And I wyll make another couenaunte wyth
Apoc.xxi.b. them: suche one as shall endure for euer: namely, that I wyl be their God, & they shalbe my people: and I wyl nomore driue my people the children of Israell, out of the lãd that I haue geuen them.

The. iii. Chapter.

¶ The people communeth in their prayer begs for their deliuerance. He praiseth wisdom vnto ỹ people. Shewing ỹ so great aduersityes came vnto the for ỹ delyting there. Only god vnto ỹ finder of wysdõ. Of ỹ mysteryes of Christ



AND now O Lord almyghtye, thou God of Israel: oure soule
B . thatis in trouble, and our spirit ỹ is vexed, crieth vnto ỹ: heare vs (O Lord) & haue pitie vpon vs for thou arte a mercyefull God be gracious vnto vs, for we haue synned before ỹ
Ephe.ii.a. Thou endurest for euer, shoulde we then vtterly perysshe? O Lord almyghtye, thou God of Israell: Heare nowe the prayer of the deade Israelytes and of theyr chyldren, who-
Daniel.iii.c. che haue synned before the, and not harkened
Jere.ii.c.iii.c. vnto the voyce of the Lorde their God, for
ỹ.b.c. the whyche cause these plagres hange nowe vpon vs. O Lorde, remember not the wyckednes of oure forefathers, but thynche vpon thy power and name now at thys tyme for thou arte the Lorde oure God, and the

(O Lorde) will we praise. For thou hast put thy feare in our hartes, to the intent that we Nume.xiii.a
should call vpon thy name, and prayse the Psal.lxxix.a
in our captiuitie: & that we might turne frō the wicked dyuelle of our forefathers, that sin-
ned before the.

Beholde, we are yet this daye in our cap-
tiuitie, where as thou hast scatred vs, too be Psal.lxxx.a.
an abhominacion, curse, and sclaunder as it
hathe happened vnto oure fathers also, be-
cause of all their wickednesse and departinge from the.

O Israel heare the commaūdementes of life: ponder them well with thine eares that thou mayest lerne wisdowe. But howe happeneth it Israel, that thou arte in thyne enemyes lande: thou art waxen olde in a straūge countre, & defiled with the dead. Why arte thou become like the, that go downe to the- Jere.ii.b
graues? Euen because thou hast forsaken the welle of wysdome. For if thou haddest walked in the way of God, truly thou shouldest haue remayned stil safe in thine owne lande.

Baruc.i.a.& ii.a. O lerne then where discrecion is, where
power is, where vnderstanding is: that thou
mayest know also frō whence cōmeth lōge life, a necessary liuinge, the light of the eyes and quietnes. Who euer found out her place?
Psal.xxv.b & cxl.c. or who came euer vnto her treasures.

Where are the princes of the Heathen be-
come, such as ruled the beastes vpō earth? They that had their pastime with the foules of the ayre, they that hoorded vp siluer & gold wherein men trust so much, & made no ende of their gatheringe? What is worth of them that coyned siluer, and were so carefull, and coulde not bring their workes to passe? They
be rooted out, and gone downe to hell, & other men are come vp in their stede. Younge men haue seene light, and dwelt vpon earth: but
the waye of reformacion haue they not knowen nor vnderstande the pathes therof: neyther haue their children receyued it, nea, rig'r far
in it from them. It hath not bene herde of in the lande of Canaan, neyther hathe it bene
seene at Theman.

The Agarenes sought after wysdome, but
D that which is earthly, like as the marchaun-
tes of the lande do. They of Theman are cōning also, & they laboure for wysedome and vnderstanding: but the waye of true wysdom they knowe not, neyther do they thynke vpō the pathes therof. O Israel, howe greate is the house of God and how large is the place
Deut.xxx.c. of his possession. Greate is he, & hath none
Jere.xxxii.d ende: hye & immeasurable. What is become
Psal.cxlv.a. of those famouse giauntes, that were so great of bodies, & so worthy men of warre? Those had not the Lorde chosen, neyther haue they
founde the waye of reformacion, therefore were they destroyed: and for so much as thei had no wysedome, they perished because of their foolishnesse.

Who hath gone vp into heauen, too take
E wysdome there, & brought her downe frō the
clowdes? Who hath gone ouer the sea to finde her, and hath chosen her aboue golde, and so brought her hyther? No man knoweth the wayes of wysdome, neither is there any that can seke out her pathes. But he that woteth Gene.i.
all thinges, knoweth her, & he hath fownde her Josu.i.c.
out with his fine knowlege. This same is he Psa.xxxiii.b
which prepared the earth at the beggynnynge Eccle.xlviii.a
and filled it with all maner of foules & beastes. When he sendeth out the light, it goeth: and when he calleth it againe, it obeyeth him with feare. The starres kepe their watche, & geue their light, yea, and that gladly. When he calleth them, they saye: here we be. And so with cheartfulnes they shew light vnto him Psa.cxlviii.a
that made them. This is oure God, & there Deute.xxx.a.
shall none other be cōpared vnto him: It is he, that hath founde out all wysdome, & hath Johan.i.a.
geue her vnto Jacob his seruaūt, & to Israel 1.Jhon.i.a
his beloued. Afterwarde did he shewe him
self vpon earth, and dwelt among men.

**¶ The rewarde of them that kepe the lawe, & the punishment of them that despise it. A cōfor-
tyng of the people beyng in captiuitie. A com-
playnt of Hierusalem, & vnder the figure there-
of, of the church. A consolacion and cōfortyng of the same.**

¶ The.iii. Chapter.

THis is the boke of the commaū- A
dementes of God, & the lawe
that endureth for euer. All they that
kepe it, shall come too lyfe: but
suche as forsake it, shal come to
death. Turne the O Jacob, & take holde of it: walke by this way thorow his brightnesse and shyne. Geue not thyne honour to ano-
ther, and thy worshyp to a straunge people.
O Israel, how happy are we, seynge that God Psal.cxlvii.b
hath shewed vs such thinges as are pleasaūt vnto him. Be of good cheare, thou people of God, O thou auncient Israel. Now are ye solde among the Heathen, howbeit, not for your vnerdeseruyng: but because ye prouo-
ked God the Lorde to wrathe & displeasure, therfore were ye deliuered vnto youre ene-
myes: for ye displeased the euerlasting God that made you, offring vnto deuels & not too god. Ye haue forgotte him that brought you vp & your nurse haue ye greued, O Hierusalē.

When she saw that the wrath of God was
B commynge vpon you, she sayde: Herken O ye
that dwell about Sion, for God hathe brought me into greate heuynesse: and why? I se the captiuitie of my people, of my sonnes and daughters, whiche the euerlastynge God will bring vpon them. With hope dyd I nourish the, and now must I leaue the with weping and sorow.

Let no man reioyce ouer me wyddowe & forsaken: which for the synnes of my childre am desolate of euery man. For why, they departed from the law of God: they would not know his righteousnes, nor walke in the way of his cōmaundementes: and as for the pa- C
thes of the truth and godlinesse, thei had no lust to go in them.

Ye

Deu.xxviii.e
Jerem.vi.

O ye dwellers aboute Syon: come and
let vo call to remembraunce the captyuyte,
ỹ the euerlastynge God hath brought vpon
my sunes ỹ my daughters. He hath broughte
a people vpon them from farre, an vncur-
teous people ỹ of a straūge language: which
nether regarde the olde, nether pytye the ponge
These haue caried awaye the deare belo-
ued of my wyddowes, leauynge me alone,
both desolate and childelesse. But alas, what
can I helpe you? Now he that hath brought
these plages vpon you, delyuer you also frō
the handes of youre enemyes.

Deute.iiii.e.
xxx.a.
Psal.cxxx.a.

Go youre way (O my children) go youre
waye: for I am desolate and forsaken I haue
put of the clothynge of peace ỹ put vpon me
the sack cloth of prayer, and for my tyme I
wil cal vpō the most hiest. Be of good cheare
O my childrē: crye vnto the Lorde, and he
shal delyuer you from the power of the pun
ces, youre enemyes.

For wherefore, I haue euer a good hope of
your prosperous health: yea a verye gladnes
is come vpon me from the holye one, because
of the mercye that ye shall haue of oure euer-
lastyng Sauioure.

With mournynge and wepyng did I let
you go frō me, but with ioye and perpetuall
gladnesse, shal the Lorde bringe you againe
vnto me. Lyke as the neyghboures of Syon
sawe youre captiuite frō God: euen so shal
they also se shortelye youre health in God,
which shall come on you wt greate honoure
and euerlastyng worshyp.

O my children, suffer pacientlye the wrath
that shall come vpon you. For the enemye
hath persecuted the, but shortlye thou shalt se
hys destruccyon, and shalt treade vpon hys
necke. My derlinges haue gone rough harde
waies, for they are led away as a flocke that
is scarred abrode with the enemyes. But be
of good comforte (O my children) and crye
vnto the Lorde: for he that led you awaye,
hath you yet in remembraunce: and lyke as
ye haue bene mynded to swarue from youre
God, so shall ye now endeuoure your selues
x.tymes more, to turne againe, and to seke
hym. For he that hath broughte these plages
vpon you, shall bringe you euerlastynge ioye
againe with youre health. Take a good herte
vnto the, O Jerusalem: for he whiche gaue ỹ
that name, exhorteth the so to do.

Ecclesi.xlvi.b.
Jer.l.a.b.c.

The wyched doers that nowe put the to
trouble, shall perish: and such as haue reioy-
sed at thy fall, shalbe punished. The cyties
whom thy children serue, and that haue car-
ried awaye thy sones, shalbe correct. For lyke
as they be nowe glade of thy decaye, so shall
they mourne in their owne destruccion. The
ioye of their multytude shalbe taken awaye
and their cheare shalbe turned to sorow. For
a fyre shall fall vpon them from the euerla-
stynge God, longe to endure: and it shalbe in-
habited of deuels for a greate season.

¶ The.v. Chapter.

¶ Jerusalē is moued vnto gladnes for the re-
turne of her people, vnder the figure thereof,
the church.



Jerusalem, lyke aboute the to-
warde the east, ỹ beholde the
ioye that commeth vnto the frō
God. For lo, thy sunes (whō
thou haste forsaken, and that
were scarred abrod) come gathered together
from the east and west, reioysing in the word
of the holy one, vnto the honour of God.

Put of thy mournynge clothes (O Jeru-
salem) and thy sorow, and decke the with the
worshippe and honoure, that commeth vnto
the from God, with euerlastyng glory. God
shall put the cloake of righteousnes vpō the
and set a crowne of euerlastynge worshippe
vpon thyne head: for vpon the wyll God de-
clare his brightnes, that is vnder ỹ heauen:
Yea an euerlastyng name shalbe geuen the
of God, with peace of righteousnesse, and
the honoure of Gods feare.

Arise O Jerusalē, stande vpon hye: lyke
aboute the towarde the east, and beholde
thy children gathered from the east, vnto
the west: whiche reioyce in the holye worde,
haueynge God in remembraunce. They de-
parted from the on fote, and were led awaye
of their enemyes: but nowe shall the Lorde
bringe them caried wyth honoure, as chyl-
dren of the kingdome. For God is purposed
to bringe downe all stoute mountaynes, yea
and all hye rockes, to fyll the valleyes, and
so to make them euen with the grounde: that
Israell maye be diligente to liue vnto the ho
noure of God. The woodes ỹ al pleasaunte
trees shal ouershadowe Israell, at the com-
maundement of God. For hyther shal God
bringe Israell wyth ioyful myrth, and in the
light of his maiesty: wyth the mercye ỹ righ-
teousnesse, that commeth of hym self.

¶ The.vi. Chapter.

¶ The copye of the epistle that Jeremye sent vnto
the Jewes, which were led awaye prysoners by
the king of Babylon: wherin he certifieth them
of the thyng that was commanded hym of God



Because of the synnes that ye
haue don against God, ye shal
be led awaye captyue vnto Ba
bylon euen of Nabuchodono-
sor the kynge of Babylon. So
whan ye be come into Babylon, ye shall re-
mayne there many yeares, and for a longe
season: namelye.vii. generacyons: and after
that wyll I bringe you awaye peaceablye
frō thēce. Now shal ye se in Babylon, gods
of golde, of syluer, of wod and of stone: borne
vpō mens shulders, to cast out a fearfulnes
before the Heathen. But loke that ye do not
as the other: be not ye afrayed, neyther
feare of them ouercome you.

Jer.xxix.a.b

Therfore, whā ye se the multytude of peo-
ple worshipping them behinde ỹ before: saye
ye in youre hertes: O Lorde, it is thou that
ought est onelye to be worshypped. Myne

Ju.xiii. Angell

Deut. xii. 1. Aungel also shal be with you, and I my self will care for your soules. As for the tymbre of those goddes, the carpenter hath polished them: yea, gylded be they, & laped ouer with syluer, yet are they but dayne thinges, & can not speake. Like as a wench that loueth per-amours is trymly decked, euen soo are these made & hanged with golde. Crounes of gold verely have their goddes upon their heades: so the priestes them selfes take the golde and syluer from them, & put it to their owne vses: yea, they geue of the same unto harlottes, & trymme their whores withall: agayne, they take it frō the whores, & decke their goddes therwith. Yet can not these goddes deliuer them selfes from rust and mothes. When they have couered them with clothynge of purple, they wype their faces for the dust of the temple, wherof their is much amōg the. One hath a scepture in his hande, as thoughe he were iudge of the countre: yet can he not slape suche as offende hym. Another hath a swearde or an axe in his hande, for all that, is he neither able to defende hym selfe from battayll, nor from murtherers. Jere. x. a

E By this ye maye vnderstande, that they be no goddes: therfore se that ye neither worshipe them, nor feare them. For like as a vessel that a mā breth, is nothynge worth when it is broken, euen so is it with their goddes. When thei be set up in the temple, their eyes be full of dust, throwe the fete of those that come in. And like as the doores are shutte in rounde about upon him, that hath offended the kynge: Or as it were a dead body kepte beside the graue: Euen so the priestes kepe ỳ doores with barres and lockes, lest their goddes be spoyled with robbers. They set up candels before them (yea, verely & that many) wherof they can not se one, but euē as blockes, so stande they in the temple. It is sayde, that the serpentes & wormes, which come of the earth, gnawe out their hertes, eating thē & their clothes also, and yet they fele it not. Their faces are blacke, throwe the smoke ỳ is in the temple. The owles, swalowes, and birdes sit upon them, yea, & the cattes rūne ouer their heades.

D By this ye maye be sure, that thei are not goddes, therfore feare them not. The golde that they have, is to make them beutiful: for all that, except some body dyght of their rust, they will geue no shine: and when they were cast into a fourme, thei felt it not. Thei are bought for money, and have no brethe of lyfe within them. They must be borne upon mens shoulders, as those that have no fete: whereby they declare unto men, that they be nothynge worth. Confounded be they then, that worshippe them. For if they fall to the grounde, they can not rise up agayne of thē selfes. Yea, though one helpe them up & sette them right, yet are they not able too stande alone: but must have proppes set under thē lyke dead men. As for the thynge that is offred unto them, their priestes sell it, & abuse it: yea, the priestes wyfes take therof, but unto the seke and poore they geue nothynge of it, the women with child & the menstruous lape handes of their offringes. By this ye maye be sure, that they are no goddes, therefore be not ye afrayde of them. From whēce commeth it then, that they be called goddes? The wemen sit before the goddes of syluer, golde and woode, and the priestes sit in their temples, haynge open clothes, whose heades and beerdes are shaven & have nothyng upon their heades: roaringe and cryeng upō their goddes, as men do at the feaste, when one is dead.

The priestes also take awap the garmentes of the ymages, & decke their wyfes and children withal. Whether it be good or euel that any mā do unto them, they are not able to recompence it: they can neyther sette up a kyng nor put him doune. In like maner thei maye neyther geue ryches, nor reward euel. Though a man make a bowe unto them and kepe it not, they wil not requyre it. They can not restore a blynde mā to his sight, nor help any man at his nede. They can shewe no Eccle. b.d. mercy to the widdowe, nor do good to the fatherles. Their goddes of wood, stone, golde and syluer, are but euen as other stones, that be hewen of the mountaine. They that worshippe them, shalbe confounded. How should they then be take for goddes? yea, how darre men call them goddes? And though the Caldees worshiped them not, hearyng that they were but dumme & coulde not speake. Yet they them selfes offre unto Bell, and would fayne have him to speake: as who saye, they coulde fele, that maye not moue. But whan these men come to understandyng, they shal forsake thē, for their goddes have no feling.

F A great sorte of women gyrde with coardes sit in the stretes, and burne olyue beries. Now if one of them be conueyed awape, & lye with any such as come by: she casteth her neighbureste in the teth, because she was not so worthely requited, nor her coarde broken. Whatsoeuer is done for them, it is but hayn and lost: Howe maye it then be thoughte or sayde, that they are goddes? Carpenters and goldsmythes make them, neither be they any other thinge, but euen what the worche men will make of them. Yea, the goldsmithes thē selfes that make them, are of no longe continuance: How shoulde then the thinges ỳ are made of them, be goddes? Sayne therefore are the thynges (yea, very shame is it) that they leaue behynde them for their posterite. For as soone as there commeth any warre or plage upon theim, then the priestes counsayle where they maye hyde them selfes with them. How can men thynke then ỳ they be goddes, whiche neither maye defende thē selfes from warre, nor deliuer them fro misfortune? For seyng they be but of woode, of stone, of syluer, and of golde; all people and

kynges

hynges shall knowe her after, that they be but vayne thynges: yea it shalbe openly declared, that they be no goddes: but euen the very workes of mens handes, & y God hath nothinge to do wyth them. They can sett no hynge in the lande nor geue rayne vnto men. They cā geue no sentēce of a matter, neyther defend the lande from wronge: ffor they are not able to do so much as y crowe, that flieth betwixt heuen and earth.

When there happeneth a fyre into y house of those goddes of wod, of syluer and of golde, the preestes wyl escape and saue the selues, but the godes burne as y dalkes therin They can not wythstande anye hynge or bat tel: how maye it then be thought or granted, that they be goddes? Moreouer, these godes of wodde, of stone, of golde and syluer maye nether defende them selues from theues nor robbers: yea y very wicked are stronger the they. These stryppe them oute of their apparell, that they be clothed wythall, these take their golde & siluer from them, and so get the awaye: yet can they not helpe them selues. Therfore it is much better for a man, to be a hynge & to so shewe hys power: or els a profitable vessel in a house, wherin he that owneth it, might haue pleasure: yea or to be a dore in a house, to kepe such things safe as be therin then to be such a vayne god. The Sunne, the Mone and all the starres whan they geue their shyne and light, are obedient, & do men good. Whan the lightenynge glistreth, all is cleare: The wynde bloweth in euery coūtre and whan God commaūdeth the cloudes to go rounde aboute the whole worlde, they do as they are bidden: whē the fyre sent downe from aboue and commaūded, it burneth vp hilles and woddes: But as for those goddes, they are not like one of these thinges, neither in beuty nor strength. Wherfore men shulde not thynke, nor saye y they be goddes, seinge they can nether geue sentence in iudgmente, nor do me good. ffor sō much now as ye are sure, that they be no goddes, then feare them not: ffor they cā neither speake euel nor good of hynges. They can shewe no tokens in heauen for y Heithen, nether shyne as y Sunne nor geue light as the mone: yea the vnreasonable beasts are better then they, for they can get them vnder the rose, & do the selues good So can ye be certified by no maner of meanes, that they be goddes: therfore feare them not. ffor lyke as a skarbogarde in a garden of Cucumbers kepeth not hynge, euen so are their goddes of wod, of syluer & golde: & lyke as a whyte thorne in an orchard, that euery byrde syteth vpon: yea lyke as a dead bodye that is cast in the darcke. Euen so is it wyth those goddes of wodde, syluer and gold. By the purple and scarlet which they haue vpon them, and soone rayteth away, ye maye vnderstande, that they be no goddes: yea they them selues shall be consumed at the laste, which shal be a greate confusion of y lande.

Blessed is the Godly mā that hath no Images & worshyppeth none, for he shalbe farre from reproffe.

¶ The ende of the prophete Baruch, which is not in the Canon of the Hebrue

¶ The song of the thre chyldren, whiche were put into the hote burnynge Ouen. The common translacion treadeth this songe in the .iii. Chapter of Daniell.

ANd they walked in the myddest of the flame prayseng God and magnyfyenge the Lorde Azarias stode vp and prayde on this maner Ewe in the middest of the fyre opened he is mouth, & saied: Blessed be thou (O Lord God of our fathers) ryght worthy to be praysed & honored is that name of thine for euermore: for thou art righteous in all the thinges y thou hast done to vs: Yea faythfull are all thy workes, thy wayes are right, & thy iudgmentes true. In all the thynges y thou hast brought vpon vs, & vpon the holye cytye of oure fathers (euen Jerusalem) thou hast executed true iudgment: yea accordinge to ryghte and equitie hast thou brought these thynges vpon vs, because of our synnes. Daniel.ix.c.

ffor why we haue offended, & done wyckedlye, departynge from the: In all thynges haue we trespaced, and not obeyed thy commaundementes, nor kepte them, nether done as thou hast bidde vs, y we might prospere. Wherfore all y thou hast brought vpon vs, & euery thynge y thou hast done to vs, thou hast done the in true iudgment: As in betrayenge vs into the handes of oure enemyes amōge vngodly & wicked abhominacyons & to an vnrygheous kyng, yea the most fowarde vpō earth. And now we may not opē oure mouthes, we are become a shame and reproffe vnto thy seruauntes, & to thē y worshipe the Lorde for thy names sake (we beseech the) Baruch.ii.b. Jeremie.ii.b.

the) geue vs not vp for euer, breake not thy
couenaũt, and take not awaye thy mercy frõ
vs, for thy beloued Abrahãs sake, for thy ser-
Gene.xv.c, xxii.c.xxvi.a. uaunt Isaacs sake, and for thy holy Israels
Deuie.x.d. sake: to whom thou hast spoken & promised
that thou woldest multiply their sede as the
starres of heauẽ, & as the sande ẏ lyeth vpon
the sea shore. ffor we (O Lorde) are become
lesse then any people, & be kepte vnder thys
daye, in all ẏ worlde, because of oure synnes:
So that nowe we haue neyther prince, duke
prophet, burntofferinge, sacrifyce, oblacyon,
incense, nor Sanctuary before the.

Neuertheles, in a contrite herte and an
humble spirite let vs be receyued that we may
obtaine thy mercy. Lyke as in the burntoffe-
rynge of rammes & bullockes, and lyke as in
thousande of fat lambes: so lette oure offe-
1.Peter.ii.a. rynge be in thy syght this daye, that it maye
Rom.x.c. please the, for there is no cõfusion vnto them,
Reuel.xviii.d ẏ put there trust in the. And now we folowe
Roma.xv.g. the with all our herte, we feare the, and seke
thy face. Put vs not to shame, but deale vn
to vs after thy louynge kyndnesse, & accordinge
to the multytude of thy mercyes. Deliuer
vs by thy miracles. O Lord, & get thy name
an honour: that all they whiche do thye ser-
uauntes euell, maye be confounded. Let thẽ
be ashamed thorow thy almoghtye power, &
let their strength be broken: that they maye
knowe, how ẏ thou only art the Lorde God,
& honoure worthy thorow out al the worlde.

And the kynges seruauntes ẏ put them in
caste not to make the ouen hote with wyld
fyre, dope strawe, pytch & fagottes: so that the
flamme wente oute of the ouen vpon a. xlix.
cubytes: & it toke awaye, & brente vp thole
Caldees ẏ it gat holde vpon besyde the ouen.
But the Angell of the Lorde came downe in
to the ouen to Azarias and his felowes, and
smote the flamme of the fyre out of the ouen
and made the myddest of the ouen, as it had
bene a colde wynde blowynge: so that the fire
nether touched them, greued thẽ, nor dyd thẽ
hurte. Then these thre (as out of one mouth)
praysed, honored, and blessed God in the fur-
nace, sayeng.

1.Mach.iii.d Blessed be thou, O Lorde God of our fa-
thers: for thou art praysle & honoure worthy,
Psa.lxxii.c. yea & to be magnifyed for euermore. Blessed
be the holy name of thy glorye, for it is wor-
thy to be praysed, & magnifyed in al worlde.
Blessed be thou in the holy temple of thy glo-
ry, for aboue al thinges thou art to be prayse
yea and more then worthye to be magni-
fyed for euer. Blessed be thou in the trone of
thy kyngedome, for aboue all thou art wor-
thy to be well spoken of, and to be more then
magnified for euer. Blessed be thou, that lo-
kest thorow the depe, & sytest vpon the Che-
rubins: for thou art worthy to be prayse, &
aboue all to be magnifyed for euer. Blessed
be thou in the firmament of heauen, for thou
art prayse and honour worthy for euer.

O all ye workes of the Lord: speake good
of the lord, prayse him & sette him vp for euer.

O ye angels of the Lorde, speake good of Psa.cii.c.and cxlix.a,
the Lorde, prayse hym, and sette hym vp for
euer.

O ye heauens, speake good of the Lorde:
prayse hym, and let him vp for euer.

O all ye waters that be aboue the fermã-
ment, speake good of the Lorde: prayse hym
and set him vp for euer.

O all ye powers of the Lorde, speake
good of the Lorde, praise him, and let him vp
for euer.

O ye Sunne and Mone, speake good of
the Lorde: prayse hym, and set hym vp for e- Psal.cxlviii.a.
uer.

O ye starres of heauen, speake good of Psa.cxxxvi.a
the Lorde: prayse hym and sette hym vp for
euer.

O ye showers and dewe, speake good of
the Lorde: prayse hym, and sette hym vp for
euer.

O all ye wynder of God, speake good of
the Lorde: prayse hym, and set hym vp for
euer.

O ye fyre and heate speake good of the
Lorde: prayse hym, and sette hym vp for
euer.

O ye wynter and sommer, speake good
of the Lorde: prayse hym, and set hym vp for
euer.

O ye dewes and frostes, speake good of
the Lorde: prayse hym and sette hym vp for
euer.

O ye froste and colde, speake good of the
Lorde prayse hym, and sette hym vp for e-
uer.

O ye yse and snowe, speake good of the
Lorde: prayse hym, and sette hym vp for
euer.

O ye nyghtes and dayes: speake good of
the Lorde: prayse hym and sette hym vp for
euer.

O ye lighte and darcheneſſe, speake good
of the Lorde: prayse hym, and set hym vp for
euer.

O ye lyghtenynges and cloudes, speake
good of the Lorde: prayse hym and sette him
vp for euer.

O lette the earth speake good of ẏ Lorde:
yea let it prayse hym, and sette hym vp for
euer.

O ye mountaynes and hylles, speake good
of the Lorde: praise him, and sette hym vp for
euer.

O all ye grene thynges vpon the earthe,
speake good of the Lorde: prayse hym, & sette
hym vp for euer.

O ye welles, speake good of the Lorde:
praise him, and set him vp for euer.

O ye seas and floudes, speake good of the
Lorde: prayse hym and sette him vp for e-
uer.

O ye whales and that lyue in the wa-
ters, speake god of the Lorde: prayse hym,
and let him vp for euer.

O all

O all ye fowles of the ayre, speake good of the Lorde: prayse him, & set him vp for euer.

O all ye beastes and cattell, speake good of the Lorde: prayse hym, and set hym vp for euer.

O ye chyldren of men, speake good of the Lorde: prayse him, and set hym vp for euer.

O let Israel speake good of the Lorde: prayse hym, and set hym vp for euer.

O ye priestes of the Lord, speake good of the Lord, prayse him, & set him vp for euer.

O ye seruauntes of the Lord, speake good of the Lorde: prayse hym and set hym vp for euer. Psal.cxiij.a cxxxb. a. and cxxxiij.a. Apoc.xx.a.

O ye spirites and soules of the righteous, speake good of the Lord: prayse hym, and set hym vp for euer.

O ye holy and humble men of hert, speake ye good of the Lorde: prayse ye hym, and set hym vp for euer.

O Ananias, Azarias and Misael, speake ye good of the Lord: prayse ye hym, & set him vp for euer. Which hath deliuered vs from the hell, kepte vs from the hande of deathe, rydde vs from the middest of the burnynge flamme, and saued vs euen in the middest of the fyre. O geue thankes therefore vnto the Lorde: for he is kynde hearted, and his mercy endureth for euer. O all deuoute men, speake good of the Lorde, euen the God of all goddes: O prayse hym, and geue hym thākes, for hys mercy endureth world without ende. Jere.xx.c. Esay.xliii.a Ps.cxx.a. cxi.

¶ The story of Sulanna, which is the.xiii. Chapter of Daniel after the Latyne.

THere dwelt a man in Babylon, called Joachim, that tooke a wife, whose name was Sulanna, the daughter of Helchiah, a verye fayre woman and suche one as feared God. Her father & mother also were godly people, and taught their daughter accordynge vnto the lawe of Moyses. Nowe Joachim (her housbande) was a greate ryche man, and had a fayre orchard ioynynge vnto hys house. And to hym resorted the Jewes comenly, because he was a man of reputacion amonge them. The same yeare were there made two iudges, suche as the Lorde speaketh of: All the wickednesse of Babilon, commeth from the elders (that is) from the iudges, whiche seme to rule the people. These came oft vnto Joachims house, and all suche as hadde anye thynge to do in the law, came thyther vnto them.

Nowe when the people came agayne at after noone, Sulanna went into her housbandes orchard, to walke. The elders seynge this, that she went in daily, and walked, they burned for lust to her, yea, they were almost out of their wittes, & caste doune their eyes, that they shoulde not se heauen, nor remembre, that God is a righteous iudge. For they were both wounded with the loue of her, neither durst one shew another his grefe. And for shame, they durste not tell her their inordinate lust, that they wolde fayne haue had to do with her. Yet they layed wayte for her earnestly from daye to daye, that they might (at the least) haue a sight of her. And the one sayde to the other: Vp, let vs go home, for it is dynner tyme. So they went their waye from her. B

When they returned agayne, they came together, enquyrynge out the matter betwixt them selfes: yea, the one tolde y other of hys wicked lust. Then appoynted they a tyme, when they might take Sulanna alone.

It happened also, that they spyed out a conuenient tyme, when she went forth to walke (as her maner was) & no body with her, but two maydens, & thought to wash her selfe in the garden, for it was an hote season: And there was not one person there, excepte the two elders, that had hyde them selfes, to behold her. So she sayde to her maydens: go fetch me oyle and sope, & shut the orchard doore, that I maye wash me. And they dyd as she bad them, and shut the orchard doore, & went out them selfes at a backe doore, to fetch the thynge that she hadde commaunded: but Sulanna knewe not, that the elders laye there hydde within. Now when the maydens were gone forth, the two elders gat them vp, and ranne vpon her, sayinge: nowe the orchard doores are shut, that no man can se vs: we haue a lust vnto the, therefore consent vnto vs, and lye with vs. C Ecc.ii.a. 3.Reg.xi.a.

If thou wilt not, we shall beynge a testimonial agaynste the: that there was a younge felowe with the, and that thou hast sente away thy maydens fro the for the same cause. Sulanna sighed, and sayde: Alas. I am in trouble on euery syde. Though I folowe your mynde, it will be my death: and if I consente not vnto you, I can not escape your handes. Well, it is better for me, too falle into your handes without the dede doyng, then to synne in the sight of the Lorde: and with that, she cryed out with a loude voyce: the elders also cryed out agaynst her. D

Then ran there one to the orchard doore, and

and shoue it open. Nowe when the seruauntes of the house herde the crye in the orchard they rushed in at the backe doue, to se what the matter was. So when the elders tolde them, the seruauntes were greatly ashamed for why, there was neuer such a reporte made of Susanna. On the morow after came the people to Joachim her housbande, & the twoo elders came also, full of mischeuous imaginacions against Susanna, to bringe her vnto deathe, & spake thus before the people: Sende for Susanna the daughter of Helchias, Joachims wyfe. And immediatly they sent for her. So she came with her father & mother, her children & all her kynred. Now Susanna was a tender person, and maruelous fayre of face. Therefore the wicked men commaunded to take of the clothes frō her face (for she was couered) that at the least, they might so be satisfied in her beuty. Then her frendes, yea, and all they that knewe her, began to wepe.

These two elders stode vp in the middest of the people, & layed their handes vpon the heade of Susanna: whiche wepte, and loked vp towarde heauen, for her herte had a sure trust in the Lorde. And the elders sayde: As we were walking in the orchard alone, this woman came in with her two maides, whom she sent awaye from her, and sparred the orchard doues. With that, a ponge felowe (which there was hyd) came vnto her, & lay with her. As for vs, we stode in a corner of the orchard. And whē we sawe this wickednes we ranne too her: and perceyued, that they had medled together. But we coulde not holde hym, for he was stroger then we: thus he opened the doue, and gat him awaye. Now when we had taken this woman, we asked her, what yōg felow this was: but she wold not tell vs. This is the matter, and we be witnesses of the same. The comen sorte beleued them, as those that were the elders and iudges of the people, and so they condemned her to death. Susanna cryed out with a loud voyce, and sayde: O euerlastyng God, thou searcher of secretes, thou y knowest all thinges afore they come too passe: thou wotest, that they haue borne false witnes against me: and beholde, I must dye, where as I neuer did any suche thynges, as these me haue maliciously inuented against me. And the Lorde herde her voyce. For when she was led forth to death, the Lord raised vp y sperte of a ponge chylde, whose name was Daniel which cried with a loude voice: I am cleane from this bloud. Then all the people turned them towarde him, and sayde: What meane these wordes, that thou hast spoken? Daniel stode in the middest of them, and sayde: Are ye suche fooles, O ye chyldren of Israell, y ye can not discerne? Ye haue here condēned a daughter of Israel vnto death, and knowe not the truth, wherfore: Go sit on iudgemēt agayne, for they haue spoken false witnesse against her.

Gen. xxxix.c.

Ebr. iiii.c

3. Reg. iii.f. Actu. xx.d.

Wherfore the people turned againe in al the haste. And the elders (that is, the principall heades) sayde vnto hym: come sit doune here amonge vs, and shewe vs this matter, seyng God hath geuen the as great honoure as an elder. And Daniel sayde vnto them: Put these two aside one from another, and then shall I heare them. When they were put asunder one from another, he called one of them, and sayde vnto hym: O thou olde cōberde carle, that hast wied thy wicked nesse so long: thyne vngracious seder which thou hast done afore, are now come to lighte. For thou hast geuen false iudgemētes, thou hast oppressed the innocent, and letten the giltye go fre, where as yet the Lorde sayeth: The innocent and righteous se thou slaye not. Well than, if thou hast sene her, tell me vnder what tree sawest thou them talkynge together. He answered: Vnder a Wolberp tree. And Daniel sayde: very well, now thou lyest euen vpon thyne head. Lo the messanger of the Lorde hath receyued the sentence of hym, to cut the in twoo. Then put he hym aside, and called for the other, and sayd vnto hym: O thou sede of Canaan, but not of Juda: fayrenesse hath disceyued the, and lust hath subuerted thyne herte. Thus dealte ye afore with the daughters of Israel, and they (for feare) cōsented vnto you: but the daughter of Juda wolde not abyde youre wickednesse. Now tel me than vnder what tree didest thou take them, spekynge together. He answered: Vnder a Pōgranate tree. Then sayd Daniel vnto him: Very wel, now thou lyest also euen vpon thyne head. The messaunger of the Lorde standeth waytynge with the swerde to cut the in two, and to slay you both.

Exo. xxiii.a. Pro. xvii.c.

With that, all the whole multitude gaue a greate shoute, and praysed God, whyche alwaye deliuereth them that put their truste in hym. And they came vpon the two elders (whom Daniel had conuicte with their owne mouth: that they had geuen false witnesse) & dealte with the, euen likewise as they wolde haue done with their neighbourrelse: yea, they dyd accordyng to the law of Moyses, & put them to death. Thus the innocēt bloud was saued the same daye.

Psal. xxiii.a

Deut. xix.d

Prouer. xiii.d

Then Helchiah and hys wyfe praysed God, for they daughter Susanna, with Joachym her housbande and all the kynred: that there was no dishonestie founde in her. From that day forth was Daniel had in greate reputacion in the sighte of the people.

The ende of the story of Susanna.

The

¶ The story of Bel, and the Dragon, which is the .xiiii. Chapter of Daniel after the Latyn.

THere was at Babylon an ymage, called Bel: and there were spēt vpō him euery day .xii. cakes. .x. xl. shepe, and fyue great pottes of wyne. Hym dyd the kynge worshippe hym selfe, & wente daily to honour hym: but Daniel worshipped his owne God. And the kyng sayd vnto hym: Why doest thou not worshippe Bell? Deut. iiii. c. & v. He answered and sayde: Because I maye not worshippe thinges that be made with handes, but the lyuynge God whiche made heauen and earth, and hath power vpon all Psa. xcv. b. flesh. The kynge sayde vnto hym: thynkest thou not, that Bell is a lyuynge God? Dost Dan. iii. a. thou not how much he eateth and drynketh euery daye? Daniel smyled, & sayde: O kyng deceyue not thy selfe: this is but made of claye within, and of metall without, neyther eateth he euer any thyng.

Then the kyng was wroth, and called for Exo. xxx. c. his priestes, and sayde vnto theim: If ye tell me not who is this, that eateth vp these expences, ye shall dye: but if ye can certefie me, Leui. xxiiii. c. that Bel eateth them, then Daniel shall dye, for he hath spoken blasphemy agaynst Bel. And Daniel sayde vnto the kyng: let it so be, accordyng as thou hast sayde. The priestes of Bel were .lxx. beside their wyues and children. And the kyng went with Daniell into the temple of Bel. So Bels priestes sayde: Lo, we will go oute, and set thou the meate there (O kynge) and poure in the wyne: then shut the doze faste, and seale it with thyne owne signet: and to morow when thou comest in, if thou findest not, that Bel hath eate vp all, we wyll suffre death: or els Daniell, that hath lyed vpō vs. The priestes thought them selues sure enough, for vnder the aultare they had made a preuy intraunce, and there wente they in euer, and ate vp what there was.

So when they were gone forth, the kynge set meates before Bel. Now Daniel had cōmaunded hys seruauntes too bryngе asshes and these he syfted thorow out al the temple, that the kynge myght se. Then wente they out, and sparred the doze, sealyng it with the kynges signet, and so departed. In the nyght came the priestes with their wyues and children (as they were wonte to do) and ate and dronke vp all. In the mornyng be tymes at the breake of the daye, the kynge arose, and Daniel with hym. And the kyng sayd: Daniel, are the seales whole yet? He answered yea, O kyng, they be whole. Now assoone as he had opened the doze, the kynge lokyd vnto the aultare, & cried with a loude voyce: Great arte thou O Bel, and with the is no disceate. Then laughed Daniel, and holde the kyng that he shoulde not go in, and sayd: Beholde the pauement, marke well, whose fote steppes are these? The kynge sayde: I se the fote steppes of men, women and chyldren.

Therfore the kynge was angry, and toke the priestes, with their wyues and chyldren, and they shewed hym the preuy dores, where they came in, and ate vp suche thynges as Jeremy. l. g. were vpon the aultare. For the which cause Esay. xlvi. a the kynge slewe them, and deliuered Bel in Jeremy. l. a. to Daniels power, whiche destroyed hym & hys temple.

And in that same place there was a great Dragon, whych they of Babylon worshipped. And the kynge sayd vnto Daniel: Canst thou, that thys is but a God of metall also? lo, he lyueth, he eateth and drynketh: so that thou canst not saye, that he is no lyuing God therfore worshippe hym. Daniel sayde vnto the kyng: I will worshippe the Lorde my God, he is the true lyuinge God: as for this, he is not the God of lyfe. But geue me leaue (O kynge) & I shall destroy thys Dragon without swearde or staf. The kyng sayde: I geue the leaue. Then Daniel toke pytch, fatte and Daniel. bi. c. hearry wol, and dyd sette them together, and made lompes therof: thys he put in the Dragons mouth, and so the Drago burst in sonder: and Daniel sayde: lo, there is he whom ye worshipped. When they of Babylon herd that, they toke great indignacion, and gathered them together agaynst the kyng, sayeng: The kyng is become a Jew also, he hath destroyed Bel, he hath slayne the Dragon, and put the priestes to death. So they came to the kyng, and sayd: let vs haue Daniel, or els we will destroye the and thyne house.

Now when the kyng sawe, that they vrged him so sore vpon hym, and that necessite constreyned hym, he deliuered Daniel vnto them: which cast him into the Lyons denne, where he was sixe dayes. In the denne, there were seuen Lyons, and they had geuen them euery daye two bodyes & two shepe: whiche then were not geuen them, that they myghte deuoure Daniel. Daniel. bi. c.

There was in Jewry a Prophete called Abacuch, which had made potage, and had broken bread in a depe platter, and was goynge into the fylde, for to beryng it to the mowers. But the Aungell of the Lord sayd vnto Abacuch: go carye the meate that thou hast into Babylon, vnto Daniel, which is in the Lyons denne. And Abacuch sayd: Lord, I neuer sawe Babylon: & as for the denne, I knowe it not. Then the aungel of the Lord toke him Ezech. bii. a. by

by the toppe, and bare hym by the heer of the
hed, and (thorow a mighty wynde) set hym
in Babylon vpon the denne. And Abacuch
4. Reg. xvij. a cryed sayinge: O Daniel thou seruaunt of
God, haue, take the breakefaste, that God
hath sent the. And Daniel sayde: O GOD,
hast thou thought vpon me? wel, thou neuer
fayllest them that loue the. So Daniel arose,
and ate: and the aungell of the Lorde sette
Abacuch in hys owne place agayne immediatly.

Vpon the seuenth daye, the kynge wente
to bewepe Daniel: and when he came to the
denne, he loked in and beholde, Daniell sat
in the myddest of the Lyons. Then cried the
kyng with a loude voyce, sayinge: Great art
Jere. xxvij. b thou, O Lord God of Daniel: and he drew
Hester. vij. b hym out of the denne. As for those that were
Dan. vi. c the cause of hys destruccion, he dyd cast
into the denne, and they were deuoured in a
moment before hys face.

After this, wrote the kynge vnto all people,
kynredes and tounges, that dwelt in all
countreys, sayinge: peace be multiplied with
you. My commaundement is, in all the do-
minion of my realme: that men feare & stande
Daniel. vi. c. in awe of Daniels God, for he is the
liuing God, which endureth euer:
hys kyngdome abydeth vncor-
Luc. i. c rupte, and hys power
Sap. xiiij. b is euerlastynge. It is
Ecclesi. xvij. b he that can deliuer
Daniel. vj. & saue: he doeth
wonders &
merue-
lous
workes in
heauen & earth,
for he hath saued Da-
niel frō the power of the
Lyons.

The ende of the story of Bel.

The prayer of Manasseh kyng of Juda

when he was holden captyue
in Babylon.



LORD almighty, God of
oure fathers Abra-
ham, Isaac
and Jacob, & of
the ryghteous
seade of theym:
which hast ma-
de heauen and
earth, with all
the ornament therof, which hast ordeyned
the sea by the worde of thy commaundement:

which hast shut vp the depe, and hast seale-
led it for thy fearfull and laudable name,
which all men feare, and tremble before the
face of thy vertu; and for the anger of thy
threatenynge, the which is vnpossible too
sinners. But the mercy of thy promes is
great & vnsearcheable: for thou art the Lord
God most hygh, aboue all the earth, longe
sufferynge, and exceedinge mercyful, and repē-
taunt for the malice of men. Thou Lorde af-
ter thy goodnes hast promysed repentaunce
of the remission of synnes: and thou that art
the God of the righteous hast not put re-
pentaunce to the righteous, Abraham, Isaac
and Jacob, vnto them that haue not synned
agaynst the: But because I haue sinned aboue
the numbre of the sandes of the sea, and that
myne iniquities are multiplied I am hum-
bled with many bandes of yron, and there is
in me no breathynge. I haue prouoked thine
anger, and haue done euel before the, in com
mittinge abhominacions and multiplynge
offences. And now I bowe the knees of my
hert, requiringe goodnes of the O Lorde: I
haue synned, LORDE I haue synned, &
knowe myne iniquitie. I desyre the by
prayer, O Lorde forgeue me: for-
geue me and destroye me not
with myne iniquities,
neyther do thou all-
wayes remembre
myne euelles to
punysh the
but saue
me
(which am
vnworthy) after
thy greate mercye: and
I will prayse the euerla-
stingly, all the dayes of my life
for all the vertue of hea-
uen prayseth the, &
vnto the belon-
geth glorie,
worlde
withoute ende.
Amen.



The

¶ The fyrst boke of the Machabees.

☞ The.j. Chapter

¶ After the death of Alexander the kynge of Macedonia, Antiochus taketh the kyngdome. Many of the children of Israel make couenaūt with the Gentyles. Antiochus subdueth Egipt and Hierusalem vnto his dominion. Hierusalē being burnt maketh lawes of her owne, & forbiddeth to kepe gods lawes. Antiochus setteth vp an Idol vpon the aulter of God.

A Fter that Alexander the sonne of Philippe, kynge of Macedonia wente forth of the lande of Cethim, and slew Darius kynge of the Persiās and Medes: It happened, that he toke great warres in hāde wanne very many stronge cytyes, and slew many kynges of the earth: going thorowe to the endes of the worlde, and gettyng many spoyles of the people: In so muche, that the worlde stode in great awe of hym, & therfore was he proude in hys hert. Now whan he had gathered a mightye strong hoost, & subdued the landes and people with they: princes, so that they became tributaryes vnto hym: he fel sicke. And whē he perceyued that he muste nedes dye, he called for hys noble estates (which had ben brought vp with him of children) & parted his kingdome amonge them, whyle he was yet alyue. So Alexāder Dani.bij.a. & lib.h. raygned.xij. yeare. and then dyed.

After hys death fell the kyngedome vnto hys princes, & they optayned it euery one in hys towne, & caused them selfes to be crouned as kynges: and so dyd their chyldren after them many yeares, and muche wickednesse increased in the worlde. Out of these 1.Mac.bij.a. came the vngracious rote, noble Antiochus the sonne of Antiochus the kyng (which had bene a pledge at Rome) and he raygned in the.C.xxxvij. yeare of the raygne of the Grekes.

B In those dayes went there out of Israel wycked men, whiche moued muche people with their counsayll, saying: Let vs go and make a couenaunte with the Heathen, that are rounde about vs: for sence we departed from them, we haue had much sorow. So thys deuyce pleased them well, and certayn of the people toke vpon them for to go vnto the kyng, which gaue them licence to do after the ordinaunce of the Heathen. Then set they vp an open schole (at Hierusalem) of the lawes of the Heathen, and were nowise circumcised: but forsoke the holy Testamente, & ioyned them selfes to the Heathen, and were cleane solde to do mischefe.

So when Antiochus begāne to be mighty in hys kyngdome, he wente about to optayne the lande of Egipte also, that he might haue the dominion of two realmes. Upon this entred he into Egipte with a stronge hoost with charettes, Elephantes, horsmē & a great numbre of shippes, and begāne too warre against Ptolomy the kyng of Egipt. But Ptolomy was afrayed of him, and fled and many of his people were wounded too death. Thus Antiochus wanne many stroge cytyes, and toke awaye great good out of ye lande of Egipte.

And after that Antiochus had smytten Egipte, he turned agayne in the.C.xlvij. yere E & went toward Israel: & came vp to Hierusalem with a mighty people: and entred proudly into the Sanctuary, and toke awaye the golden aultare, the candelstycke and all the ornamētes therof, the table of the shewbred the pouringe vessel, the chargers, the golden spones, the vayle, the crounes and golde apparell of the temple, and brake doune all. He toke also the syluer & golde, the precious Jewels and the secrete treasures that he founde. And when he had taken awaye altogether, caused a greate murther of men, and so fulfilled his malicious pryde, he departed into hys owne lande.

Thus there arose great heuynesse and misery in all the lande of Israel. The princes & the elders of the people mourned, the yōge men and the maydens were defiled, and the fayre beutye of women was chaunged: the brydegrome and the bryde toke yē to mourninge: the lande and those that dwelt therin, was moued: for all the house of Jacob was brought to confusion.

After two yeares the kyng sent his chiefe treasurer vnto ye cities of Juda, which came D to Hierusalem with a great multitude of peo- 2.Mach.v.e. ple, speakinge peaceable wordes vnto them but all was disceate: for whē they had geuen hym credence, he fel sodenly vpon the cytye, & smote it sore, and destroied much people of Israell. And when he had spoyled the cytye, 1.Mach.bū.b he set fyre on it, & after doune houses and walles on euery side. The women and they: 1.Mach.ij.f. children toke they captiue, & led awaye their cattel. Then buylded they ye castell of Dauid with a great and thicke wall, & with mighty towres, and made it a strong holde for them. Besyde all this they sette wicked people and vngodly men to kepe it, stoared it with weapens & vytayles: gathered the goodes of Hierusalem, and laied yē up therein: thus became it a theuysh castell.

And this was done to lye wayte for the people that wente into the Sanctuarye, and for the cruell destruccyon of Israel. Thus they shed innocēt bloude on euerysyde of the

Sanctuary, and defyled it: In ſo much that the cytyzens were fayne to departe, and the cytye became an habytacyon of ſtraungers, beynge deſolate of her owne ſeede, for her owne nayghbours were fayne to leaue her. Her Sanctuary was clene waſted, her holy dayes were turned into mournynge, her Sabbathes were had underfyon, and her honoure brought to naught. Loke how great her glory was a fore, ſo greate was her confuſyon, and her ioy turned into ſorow. Tobi.ii.a. Amos.viii.b.

¶ Antiochus alſo the kynge ſent out a commyſſion vnto all hys kyngedome, that all the people ſhould be one. Then they lefte euerye man hys Lawe, and all the Heathen agreed to the cõmaundemente of kynge Antiochus: Yea many of the Iſraelites conſented there vnto, offeringe vnto Idols, and defylyng the Sabboth. So the kynge Antyochus ſente hys meſſangers wyth hys commyſſion vnto Ieruſalem, and to al the cytyes of Juda: that they ſhulde folowe the lawes of the Heathen and forbad ether burntofferinge meatofferinge or peace offeringe to be made in ỹ temple of God, ỹ that there ſhould no Sabboth nor hye feaſt day be kept: but commaunded, that the Sanctuarye and the holye people of Iſraell ſhoulde be defyled. 6.Mach.vi.a

He commaunded alſo that there ſhould be ſett vp other altares, temples ỹ Idoles, to offre vp ſwynes fleſhe ỹ other vncleane beaſtes that men ſhoulde leaue their chyldren vncircumcyſed, to defyle their ſoules with all maner of vnclenneſſe ỹ abhominacions: that they myght ſo forgett the lawe, ỹ chaunge all the holy ordinaunces of God: ỹ that whoſoeuer woulde not obeye: dynge to the commaundement of kyng Antiochus, ſhould ſuffer death. In ſuche maner commaunded he thorowe out all his realme, and ſette rulers ouer the people, for to compell them to do theſe thynges, commaundynge the cytyes of Juda to do ſacrifice vnto Idols.

Then woente the people vnto the heathen by heapes, forſoke the law of the Lorde, and cõmitted much euell in the land: yea and chaced out the ſecrete Iſraelites, whych had hyd themſelues in corners and ſuruye places.

¶ The.xv. daye of the moneth Calleu, in the.cxlv. yeare, ſette kynge Antiochus an abhominable Idoll of deſolation vpon the altare of God, and they buylded altares thorowe out all the cytyes of Juda on euerye ſyde, before the doores of the houſes, and in the ſtreetes: where they burnt incenſe, and dyd ſacryfyce. And as for the bokes of the lawe of God, they burnte them in the fyre, and rente them in peces. What ſo euer he was that had a boke of the teſtament of the Lord, ſould by hym, yea whoſoeuer endeuoured hymſelf to kepe the lawe of the Lorde, the kynges commaundemente was, that they ſhould put hym to death. And thorow his auctoryte they executed theſe thynges euerye moneth, vpon the people of Iſraell that were founde in the cytyes. Jere.xxxbi.c.

The fyue and twenty daye of the moneth ¶ what tyme as they dyd ſacrifice vpon the altare (which ſtode in the ſteade of the altare of the Lorde, accordynge to the commaundement of kynge Antiochus, they put certayne wemen to deathe, whyche had cauſed their chyldren to be circumciſed: Not only that, but they hanged vp the chyldren by the neckes thorowe out all their houſes, and ſlewe the circumciſers of them. 1.Mach.i.c

Yet were there many of the people of Iſraell, whych determined in them ſelues, that they wolde not eate vncleane thynges: but choſe rather to ſuffer death, then to be defiled wyth vncleane meates. So becauſe they woulde not breake the bleſſed lawe of God, they were cruelly ſlayne. And thus great tyranye increaſed verye ſore vpon the people of Iſraell.

¶ The.ii.Chapter.

¶ The mourninge of Mathathiah and hys ſõnes for the deſtruccyon of the holy cytye. They refuſe to do ſacrifice vnto Idols. The ſyte of Mathathiah for the lawe of God. They are ſlayne: wil not fight agayne becauſe of the Sabboth day. Mathathiah dyynge cõmandeth his ſonnes to fyght by the worde of God after the exampte of the fathers.

IN thoſe dayes there dyd ſtand vp one Mathathyah the ſon of Symeon the preſt (out of ỹ kined of Joaris) from Ieruſalem and dwelt vpon the mounte of Modin, ỹ had.v. ſonnes: John called Gadis: Symon, called Thaſi. Judas, other wiſe called Machabeus: Eleazer, other wyſe called Abarone: ỹ Jonathas, whoſe ſurname was Apphus. Theſe ſawe ỹ euell, ỹ was done among ỹ people of Juda ỹ Ieruſalẽ. Mathathiah ſaid: Wo is me, alas ỹ euer I was borne, to ſe this miſerye of my people, ỹ the pitious deſtrucciõ of ỹ holy cite ỹ thus to ſyt ſo ſtyll it being delyuered into ỹ hãdes of ỹ enemies. Her Sanctuarye is come into the power of ſtraungers her temple is, as it were aman ỹ hath loſt his good name. Her precious ornamentes are caried awaye captyue, her olde men are ſlayne in the ſtreetes, and her yonge men are fallen thorowe the ſwearde of the enemyes. A 1.Mach.ii

What people is it, that hath not ſome poſſeſſyon in her kingdome? Or who hath not gotten ſome of her ſpoyles? All her glorye is taken awaye. She was a Quene, ỹ nowe ſhe is become an handemayde. Beholde oure Sanctuary, our bewtye and honoure is waſted awaye, ỹ defyled by the Gentiles. What helpeth it vs the to lyue? And Mathathyah rente his clothes, he ỹ his ſonnes, ỹ put ſack cloth vpon them, ỹ mourned verye ſore.

Then came the men thither whiche were ¶ ſent of kyng Antiochus, to compell ſuche as were fled into the cytye of Modyn, for to do ſacrifice ỹ to burne incenſe vnto Idols, ỹ to forſake the lawe of God. So, many of the people of Iſraell conſented ỹ enclyned vnto the, but Mathathyah ỹ hys ſonnes remayned B

ned stedfast. Then spake the commissioners of kyng Antiochus, and sayde vnto Mathathiah: Thou art a noble man, of hye reputacion and greate in this cytye, hauynge sayre chyldren and brethren. Come thou therefore first, and fulfill the kynges cõmaundement, lyke as all the Heathen haue done, yea, & the men of Juda, and such as remayne at Hierusalem: so shalt thou and thy chyldren be in ỹ kynges fauoure, and enryched wyth golde, syluer and great rewardes.

Mathathiah answered, and spake with a loude voyce: Though all nacions obeye the kyng Antiochus, and fall awaye euery man from kepyng the law of their fathers: though they cõsente to hys commaundementes, yet will I & my sonnes and my brethren, not fall frõ the lawe of oure fathers. God forbid we shoulde that were not good for vs, that we shoulde forsake the law and ordynaunces of God, and to agre vnto the commaundemẽt of kyng Antiochus. Therfore we will do no suche sacrifice, neither breake the statutes of our lawe, to go another waye. And when he had spoken these wordes, there came one of the Jewes, whych openly in the sighte of all dyd sacrifice vnto the Idols vpon the aulter in the cytye of Modyn, according to ỹ kynges commaundement.

E When Mathathyah sawe thys, it greued hym at the herte, so that hys raynes shoke withall, and hys wrath kindled for very zele of the lawe. Wyth that he gaue a skyppe forth, and kylled the Jewe beside the aulter: Yea, and slew the kinges commissioner, that cõpelled hym to do sacrifice, & destroyed the aulter at the same time: Num.xxv.b such a zele had he vnto the law of God, lyke as Phinehes did vnto Zabi the sonne of Salomi. And Mathathiah cried with a loude voice thorow the cytye, Lo ye ge: Who so is feruent in the lawe, & wil kepe the couenaũt, let hym folowe me. 1.Mach.b.c. So he and hys sonnes fled into the mountaines & lefte all that euer they had in the cytie. Many other godly men also departed into the wildernesse with their chyldre, their wyues and their cattel, & remayned there: for the tyranny increased so sore vpon them.

Now when the kynges seruauntes, and D the hoost, whych was at Hierusalẽ in the cytye of Dauid herd, that certayn me had broken the kynges commaundement and were gone their waye to the wyldernesse into the secrete places, and that there were many departed after them: they followed vpon them to fight agaynste them in the Sabbath daye & sayde: Wyll ye yet rebel? Get you hence & do the commaundement of kyng Antiochus and ye shall lyue. They answered: We wil not go forth, neither wil we do the kinges cõmaundemẽte, to defile the Sabbath daye. Josue.i.c. Then began they to fight agaynst them nowthelesse they gaue them none other answere, neither cast they one stone at them nor made fast their preuy places, but sayde: We will dye all in our innocency, heauen & earth shall testifie with vs, that ye put vs to death wrongously. Thus they fought against the vpon the Sabbothe, & slewe both men & cattell, their wyues & their childre, to the nũbre of a thousande people.

When Mathathiah and hys fredes herd E this, they mourned for them right sore, and sayde one to another: If so be that we all do as our brethre haue done, & fight not for our lyues & for our lawes agaynst the Heathen: then shall they the sonner roote vs oute of the earth. So they concluded among them selfe at the same time, saying: Whatsoeuer he be that commeth to make battayl with vs vpon the Sabbath daye, we wyll fyght agaynste hym, & not dye all, as our brethren that were murthered so hainously. Vpon thys came ỹ Synagoge of the Jewes vnto them: stronge men of Israel, all such as were feruẽt in the law. And all they that were fled for persecucion, came too helpe them, and to stande by them: In so much that they gathered an host of men, and slewe the wicked doers in their gelousy, and the vngodly me in their wrath. Some of the wicked fled vnto the Heathen, and escaped.

Thus Mathathiah & hys frendes wente about, and destroyed the aulters, and circumcised the chyldren, that had not yet receyued circumcision: as many as they founde within the coostes of Israell: & followed mightely vpon the chyldren of pryde, & this acte prospered in their handes: In so much that they kept the law agaynst the power of the gentiles and the kynges, and gaue not ouer their dominion vnto wicked doers.

After thys when the tyme drewe on fast, F that Mathathiah should dye, he sayde vnto his sonnes: Now is pryde and persecucion increased, now is the tyme of destruccion & wrathfull displeasure: wherfore (O my sonnes) be ye feruent in the lawe, and iuparde your lyues for the Testament of the fathers: call too remembraunce what actes oure fathers dyd in their tyme, so shall ye receyue great honour and an euerlastynge name.

Remembre Abraham, was not he founde Jacob.ii.c faythfull in temptacion, and it was reckened Rom.iiii.b vnto hym for righteousnes? Joseph in tyme Gene.xli.a. of hys trouble kepte the commaundemente, and was made a Lorde of Egypt. Phinehes oure father was so feruent for the honoure of God, that he optayned the couenaunte of an euerlastynge priesthode. Josue for fulfillinge the worde of God, was made the captayne of Israel. Caleb bare recorde before the congregacion, and receyued an heritage. Dauid also in hys mercifull kyndnesse, optayned the throne of an euerlastyng kyngdome. Elias beyng gelous and feruẽt in the lawe, was taken vp into heauen. Ananias, Azarias and Misael remayned stedfaste in fayth, and were deliuered out of the fyre. Jo

lyke maner Daniel beynge vngyltye, was
G saued from the mouthe of the Lyons.
Ecclesi.ii.h. And thus ye maye consyder thorow oute
all ages sence the worlde begonne, that who
so ever put their trust in God, were not ourt
come. Feare not ye then the wordes of an vn
godly man, for hys glorye is but donge and
wormes to daye in he set vp, and to morowe
is he gone: for he is turned into earthe, and
hys memorial is come to naught. Wherfore
(O my sonnes) take good herres vnto you, &
quyte youre selues lyke men in the lawe: for
in ye do the thynges that are commaunded
you in the law of the Lord your god, ye shal
optaine great honour therin.

And beholde, I knowe that youre brother
Symon is a man of wyse dome: se ye geue
eare vnto hym alwaye, he shalbe a father
vnto you. As for Judas Machabeus, he
hath euer bene myghtye and stronge frō his
youth vpwarde, he be youre captayne, & ordre
the battayl of ye people, thus shall ye bringe
vnto you all those that fauor the lawe, and
se that ye auenge the wronge of youre peo-
ple, and recompence the Heathen again, and
applye youre selues wholy to the commaun-
dement of the lawe. So he gaue them hys
blessynge, and was layed by his fathers: and
dyed in the.C.xlvi. yeare at Modin, wher
hys sonnes buried hym in hys fathers sepul-
cher, & all Israell made greate lamentacyon
for hym.

The .iii. Chapter

Judas is made ruler ouer the Jewes. He kylleth Appolonius & Seron the Prynce of Syria. The consyderacy of Judas towarde God. Iudas determyneth to fight against Lysias, whō Antiochus had made captayne ouer his hoste. The prayer of ye obedyences.

A Then stode vp Judas Machabeus in his fathers stede, and
Josephus.xii. lyb. xii. ca. Anno. all his brethren helped hym: &
so dyd all they that helde with
his father, & fought with cher
fulnesse for Israel. So Judas gat his people
great honoure: he put on a brestplate as a gy-
aunt, and armed hym selfe with his harne-
sse, and defended the hoste with his sworde
In his actes he was lyke a Lyon, and as a
lyons whelpe roarynge at his praye. He
was an enemye to the wycked, and hunted
them out: and burnt vp those that vexed his
people: So that his enemyes fled for feare
of hym, and all the workers of vngodlynes
were put to trouble: suche lucke and prospe-
rytye was in his hand. The grene dyuerse
kynges, but Jacob was greatly reioyced tho-
row his actes, and he gat hym selfe a greate
name for euer.

He went thorow the cyties of Juda, de-
strōynge the vngodly out of them, turnynge
awaye the wrathe from Israell, and recey-
ued in suche as were oppressed: and the fame
of hym went vnto the vttermoste parte of the
earthe. Then Apollonius a prynce of Sy-
ria, gathered a myghtye greate hoolle of the
Heathē & out of Samaria, to fyght agaynste
Israell. Which when Judas perceaued, he
wente forth to mete hym, fought with hym
slewe him, and a greate multytude with hym
the remnaūt fled, & he toke their substaunce
Judas also toke Apollonius owne swearde,
and fought with it all his lyfe longe.

Now whē Seron (another prynce of Sy-
ria) herde saye, that Judas had gathered vn- B
to hym the congregacyon and churche of the
faythfull, he sayed, I wyll get me a name &
a prayse thorow out the realme: for I will
go fight with Judas and them that are with
hym, as many as haue despysed the kynges
commaundement. So he made hym readye,
and there wente with hym a greate myghtye
hoost of the vngodly, to stande by hym, and
to be auenged of the chyldren of Israel. And
when they came nye vnto Bethoron, Judas
wente forth agaynst the with a smalle com-
pany. And whē hys people sawe such a greate
hoolte before them, they sayed vnto Judas:
How are we able, (beynge so fewe, to fyghte
agaynst so greate a multitude and so strong,
seynge we be so wery, and haue fasted all
thys daye.

But Judas sayde: It is a smale matter (1.Reg.xiiii.
for many to be ourtcome by fewe: yea there
is no differēce to the God of heauen, to de- (2.Par.xiii.
liuer by a greate multytude or by a smalle xx.
company: for the victorye of the battell stan-
deth not in the multytude, of the hoost, but
the strength cōmeth from heauen. Beholde,
they come agaynste vs with a presumptu-
ous and prowde multytude, to destroye vs,
oure wyues and oure chyldren, and to robbe
vs. But we wyll fyghte for oure lyues, & for
oure lawes, and the Lorde hym selfe shall
destroye them before oure face: therefore be
not ye afrayed of them.

As soone as he had spoken these wordes
he leapt sodenly vpon them, Thus was Se-
ron smytten, and hys hoost put to flighte. and
Judas folowed vpon them beyonde Betho-
ron vnto the playne felde: where there were
slayne eight hundreth men of them, and the
residue fled into the lande of the Philystyi-
nes. Then all the Heathē on every syde were
afrayed for Judas and hys brethren: so that
the rumoure of hym came vnto the kynges
eares, for all the Gentyles coulde tell of the
warres of Judas.

So when kynge Antiochus hearde these D
tydynges, he was angry in his minde: where
fore he sente forth and gathered an hoolle of
hys whole realme very stronge armed: and
opened hys treasury, and gaue hys hoolte a
yeares wages in hande, commaundynge
them to be readye at all tymes.

Neuertheles when he sawe that there
was not moneye ynoughe in hys treasuryes,
and that thorow the discorde and persecucy-
on, whych he made in ye lande, to put downe E
the lawes that had bene of olde tymes (hys
customes & tributes of the lande were my-

nished

to beare the costes and charges any longer, nor to haue suche giftes, to geue so liberally as he dyd afore, more then the kynges that were before hym.

Wherfore he was heuy in his minde, and
1.Mach.vi.a thought to go into Persides, for to take tributes of the lande, & so to gather muche money. So he left Lysias (a noble man of the kynges bloude) to ouersee the kinges businesses, from the water Euphrates vnto the borders of Egipte: & to kepe well his sonne Antiochus, tyll he came agayne.

Moreouer, he gaue him half of his hoost and Elephantes, committed vnto him euery thynge of his mynde, concernynge those whiche dwelt in Juda and Hierusalem: that he shoulde sende out an army agaynst them, to destroye and to rote out the power of Israel and the remnaunt of Hierusalem: to put out their memoriall from that place, to sette straungers for to inhabyt all their quarters, and to parte their lande among them. Thus
Iosep. capi.x lib.xi. antiq. the kynge toke the other parte of the hoost, and departed from Antioche (a cyte of his realme) ouer the water of Euphrates, in the hundreth and.xlvii. peare, and went thorow the hye countreys.

And Lysias chose vnto hym Ptolomye the
2.Mac.viii.b sonne of Dorimenus, Nicanor and Gorgias mighty men, and the kynges frendes. These he sent with.xl. thousande fote men and.vii. thousande horsmen, for to go into the lande of Juda, and to destroye it, as the king commaunded. So they went forth with all their power, & came to Emmaus into the playne felde. When the marchauntes hearde the rumoure of them, they & their seruauntes toke very muche syluer & golde, for to bye the children of Israel to be their bonde men. There came vnto them also yet moo men of warre on euery side, out of Syria and from the Palestynes.

Now when Judas and his brethren sawe that trouble ouerfalle, & that the hoost drewe vnto their borders: considering & kynges wordes whiche he commaunded vnto the people manyfolde, that they shuld vtterly waste & destroye them: They sayde one to another: Let vs redresse the decaye of oure people, let vs fighte for oure folke and for oure Sanctuary. Then the congregacion were soone ready gathered to fighte, to praye & to make supplicacion vnto God for mercy & grace.

As for Hierusalem, it lay voyde, and was
1.Mach.i.b as it had bene a wyldernesse. There were no man in nor oute at it, and the Sanctuary was trodden downe. The aleauntes kepte the castell, there was the habitacion of the Heathen. The myrth of Jacob was taken away, the ppe and the harpe was gone fro amongs them.

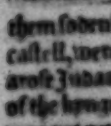
The Israelites gathered them together, and came to Maspha before Hierusalem: for in Maspha was the place where they prayed afore tyme. So they fasted that daye, & put
Num.bi.a lacke clothes vpō them, cast asshes vpō their heades, rente their clothes, & layde forth the bokes of the lawe (wherevnto the Heathen sought after the ymagery) and brought the priestes ornamentes, the firstlinges and the tythes. They set there also the
Deute.xx.a ministers (which had fulfilled their dayes) before God, and cryed vpth a loude voyce towarde heauen, sayynge: What shall we do with these? and whether shall we cary them awaye? For the Sanctuary is trodden downe and defiled, thy priestes are come too heynesse and dishonoure: and beholde, the Heathen are come together for to destroye vs. Thou knowest what thynges they ymagyn agaynst vs. Howe may we stande before the, except thou (O God) be oure helpe?

They blewe out the trompette also vpth a loude voyce. Then Judas ordened captaynes ouer the people: ouer thousandes, ouer hundres, ouer fifty, and ouer ten. But as for suche as buylded their houses, maryed wyues, planted their vynyardes, and those that were fearfull: he commaunded euery man to go home, according to the lawe. So
Deut.xx.a the hoost remoued, and pitched vpō the southside of Emmaus.

And Judas sayde: Arme youre selues, be stronge (O my chyldren) make you ready agaynste to morowe in the morninge, that ye maye fighte with these people, whyche are agreed together to destroye vs & oure Sanctuary. Better is it for vs to dye in battayll, than to se oure people and oure Sanctuary in suche a miserable case. Neuertheles, as the
Math.vi.b, Luc.xi.a will is in heauen, so be it.

¶ The.iiii. Chapter.

¶ Judas goeth agaynst Gorgias who dyd lerd in wayte. He putteth Gorgias and his hoost to flighte. Lysias withdraweth his army, but Judas dryueth them out. Judas purifieth the temple and dedicateth the aulter.



Then toke Gorgias fyue thousande men of fote, & a thousand of the best horsmen: and remoued by nighte, to enuyron where & Jewes hoost laye, and so to slaye them sodenly. Now the men that kepte the castell, were the conuayers of them. Then arose Judas to fynde the cheife and principal of the kynges hoost at Emmaus, for & army was not yet come together. In the meane season came Gorgias by nighte into Judas tentes: when he founde no man there, he sought them in the mountaynes, & thought they had bene fled awaye because of him. But when it was daye, Judas shewed hym selfe in the felde with thre thousande men onely, which had neither harnesse nor swoardes to their mynders.

But on the other side, they sawe that the Heathen were mighty and well harnessed, and their horsmen about them, and all these well experte in feates of warre. Then sayde Judas to the me that were with hym: Feare not ye the multitude of them, be not afrayd

of ther violente rumpynge: remembre howe oure fathers were delpuered in the red ſea, when Pharao threatned them wyth a greate hoſt.

Exo.xiiij.f. Turne ſo let vs alſo crye nowe towarde heauen: and the Lorde ſhall haue mercy vpō vs, and remember the couenaunt of oure fathers, yea and deſtroye this hoſt before oure face thys daye: And all ỹ Heathē ſhall knowe that it is God vpon ſelfe, whyche delyuereth and ſaueth Iſrael.

S Then the Heathen lyft vp their eyes: and when they ſawe that they were commynge againſte them, they wente out of their tentes vnto the battaple: and they that were wyth Judas, blewe vp the trompetes. So they buckled together, and the Heathen were diſcomfyted and fled ouer the playne felde: but the hyndmoſt of them were ſlayne. For they folowed vpō them vnto Allaremoth, and in to the feldes of Idumea towarde Azot and Jamnia: ſo that there were ſlayne of them vpon a thre thouſande men. So Judas turned agayne wyth hys hoſte, & ſayd vnto the people: Be not gredy of the ſpoiles, we haue yet a battayll to fyghte: for Gorgias and hys hoſte are here by vs in the mountaynes, but ſtande ye faſt againſt oure enemyes, and ouer come them: then maye ye ſafely take the ſpoyles.

As Judas was ſpeakyng theſe wordes there appered one parte of them vpon the mount. But whan Gorgias ſawe that they of hys partye were fled, and the tentes burnt vp (for by the ſmoke they might vnderſtande what was done) they perceaued thys, were bery ſore afrayed: and when they ſawe alſo that Judas and hys hoſte were in the felde ready to ſtroke battaple, they fled euerichone into the lande of the Heathen.

L So Judas turned agayne to ſpoyle the tentes, where they gat much golde and ſyluer, precious ſtones, purple & great ryches. Thus they went home and ſonge a Pſalme of thankeſgeuynge and prayſed God in heauen: for he is gracyous, and hys mercye endureth for euer: And ſo Iſrael had a greate victory in that daye.

Pſal.cvij. Pſal.cxviij.a

Now all the Heathen that eſcaped, came and tolde Lyſias euerye thynge as it happened. Wherfore Lyſias was ſore afrayed and greued in hys mynde, becauſe Iſrael had not gotten ſuch myſfortune as he wold they ſhulde vnder ther as the kynge commaunded. The nexte yeare folowynge, gathered Lyſias thre ſcore thouſande choſen men of fote, and fyue thouſande horſemen, to fyghte agaynſte them.

D So they came into Idumea, and pytched their tētes at Bethoron, where Judas came agaynſte them with ten thouſande men. And when he ſawe ſo greate myghtye an hoſt, he made hys prayer and ſayde: Bleſſed be thou (O ſauioure of Iſrael) whyche dydeſt deſtroye the vyolente power of the gyaunte, in

the hande of thy ſeruaunte Dauid, and gaueſte the hooſte of the Heathen to the hande of Jonathas (the ſonne of Saule) and of hys weapen bearer. iiii.Re.xviij.

Put hys hooſt nowe into the hande of thy people of Iſrael, and let them be confounded in their multitude and horſemen. Make them afrayed, & diſcomfyte the boldnes of their ſtrēgth, that they maye be moued thorow their deſtruccion. Caſt them downe thorow the ſwearde of thy louers, then ſhall all they that knowne thy name, prayſe the wyth thankeſgeuyng.

So they ſtroke the battell, and there were ſlayne of Lyſias hooſt, fyue thouſand men. Then Lyſias ſeynge the diſcomfetynge of hys men, and the manhyndle of the Iewes, how they were ready, rather to lyue or to dye like men: he wente into Antyochie and chooſe out men of warre: that whē they were gathered together, they myght come agayne in to Iewry. Then ſayde Judas and hys brethren: beholde, our enemyes are diſcomfited: Lett vs now go vp, to cleanſe and to repayre the Sanctuary.

E Vpon thys, all the hooſt gathered them together, and wente vp vnto mounte Syon. iiij.Mach.xij.

Now when they ſawe the Sanctuary layed waſte, & aulter defyled, the doores burnt vp, & ſhrubbes growyng in the courtes, like as in a wod or vpon mountaynes, yea & ỹ the preſtes Celles were broken downe: They rente their clothes, made great lamentacion, caſte aſhes vpon their heades, fell downe flat to the ground, made a great noyſe wyth the trūpets, & cried toward heauen.

Then Judas appoynted certayne men to fyghte agaynſt thoſe which were in the caſtel till they had cleanſed the Sanctuary. So he choſe preſtes ỹ were vndefyled, ſuch as had pleaſure in the lawe of God: and they cleanſed the Sanctuary, and bare out the defyled ſtones into an vncleane place. And for ſo much as the aulter of brentofferynges was vnhalowed, he toke aduiſement, what he might do vnto it: ſo he thought it was beſt to deſtroye it (leſt it ſhould happē to do them any ſhame) for the Heathē had defyled it, & therfore they breake it downe. As for ỹ ſtones they layed thē vp vpō the mountaine by the houſe in a conuenient place: tyll there came a prophet to ſhew, what ſhould be done with them.

So they toke whole ſtones accordynge to ỹ lawe, & buylded a new aulter ſuch one as was before, & made vp ỹ Sanctuary wythin & without, & halowed ỹ courtes. They made new ornamentes, & brought the candilſtycke the aulter of incenſe, & the table in to the temple. The incenſe layed they vpon the aulter & lyghted the lampes wyche were vpon the candelſticke, that they myght burne in the tēple. They ſet the ſhewbred vpon the table, & hanged vp the vaile, and ſet vp the temple, as it was afore. And vpon the xxv. day of the xij. mouth, which is called the mouth of Caſlew ff Exod.xx.a Deu.xxvij.a Joſue.viij.a

i.Mach.xij.

i.Reg.viij.f.

in the .C.xlviij. peare: they rose vp bytymes in the mornyng for to do sacrifice (according to the lawe) vpon the new burnt offrynge aulter that they had made: after the tyme & season that the Heathen had defiled it. The same daye was it set vp agayne, with songes, pypes, harpes and cymbales.

And all the people fell vpon their faces, & worshippinge & thankyng the God of heaue
1.Para.viij.b which had geuen them the victory. So they kepte the dedicacion of the aulter .viij. dayes offrynge burnt sacrifices & thankeoffrynges with gladnesse. They decked the temple also with crownes & shildes of golde, & halowed the poste & celles, & hanged doores vpon the. Thus there was very great gladnes amōge the people, because the blasphemy of ye Heathen was put awaye. So Judas & his brethren with the whole congregacō of Israel, ordeyned, that the tyme of the dedicacion of the aulter should be kept in hys season from yeare to yeare, by the space of .viij. dayes, frō the .xxv. daie of the moneth Casleu: yea and that with myrth and gladnesse.

And at the same time buylded they vp the mount Sion with hye walles and stronge towres rounde about: lest the gentiles should
1.Mach.b.d. come and treade it doune, as they did afore. Therefore Judas set men of warre in it, too kepe it: and made it stronge, for too defende Bethsura: that the people myght haue a refuge agaynst the Edomytes.

¶ The.v. Chapter.

¶ Judas vanquished the Heathē that go about to destroye Israel, is holpen of his brethē Simon and Jonathas. He ouerthroweth the citie of Ephron, because they denyed hym passage thorow it.

A Joseph.capi. xij.libro.xij.

IT happened also that whā the Heathen rounde about herde, how that the aulter & the Sanctuary were set vp in their olde estate: it displeased them very sore, wherfore they thought to destroy the generacion of Jacob that was amonge them: In so muche that they began to slaye and to persecute certayne of the people. Then Judas fought agaynst the chyldren of Esau in
Iudith. xvb.c. Idumea, & agaynst those whiche were at Arabathane (for they dwelt rounde about the
1.xvb.a Israelites) where he slew & spoyled a greate
1.Mach.v.c. multitude of them. He thought also vpon the malice and vnkyndnes of the chyldren of Bean, how they were a snare & stoppe vnto the people, & how they layed wayte for them in the hye waye: wherfore he shut them vp in to towres, and came vnto them, condemned them, and burnt vp their towres, withal that were in them.

Afterwarde went he agaynste the chyldren of Ammon, whereof he founde a myghtye power & a great multitude of people, with Timothy their captayne. So he stroke many battayls with them, whiche were discomfited before hym. And when he had slayne them, he wanne Gazer the cytye, with the townes belonging therto, and so turned agayne into Jewry. The Heathen also in Galaad gathered them together, agaynste the Israelites & were in their quarters to slaye them: but they fled to the Castel of Datheman, and sent letters vnto Judas and his brethren, sayinge: The Heathen are gathered agaynste vs on euery side, to destroye vs, & now they make them for to come, and laye syege to the castel, whereunto we are fled, and Timothy is the captayne of their hoost: come therfore, & deliuer vs oute of their handes: for there is a great multitude of vs slayne all ready. Yea, and oure brethren that were at Tubin, are slayne & destroyed (wel nye a thousande mē) and their wyues, their chyldren and their goodes haue the enemyes ledde awaye captiue.

Whyle the letters were yet a readyng, beholde, there came other messagers from Galile, with rente clothes: which tolde euen the same tidinges, & sayde, that they of Ptolomais, of Tyrus and of Sidon were gathered agaynst them, and that all Galilee was fylled with enemyes to destroye Israel. Whē Judas and the people herde this, they came together (a greate congregacion) to counsele, what they might do for their brethren, that were in trouble & besieged of their enemyes. And Judas sayde vnto Simō his brother: chose the out certayne men, and go deliuer thy brethren in Galilee: As for me & my brother Jonathas, we will go into Galaadithim. So he left Josephus the sonne of Zachary, and Azarias to be Captaynes of the people and to kepe the remnaunt of the hoost in Jewry, and commaunded them, sayinge: Take the ouersight of this people, & se that ye make no warre agaynst the Heathen, vntill the tyme that we come agayne. And vnto Symon he gaue fyue thousande men for too go into Galilee, but Judas hym selfe hadde eyght thousande in Galaadithim.

Then went Symon into Galilee, and stroke diuerse battayls with the Heathē: whō ¶ he discomfited, and folowed vpō them vnto the porte of Ptolomais. And there were slayne of the Heathen all moost .iij. thousand men. So he toke the spoyles of them, and caried awaye the Israelites, that were in Galilee and Arbatis, with their wyues, their chyldren and all that they had, and broughte them into Jewry with greate gladnesse. Judas Machabeus also and his brother Jonathas, went ouer Jordane, and trauayled .iij. dayes iourney in the wilderneesse: Where the Nebuthees met them, and receyued them louingly: and tolde thē euery thynge that had happened vnto their brethren in Galaadithim, and howe that many of them were besieged in Barasa, Bosor, Alimis, Casphor, Mageth and Carnaim (all these are stronge walled and mightye greate cyties) and that they were kepte in other cytyes of Galaad also: and to morowe they are appoynted too bringe their hooste vnto the cytyes, too take them

them to wyn them in one daye.

So Judas and hys hoste turned in all the haste in the wilderneſſe to warde Boſor, and wanne the cytye, ſlewe all the males wyth ye ſwearde, toke all their goodes, and ſett fyre vpon the cytye. And in the nyghte they toke their iourneye from thence, and came to the caſtell. And by tymes in the morninge when they loked vp, beholde, there was an innumerable people bearyng ladders and other inſtrumentes of war to take the caſtel and to ouercome them.

When Judas ſawe that the battayll began, and that the noyſe thereof went vp and range into the heauen, and that there was ſo greate a cry in the cytie: he ſayd vnto his hoſt: fyghte this daye for youre brethren. And ſo came behinde their enemyes in three companyes, and blewe vp the trompettes, and cryed in their prayer to God.

But as ſoone as Timothis hoſte perceyued y Machabeus was there, they fled from him, and the other ſlewe them downe ryght ſore: ſo that there were killed of them ye ſame daye, allmoſt eyght thouſande men. Then departed Judas vnto Maſpha, layed ſeige vnto it and wanne it, ſlewe all the males in it, ſporled it, and ſet fyre vpon it. From thence wente he and toke Caſbon, Mageth, Boſor and the other cytyes in Galaad.

After thys gathered Timothe another hoſte, which pitched their tentes before Raphon beyonde the water. Judas ſente to ſpye y hoſte, y they brought him worde againe, ſayinge: All the Heathen that be round about vs, are gathered vnto him, and the hooſte is very greate: Yea they haue hyred the Arabyans to helpe them, y haue pitched their tentes beyond the water, and are ready to come and fyghte againſte the. So Judas wente on to mete them.

And Timothe ſayde vnto the captaynes of hys hooſt: when Judas and his hoſt come nie y ryuer: if he go ouer firſt, we ſhal not be able to withſtande him: for why, he wil be to ſtroge for vs. But if he darre not come ouer, ſo that he pitch his tente beyonde the water then will we go ouer, for we ſhalbe ſtronge ynough againſt him. Now as ſoone as Judas came to y ryuer, he appointed certayne ſcribes of the people, y commaunded them, ſayinge: ſe y ye leaue none behinde vpon this ſyde of the ryuer, but let euery man come to the battayll. So he wente firſt ouer vnto the y his people after him.

And al the Heathen were diſcomfited before him, and lett their weapens fal, y ranne into the temple that was Carnaym. Whyche cytye Judas wanne, and brente the temple wyth all that were in it: So was Carnaym ſubdued, and myght not withſtande Judas. Then Judas gathered al the Iſraelites that were in Galaaduthim, frō y leſt vnto ymoſt, wt their wyues y their chyldren (a very great hoſt) for to come into the land of Iſrael.

So they came vnto Ephron, which was a myghtye, greate and ſtronge cyty, and laye in their waye. For they coulde not go by it, nether of the ryght hande nor of the left, but muſt goo thorow it. Neuertheleſſe they that were in y cyte, woulde not let the go thorow but walled vp the portes wyth ſtones. And Judas ſente vnto them with peaceable wordes ſayinge: Let vs paſſe thorow youre land that we maye goo into our owne countree: there ſhall no body do you harme, we wyll but only go thorow. But they woulde not let them in.

Wherfore Judas commaunded a proclamacyon to be made thorowe oute the hoſte, that euery man ſhould kepe his order: and ſo they did their beſt lyke valeaunt men.

And Judas beſeiged the cyte al that daye and all that nyghte, and ſo wanne it: where they ſlewe as many as were males, and deſtroyed the cytye, and ſpoyled it, and wente thorow all the cyte ouer the y were ſlayne. Then wet they ouer Jordane into the playne felde before Bethſan. And Judas helped thoſe forwarde that came behinde, and gaue the people good exhortacyō al the waye thorowe, tyll they were come into the lande of Juda. Thus they wente vp vnto the mounte Sion, where they offered vp myrth y thankeſgeuynge: becauſe, there were none of them ſlayne, but came home againe peaceably.

Now what time as Judas and Jonathas were in the lande of Galaad, and Symon their brother in Galile before Ptolomais: Then Joſephus the ſonne of Zacharye, and Aſaryah the captaynes, hearynge of the actes that were done and of the battels that were ſtroken, ſayde: Lett vs gette vs a name alſo, and go fyghte againſt the Heathen that are rounde aboute vs.

So they gaue their hooſte a commaundement, and wente towarde Jamnah. Then came Gorgyas y his men out of the cyty, to fyghte againſt them: Joſephus alſo and Aſaryah were chaſed vnto the borders of Jewry and there were ſlayne that day of the people of Iſrael.ij.M. men: ſo y there was a greate miſery amōg the people, and al becauſe they were not obedyent vnto Judas and hys brethren, but thought they ſhould gyue the ſelues manfully e. Neuertheleſſe they came not of the ſeede of theſe men, by whome Iſrael was healped. But the men that were wyth Judas, were greatly commended in the ſight of all Iſrael and all Heathen, where ſo euer their name was heard, vpon, and the people came vnto them bydding them welcome.

After thys wente Judas forth wyth hys brethren, and fought againſt the children of Eſau, in the lande y lyeth towarde the ſouth, where he wanne the cittie of Hebron and the townes that lye beſyde it: y as for the walles and towres rounde aboute it, he brent them

vp

vp. Then removed he to go vnto the lande of the Philistines, and wente thorowe Samaria. At ỳ same tyme were ther many people slayne in the battayll, whych wylfully and without aduysement wente out for to fyght to get them honoure. And when Judas came to Azot in the Philistines lãd, he brake doune their aultares, burnte the ymages of their Idols, spoyled the cyties, and came agayne in to the lande of Juda.

¶ The.vi. Chapter.

Antiochus willing to take the cite of Elimas for a pray is driuen awaye of the Cytezins. He falleth in to sykenes & dyeth. His son Antiochus is made kinge. The besegyng of the towre of Sion. Eupator cõmeth into Jewry with a great armye. The boldenesse of Eleazer.

A Josephus capi. xii. lib. xii. Antiq.

NOw when kynge Antyochus trauayled thorow the hye countrees he herde ỳ Elymas in Persia was a noble and plentyous cite in syluer & golde, & that ther was in it a very rych temple: wher as were clothes, cote armoures & shildes of gold, which Alexander the son of Philippe kyng of Macedonia had left behynde hym. Wherfore he went aboute to take the cite & to spoyle it, but he was not able, for the cytezens were warned of it, & fought vp him. And so he fled and departed vp great heuynesse, & came againe in to Babylon. Moreouer ther came one which brought hym tydynges in Persyde, that hys hostes which were in the land of Juda, were dyscuyn awaye, and how that Lisias wente forth first vp a great power, and was dryue awaye of the Jewes: how that they had won the victory, & gotten greate goodes oute of the hostes ỳ perysshed: how they had broken doune the abhominacion, which he set vp vpon the aultare at Jerusalem, and fenced the Sanctuary with hye walles, like as it was afore: & how Bethsura hys cyte also.

1 Machab. iii. c and. iii.

1 Machab. i. f

So it chaunced, that when the kynge had herde these wordes, he was afrayed and greued very sore. Wherfore he layed him doune vpon his bed, and fell sicke for very sorowe and al because it had not happened as he had deuysed. And there contynued he longe, for hys greefe was euer more and more, so that he sawe he must nedes dye. Therfore he sente for hys frendes, & sayde vnto them: the slepe is gone from myne eyes, for the very sorowe and heraçon of herte ỳ I haue. For when I cõsider in my minde the great aduersite ỳ I am come vnto, & the floudes of heuynesse which I am come in, where as afortyme I was so merry, and so greatly set by (by reason of my power) Agayne, consydering the euyl that I haue done at Jerusalem, from whence I toke all the riches of gold and syluer ỳ were in it, and sent to fetch awaye the inhabytoures of Jewry without any reason why: I know, that these troubles are come vpõ me for the same cause. And beholde, I must dye with greate sorowe in a straung lande. Then called he for one Philippe a frende of his, whom he made ruler of all his realme, & gaue him ỳ crowne, his roabe & his ryng: that he shulde take hys sonne Antiochus vnto hym, and bryng him vp, tyll he myght raygne hym selfe. So the kynge Antyochus dyed there, in the .cxlix. yeare. When Lysias knewe that the kynge was dead, ordeyned Antiochus hys sonne (whom he had brought vp to raygne in hys fathers stede, & called hym Eupator. Now the they that were in the castell (at Jerusalem) kepte in the Jewes round about the Sanctuary, & sought euer stil to do them harme, for the strengthyng of the heathen.

D 1. Mach. iii. a

2. Machab. xi. a. b. c. d. e

E Joseph. ca. xiii. lib. xii.

1. Mach. iii. d

Wherfore Judas thought to destroy them and called all the people together, that they myght laye sege vnto them. So they came together in the .L.i. yeare, & besieged them, layenge forthe their ordynaunce and instrumentes of warre. Then certayne of the that were besieged wente forth: vnto whom some vngodly men of Israell ioyned them selues also, and went vnto the kynge (saynge: How longe wyll it be, or thou punysh and auenge oure brethren? We haue euer bene mynded to do thy fathers seruyce, to walke in hys statutes, and to obeye hys commaundementes. Therfore our people fell from vs, & wheresoeuer they founde any of vs, they slewe them: and they haue not only medled with vs, but with all oure countrees: and beholde, dyuers daye are they besyenge the castell at Jerusalem, and haue made vp the strong holde in Bethsura: And if thou doest not preuente them ryghte soone, they wyll do more then these, and thou shalt not be able to ouercome them.

1. Mach. iii. g

When the kynge herde this, he was very angrye and called his frendes the Captaynes of hys fote men and of all hys horsemen together. He hyred men of warre also out of other realmes and oute of the Iles of the sea, which came vnto hym. And the number of hys hoste was an hundreth thousande fote men, and twentye thousande horsemen, .xxxii. Elephãtes well exercised to battayll. These came thorow Idumea vnto Bethsura and besieged it a longe season, and made dyuerse instrumentes of warre agaynste it. But the Jewes came out and burnte them, and fought lyke men. Then departed Judas from the castell at Jerusalem, and remoued the hoste toward Bethzacaran ouer agaynste the kynges army.

1. Mach. vi. g & vii. f.

So the kynge arose before the daye, and brought the power of his hoste vnto the way to Bethzacaran, where the hostes made them to the battayles blowynge the trompettes. And to prouoke the Elephantes for to fight, they shewed them the sappe of read grapes and mulberies. And deuyded the Elephantes amonge the hostes: & by euery Elephante there stode a .M. men well harnessed, and helmettes of stele vpon their heades: Yea vnto euery one of the Elephantes also, were ordeyned .C. horsmen of the best which waited

of the Elephante, goynge where ſo euer he
wente. and departed not from hym. Eurye
Elephant was couered with a ſtrong towre
of wod, where vpon were .xxxii. valeaunte
men with weapens to fyght, & within it was
a man of Jude to rule the beaſt.

As for the remnaunte of the hoſtmen, he
ſet them vpon both the ſides in two partes
with trompettes, to prouoke the hooſte, and
to ſtere vp ſuch as were ſlowe in the armye.
And whē the ſunne ſhone vpon their ſhildes
of golde and ſtele, the mountaynes glyſtered
agayne at them, and were as bryghte as the
creſſettes of fyre. The kynges hoſt alſo was
deuyded, one parte vpō ỹ hye mountaynes,
the other lowe beneth: ſo they wente on, ta-
kynge good heede, and keppynge their order.
And al they that dwelt in the lande, were a-
frayed at the noyſe of their hooſte, when the
multytude wente forth, & when the weapōs
ſmote together, for the hooſt was both great
& mighty. Judas alſo & his hooſt entred into
the battayll, & ſlew.vi.C. men of the kynges
armye. Now whē Eleazar the ſonne of Sa-
ra dyd ſe one of the Elephantes decke in the
kynges badge, and was a more goodly beaſt
then the other: he thoughte the kynge ſhoulde
be vpon hym, and ieoparde hym ſelf to deli-
uer hys people, and to get hym a perpetuall
name.

Wherefore he ran with a courage vnto the
Elephante in the myddeſt of the hoſte, ſmy-
tynge them downe of both the ſydes, & ſlewe
many about hym. So wente he to the Ele-
phantes fete, & gat hym vnder hym, & ſlewe
him: then fell the Elephant downe vpō hym,
& there he dyed. Judas alſo & his mē ſeinge ỹ
power of the kyng & the myghtye vyolence of
his hooſt, departed frō them. And the kynges
armye wente vp againſt thē towarde Jeru-
ſalem, & pitched their tētes in Jewrye beſyde
mounte Syon. Moreouer, the kynge toke
truce wyth them that were in Bethſura.

But whē they came out of ỹ cyte (becauſe
they had no vytayles wythin, & the lande laye
vnſpilled) the kyng toke Bethſura, & ſet men
to kepe it, & turned hys hooſte to the place of
the Sanctuarye, & layed ſiege to it a greate
whyle. Where he made al maner ordynaūce
handbowes, fyre dartes, rachettes to caſte
ſtones, ſcorpyōs to ſhote arrowes, & ſlinges.
The Jewes alſo made ordynaunce againſte
theirs, and fought a longe ſeaſon.

But in the cyte there were no vytayles,
for it was the ſeuenth yeare of the warres,
& thoſe Heathē that remained in Jewry had
eaten vp all their ſtoare. And in the San-
ctuary were few men left, for ỹ hunger came
ſo vpon thē, that they were ſcattered abroad
euery man to his owne place.

So when Lyſias hearde that Philippe
(whom Antiochus the kynge whyle he was
yet lyuynge, and ordeined to bringe vp An-
tiochus hys ſonne, that he myght be kynge)
was come agayne out of Perſya & Medea
wyth the kynges hooſt, & thought to optaine
the kyngdome: he gat hym to the kyng in all
the haſte, & to the captaynes of ỹ hooſte, and
ſayd: we decreaſe daylye, and our vitales are
but ſmall: Againe, the place that we lay ſeige
vnto, is very ſtrong, and it were our parte to
ſe for the realme, Let vs agre with theſe men
and take truce wyth them, and wyth al their
people, and graunte them to lyue after their
lawe, as they dyd afore. For they be greued
& do all theſe thinges againſt vs, becauſe we
haue deſpyſed their lawe. So the kynge and
the princes were content, & ſent vnto them to
make peace, and they receyued it. Now whē
the kyng & the princes had made an othe vn-
to them, they came out of the caſtell, and the
kynge wente vp to mounte Syon. But whē
he ſawe that the place was well fenced, he
brake the othe that he had made, and com-
maunded to deſtroy the wall rounde about.
Then departed he in all the haſte, and retur-
ned vnto Antioche, where he found Philippe
hauyng dominyon of the cyte. So he fought
againſt hym, & toke the cyte agayne in to
his handes.

¶ The.viii. Chapter.

¶ Demetrius raygneth after he had killed Antiochus & Lyſias. He troubleth ỹ childē of Iſrael thorow the counſel of certē wicked perſōs. The prayer of the Prieſtes againſt Nicanor. Judas ouerlyeth Nicanor, after he had made his prayer.



In the.cli. yeare came Demetrius the ſon of Seleucus from A
the cyte of Rome with a ſmall
company of men, vnto a cyte
of the ſea coſt, and there he bare
rule. And it chaunced, that when he came to
Antioch the cyte of hys Progenitours, hys
hoſt toke Antiochus and Lyſias, to bringe
them vnto him. But when it was tolde
hym, he ſayde: lette me not ſe their faces. So
the hooſte put them to death: Nowe when
Demetrius was ſet vpon the throne of hys
kyngdome, there came vnto hym wycked
and vngodly men of Iſrael: whoſe captaine
was Alcimus, that woulde haue bene made
hye prieſte: Theſe men accuſed the people of
Iſrael vnto the kynge, ſayynge: Judas & his
brethren haue ſlayne thy frendes, and driuen
vs out of oure owne land. Wherefore, ſende
now ſome mē (to whom thou geueſt credē-
ce) that he maye go and ſe all the deſtruccō,
wyych he hath done vnto vs & to the kinges
lande, and lett him be puniſhed wyth all his
frindes and fauourers.

Then the kynge choſe Bachides a friende
of his, which was a mā of greate power in B
the realme (beyonde the greate water) and
faythfull vnto the kynge: and ſent hym to ſe
the deſtruccō that Judas had done. And as
for that wicked Alcimus, he made hym hye
prieſt, and commaunded him to be auenged
of the chyldren of Iſrael. So they ſtode vp,
and came wyth a greate hoſte into the lande
of Juda, ſendynge meſſaungers to Judas &

his

1.Mach.vii.g
vii.b.
ii.Mach.xi.a
xii.a.

6.Mach.vi.b

his brethren, & speakyng vnto the with peaceable wordes: but vnder disceate. Therfore Judas & his people beleued not their sayings, for they sawe that they were come with a great hoost.

After this came the scribes together vnto Alcimus & Bachides, trustyng the best vnto them. And first the Assideans required peace of them, sayinge: Alcimus the priest is come of the sede of Aarō, how can he disceyue vs? So they gaue them louynge wordes, & swore vnto them, & sayde: we wil do you no harme neither your frendes: & thei beleued the. But the very same day toke they .lx. men of them & slew the according to the wordes that are L written: Thei haue cast the flesh of thy sainctes, & shed their bloud rounde about Hierusalē, & there was noman y^t^ woulde burye the. So there came a great feare & drede amonge the people, sayng: there is neither trueth nor righteousnesse in them, for they haue broken the appoyntement and othe that they made. And Bachides remoued hys hoost from Jerusalem, and pytched his tent at Bethzacha: where he sent forth, and toke many of them that had forsaken hym: he slew many of the people also, and cast them into a great pyte. Then committed he the lande vnto Alcimus and left men of warre with hym too helpe hym, and Bachides hym self went vnto the kyng. And thus Alcimus defended hys hye priesthode, and also such as vexed Israel, resorted vnto hym: In so much that they optayned the lande of Juda, and did much euel vnto the Israelites.

Now when Judas sawe all the mischiefe that Alcimus and his cōpany had done (yea, more then the Heathen them selues) vnto the Israelites: He went forth rounde about all the borders of Jewry, and punyshed thole vnlaythfull runnagates, so that they came no more out into the countrey. So when Alcimus sawe, that Judas and hys people had gotten the vpperhande, and that he was not able to abyde them: he went agayne too the kyng, and layd all the worst of them that he coulde. Then the kyng sent Nicanor, one of hys chief princes (which bare euel wil vnto Israel) and cōmaunded hym, that he should vtterly destroy the people.

D So Nicanor came to Hierusalem with a 1.Mac.7.b. greate hoost, and sente vnto Judas and hys brethren wyth frendly wordes (but vnder disceate) sayinge: there shall be no warre betwixte me and you: I will come wyth a few men, to se how ye do, with frendship. Vpon this he came vnto Judas, and they saluted one another peaceably: but the enemies were appoynted to take Judas by violence. Nevertheles it was tolde Judas, that he came vnto him but vnder disceate: wherfore he gat hym away from him, & wolde se his face no more. Whē Nicanor perceyued that his counsayl was bewrayed, he went out too fight against Judas, beside Capharsalama: where there were slayne of Nicanors hoost .v. M. and the residue fled vnto the castel of Dauid.

After this came Nicanor vp vnto mount Sion: and the priestes with the elders of the people went forthe to salute hym peaceably & to shew hym the burnt sacrifices that were offered for the kyng. But he laughed them to scorne, mocked them, defiled their offeringes and spake disdainfully, yea, and swore in his M wroth, sayinge: If Judas and hys hoost be ij.Mac.xiv.f. not deliuered into my handes, as soone as ever I come agayn (and fare wel) I shal ij.Par.xvi.f burne vp this house. With that, went he out iij.Reg.viij.f in a great anger. Then the priestes came in, and stode before the aulter of the temple, weepinge and sayinge: For so much as thou (O Esa.lvi.b. Lorde) hast chosen this house, that thy name Matth.xxi.b might be called vpon therin, & that it should be an house of prayer and petition vnto thy people: Be auenged of this man & his hoost, & let them be slayn with the sweard: remembre the blasphemyes of them, and suffre the not to continue any longer.

When Nicanor was gone from Hierusalem, he pitched his tent at Bethoron, & there an hoost mete him out of Syria. And Judas came to Adarsa with .iij. M. men, & made his prayer vnto God, sayng: O Lorde, because Esai. xxxvij.f of the messengers of king Senacherib blasphe- ij.Mac.viij.b med the the aungel went forth, and slewe an and.xv.b. L.lxxxv.M. of them: Euen so destroye thou iij.Reg.xix.g this hoost before vs to day that other people maye knowe, howe that he hath blasphemed thy Sanctuary: & punyshe hym, according to maliciousnesse.

And so the hostes stroke the felde, the .xiij. day of the moneth Adar: and Nicanors hoost N was discomfited, and he hym self was fyrste slayne in the battayll. When Nycanors ij.Mac.xv.b. of warre sawe that he was kylled, they caste away their weapens and fledde: but the Jewes followed vppon them an whole dayes journey, from Adazer vnto Gazara, blowing with the trompettes, and making tokens after them. So the Jewes came forth of all the townes there about, and blewe out their hornes vpon them, and turned agayne vpon them: Thus were they al slayn, and not one of the left.

Then they toke ther substance for a praye and smote of Nicanors head and hys ryght hande (whyche he helde vp so proudly) and brought it with them, and hanged it vp afore Hierusalem. Wherfore the people were exceedingly reioyced, and passed ouer that day in great & gladnesse. And Judas ordened, that the same day (namely the .xiij. day of the moneth Adar) shoulde be kepte in myndy euery yeare. Thus the lande of Juda was in rest a litle whyle.

¶ The.viij.Chapter.

¶ Judas considering the power & crueltie of the Romayns maketh peace with the. The request of the Romayns made vnto the Jewes.

¶ Iiij. Judas

¶ Iudas hearde alſo the fame of the Romaynes, that they were mighty & valeaūt men, & agreable to all thynges that are requyred of the. & make peace to all men, which come vnto them, & how they were doughty men of ſtrength. Beſides that it was tolde hym of their battayls and noble actes which they did in Galacia, howe they had conquerred them, & brought the vnder tribute: & what great thinges they had done in Spayne, how that with their wiſedome & ſober behauiour they had wonne the Myne of ſiluer & gold that are there, & optayned all the lande, with other places farre frō them: how they had diſcomfited & ſlayn downe the kynges that came vpō the, frō the vttermoſt parte of the earth, & how other people gaue them tribute euery yere: How they had ſlayn & ouercome Philippe & Perſes kyng of Cethim, and other moo in battayl which hadde brought their ordinaūce agaynſt them: how they diſcomfited great Antiochus kynge of Aſia (that wolde vedes fight with them) hauynge an hūdreth and.xx. Elephantes, with horſemen, charettes, and a very great hooſt: how they toke hym fell alyue, and ouercame hym (with ſuch as ſhould raygne after hym) to paye them a great tribute, yea, and to fynde them good ſuertyes and pledge: beſides all this, how they had taken from hym India, Media and Lydia (his beſt landes) & geuen them to kynge Eumenus. Agayne, how they perceyuing that the Greches were comming to vexe them: ſent agaynſt them a captayn of an hooſt, whiche gaue them battayll, ſlewe many of them, led awaye their wyues and children captiue, ſpoyled them, toke poſſeſſion of their lande, deſtroyed their ſtrong holdes, and ſubdued them to be their bonde men, vnto this daye: Moreouer, how that as for other kyngdomes & Iles, whych ſometyme withſtode them, they deſtroyed the & brought them vnder their dominion: But holpe euer their owne frendes & thoſe that were confederate with them, and conquerred kyngdomes both farre & nye: & that who ſo euer herde of their renowne, was afrayed of the: for whō they wolde helpe to their kingdomes, thoſe raygned: & whō it lyked not the to raigne, they put him downe: And how that were come to greate preeminence: haynge no kyng among them, neyther any man clothed in purple, to be magnified there thorow but had ordeyned them ſelfes a perliament, wherein there ſat .vi.C. and.xx. Senatours daply vpō the conſail, to diſpatch euer & buſineſſe of & people, & to kepe good order: And how that euery yeare they chooſe a Mayre, to haue the gouernaunce of all their lande: vnto whome euery man was obediente, and that there was neyther ruell will nor diſcencion among them.

Then Judas chooſe Eupolemus the ſonne of Iohn the ſonne of Jacob, & Jaſon & ſonne of Eleazar, and ſent them vnto Rome for to make frendſhipe & a bonde of loue with the: that they might take from the the bondage of the Greches, for the Jewes ſaw that the Greches wolde ſubdue the kyngdome of Iſraell. So they went vnto Rome (a very great iourney) & came into the Perliament, & ſayd: Judas Machabeus with hys brethren and the people of the Jewes hath ſent vs vnto you, to make a bonde of frendſhip & peace with you, & ye to note vs as your louers & frēdes. And the matter pleaſed the Romaynes right wel, wherfore it was writte vp: of the which the Romaynes made a writinge in tables of Latyn & ſent it to Hieruſalē: that they might haue by them a memorial of the ſame peace & bonde of frendſhip, after this maner: God ſaue the Romaynes & the people of the Jewes both by ſea & by lande, & kepe & ſweard & enemy from them for euermore. If there come firſt any warre vpō the Romaynes or any of their frēdes thorowe out all their dominiō the people of the Jewes ſhall helpe the (as the tyme requyreth) & that with all their herte. Alſo they ſhall neither geue nor ſende vnto their enemies vitales, weapēs, money nor ſhippes: but fulfill this charge at the Romaynes pleaſure, & take nothing from them therfore. Agayn if the people of the Jewes happen firſt to haue warre, the Romaynes ſhall ſtande by them with a good wil, according as the time wil ſuffre. Neither ſhal they geue vnto the Jewes enemies, vitales, weapens, money nor ſhippes. Thus are the Romaynes content to do, and ſhall fulfill their charge without any diſceate.

Accordinge to theſe articles, the Romayns made the bonde with the Jewes. Now after theſe articles (ſayde they) if any of the parties wil put to the, or take any thinge frō them: they ſhall do it with the conſent of both: and whatſoeuer they adde vnto them or take from them, it ſhall ſtande faſt. And as touchynge the euell that Demetrius hath done vnto the Jewes, we haue written vnto hym, ſayeng: Wherfore layeſt thou thy heuy yocke vpon the Jewes our frendes and louers? If they make any complaint of the agayn vnto vs, we ſhal defende them, and fight with the by ſea and by lande.

¶ The.ix. Chapter.

¶ After the death of Nicanor, Demetrius ſendeth his army againſt Judas. Judas is ſlayn. Jonathas is put in the rowme of his brother. The ſtryfe betweene Jonathas & Bachides. Bachides is taken with the paſſyon of wrath. Bachides ſeeketh againe vnto the kyng, he commaūdeth vpon Jonathas by the conſaile of certayn wicked perſonnes, and is ouercome. The truce of Jonathas with Bachides.

¶ In the meane ſeaſon when Demetrius herde that Nicanor and his hooſt was ſlayne in the felde, he proceded further to ſende Bachides and Alcymus againe into Jewry, and thoſe that were in the right wynge of his hooſt, with them. So they went forth by the waye

1 Mach. vii. Joſephus.xiij.lib.xij.

wape that leadeth vnto Galgala, and pitched their tentes before Melaloth which is in Arbellis, and wanne the cytye, and slew much people. In the first moneth of the. C.lij. yere they brought their hoost to Hierusalem, and rose vp and came to Berea. with. xx. M. foote men. and. ij. M. horsmen.

Now Judas had pitched his tent at Laisa, with thre thousand chosen men. And whē they sawe the multitude of the other armye that it was so great, they were sore afraied, & many conueied them selues out of the host, In so much that there abode no mo of them but. viij. C. men. When Judas saw that his hoost fayled him, & that he must nedes fight it brake his hert, that he had no time together them together: wherefore the man was in extreme trouble. Neuertheles, he sayde vnto them, that remayned with him: Up, let vs go agaynste our enemyes, peraduenture we shall be able to fight with them. But thei wolde haue stopped him, sayinge: we shall not be able, therfore let vs now saue our liues, and turne agayne to oure brethren and then will we fight agaynst them, for we are here but fewe. And Judas sayd: God forbid ℣ that we should flē from them. Wherefore if oure tyme be come, let vs dye manfully for our brethren, and let vs not stayne oure honour. Then the hoost remoued out of the tētes, and stode agaynst theim. The horsmen were deuided in two partes: & slyng casters & the archers went before the hoost, & all the mighty mē were formest in the felde, Bachides him self was in the right wyng of ye battayl, and the hoost drewe nye in two partes, and blewe the trompettes. They of Judas blewe the trompettes also, & the earth shoke at the noyse of the hoostes, and they stroke a felde from the morow tyll nyght. And when Judas sawe that Bachides hoost was strōgest of the right side, he toke with him all the hardy men, and brake the right wynge of their ordre, and followed vpon them vnto the mount Azot.

Now when they whiche were of the lefte wynge, sawe that the right side was discomfited, they persecuted Judas and theim that were with him. Then was there a sore battayll, for many were slayne and wounded of both the partyes, Judas also him selfe was kylled, and the remnaunt fled. So Jonathas and Symon toke Judas their brother, and buried him in his fathers sepulchre in ye cytye of Modin. And all the people of Israell made great lamentacion for him, and moured longe, sayinge: Alas, that thys worthy should be slayne, which deliuered the people of Israel. As for other thinges perteynynge to the battails of Judas, the noble actes that he did & of his worthinesse: they are not written, for they were very many.

℣ And after the death of Judas, wicked me Iosep. cap. iij came vp in all the coastes of Israell, & there lib. xij. antiq. arose all suche as worke vngodlinesse. In those dayes was there a greate death in the lande, and al the countray gaue ouer the selfe & theirs vnto Bachydes. So Bachides chose wicked men, & made them lordes in the lāde. These sought out & made searche for Judas frendes, and brought them vnto Bachides: whiche auenged him selfe vpon them with great despite. And there came so great trouble in Israel, as was not sence the tyme that no prophet was sene there.

Then came all Judas frendes together, & sayde vnto Jonathas: For so muche as thy brother Judas is dead, there is none like him to go forth agaynste oure enemies, agaynste Bachides, and suchas are aduersaries vnto our people. Wherefore this daye we chose the for hym, to be oure prince and captayne to aide our battayl. And Jonathas toke the gouernaunce vpon hym at the same tyme, & ruled in steade of his brother Judas. When Bachydes gat knowlege therof, he sought for to slay him: But Jonathas and Symon his brother, perceyuyng that, fledde into the wildernesse of Thecua with all their cōpany and pytched their tentes by the water poole of Asphar.

Whiche when Bachydes vnderstode, he ℣ came ouer Jordane with all his hoost vpon the Sabbath daye. Now had Jonathas sent his brother Jhon (a captayne of the people) to praye his frendes the Nabuthites, & they wolde lende them their ordinaunce, for they had much. So the chyldren of Jambry came out of Madaba, and toke Jhon and all that he had, and wente their waye withall. Then came worde vnto Jonathas and Symon his brother, that the chyldren of Jambry made a great marrage, and brought the bryde from Madaba with greate pompe: for she was daughter to one of the noblest princes of Canaan. Wherfore they remembred the bloud of Jhon their brother, and went vp, and hid them selues vnder the shadowe of the mountayne.

So they lift vp their eyes, and loked: and beholde, there was much a do, and great trayne: for the bryde grome came forth, & his frendes & his brethren mete them with tymbrels, instrumentes of musycke, and many weapēs. Then Jonathas and they that were with him, rose out of their lourkynge places agaynst them, and slewe many of them. As for the remnaunt, they fled into the mountaynes, and they toke all their substaūce. Thus the marrage was turned to mournynge, and the noyse of their melody into lamentacyon. And so when they had auenged the bloud of their brother, they turned agayne vnto Jordane.

Bachides hearynge this, came vnto the ℣ very border of Jordane with a great power vpon the Sabbath day. And Jonathas sayd to his company: let vs get vp, and fight agaynste oure enemyes: for it standeth not with vs to daye, as in tymes past: Beholde,

oure enemies are in oure waye, the water of Jordane vpon the one syde of vs, with bankes, fennes & woddes of the otherside, so that there is no place for vs to departe vnto.

1.Para.1.a 1.Mach.vij.b Wherfore crye now vnto heauen, ỳ ye may be deliuered from the power of youre enemyes. So they stroke the battail. And Jonathas stretched out hys hãde to smyte Bachides, but he fled backwarde. Then Jonathas & they that were with hym leapte into Jordane, & swymmed ouer Jordane vnto hym, & there were slayn of Bachides syde ỳ daye, a thousande men.

Therfore Bachides with his hoste turned agayn to Hierusalem, & buylt vp the castels & stròg holdes that were in Jewry, Jericho Emaus, Bethoron, Bethell, Thamnata, Phara & Topo, with hye walles, with portes & with lockes: & set men too kepe the, that they might vse their malice vpon Jsraell. He walled vp Bethsurah, Gazarah & the castell at Hierusalem also, & prouided them with mẽ & vitales: He toke also the chiefest mens sonnes in the countrey for pledges, & put them in the castell at Hierusalem to be kepte.

Afterwarde in the .C.lij. yeare in the seconde moneth, Alcimus cõmaũded, that the walles of the ymost Sanctuary shoulde be destroyed, & the buyldinges of the prophetes also. And when he began to destroy them the thinges that he went about, were hyndered: for he was smytten in a palley, & his mouth shut, so that he coulde nomore speake nor cõmaunde any of his house concerning his businesse. Thus dyed Alcimus in great misery at the same tyme. And whẽ Bachides sawe that Alcimus was dead, he turned agayn to the kyng, & so the lande was in rest .ij. yeares. Then all the vngodly men helde a counsayl, sayinge: Beholde, Jonathas & his company are at ease, & dwell without care. Wherfore let vs bring Bachides hither, & he shall take them all in one nyght.

So they went and gaue Bachides thys counsayll, which arose to come with a great hoost, & sent letters priuely to his adherentes which were in Jewry, to take Jonathas and those that were with him: but they might not for the other had gotten knowledge of their deuice. And Jonathas toke .lxxx. of the conspiracy, (which were the ringleaders of them) & slew them. Then Jonathas & Symõ with their cõpany departed vnto the cyte Bethbesten whiche lyeth in the wildernesse, & repayred the decaye therof, & made it stronge. When Bachides knew this, he gathered all his hoste, & sent vnto the that were of Jewry. Then came he & layed siege to Bethbesten & fought agaynst it a lõge season, & made instrumentes of warre. Now Jonathas left hys brother Symon in the cyte, and went forth hym self into the countrey, & came with a certayne number, and slew Odares & hys brethren and the children of Phaseron in their tentes: so that he began to be strong and too increase

increase in power.

As for Symon & his company, they went out of the cyte, and brent vp the instrumentes of warre, and fought agaynst Bachides, and discomfited hym. And Bachides was sore vexed, because his counsayl and trauaile was in vayne. Wherefore he was wroth at the wicked men (that gaue hym counsayll to come into their lande) and slew many of the. Then purposed he with hys company too go awaye into his owne countrey: whereof when Jonathas had knowlege, he sent Embassadours vnto hym, for too make peace with hym & ỳ he should deliuer him his prisoners agayn. To the which Bachides consented gladly, & dyd accordyng to hys desire: yea, & made an othe, that he shoulde neuer do hym harme all the dayes of his lyfe. So he restored vnto hym all the prisoners that he hadde taken out of the lande of Juda, and then turned and went hys waye into hys owne lãde, neither proceded he any further to come vnto the borders of Juda. Thus Jsrael had more warre. And Jonathas dwelt at Machmas, and begamme there to gouerne the people, and destroyed the vngodly men oute of Jsraell.

¶ The.x.Chapter.

¶ Demetrius desyreth to haue peace with Jonathas. Alexander mouyth warre agaynst Demetrius. Demetrius is slayne. The friendshyp of Ptolomeus and Alexander.

Josephus. A. ix. xiij. xv.

In the .C.lx. yeare came Alexander the sonne of noble Antiochus & toke Ptolomais, whose citizens receyued hym, & there he raygned. Whẽ Demetrius herde therof, he gathered an exceadyng great hoost, and went forth agaynst hym to fighte. Wherfore Demetrius sent letters vnto Jonathas with louyng wordes, & praysed hym greatly. For he sayd: we will first make peace with hym, before he bynde hym selfe with Alexander agaynst vs: els he shal remembre the euel that we haue done agaynst hym, his brother & hys people. And so he gaue Jonathas leue to gather an hoste, to make weapõs and to be confederate with him, and cõmaũded the pledges that were in the castel, to be deliuered vnto hym.

Then came Jonathas to Hierusalem, and red the letters in the audience of all the people, and of them that were in the castell. And therfore were they sore afraied, because thei herde, that the kyng had geuen hym licence to gather an hoost. Thus were the pledges deliuerd vnto Jonathas, whiche restored them to their elders. Jonathas also dwelt at Hierusalem, and began to buylde vp and to repayre the citie: cõmaundyng the workemẽ to walle it, and the mounte Syon rounde about with fre stone, to be a strong e holde, and so they did. As for the Heathẽ that were in the castels which Bachides had made vp, they fled: so that euery man lefte the place, & went into hys owne countrey. Only at Bethsura

ſuta remayned certayn of the Jewes, which had forſaken the lawe & commaundementes of God, for Bethſura was their refuge.

Now when kyng Alexander herde of the promyſes that Demetrius had made vnto Jonathas, and when it was tolde hym of the battels & noble actes, which he and his brethren had done, and of the greate trauayles that they had taken: he ſayde: where ſhal we fynde ſuch a man? well, we will make hym our frende, & be cõfederate with him. Vpon this he wrote a lettre vnto hym, wyth theſe wordes: kynge Alexander ſaluteth hys brother Jonathas. We haue herde of the, that thou art a valeaunt man, and mete to be our frende: wherfore this day we ordayne the to be the hye prieſt of thy people, and to be called the kynges frende, (Vpon this, he ſente hym a purple clothyng, & a croune of golde) that thou mayeſt conſider what is for oure profit, and kepe frendſhipe towarde vs.

So in the.lxij. moneth of the.C.lx. yeare vpon the ſolempne feaſt day of the tabernacles, Jonathas put the holy rayment vpon hym. Then gathered he an hoſt, & made many weapens. Which whē Demetrius herde he was maruelous ſory, & ſayde: Alas, what haue we done, that Alexander hath preuented vs in gettinge the frendſhippe of the Jewes, for hys owne defence? Yet will I write louyngly vnto them alſo, yea, & promyſe the dignities & rewardes, that they maye be of my ſide. Wherupon he wrote vnto them theſe wordes: kyng Demetrius ſendeth gretyng vnto the people of the Jewes. Where as ye haue kepte your couenaunt toward vs, & cõtynued in our frendſhippe, not enclyning to our enemyes we were glad, when we herde therof. Wherfore remayne ſtil and be faithfull to vs: & we ſhall well recompẽſe you for the thynges, that ye haue done on our party: we ſhall releaſe you of many charges, and geue you rewardes. And now I diſcharge you & al the Jewes from tributes, I forgeue you the cuſtomes of ſalt, & releaſe you of the croune tares, of the thirde parte of ſede, and half of the fruite of trees, which is myne owne duety. Theſe I leaue for you, from this day forthe: ſo that they ſhall not be taken of the lãde of Juda nor of the thre cities which are added therunto out of Samaria & Galilee, from this daye forth for euermore. Hieruſalē D alſo with all thinges belonging therto, ſhall be holy & free, yea, the tythes & tributes ſhall pertayne vnto it. As for the power of the caſtell which is at Hieruſalē, I remyte & geue it vnto the hye prieſt, that he may ſet in it ſuch men, as he ſhall chooſe to kepe it. I freely deliuer all the Jewes that are priſoners therout out all my realme: ſo that euery one of them ſhalbe free from paying any tribute, yea, euē of their cattell.

All the ſolempne feaſtes, ſabbathes, newmones, the dayes appointed, the thre dayes before and after the feaſt ſhalbe free for all the Jewes in my realme: ſo that in them no man ſhal haue power to do any thyng, or to moue any buſineſſe againſt any of the in any maner of cauſe. There ſhall.xxx. M. alſo of the Jewes be written vp in the kynges hoſt, & haue their wages payed, as all other men of warre of the kinges ſhoulde haue: & of them ſhalbe ordeyned certayne, to kepe the kynges ſtrong holdes: yea, and ſome of them ſhalbe ſet ouer the kynges buſineſſe, that they maye faythfully deale with the ſame. The Jewes alſo ſhal haue princes of their own, & walke in their owne lawes, as the kyng hath commaunded in the lande of Juda.

And the thre cytyes that are fallen vnto Jewry from the countre of Samaria & Galilee: ſhalbe taken as Jewry, & be vnder one: neither be ſubiecte to any ſtraunge lord, but to the hye prieſt. As for Ptolomais and the lande pertenynge therto, I geue it vnto the Sanctuary at Hieruſalem, for the neceſſary expences of the holy thynges. Moreouer, I wyll geue euery yeare.xv. thouſande ſycles E of ſiluer out of the kynges cheſte (whiche pertayneth vnto me) to the worke of the temple: yea, and like what remayneth (whiche they that had oure matters in hande in tymes paſt, haue not payed) & ſame ſhall they geue vnto them alſo. And beſides all thys, the.b. M. ſicles which they toke yearly of the rentes of the Sanctuary, ſhall belonge vnto the prieſtes that do ſeruice.

Item, whoſoeuer they be that flee vnto the temple at Hieruſalem or within the libertes therof, where as they are fallen into the kinges daunger for any maner of buſines, they ſhall be pardoned, and all the goodes that they haue in my realme, ſhalbe free. For the buyldyng alſo & repayryng of the worke of the Sanctuary, expenſes ſhalbe geuen oute of the kynges cheſte: yea, & for the making of the walles rounde about Hieruſalem, for the breakyng downe of the olde, and for the ſettyng vp of the ſtronge holdes in Jewry, ſhall the coſtes and charges be geuen out of the kynges cheſte.

But when Jonathas and the people herd theſe woordes, they gaue no credence vnto 1.Mach.xij.b them, neither receiued them: for they remembred the greate wickednelle that he had done vnto Iſrael, and how ſore he had vexed the. Wherfore they agreed vnto Alexander, for he was a prynce that had dealt frendly with them, & ſo they ſtode by hym alwaye. Then gathered kyng Alexander a great hoſt, and brought hys army againſt Demetrius. So Joſephus.ca. the twoo kynges ſtroke battell together, v.lib.xiij.anti but Demetrius hoſt fledde, and Alexander folowed after and fel vpon them. A mighty ſore ſelde was it, continuyng til the Sunne went downe, and Demetrius was ſlayn the ſame daye.

And Alexander ſent Embaſſadours vnto Ptolomy the kyng of Egypte with theſe wordes, ſayinge: For ſo much as I am come

agayn to my realme, and a ſet in the throne of my progenytours, and have gotten the dominion, ouercome Demetrius, conquered the lande, and ſtryken a felde with hym, ſo that we have diſcomfited both hym and hys hoſt, and ſit in the throne of hys kyngdom: Let us now make frendſhipe together, geue me thy daughter to wyfe: ſo ſhall I be thy ſonne in lawe, and both geue the rewardes, and her great dignite. Ptolomy the kyng gaue anſwere, ſayeng: Happy be the daye wherin thou art come agayn to the lande of thy progenytours, and ſette in the throne of their kyngdome. As now wyll I fulfyl thy wayenge: but mete me at Ptolomais, ¶ we maye ſe one another, and that I maye marye my daughter vnto the accordynge to thy deſire. So Ptolomy went out of Egypt with hys daughter Cleopatra, ¶ came vnto Ptolomais in the Cleane: where kyng Alexander mete hym, and he gaue Alexander hys daughter Cleopatra, ¶ maryed them at Ptolomays with great worſhyppe, lyke as the maner of kynges is to be. Then wrote kyng Alexander vnto Jonathas, that he ſhoulde come and mete hym. So he went honorably vnto Ptolomays, and there he mete the two kynges, and gaue them great preſentes of golde and ſiluer, and founde fauour in their ſyght. And there came together agaynſt Jonathas certayne wicked men ¶ vngracyous perſonnes of Iſrael, makynge complayntes of hym, but the kyng regarded them not. As for Jonathas, the kyng commaunded to take of hys garmentes, and to clothe him in purple: and ſo they dyd. Then the kyng apoynted hym to ſit by hym, and ſayde vnto hys peaces: Go with hym into the middeſt of the cyte, and make a proclamacion, that no man complayne agaynſt him of any matter, and that no man trouble hym for any maner of cauſe.

So it happened that when hys accuſers ſawe the worſhipe whiche was proclaymed of him, ¶ that he was clothed in purple: they fled everychone. And the kyng made muche of hym, wrote hym amonge hys chiefe frendes, made hym a duke, and partaker of hys dominion. Thus Jonathas went agayne to Hieruſalem with peace and gladneſſe. In the.C.lxv. yeare came Demetrius the ſonne of Demetrius from Creta into hys fathers lande: whereof when Alexander herde tell, he was right ſory, and returned vnto Antyoche. And Demetrius choſe Appollonius (which had the gouernaunce of Celoſyria) to be hys captayne.

So he gathered a greate hoſte and came vnto Jamnia, and ſende worde vnto Jonathas (hye prieſt) ſayeng: Darreſt thou withſtande vs thy ſelf alone? As for me, I am but laughed to ſcorne and ſhamed, becauſe thou prouokeſt thy ſtrength againſt vs in the mountaynes. Now therefore if thou truſteſt in thyne owne ſtrength, come doune to vs into the playne felde, and there let vs proue oure ſtrength together: thou ſhalte fynde, that I have halfe a thouſande men of warre with me: and ſhalt know whom I am, and the other that ſtande by me.

Which ſayde, that youre fote is not able to ſtande before oure face, for thy fathers have bene twyſe chaced into their owne lande. And now, how wilt thou be able to abyde ſo great an hoſte of horſmen and fotemen in the felde, where as is neither roche, ſtoone nor place to fle vnto?

When Jonathas herde the wordes of Appollonius, he was moued in hys mynde: wherfore he chooſe.x. thouſande men ¶ went out of Hieruſalem, and Symon hys brother mete hym for to helpe hym: And they pytched their tentes at Joppa, but the cyte kept hym forth, for Joppa was an holde of Appollonius. Then Jonathas layed ſiege to it, and they that were in the cyte, for very feare let hym in: and ſo Jonathas wane Joppa. Appollonius hearynge of thys, toke thre thouſande horſemen, with a great hoſte of fote, ¶ went as though he wolde go to Azotus, ¶ came immediatly into the plaine felde becauſe he had ſo many horſemen, ¶ put hys truſt in them. So Jonathas folowed hyndon him to Azotus, and there they ſtroke the battayl. Now had Appollonius left a thouſand horſmen behinde them priuely in the tentes. And when Jonathas knew that ſuche wayte was layed behynde them, they went rounde about the enemyes hoſte, and ſhut dartes at the people from the morning to the euenyng. As for Jonathas people, they kept their ordre as he had commaunded them, and the enemyes hoſte were euer labourynge.

Then brought Symon forth his hoſte, ¶ ſet them agaynſt the fote men. For the horſemen were wery alreadye. So he diſcomfyted them, and they fled. And they that were ſcatred in the felde, gat them to Azotus, ¶ came into the temple of Dagon their Idoll, that they myght there ſaue their lyues. But Jonathas ſet fyre vpon Azotus and all the cytyes rounde about it, and toke their goodes, and burnt vp the temple of Dagon with al them that were fled into it.

Thus were ſlayne and burt well vpe.viii. thouſande men. So Jonathas remoued the hoſte from thence, and brought them to Alcalon: where the men of the cyte came forth, and mette hym with great worſhippe. After thys went Jonathas and hys hoſte agayne to Hieruſalem, with greate ſubſtaunce of good. And when kyng Alexander herde theſe thynges, he thought to do Jonathas more worſhippe, and ſent him a colar of golde, as the vſe is to be geuen vnto ſuch as are of the kynges nerre blonde. He gaue hym alſo the cytye of Accaron (with the lodes belonging thereto) in poſſeſſion.

¶ The.xi.Chapter.

¶ The

The dissencion betwene Ptolomee & Pha-
ther his son in law. The death of Alexander. De-
metrius raygneth after the death of Ptolome.
His Sion is besieged of Jonathas. Demetrius
seing that no man resisteth hym, sendeth armes
against. Typho mouyth Antiochus against De-
metrius. Demetrius is betrayed by the succour
of Jonathas. After his deliuerance he breaketh
his couenant that he had made.

Ioseph. Chapi
to. lib. xiij.

AND the kynge of Egypt gathe-
red an hoste, lyke the sand that
lyeth vpon the sea shore) and
many shippes: and went about
thorowe diuerse to optayne
the kingdome of Alexander, and to ioyne it
vnto his own realme. Vpon this he toke his
iourneye into Siria, and was letten into the
cyties, & me came forth for to mete hym: for
kyng Alexander had commaunded them so
to do, because he was hys father in lawe.
Nowe when Ptolompe entred into any city
he lefte men of warre to kepe, and thus he
dyd thorow oute all the cyties. And when he
came to Azotus, they shewed him the temple
of Dagon & Azotus that was burnt vp with
the other thynges whyche were destroyed,
the dead bodyes cast abrode, and the graues
that they had made by the way syde for such
as were slayne in the feld: And tolde the kyng
that Jonathas had done al these thynges, to
the intent that they myght get hym euel wyl
But the kynge sayde not a word therto. And
Jonathas met the kyng with great honour
at Joppa, where they saluted one another,
and toke their rest. So when Jonathas had
gone with the kyng, vnto the water that was
called Eleutherus, he turned againe to Je-
rusalem. Now Ptolomy had gotten the do-
minion of the cyties vnto Seleucia vpon
the sea coast, ymagyninge wicked counceles
against Alexander, and sent embassitours vn
to Demetrius, sayeng: Come let vs make a
bonde betwixt vs, so that I geue the my daugh-
ter yͤ Alexander hath, & thou shalt raign in thy
fathers kingdome. I repent that I gaue A-
lexander my daughter, for he goeth about
to slee me. And thus he slaundered Alexan-
der, because he woulde haue had his realme.
Thus he toke his daughter frō him, gaue
her vnto Demetrius, and fraysoke Alexan-
der, so that his malice was openly knowne.
And Ptolompe came to Antioche, where he set
two crownes vpō his owne head: the crown
of Egypte and of Asia. In the meane season
was kinge Alexander in Cilicia, for they that
dwelt in those places, had rebelled against
hym. But when Alexander herde of thys, he
came to warre against him. So kynge Pto-
lomy brought forth his host & mett him with
a mygtye power, and chased hym awaye.
Then fled Alexander into Araby, there to be
defended, & king Ptolemys honoure increa
sed. And Zabdiel the Arabian sent of Alex
anders heade, and set it vnto Ptolompe. But
the thyrde daye after, dyed kynge Ptolompe
hym selfe: and they whom he had sette in the
stronge holdes, were slayne of those yͤ were
within the cytyes. And Demetrius raigned
in the hundreth and fourth and fyftye yeare.

At the same tyme gathered Jonathas thē
that were in Jewry to laye syege vnto the ca-
stell whych was at Jerusalem, and so they
made many instrumentes of warre against
it. Then wente there certayne vngodly per-
sonnes (whych hated their owne people) vn-
to kyng Demetrius and tolde hym that Jo-
nathas besieged the castel. When he heard it,
was angrie, an Immediatly came vnto Pto
lomias, and wrote vnto Jonathas, that he
shoulde not laye syege to the castel, but come
and speake wyth hym in all the haste. Neuer
theleſſe when Jonathas herde this he com-
maunded to besiege it. He chose also cer-
tayne of the elders and preestes of Israell, &
put him selfe in the parel, and toke with him
golde, siluer, clothyng and diuerse presentes
and wente to Ptolomias vnto the kyng and
and found him gracious.

And though certayne vngodly me of hys
owne people made cōplaintes vpon him, yet
the kynge intreated him, lyke as hys prede-
cessoure had done before: and promoted him
in the sight of all his frēdes, confirmed him
in the hie priesthode with all the worshyppe
that he had afore, & made him his chefe frēd.
Jonathas also desired the kyng that he wold
make Jewry free, with the three head cityes of
Samaria & the landes pertayninge thereto:
vpon this did Jonathas promise him thre. C.
talentes. Where vnto the kynge consented, &
gaue Jonathas waytynge of the same, con-
teynynge these wordes. Kynge Demetrius
sendeth greetynge vnto his brother Jonathas
& to the people of the Jewes. We sende you
here a copy of the letter whych we did write D
vnto our elder Lasthenus, concerninge you
that ye should know it.

Kynge Demetrius sendeth greetyng vnto
Lasthenus his elder. For the fayethfulnes &
oure frendes the people of the Jewes kepe
vnto vs, and for the louing kyndnesse which
they beare toward vs, we are determined to
do the good. Wherfore we ordeyne al the co
stes of Jewry wyth .iii. cyties. Lyda and
Ramatha (which are added vnto Jewry frō
Samaria) and all the landes pertaining ther
vnto, to be freely separated for such as do sa-
crifyce in Jerusalem: doeth concerninge the
payments whych the kyng tooke yearly afore
tyme, and the frutes also of the earth & trees
As for other tithes & tributes that belonged
vnto vs, we discharg them therof from thys
tyme forth. In lyke maner we graunte vnto
them al the customes of salt & crowne taxes
which were brought vnto vs. And thys fre-
dome shall they haue firme & stedfaste, from
this time furth for euermore. Therfore se ye i. Mach. xi. c.
make a copy of these our letters, & deliuer
it vnto Jonathas: yt maye be kepte vpon the
holy mount in a conuenient place.

After thys, when Demetrius the kynge
sawe that his lande was in rest, & that no re-

1.Mach.xii.c. ſtaūce was made hym: he ſente awaye all his hoſt euerye man to hys owne place, excepte an armye of ſtraungers, whome he brought frō the Iles of the Heathen, wherefore al his fathers hoost had euel wil at him. Now was ther one Typhon (that had bene of Alexanders partie afore) whyche when he ſawe that all the hoost murmured agaynſte Demetrius: he went to Emalcuel the Arabian (that brought vp Antiochus the ſonne of Alexander) to lay ſore vpon him, to deliuer him this yōg Antiochus: that he myght raygne in his fathers ſtede. He tolde him alſo what greate euell Demetrius had done, and how his men of warre loued him not: to remayned there a long ſeaſon.

And Jonathas ſent vnto kynge Demetrius, to dryue them out whych were in the caſtel at Jeruſalem: for they dyd Iſrael greate harme. So Demetrius ſent worde vnto Jonathas, ſayenge: I wil not only do theſe thinges for the and thy people, but at time conuenient I wil do both the & thy people greate worſhipe. But nowe thou ſhalt do me a pleaſure, if thou wilt ſend me men to helpe me: for all myne armye is gone fro me. So Jonathas ſente him .iii. M. ſtronge men vnto Antyoche, and they came vnto the kynge, wherfore the kyng was very glad at their commynge. But they y were of the cyte (euen an. Lxx. thouſande men) gathered them together, & would haue ſlayne the kynge, whyche fled into hys courte: and the cytezens kepte the ſtretes of the cities and began to fight.

Then the kyng called for the Jewes helpe which came vnto hym altogether, and went abrode thorow the cytye, and ſlewe the ſame daye an. C. M. men: ſet fyre vpō the city, gat many ſpoyles in that day, and delyuered the kynge. So when the cytezens ſawe that the Jewes had gotten their wyl of the cyte, and they them ſelues diſpointed of their purpoſe they made their ſupplicacion vnto the kyng ſayenge, Graunte vs peace, and lette the Jewes ceaſſe from troublinge vs and the cyte, & vpon thys they caſt awaye their weapens. Thus they made peace, and the Jewes gat greate worſhipe in the ſyght of the kyng, and in the ſyghte of al that were in hys realme, & were ſpoken of thorow out the kyngedome: and ſo they came agayne to Jeruſalem with greate goodes.

So the kyng Demetrius ſat in the throne of his kyngdome, and had peace in his lande. Neuertheles he diſſembled in all that euer he ſpake, & withdrewe him ſelfe from Jonathas, neither rewarded him accordyng to the benefytes whyche he had done for hym, but troubled hym very ſore. After this came Typhon agayne with yonge Antiochus, which raygned & was crowned kynge. Then there gathered vnto him al the men of warre, whō Demetrius had put awaye: theſe fought agaynſt Demetrius, which fled & turned hys backe. So Typhon toke the Elephātes, and wanne Antioch. And yong Antiochus wrote vnto Jonathas, ſayinge: I confyrme the in thy preſthode, and make the ruler of .iiii. coſtrees, that thou maieſte be a frende of the kynges.

Upon this he ſent him golde veſſels to be ſerued in, & gaue hym leue to drynke in golde to be clothed in purple, and to were a coalar of golde. He made hys brother Symon alſo captayne, from the coaſtes of Tyrus vnto y borders of Egipte. Then Jonathas toke his iournay, & wente thorow the cityes beyonde the water (of Jordane) & al the men of warre of Syria gathered the vnto hym for to helpe hym. So he came vnto Aſcalon, and they of the cyte receaued hym honorablye: and from thence wente he vnto Gaza, but they would not lett him in: wherfore he layed ſeige vnto it burnynge vp and ſpoylynge the places that were about the city.

And the citezens of Gaza ſubmitted them ſelues vnto Jonathas, which made peace vnto them, but toke of their ſonnes to pledge, ſent them to Jeruſalem, and went thorow the coſtre vnto Damaſcus. Now when Jonathas herde that Demetrius princes were come into Cades (whych is in Galile) with a great hoſt, purpoſing to put Demetrius out from ye kyngdome in the realme: he came againſt the and lefte Symeon hys brother in the lande: whych came to Bethſura, and layed ſeige to it a longe ſeaſon, and dyſcomfyted them. So they deſyred to haue peace with him, which he graunted them, and afterward put them out from thence, toke the city, and ſet men to kepe it. And Jonathas with hys hoost came to the water of Genezar, and by times in the morning gat them to the plaine feld of Aſor.

And beholde, the hoostes of the Heathen met them in the feld, and layed watch for the in the mountaines: ſo y whē Jonathas came againſt the, the other (whych were layed to watch) roſe out of their places, & fought, & they that were of Jonathas ſyde, fled euerye man: and ther was not one of the left, excepte Mathathyas the ſonne of Abſalomus, and Judas the ſonne of Calphy the captayne of the hoſt. Then Jonathas rente hys clothes layed earth vpon his heade, made his prayer & turned agayne to the in y felde: where they fought together, and he put them to flyght. Now when his owne men y were fled, ſawe this: they turned agayne vnto hym, & helped hym to followe vpon all their enemyes vnto their tentes at Cades. So there were ſlayne of the Heathen the ſame day .iii. M. men, and Jonathas turned agayne to Jeruſalem.

The.xii.Chapter.

Jonathas ſendeth Embaſſadours to Rome & to ye people of Sparta to renue their couenaūt of freendſhip. Jonathas putteth to flight ye Princes of Demetrius. Typhon taketh Jonathas by deceite.

Jonathas ſeynge that the time was mete for hym, choſe certayne men and ſent them vnto Rome for too ſtablyſhe and to renue

1.Mach.viii.a renue the frendshipp wyth them. He sent letters also vnto Sparta, & to other places in lyke maner. So they wente vnto Rome, & entred into the counsel and sayde: Jonathas the hye preest and the people of the Jewes sent vs vnto you, for to renue the old frendshipp and bond of loue. Vpō this the Romanes gaue them fre passportes, that men should lede thē home into the lande of Juda peaceably. And this is the copy of the letters that Jonathas wrote vnto the Spartiates:

Jonathas the hye preest with the elders, preestes, & the other people of the Jewes, sende greeting vnto the Spartanes their brethren. There were letters sente longe agoo vnto Onias the hye preest, frō Arius, whyche than raigned among you: ye are oure brethren, as the wrytynge made ther vpon, specifieth. And Onias entreated the embassitoure that was sēt, honorably, and receaued the letters wherein there was mencyō made of ye bonde of loue & frendshipp. But as for vs, we nede no such wrytinges: for why, we haue ye holy bokes of scripture in oure handes to our cōfort. Neuertheles, we had rather send vnto you, for the renuing of the brotherhode and frendshippe: lest we should be straunge vnto you, for it is longe, sens the tyme that ye sent wordes vnto vs. Wherfore in ye sacrifices ye we offer & other ceremonyes vpō the hye solempne dayes and other, we alwaye remember you wythout ceasinge (like as reason is, & as it becōmeth vs to thincke vpō oure brethren) yea and are ryght glad of your prosperous honour.

And thoughe, we haue had great troubles and warres, so that the kynges about vs haue foughten agaynste vs: yet wouldе we not be greuous vnto you nor to other of our louers and frendes in these warres. For we haue had helpe from heauen, so that we are delyuered, and our enemies subdued. Wherfore we chose Numenius the sonne of Antiochus and Antipater the sonne of Jason, and sent them vnto the Romanes, for to renue the olde bond of frendshippe and loue wyth them. We commaunded them also to come vnto you, to salute you, and to delyuer you oure letters, concernynge the renouacyon of our brotherhode. And now ye shal do ryght wel, to geue vs an answer therunto.

And this is the copye of the wrytynge, whych Arius the kynge of Sparta sente vnto Onias: Arius king of the Spartians sendeth greetynge vnto Onias the hye preste. It is founde in wrytynge, that the Spartanes and Jewes are brethē, and come oute of the generacion of Abrahā. And now for so much as this is come to our knowledge, ye shal do wel, to write vnto vs of youre prosperytye. As for vs, we haue wryten our mynde vnto you: Oure catell and goodes are yours, and yours, ours. These thinges haue we cōmaunded to shewed vnto you.

When Jonathas herde, that Demetrius

princes were come forth to fyght agaynste him, wyth a greter hoost then afore, he went from Jerusalem, & met them in the lande of Hemath, for he gaue them no space to come into his owne coūtre. And he sente spyes vnto their tentes, which came agayne and tolde him, that they were appoynted to come vpō him in the nyght season. Wherfore when the sunne was gone downe, Jonathas cōmaunded his men to watch all the nyght, and to be readye vnto weapens for to fyght: & set watchmen rounde about the hoost. But when the aduersaries hearde that Jonathas was ready wyth his men to the battayll, they feared, & were afrayed in their hertes, and kindled fyres in their tentes, brake vp, and gat them awaye. Neuertheles Jonathas and his company knewe it not tyll the morowe, for they saw the fires burning.

Then Jonathas folowed vpon them, but he myght not ouertake them, for they were gone ouer the water Eleutherus. So Jonathas departed vnto the Arabians (which were called Zabadeans) slew thē, & toke their goodes. He proceded further also, and came vnto Damascus, and wente thorowe all that countre. But Symon his brother toke his iourneye and came to Ascalon and to the nexte strong holdes: departynge vnto Joppa, and wanne it. For he herde that they would lande of Demetrius parte: wherfore he sente men of warre into the cyte, to kepe it. After this came Jonathas home agayne, & called the elders of the people together and counsyled with them to buylde vpō the strōg holdes in Jewry, and the walles of Jerusalem, to sette vp an hye wall betwixt the castell and the cyte, for to separate it from the cyte, that it myght be alone, and that men should neyther bye nor sell in it.

Vpon this they came together for to buylde vp the cyte: & for asmuch as the wal vpon the broke of the west side (called Caphethetah) was fallē downe, they repaired it. And Symō set vp Adiadah in Sephelah, & made it strōg, & settynge gates & lockes vpon it. Now when Tryphon purposed to raygne in Asya, to be crowned, & to slaye the kynge Antiochus: he was afrayed that Jonathas wolde not suffer him, but fight against him. Wherfore he went about to take Jonathas: and to kyl him.

So he departed, and came vnto Bethsan. Then wente Jonathas forth agaynst him to the battayll with fourtye thousande chosen men, and came vnto Bethsan also. But when Tryphon sawe that Jonathas came wyth so greate an hoste to destroye him, he was afrayed: and therfore he receaued him honorably, cōmended him vnto al his frendes, & gaue him rewardes, and commaunded his men of warre to be as obedyent vnto him, as to him selfe.

And sayde vnto Jonathas: why hast thou caused this people to take suche trauayle, seyng there is no warre betwyxt vs? Therfore

1.Mach.xi.e Josep.cap.xiij lib.xiij.

four

fore sende them home againe, and chose certayne men to wayte vpō the, & come thou to me to Ptolomais: for I wil geue it the, with the other strōg holdes, men of warre & their officers: As for me, I muste departe, thys is
f only the cause of my cōming. Jonathas beleued him and dyd as he sayde, puttynge awaye his host, which went into the land of Juda. He kepte but .iii. M. by hym, whereof he sente .ii. M. into Galile, and one M. went with him selfe.

Nowe as soone as Jonathas entred into Ptolomais, the cytezens shut the gates of the cōtre, and toke him, and slewe all them with the swerde, & cast in with him. Then sent Tryphon an host of fote men and horsmen into Galile and into the great playne felde, to destroie al Jonathas company. But when they knew that Jonathas was taken, & all they slayne that wayted vpon him: they toke councell together, & came forth readye to & battayll. So when they which folowed vpon thē, sawe that it was a matter of lyfe, they turned backe agayne. As for the other, they went into the land of Juda peaceably, and bewayled Jonathas, and them that were with him ryghtore. And Israel made great lamentacyon. Then all the Heathen & were rounde about them, sought to destroy them For they sayde: now haue they no captayne, nor any man to helpe them. Therfore let vs ouercome them, and rote out their name frō among men.

¶ The.xiii. Chapter.

¶ After Jonathas was taken Symō & the ten captayns, of whom Tryphō taking his childe and money for the redemptiō of Jonathas, fulfilleth him and his childe. The grefe of Jonathas. Tryphō slayeth Antiochus, and possesseth the realme Demetrius taketh truce vp Symon, and winneth Gaza. He possesseth & tower of Sion. He maketh his sonne John Captayne.

NOw when Symon herde that Tryphon gathered a great host
2 to come into the lande of Juda and to destroy it. and sawe that he people was in greate feruentnesse and care: He came vp to Jerusalem and gathered the people together, & gaue thē exhortacyon, sayinge: Ye knowe what great battayls I and my brethren and my fathers
i.Ma.bi.c.ix. b.rm.b. houle haue stryke for the lawe and the Sanctuarye & what maner of troubles we haue seene: thorow occasyon wherof, al my brethē are slayne for Israels sake, and I am lefte alone. And now lett not me spare my owne life in anymaner of trouble, for I am no better then my brethren: but will auenge my people and the Sanctuarye, oure childrē and oure wyues: for all the Heathen are gathered together, to destroy vs of very malyce.

At these wordes the hertes of the people were kyndled together, so that they cried vp a loude voyce, sayinge: Thou shalte be oure captayne in stede of Judas and Jonathas

thy brethren, order thou oure battell, & what soeuer thou commaundest vs, we shall do it. So he gathered all the men of warre making haste to finysh all the walles of Jerusalem, which he made strong rounde about. Then
E sente he Jonathas the sonne of Absalomus
B with a fresh host vnto Joppa, whych droue thē out & were in the castell, and remayned there him selfe. Tryphon also remoued from Ptolomias with a greate armie, to come in to the lande of Juda, and Jonathas with him in warde. And Symon pytched his tentes at Addus before the playne felde.

But when Tryphon knewe that Symon stode vp in stede of hys brother Jonathas, & that he wolde warre agaynst hym: he sent messaungers vnto him, sayinge: Wher as we haue kepte Jonathas thy brother, it is for money that he is owynge in the kynges accompte, concerninge the busynesse & he had in hande. Wherefore sende now an. C. talentes of syluer and his two sonnes for suertye, that when he is letten forth he shall not forsake vs: and we shall sende him agayne. Neuertheles Symon knewe, that he dyssembled in his wordes: yet commaunded he the money & children to be delyuered vnto him: lest he should be the greater enemye against the people of Israell, and say: because he sent him not the money and the children, therfore is Jonathas dead.

So Symon sent hym the children and an
C hundreth talentes, but he dissembled, & would not let Jonathas go. Afterwarde came Tryphon into the lande, to destroye it, and wente rounde about by the waye, that ledeth vnto Ador. Butt whersoeuer they went, thyther wente Symon and his hoste also. Now they that were in the castell, sent messaungers vnto Tryphon, & he should make haste to come by the wyldernesse, and to sende thē vytales: And Tryphon made ready al his horsmen to come that same nyght. Neuertheles it was a very greate snowe, so that he came not in Galaadithim. And whē he drew nye Baschama, he slewe Jonathas and hys sonnes ther, and then turned for to go home into his owne land.

Then sent Symon for to fet his brothers dead coarse, and burped it in Modyn his fathers cyty. So all Israell bewayled hym vp great lamentacyon, and mourned for hym very longe. And Symon made vpon the sepulcher of his father and hys brethē a buyldynge hye to loke vnto of fre stone behynde & before: and set vp seuē pylers, one agaynst another (for his father, hys mother and four brethren, and set great pillers rounde about, with armes vpon them for a perpetuall memory, and carued shyppes beside the armes that they myght be seene of men sayllynge in the sea. This sepulcre whiche he made Modin, standeth yet vnto this day.

Now as Tryphon went forth to walke vp D
the

Josephus. ca 7.libi.xiij.

kynge Antiochus, he sleweth him treasterously, and raigned in his steade, crowned him self kynge of Asia. and dyd much euell in the lande. Symon also buylte vp the castels in Jewry, makinge them strong wyth highe towers, great walles portes and lockes, and layed vp vytayles in the strouge holdes. And Symon chose certayne men, and sente them to kynge Demetrius: to desyre hym, that he wolde discharge the land from all bondage, for Triphon had spoyled it very sore. Wherupon Demetrius the kynge answered hym, and wrote vnto him after this maner.

Demetrius the kynge sendeth gretynge vnto Symon the hye preest hys frende, wyth the elders & people of the Jewes. The golde crowne and precious stone that ye sent vnto vs, haue we receaued: and are ready to make a stedfast peace wyth you, yee & to wryte vnto oure officers, for to release you, concernynge the thynges wherin we made you fre & the appoyntment that we make wyth you, shalbe kept and stable. The strouge holdes which ye haue buylded, shalbe youre owne. As for anye ouer syght or fawte committed vnto this daye, we forgeue it, & the crowne taxe ye ought vs also. And where as was any other tribute in Jerusalem, it shal now be no tribute: and loke who are mete among you to be in oure counte, let them be wryten vp, that there maye be peace betwyxt vs.

Thus the yocke of the heathen was taken ✠ from Israell, in the hundreth and seuentye yeare. And the people of the Jewes begaune to wryte in their letters & actes on this maner. In ye fyrste yeare of Symon ye hye preest, and paynce of the Jewes.

1.Mac.xiiij.b In those dayes went Symon vnto Gaza, and besieged it rounde about, where he sette vp ordinaunce of warr. And wanne a tower whyche he toke: So they that gatte into the tower leapte in the cytye, whyche was in a greate feare: In so muche that the people of the citye rente their clothes, and clymmed vp vpon the walles with their wyues & chyldre besechynge Symon to be at one wyth them: sayenge.

Deale not after our wyckednes, but be gracious vnto vs, and we shal do the seruyce. Then Symon for very pyte, wolde fight nomore against them, but put them out of the cytie, and cansed the houses (wherin ye Images were) to be clensed: and so entred the cytye wyth Psalmes of prayse, geuynge thankes vnto the Lorde. So when he had caste all abhominacyons out of the cytye, he sette such men in it as kept the lawe of God, and made the cyty stronge, and buylded a dwellynge place for hym selfe.

✠ Nowe when they in the castell at Jerusalem were kepte so streaightly, ye they coulde not come forth nor into the countre, & myghte nether bye nor sell: they were very hongrye and many of them famyshed to death: In so much that they besoughte Symon to be at one with them, which he graunted them. So he put them out from thence, and clensed the castle from spirytuelle. And vpon the xxiij. daye of the seuenth moneth in the. clxxi. yeare they entred into it wyth thankes geuing and braunches of palme trees, wyth harpes, crowdes, cymbala, and lutes, synginge psalmes, and songes of praise vnto God, for that the great enemye of Israel was ouercome.

And Symon ordened that the same daye shoulde be kepte euery yeare in gladnesse and made stronge the hill of the temple that was besyde the castell, where he dwelt hym selfe with his cōpany. Symon also perceaynge that John his sonne was a myghtye man of armes, made him captayne of all the hoste, and caused him to dwel at Gaza.

¶ The.xiiii.Chapter.

Demetrius to ouercome of Arsaces. Symon beyng captayne ther is great quietnes in Israel. The couenaunt of frendshyppe with the Romaynes & with the people of Sparta is renued

IN the.clxxii. yeare gathered kynge Demetrius his hoste, and departed vnto Media, to gette hime helpe for to fyght against Triphon. Now when Arsaces the kynge of Persia and Media hearde, that Demetrius was entred wythin hys borders he sent one of his paynces to take hym alyue, & to bring hym vnto hym. So he went & slewe Demetrius hoste, toke him self, brought him to Israces, which kept him warde. And all the lande of Juda was in rest, so long as Simon lyued for he sought the wealth of his people, therefore were they gladde to haue hym for their ruler, and to do hym worshyp alwaye.

Symon wanne the citie of Joppa also for an haue towne, and made it an intraunce into the Iles of ye sea. He enlarged the borders of his people, & conquered them more landes He gathered vp many of their people that were prisoners: he had the dominion of Gaza, Bethsura, and the castell, whiche he clensed from spirytues. and there was no man that resisted hym: So that euery man tylled his groundes in peace, the lande of Juda and the trees gaue their fruite and encrease. The elders sate all in iudgement, & toke their counce for the wealth of the lande: the yonge men ✠ put an worshyppe and harnesse vpon them. He prouyded vytalles for the cytyes, & made goodlye stronge holdes of them: so that the fame of hys worshyppe was spoken of vnto the ende of the worlde. For he made peace thorowe out the lande, and Israell was full of myrth and ioye.

Euery man sat vnder his vyne & fig tree and there was no man to fraye them anaye There was none in ye lande to fyght against them, for the the kinges were ouercome. He helped those that were in aduersitye amonge his people, he was diligent to se ye lawe kepte: as for such as were vngodly and wycked he toke them away. He set vp the Sanctuarye, and

1.mac.xiij.a. 4.Reg.xij.b

and increaced the holy veſſels of the temple.

When the Romaynes and Sparcians had gotten worde, that Jonathas was dead, they were ryght ſory. But when they hearde that Symō his brother was made hye preſt in his ſtede, and how he had wonne ꝧ lande a gayne with the cytyes in it: they wrot vnto him in tables of latan, to renue ꝧ frendſhyp, and bonde of loue, whyche they had made afore with Judas and Jonathas his brethren. Whiche wrytynges were red afore the congregacyon at Jeruſalem.

1.Mach.c.d and.xv.d. And thys is the copye of the letters, that the Sparcians ſent: The Senatours and cytezyns of Sparta ſende greting vnto Simon ꝧ great preſt wt the elders, preſtes, & the other people of the Jewes their brethren: When youre embaſſytours that were ſent vnto our people, certyfyed vs of yur worſhyppe, honour, & proſperous welthowe were gladde of their cōming, and haue wrytē the earand which they ſpake before the coūcell of ꝧ people: namely that: Numenius the ſonne of Antiochus. And Antipater the ſonne of Jaſō the Jewes embaſſytours are come vnto vs, for to renue ꝧ olde frendſhipe wyth vs. Upon this the people conſented, that the men ſhould be honorably interated, & ꝧ copye of their errande ſhoulde be wrytten in the ſpecyall bokes of the people, for a perpetuall memorye vnto the Sparcians: yea and that we ſhould ſend a copye of the ſame vnto Symō ꝧ greate Papyſte.

After thys dyd Symon ſende Numenius vnto Rome with a golden ſhylde of a thouſande pounde weight to cōfirme the frendeſhyp to them: which when the Romaynes vnderſtode, they ſayde, what thanckes ſhall we recōpence againe vnto Simon & his children? For he hath eſtabliſhed his brethē, and ouercome the enemyes of Iſrael. Wherfore they graunted him to be free. And all thys wrot the Jewes in tables of Latyn and naled it vnto the pillers vpon the mount Sion. The copie of the wrytynge is this:

The.xviii. daye of the moneth Elul in the yere. xxxix. yeare in the thirde yeare of Symon the hye preſte, in the greate congregacyon of the preſtes, rulers of the people, and elders of the coūtre at Aſaramne, were theſe wordes openly declared:

For ſo much as there was much warre in oure lande, therfore Simon the ſonne of Mathathiah (come of the children of Jareb) and his brethren, put them ſelues in perell, and reſiſted the enemyes of their people: ꝧ their Sanctuary and lawe might be mayntayned, and dyd their people greate worſhipe. Jonathas in lyke maner, after that he had gouerned his people and bene their hye preſt: ded, and ſyth buried beſyde his elders.

After ꝧ would their enemies haue troden their holy thynges vnder fote, deſtroyed their lande, and vtterlye waſted their Sanctuary. Thē Simon withſtode them, and fought for his people, ſpent much of hys owne money, weapened the valeaunt men of his people, gaue thē wages, made ſtronge the cytyes of Juda, wyth Bethſurah that lyeth vpon the borders of Jewry (wher the ordynaunce of their enemyes laye ſometyme,) & ſet Jewes ther for to kepe it.

He made faſt Joppa alſo, which lieth vpon the ſea, & Gaza that, bordreth vpō Azotus (wher the enemyes dwelt afore) and ther he ſette Jewes to kepe it: and whatſoeuer was mete for the ſubduynge of the aduerſaryes, that layed he therin. Now when the people ſawe the noble actes of Simon, & what worſhyp he purpoſed to do for them, hys godlye behauoure, and faythfulneſſe which he kept vnto them, and how he ſought by all wayes the wealth of his people, becauſe he dyd all this, therfore thei chose him to be their prince and hye prieſt. And in hys tyme they proſpered well by hym, ſo that the Heathen were taken oute of their lande: and they alſo whiche were in the cyte of Dauid at Jeruſalem in the caſtel (where they wente out and defyled al thynges that were about the Sanctuary, and did greate harme vnto cleanlines, and Simon put me of the Jewes in it, for the defēce of the lande and the citie, and ſet vp the walles of Jeruſalem.

And kynge Demetrius confirmed him in his hye preſthode, made him his frende, and dyd him greate worſhipe. For he herde that the Romaines called the Jewes their fredes louers and brethren: how honorably they receaued Simons embaſſytours: how the Jewes and preſtes conſented that he ſhould be their prince and hye prieſt perpetually (tyll God rayſed vp the true prophet) and that he ſhuld be their captayne, to care for the Sanctuary, and to ſette officers vpon the workes therof, ouer the land, ouer the weapōs, ouer the houſes of defence, to make prouiſion for the holy thynges, and to be obeyed of euery man, and all the wrytynges of the land to be made in his name: that he ſhould be clothed in purple and gold, and that it ſhould be laufull for none of the people nor preſtes to breke any of theſe thynges, to withſtande hys wordes, nor to call any congregatyon in the land without him: that he ſhuld be clothed in purple, & weare a colar of gold: And if ther were any which diſobeied or brake this ordinance that he ſhuld be puniſhed.

So al the people conſented to alowe Symon, and to do accordynge to theſe wordes. Symon alſo him ſelfe toke it vpon hym, and was contente to be ꝧ hye prieſt, the captayne and prince of the Jewes and preſtes, and to gouerne them all. And they commaunded to make this wrytynge in tables of latyn, and faſten it vnto the compaſſe of the Sanctuary in an open place: and to laye vp a copye of the ſame in the treaſury, that Simon and his poſterity might haue it.

¶ The.xv. Chapter.

Antiochus

Antiochus maketh a couenaunt of frendshyp wyth Symō, and Tryphon is persuaded, ℣ the mayntis write letters vnto kynges and nacyōs in the behēfe of the Iewes. Antiochus refusyng the helpe ℣ Symō wil him, byndeth his couenaunt

A MOreouer, kyng Antiochus the sonne of Demetrius sente letters from the Iles of the sea, vnto Simon the hie preest ℣ prince of the Iewes, and to al the people, conteinyng these wordes: Antiochus the kynge sendeth gretyng vnto Simon the hie preeste and to the people of the Iewes. For so much as certayne wicked men haue gotte the kyngdome of oure progenytours, I am purposed to chalenge the realme againe, and to restore it to the olde estate.

Wherfore I haue gathered a greate hoste and made shippes of warre: that I maye goo thorowe the countrie, and be auenged of the whiche haue destroyed oure lande, and wasted many cytyes in my realme. And therfore now I make the free also from all the tributes, wherof all kynges my progenitours haue discharged the, and from other customes (wher from they haue released the) whatsoeuer they be: Yea I geue the leaue to stryke money of thyne owne within thy lande. As for Jerusalem, I will that it be holy and free: and all the weapens and houses of defence which thou hast buylded and kepest in thine handes, shall be thine. Where as any thyng is or shall be owynge vnto the kynge. I forgeue it the, frō this tyme forth for euermore. And when we haue optayned our kingdom, we shall do the, thy people and the temple great worshyp: so ℣ your honoure shal be knowen thorowe out the whole worlde.

In the.clxxiii. yeare went Antyochus into his fathers lande, ℣ all the me of warre came together vnto hym, so that fewe were left with Tryphon. So the kyng Antiochus folowed vpon hym, but he fled vnto Dora, which lyeth by the sea syde: for he sawe that there was myschefe commynge vnto hym, ℣ that his hoste had forsaken hym. Then cam Antiochus vnto Dora with an hundreth and twentie thousande men of armes vpon fote, ℣ eyght thousande horsemen. So he cōpased the cytye rounde about, ℣ the shippes came by the sea. Thus they vexed the cytie by land and by water, in so muche that they suffred
i.Mac.xiiii.d no man to go in nor out.

In the meane season came Numenius (℣ they that had bene with him) from the cytye of Rome, hauynge letters written vnto the C kynges ℣ prouinces, wherein were contey-ned these wordes: Lucius ℣ Maire of Rome sendeth gretyng vnto Ptolompe the kynge. The embassitours of the Iewes oure frends beynge sent from Symon the hye prieste and from the people of the Iewes, came vnto vs for to renue the olde frendshyppe (and bond of loue, ℣ broughte a shylde of golde weyeng a thousand pounde, which we were cōtent to receaue of them. Wherfore we thought good to write vnto the kynges and prouincies, to do them no hanne, nor to take parte against them, their cytyes nor countrees nether to mayntayne their enemies against the. If there be any wycked personnes therefore fled from their countre vnto you, deliuer the vnto Symon the hye preest, that he maye punysh them according to their owne law.

The same wordes wrote the Romaynes also vnto Demetrius the kynge, to Attalus, D Ariaba, Arsaces and to all regions: as Samanes, to them of Sparta, Delo, Mindo, Sycion, Caria, Samos Pamphilia, Lycia, Halicarnassum, and to the Rhodes, to Phaselis, Coo, Side, Arado, Gortina, Gnydum, to Cipres and to Cyren. And of euerye letter they sent a coppe to Symon the hye papeste and to the people of the Iewes. So Antiochus the kyng brought his hoste vnto Dora ℣ seconde tyme to take it: where he made diuerse ordynaunce of warre, ℣ kepte Tryphon in, that he shoulde not come forth. Then sente Symon Antiochus, two thousand chosen me to helpe hym with golde, syluer and other plenteous geer: Neuertheles he wolde not receaue them, but brake all the couenaunt whych he made wyth Simon afore, and withdrew him self from him.

He sente Athenobius also a frende of hys vnto Symon, for to reason with him saying: Ye withholde fro me Joppa and Gaza (with the castell that is at Jerusalem) which are cities of my realme, whose borders ye haue destroyed) and done greate euell in the, and hauynge the dominication in many other places of my kyngdome. Wherfore deliuer now the cytyes which ye haue taken with the tributes of places that ye haue rule vpon without the borders of Jewry: Or els geue me fyue hundreth talentes of syluer, yea and for the harme that ye haue done in the cytyes and for the tributes of the same, other fyue hundreth talentes. If no, we shall come and fyght against you.

So Athenobius the kynges frende came to Jerusalem, ℣ when he sawe the great worshyp, and honoure of Symon in golde, syluer and so great plenty of ornamentes: he marueled, and tolde Symon as the kynge commaunded hym. Then answered Simon and Judi.xi.c. sayd vnto him: As for vs, we haue nether taken other mens land, nor withholde them, but only oure fathers heritage, whych oure enemyes had vnrighteously in possession a certayne tyme. This heritage of oure fathers haue we chalenged in processe of tyme. And wher as thou cōplaynest concernyng Joppa and Gaza, they dyd greate harme to our people and in our land, yet wil we geue an.C.talentes for them.

Neuertheles Athenobius answered hym not one worde, but turned agayne wrathfully vnto ℣ kyng, ℣ tolde him all these wordes

Symon.i. and

and the greate dignitie of Symon with all that he had seue, and the kinge was very angry. In the meane tyme sledde Triphon by shippe vnto Orthosiada. Then the kynge made Cendebeus captaine of the sea coost, & gaue him an host of fote men & horsmen, cõmaundinge him to remoue the host towarde Jewry, & to buylde vp the cytye of Sedron, to make vp the portes, & to warre agaynst ỹ people of the Jewes. As for the kynge hym selfe, he folowed vpon Triphon. So Cendebeus came vnto Jamnia, & begaune to vexe the people, to treade doune Jewry, to take ỹ people prysoners, to slaye thẽ & to buyld vp Sedron: where he set horsmen and other mẽ of warre, that they might come forth and go thorow the stretes of Jewry, like as the king had commaunded hym.

The.xvi.Chapter.

¶ Cendebeus the captayne of Antiochus hoste is put to flight of the sonnes of Symon Ptolomeus the sonne of Abobus kylleth Symon & hys two sonnes at a banchet: Jhon killeth thẽ that lye in wayte for hys lyfe.

THen came Jhon vp from Gaza & tolde Simon his father, what Cendebeus had done amonge their people. Vpon this called Symon two of hys eldest sonnes, Judas and Jhon, and sayde vnto them: I and my brethern & my fathers house, haue euer frõ oure youth vp vnto this dai, foughten agaynst the enemyes of Jsrael, and God gaue vs good fortune too deliuer Jsraell oft tymes. And now for so much as I am olde, be ye in steade of me and my brother, too go forth and fight for our people, and the helpe of God be with you. So he chose.xx.M. sigh tynge men of the countrey, with horsmẽ also which wente forth agaynst Cendebeus and rested at Modin.

In the moringe they arose, and went in to the playne felde: and beholde, a mighye great hoost came agaynst them, both of fote men and horsmen. Now was there a water broke betwixt them, and Jhon remoued the hoost towarde them. And when he sawe that the people was afraied too goo ouer the waterbroke, he went ouer fyrst hym selfe: and ỹ men seynge this, folowed hym.

Then Jhon set his horsmen & fote men in order, the one by the other, for their enemies horsmen were very many. But when they blew vp the preistes trompettes, Cẽdebeus fled vnto his host, wherof many were slayn, & the remnaunt gat them to their stroñg holde. Judas also Jhons brother was wounded at the same tyme. And Jhon folowed fyrst vpon the enemyes, tyll he came to Cedron whiche he buylded. The enemyes fled also vnto the towres that were in the feldes of Azotus, & those dyd Jhon burne vp. Thus there were slayne.ci.M. men of them, and Jhon turned again peaceably into Jewry.

And in the felde of Jericho was Ptolomy the sonne of Abubus made captayne: which because he had aboundaunce of syluer and golde: for he had maried the daughter of Symon the hye priest) waxed proud in his mind and thought to conquere the lande, pmagenyng salibed agaynst Symon & hys sonnes, to destrope them. Now as Symon was goyng about thorow the cytyes, that were in ỹ countrey of Jewry, and caryng for them: he came doune to Jericho, with Mathathiah & Judas hys sonnes, in the.C.lxxvii. yeare in the.xi. moneth called Sabat. Then Ptolomy the sonne of Abobus receyued thẽ (but with discreate) into a stronge house of hys called Doch, which he had builded, wher he made them a banchet.

So when Symon and hys sonnes were mery and had dronchen wel, Ptolomy stode vp with his men (whom he had hyd there) & toke their weapens, entred into the banchet house, & slewe Symon with his two sonnes, and certayne of hys seruauntes. Such great vnkapthfulnesse did Ptolomy in Jsrael, and recompensed euell for good. Then wrote thys Ptolomy thelame vnto kynge Antiochus, requiryenge hym that he shoulde sende hym an hoost to helpe hym: and so shoulde he deliuer hym the lande, wyth the cytyes & tributes of thelame. He sent other men also vnto Gaza, for to take Jhon: and wrote vnto the captaynes to come to him, and he should geue them siluer, golde and rewardes. And to Jerusalem he sent other, to take it and the Sanctuary.

Then ran there one before, & tolde Jhon in Gaza, that his father & hys brethern were slayne, and how that Ptolomy had sent too slaye hym also. When Jhon herde this, he was sore abashed, and layed handes of them that were come to destrope hym, and slewe them: for he knewe, that they went about to kyll hym.

As for other thynges concernynge Jhon of hys warres, of his noble actes (wherin he behaued hym selfe manfully) of the buyldynge of walles whyche he made, and other of hys dedes: They are written in the Cronycles of hys priesthode, from the tyme forthe that he was made hye priest after hys father.

The ende of the fyfte boke of the Machabees.

¶ The seconde boke of the Machabees.



¶ The.j.Chapter.

¶ An Epistle of the Jewes that dwelt in Hierusalem sent vnto them which dwelt in Egipt wherin they exhorte them to geue thankes for the death of Antiochus. Of the fyre that was hydde in the pyt. The prayer of Nehemiah.

THe brethre of the Jewes which be at Jerusalem and in the lode of Jewry, wilbe vnto those brethren of the Jewes ꝑ are thorow out Egipte: good



a

fortune, health and peace.

God the Lord be gracious vnto you, and thynke vpon hys couenaunt that he made vnto Abraham, Jsaac & Jacob hys faythfull seruauntes: and geue you all suche an hert, that ye maye lone and serue hym, yea, & performe hys will with an whole herte and of a willyng mynde: he open youre hertes in hys lawe and in hys commaundementes, sende you peace: heare yourpraiers, be at one with you, and neuer forsake you in tyme of trouble. This is here our prayer for you.

What tyme as Demetrius raygned, in ꝑ C.lxix. yeare, we Jewes wrote vnto you in ꝑ trouble and violence that came vnto vs. In those yeares after that Jason departed oute of the holy lande and kyngdome, they brente vp the portes, & shed innocent bloude. Then made we oure prayer vnto the Lorde, and were heard: we offred, & lighted the candels, set forth cakes & bread. And now come ye vnto the feaste of tabernacles in the moneth Casleu.

b In the.C.lxxxviii. yeare the people ꝑ was at Hierusalem and in Jewry, the counsayll and Judas hym self, sent this wholsome salutacion vnto Aristobulus kynge Ptolomes maister, which came of the generacion of the anoynted priestes: and to the Jewes ꝑ were in Egypt: Jn so much as God hath delyuered vs from greate parelles, we thanke hym highly. Jn that we resisted so mighty a kyng. And why? he brought men out of Persis ꝑ hyraen, to fight against vs & the holy cyte. For as he was in Persis (namely, the Captayne with the great host) he perished in the temple of Nanea, beynge deceyued thorowe the deuyce of Nanea priestes. For as he was purposed to haue dwelte there, Antiochus and hys frendes came thyther, too receyue muche money for a dowry. So when Nanea priestes had layed forth the money, he entred with a small copany into the cyrcuite of the temple, and so they shut the temple.

Now when Antiochus entred ꝑ opening the preuy entraunce of the temple, the priestes stoned the captayne to death, hewed them in peces that were with hym, smote of their heades, and threwe them out in all thynges. God be prayed, whiche hath delyuered the wicked into oure handes.

c Where as we now are purposed to kepe ꝑ purification of the temple vpon the.xxv. daye of the moneth Casleu, we thought necessary to certifie you therof: that ye also might kepe the tabernacles feast daye, & the daye of the fyre, which was geuen vs when Nehemiah offred, after that he had sette vp the temple & the aulter. For what tyme as oure fathers were led awaye into Persis, the priestes (whiche then soughte the honoure of God) toke the fyre priuely from the aulter, and hid it in a valley, where as was a depe dyke pyt: and therein they kepte it, because the place was vnknowen to euery man. Now after many yeares when it pleased God, that Nehemiah (should be sent frō the kyng of Persia he sent the children children of those priestes (which had hyd ꝑ fire) to seke it. And as they tolde vs, they founde no fyre, but thicke water. Then cōmaunded he thē to drawe it vp, & to bring it hym, and the offringes wythall. Now whē the sacrifices were layed on & aded the priest Nehemiah commaunded too sprincle them & the wood with the water. d When this was done, & the tyme come that the Sunne shone, which afore was hid in the cloude: there was a great fire kyndled. Jn so much that euery man marueled. Now all ꝑ priestes prayed, whyle the sacrifice was a making. Jonathas prayed first, and the other gaue answere.

Exod. 25.a.1.vi.a.

d

And Nehemias prayer was after this maner: O Lorde God maker of all thynges, thou fearfull & stronge, thou righteous and mercifull, thou that arte onely a gracyous kynge, onely liberall, onely iuste, Almyghty & euerlastynge, thou that deliuerest Jsrael frō all trouble, thou that haste chosen the fathers and halowed them: receyue the sacrifyce for the whole people of Jsrael, preserue thyne owne portion, & halowe it. Gather those together, that are scatred abrode from vs: deliuer them that are vnder ꝑ Gentiles bondage, loke vpon them whyche are

despised

despysed & abhorred, that the Heathen maye knowe and se, how that thou art oure God: Punysshe the that oppresse, & proudly put us
Deut.xxv.a. to dyshonoure. Set thy people againe in thy holye place, lyke as Moses hath spoken.

And the preestes songe Psalmes of thanksgeuynge, so longe as the sacrifyce endured. Now when the sacrifyce was brent, Nehemyah commaunded the greate stones to be sprenckled w the residue of ¶ water. Which whē it was done, there was kindled a flame of them also: but it was consumed thorowe the lyght, that shyned from the aulter. So when this matter was knowen, it was told the kynge of Persia, that in the place where the preestes, whych were led awaye, had hyd fyre, there apeared water in stede of fyre, & that Nehemias & his company had purified the sacrifices withall. Then the kynge consyderynge & ponderynge the matter bylyght lye made hym a temple to proue the thynge that was done. And when he founde it so in dede, he gaue the preestes many gyftes & diuerse rewardes: yea he toke them wych hys owne hand, and gaue them. And Nehemias called the same place Nephthar, which is as much to saye as a clensynge: but many men call it Nephi.

¶ The.ii. Chapter.

¶ How Jeremy hyd the tabernacle, the Arke, and the aulters in the hyll. Of the.ii. bokes of Jason contayned in one.

IT is found also in the writting of Jeremy the prophet, that he cōmaunded them whych were
2.Mach.i.c. caried awaye to take fyre, as it is sayd afore. He commaunded them also, that they shuld not forget the lawe
Jere.xxxi.b. and commaundementes of the Lord, and that they shuld not erre in their myndes, whē they se Imagres of syluer and golde with their ornamentes. These and such other thynges cōmaunded he them, & exhorted them, that they shoulde not leue the lawe of God go oute of
Baruc.vi.a. theyr hertes.

It is wrytten also, how the prophet (at the commaundemente of God) charged them, to take the tabernacle & the arcke wyth them: & he wente forth vnto the mountayne, where
Deu.xxxiiij.a Moyses clymmed vp, & sawe the heritage of God. And whē Jeremy came thyther, he fownd an open caue wherin he layd the tabernacle, & arcke & the aulter of incense, & so stopped the hole. There came certayne men together
¶ also folowyng him, to marke the place, but they coulde not fynde it. Which when Jeremy perceaued, he reproued them sayeng: As for that place, it shalbe vnknowne, tyll the time that God gather his people together agayne, & receaue them vnto mercy. Then shall
Exodi.xiij.d. God shew them these thynges, & the maiesty
iij.Reg.viij.b of the Lorde shal appeare, & the cloude also, lyke as it was shewed vnto Moses: & lyke as when Salomon desyred that the place might be sanctified, & it was shewed him.

For he beyng a wyse man, handled honorably and worthyly & offering vnto god in the
Leui.ix.b. halowynge of the temple, when it was fynyshed. And lyke as when Moses prayed vnto the Lorde, the fyre came downe from heauē, and consumed the burnte offeryng: Euen so prayed Salomon also, and the fyre came
ij.Para.vii.a downe from heauen, and consumed & burnt offeringe. And Moyses sayde: because the sin offeryng was not eaten, therefore it is consumed. In lyke maner Salomon kepte the dedycacion (or halowinge) eight dayes.

In the Annotacyōs & writynges of .. Jeremy, were these thynges put also: & how he made a lybrary, & how he gathered out of all countrees the bokes of the prophetes, of Dauyd, the epystles of the kynges, & of the presentes: Euen so Judas also, lyke what he lerned by experiēce of warre, & such thynges as hath happened vnto vs, he gathered them all together, and so we haue them by vs. If ye nowe desyre to haue the same, sende some body to fetch them vnto you. Where as we then are aboute to celebrate the purysycacyon, we haue written vnto you. Therefore ye shall do well, if ye kepe the same dayes.
Deut.xxvi.a We hope also, that & God (which delyuered his people, and gaue them all the heritage, kyngedome, priesthode & Sanctuary that he promised them in the lawe) shal shortly haue mercy vpō vs, and gather vs together from vnder the heauen into his holye place: for he hath saued vs from greate perels, and hath clensed the place.

As concernynge Judas Machabeus and his brethren, the purysycacyon of the greate temple, the dedicacyon of the aulter, yea & of the warres that cōcerne noble Antiochus, & Eupator his sonne, of the spyrytuall warres & came downe from heauen vpon those, whych manfully defended the Jewes. For though they were but fewe, yet defended they the whole lande, droue awaye the enemyes holt, recouered agayne the temple, that was spoken of thorowe out all the worlde, delyuered the cite, kepynge their beste that the lawe of the Lord which was put downe, might with all tranquilite be restored agayne vnto & Lorde, & was so mercyfull vnto them. As touchyng Jason also of Cyren, we haue vnder take compendiously to bring into one boke, & thynges that were comprehended of him in fyue. For we cōsyderynge the multytude of the bokes and how harde it should be for them & wold medle with storyes and actes (& that because of so diuerse matters) haue vndertaken so to comprehende the storyes: that such as are disposed to rede, myght haue pleasure and pastyme therin: & that they which are diligente in such thynges, myght better thynche vpon the: yea and that whosoeuer read the myght haue profyt therby.

Neuertheles we oure selues that haue medled with this matter for the shortenynge of it, haue taken no smal labour, but greate

diligence

diligence, watchynges and trauaple. Lyke as they that make a feaste, wolde fayne do other men pleasure: But so we also (for many mens lakes) are very well content to take the labour, where as we maye shortlye comprehende, the thynges that other men haue truly written.

For he þ buyldeth an house anewe, muste prouide for many thynges, to þ whole buylduynge: but he that paynteth it afterwarde, seketh but only what is comlye, mete & conuenient to garnysh it with al. Euen so do we also in lyke maner. And why? He that begynneth to wryte a story for the fyrst, muste wyth his vnderstandynge gather the matter together, set hys wordes in order, and diligently serche out of euery parte: But he þ afterwarde wyll shorten it, vseth fewe wordes, and toucheth not the matter at the largest. Let thys be sufficient for a Prologe, now will we begynne to shewe the matter: for it is but a folyth thynge to make a longe Prologe, and to be shorte in the story it selfe.

¶ The. iii. Chapter.

Of the honoure done vnto the temple by the kynges of the Gentiles. Symon wotteth what treasure is in the temple. Heliodorus is sent to take them away. He is stricken of God, & healed at the prayer of Onias.

WHatsoeuer as the holy cyte was inhabited in al peace, & wealth and when the lawes were yet beyng well kepte. (For so was ordeyned by Onyas the hye preest & other godly men, that were enemyes to wickednesse) It came thereto, þ eue the kinges and princes the selues did the place great worshyp, & garnished the temple wyth great gyftes: In so much þ Seleucus kynge of Asia of his owne rentes bare al the costes belonging to the seruyce of the offrynges. The Symon of the trybe of Ben Jamin, a ruler of the temple, laboured to worke some mischefe in the cyty that the hye preest reysted him.

Neuertheles when he myght not ouercome Onias, he gat him to Appolonius the sonne of Therla (whych then was chefe lord in Celosyria and Phenices) & told hym, that the treasury in Jerusalem was ful of innumerable money, and how that the common goodes (which belonged not vnto the offrynges) were exceadynge great allowes & howe it were possyble, that all these myght come vnder the kynges power.

Now when Appolonyus had shewed the kynge of the monye, as it was told hym: the kinge called for Heliodorus his stewarde, & sente him wyth a commaundement, to bringe him þ same money. Immediatly Heliodorus toke hys iourneye, but vnder a colour, as though he wolde go thorow Celosyria & Phenices to visit the cyties, but his purpose was to fulfyll the kynges pleasure. So when he came to Jerusalem, & was louyngly receaued of the hye preest into þ cyte: he told what was determined concerning the money, and shewed the cause of his co myng: he asked also, if it were so in dede. Then þ hie preest told him, that there was such money layed vp for the vpholdyng of widdowes and fatherlesse children, & howe that a certayne of it belonged vnto Hyrcanus Tobias a noble man: & that of all the monye (whyche that wycked Symon had bewrayed) there were. iii. hundreth talentes of syluer, and .fl. hundreth of golde: yea & that it were impossible for those mens meanynge to be dyscrased, þ had layd vp their money in the place and the pleas (whych is had in worshyp thorow the whole world) for the maruelous nesse and honoure of the same. Wherunto Heliodorus answered, that the kynge had commaunded hym in anye wyse, to bringe him the money.

So that the daye appointed, Heliodorus entered into the temple to order hys matter. But there was no smal feare throughout the whole cytye. The Preestes fell downe before the aulter in their vestymentes, and called vnto heauen vpon hym, whyche had made a lawe concernynge thinges geuen to kepe, that they shulde be safely preserued, for suche as committe them vnto keppynge. Then who so had loked the hye preest in the face, it would haue grieued his herte: For his countenance and the chaungynge of his colour, declared the inwarde sorowe of hys minde. The man was all in brusnesse, and hys body in feare: whereby they that loked vpō him, myght perceaue the griefe of hys herte. The other people also came out of their houses by heapes vnto the comō prayer, because the place was lyke to come into cōfusion. The wemē came together thorow the streetes, wyth heary clothes about their brestes.

The virgins also that were kepte in, ranne to Onias some to þ walles, other some loked out of the wyndowes: yea they all held vp their handes towarde heauē and prayed. A mysserable thynge was it, to loke vpon the comen people, & the hye preest beyng in suche trouble. But they besought almyghtye God that the goodes which were committed vnto them, myght be kepte whole, for those that had delyuered them vnto their keppynge. Nenertheles the thynge that Heliodorus was determined to do: that performed he in the same place, he hym selfe personallye beynge about the treasury wyth his men of warre. But þ spirit of almyghty God shewed hym selfe open, so that al they which presumed to obeye Heliodorus, fell thorow the power of God into a greate fearfulnesse & drede. For there apeared vnto thē an horse wyth a terrible man sittinge vpon hym, decked in goodly araye, and the horse smote at Heliodorus with his fore fete. Now he that sat vpon the horse, had harnesse of golde vpon him.

Moreouer, there appeared .ij. fayre & beautyfull young men in goodly araye, which stode by hym, scourged hym of both the sides and gaue hym many stroppes without ceasynge

ii. Mach. b. c. Wyth that fell Heliodorus sodenly vnto the
K grounde. So they toke him vp (beynge com-
passid about with greate darchnesse) & bare
hym out vpon a beare. Thus he that came
wyth so many runners and men of warre in
to the sayde treasury was borne oute, where
as no man myght helpe him: & so the power
of God was manyfest and knowne. He laye
thus downe also by the power of God, dest-
tute of all hope and lyfe. And they praysed
God, that he had shewed his power vpō his
place and tēple, which a lyte afore was full
of feare & trouble: and that thorow the reue-
lacyon of the almyghtye Lorde it was fylled
with ioye and gladnesse.

Then certayne of Heliodorus frēdes prai-
ed Onias, that in all hast he wouldē cal vpō
God, to graūte him his lyfe, which was ge-
uynge vp the goost. So the hye preste cōsy-
dered the matter, and lest the king shulde su-
specte that the Jewes had done Heliodorus
some euell: he offred an healthy offeryng for
him. Now when the hye Preest had opfered
his petition, the same yonge men in the same
clothynge appeared, & stode beside Heliodo-
rus, sayinge: Thanke Onias the hye preste,
for hys sake hath the Lord graunted the thy
lyfe: therfore seing & God hath scourged the
Acts. xvii. c. geue hym prayse & thanckes, & shewe euery
K man his myght & power. And when they had
spoken these wordes they appeared nomore.

So Heliodorus offered vnto God, made
greate vowes vnto him, wh̄ych had granted
him his lyfe, thanked Onias, toke his hoaste
& went agayne to the kynge. Then testifyed
he vnto euery man of the greate workes of
god, & he had seue with his eyes. And when
the kynge asked Heliodorus who were mete
to be sent yet once agayne to Jerusalem, he
sayde: if thou hast any enemye or aduersarye
vnto thy realme, sende him thither, and thou
shalt haue hym punyshed, if he escape with
his lyfe: for (no doute) there is a
specyal power & worchyng of God. For he
dwelleth in heauē, beholdeth & defendeth that
place: and al that come to do it harme, he pu-
nysheth & plageth thē. This is now the mat-
ter concernyng Heliodorus, & the kepynge of
the treasury at Jerusalem.

¶ The.iii. Chapter.

**¶ Simon reporteth & euil of Onias. Jason by
kynge the office of the hye Preste vnto
him. The kyng rewardeth the wicked.**

A Hie Symon now (of whom we
spake afore) beynge a bewray-
er of the money and of his owne
naturall countre, reported the
thyngs of Onias: as though
he had moued Heliodorus vnto thys and as
though he had bene a kepynger vp of euell.
Thus was he not ashamed to call him an
enemye of the realme, that was so faythfull
an ouerseer & defender of the cite & of his peo-
ple: yea & seruent in the lawe of God. But
whē the malyce of Simon increased so farre
that thorow his frendes there were certayne
mansla[illegible]ers cōmitted: Onias considered
the parel & might come thorow thys strife, &
how that Appolonius (namely the chefe lord
in Celosyria and Phenices) was all set vpon
tyranny, and Symons malyce increased the
same: He gat hym to the kynge, not as an ac-
cuser of the cytyzens, but as one that by hym
selfe noted the comō wealth of the whole
multytude. For he saw it was not possible to
haue in peace, neither, Symon to leaue of frō
his folysshnesse, except the king did loke ther
to. But after the deathe of Seleucus, when B
Antiochus (which was called the noble) toke &
kingedome: Jason the brother of Onias la-
boured to be hye preest: for he came vnto the
kynge, and promised him thre hundreth & .lx.
talentes of syluer, & of the other rentes .lxxx.
talentes. Besides this he prompted hym yet
an .C. & .L. if he myght haue the scole of the
children, & that he myght call them of Jeru-
salem Antiochians. Wh ch when the kynge
had graunted, & he had gotte the superiorite,
he beganne immediatly to drawe his kynsme
to the custome of the Heathē, put downe the
thynges that the Jewes had set vp of loue,
by John the father of Eupolemius, whych
was sente embassyatour vnto Rome, for to
make the bonde of frendshippe and loue. He
put downe all the Jewes & Lyberties of the
Jewes, and set vp the wyched statutes. He
durst make a fyghtynge scole vnder the ca-
stell, and set sayre yonge men to lerne the ma-
ners of whyues and brothels.

This was now the begynnyng of & Hea- C
thenysh & straunge conuersacio, brought in
thorow the vngracyous & vnherde wycked-
nesse of Jason, whych should not be called a
Preest, but an vngodly persone. In so muche
that the preestes were now no more occupied
about the seruyce of the aulter, but despysed
the temple, regarded not the offerynges: yea
gaue their dylygence to learne to fyghte, to
wrastle, to leape, to daunce, and to put at the
stone: not settynge by the honoure of the fa-
thers, but lyked the glory of the Greekes best
of all: for the which they strout perlously, &
were gredy to folow their statutes, yea their
lust was in all thinges to be lyke thē, wh̄ych
afore were their enemyes & destroyers. How
be it to do wyckedly agaynst & law of God,
shall not escape vnpunyshed: but of thys we
shall speake here after.

What tyme as the * Olympiades (pastes D
were playd at Tyrus (the kynge hym selfe * These were
beynge present) this vngracyous Jason sent kepte euery
wicked men, bearyng from them of Jerusa- fifthe yere.
lem (wh̄ych now were called Antiochyans)
iii. C. drachmas of syluer for an offryng to
Hercules. These had they that carped them,
desyred vnder suche a fashiō, as though they
should not haue bene offered, but bestowed to
other vses. Neuertheles he that sente them,
sent them to the intente that they shoulde be
offred vnto Hercules. But be cause of thole
that were present, they were geuen as to the
makynge

makyng of shyppes. And Appolonius the sonne of Nesteus was sent into Egipte, because of the noble men of kynge Ptolomy Philometor. Now when Antiochus perceyued that he was put out from medling in the realme, he sought hys owne profit, departed from thence, came to Joppa, & then to Hierusalem: where he was honorably receyued of Jason & the cytye, and was brought in with torche light and with great prayse: and so he turned his hoost vnto Phenices.

E After.iii. peace Jason sent Menelaus, the 4.Mac.iii.b. sowlesp Symons brother, to beare the money vnto the kyng, & to bringe him answere of other necessary matters. But he (when he was praysed of the kyng for magnifiynge of hys power) turned the priesthode vnto hym self, layng vp.iii.C talentes of syluer for Jason. So when he had gotte commaundemẽtes from the kyng, he came hauinge nothing that becommeth a priest, but bearing the stomache of a cruell tyraunt, and the wrath of a wylde beast. Then Jason (whiche had disceyued hys owne brother) seynge that he hym self was begyled also, was layne to ye into the lande of the Ammonites, & Menelaus gat the dominiõ. But as for the money that he had promised vnto the kynge, he dyd nothinge therein, when Sostratus the ruler of the castel required it of hym. For Sostratus was the man that gathered the customes: wherfore they were both called before the kyng. Thus was Menelaus put out of the priesthode, & Lysimachus hys brother came in hys stede. Sostratus also was made lord of the Cyprians.

It happened in the meane season, that the Tharsians & Mallocians made insurrection, because they were geuen for a present vnto kyng Antiochus concubyne. Then came the kyng in all the haste, to still them agayn, & to pacefye the matter, leauynge Andronicus there to be his debyte, as one mete therfore. Now Menelaus supposing that he had gotten a right conuenient tyme, stole certayne vessels of golde out of the temple, and gaue them to Andronicus for a present, and some he solde at Tyrus and in the cytyes thereby.

Which when Onias knewe of a suertye, he reproued hym: but he kept hym in a Sanctuary beside Daphnis, that lyeth by Antioche. Wherfore Menelaus gat hym to Andronicus, and prayed him that he wolde slay Onias. So when he came to Onias, he coũsayled hym craftely to come out of the Sanctuary, feynge him hys hande with an othe (how be it he suspecte him) and then he slew Onias, without any regarde of righteousnesse. For the which cause not onely the Jewes, but other nacions also toke indignacion, & were displeased for the vnrighteous death of so godly a man.

And when the kynge was come agayne from Cilicia, the Jewes and certayne of the Greekes wente vnto hym, complaynyng for the vnrighteous dath of Onias. Yea Antiochus him self was sory in his mynd for Onias, so that it pitied him, & he wepte, remembringe his sobernesse & manerly behauoure. Wherfore he was so kindled in hys mind, & commaunded Andronicus to be stripped out of his purple clothynge & so to be led thorow out all the cite: yea & the vngracious man to be slayne in the same place, where he cõmytted hys wyckednes vpon Onias. Thus the Lorde rewarded him his punyshment, as he had deserued. Now when Lysimachus had done many wicked dedes in the temple thorow the counsel of Menelaus, and the voice came abrode: the multytude gathered them together agaynste Lysimachus, for he had carryed out now much gold.

So when the people arose, and were full of displeasure, Lysimachus armed .iii. M. euthaites to defende him: a certaine tyraste beynge their captayne, whych was growen both in age & woodnesse. But when the people vnderstode the purpose of Lysimachus, some gat stones some good stronge clubbes, & some cast ashes vpon Lysimachus. Thus there were many of the wounded, some being slayne, & all the other chased awaye. But as for the wycked chyefrobber hym selfe, they killed hym beside ye treasury. Of these matters therfore there was kepte a courte agaynst Menelaus. Now when the kynge came to Tyrus, they made a complaynte vnto him of Menelaus, concernyng hys busynesse, and the embassadours were there. But Menelaus wet and prompted Ptolompe to geue hym much money, if he would persuade ye kyng. So Ptolomy went to the kyng into a courte, (where as he was set to cole him, and brought hym out of that mynde. In so much that he discharged Menelaus from the accusacyons, that not withstandynge, was cause of al mischefe: and those poore men, whych if they had told their cause, yea before the Scythias, they shoud haue bene iudged innocẽt, them he condemned to death.

Thus were they soone punyshed, whiche folowed vpon the matter for the cyte, for the people, and for the holy vessell. Wherfore they of Tyrus toke indygnacyon, and buryed them honorablye. And so thorowe the couetousnesse of them that were in power, Menelaus remayned styll in authoryte, increasynge in malyce, to the hurte of the cytezens.

¶ The.v. Chapter.

Of the signes and tokens seen in Jerusalem. Of the ende & office of Jason. The cruelnesse Antiochus agaynst ye Jewes. The spoylyng of ye holy



¶ At the same time Antiochus made hym ready to agayne into Egipt. Then were there seue at Jerusalem, xl. dayes longe, hauynge rennynge to and fro in the ayre, whych had rayment of golde, and speares. There were seue also whole hoostes of men ordeyned, &

horses runnynge in an other, how they came together, how they helde forth there shildes, how the harnessed men drew out there swerdes, and shot their dartes.

The shyne of the golden weapens was seene, and of all maner of armure. Wherfore every man prayed, that those tokens myght turne to good. Now when there was gone forth a false rumoure, as though Antiochus had bene dead: Jason toke a .M. men, & came sodenly upon the cyte. The cytesins came into the walles, at the last was the cyte taken, & Menelaus fled into the castell.

As for Jason, he spared not hys owne cytesins in the slaughter, neither considered he what great cuell it were, to destroye the prosperite of hys own kynsmen: but dyd as one that had gotten the victory of hys enemyes, and not of his frendes. For all this gat he not the superioryte, but at the laste receyued confusion for hys malice, and fled agayne lyke a vagabunde into the lande of the Ammonytes.

Fynally, for a reward of his wickednesse he was accused before Aretha the kynge of the Arabians: In so much that he was fayne to fle from cyte to cyte, beynge despised of every man as a forsaker of the lawes, and an abhominable persone. And at the laste (as an open enemy of hys owne natural cuntrey and of the cytesins) he was dryuen into Egypte.

Thus he that afore put many out of their owne natural lande, perished from home him self. He went to Lacedemon, thynkynge there to haue gone succoure by reason of kynred. And he that afore had caste many one oute vnburyed, was throwen out hym self, no man mournynge for hym, nor puttynge him in his graue: so that he neyther enioyed the buriall of a stranger, neither was he partaker of hys fathers sepulchre.

Now when this was done the kynge suspected, that the Jewes wolde haue falle from hym: wherfore he came in a greate displeasure out of Egypte, and toke the cyte by violence. He commaunde hys men of warre alle that they should kyll and not spare, but slaye downe such as withstode them, & clymmed up upon the houses.

Thus was there a great slaughter of yong men, olde men, women, chyldren and virgines. In .iii. dayes were there slayne .lxxx. M. fourthy thousand put in prison, and no lesse solde. Yet was he not content with this, but durst go into the most holy temple (Menelaus that traytour to the lawes and to hys owne natural cuntrey, beynge his gyde) & with his wicked handes toke the holy vessel, which other kynges & cytes had geuen thyther for the garnishing & honour of the place ehem toke he in hys handes vnworthely, and despised them.

So madde was Antiochus, that he considered not, how that God was a litle wrothe for the synnes of them that dwelt in the cyte, for the which such confusion came upō that place. And why: if it had not happened them to haue bene lapped in many synnes, thys Antiochus (as soone as he had come) had sodenly bene punished, and shotte out for hys presumpcyon, lyke as Heliodorus was, whome Seleucus the kyng sent to robbe the treasury. Neuertheles God hath not chosen the people for the places sake, but the place for the peoples sake: and therfore is the place become partaker of the peoples trouble, but afterwarde shall it enioye the wealth of the. And lyke as it is now forsaken in the wrath of almyghty God, so when the great God is reconcyled, it shall be set vp in hys worshipe agayne. Judit.8.d. 2.Mach.3.

So when Antiochus had taken a .M. and viii. talentes out of the temple, he gatte hym to Antioche in all the haste, thynkynge in hys pryde, that he might make men saple upō the drye lande, and to go upō the sea, such an hye mynde had he. He lefte debyties there to vexe the people: At Hierusalem left he Philippe a Phrygian, in maners more cruel then him self that set him there: At Garysim he left Andronicus and Menelaus, which were more greuous to the cytesins then other. Nowe as he was thus set in malyce agaynste the Jewes, he sent Appollonius an haud prynce, wyth xxii. M. commaunding hym to slaye al those that were of perfect age, & to sell the wemē, maydes & chyldren. When he came now too Hierusalē, he fayned peace, & kepte him still vntil the Sabboth day. And then he cōmaunded hys mē to take thē to their weapēs (for the Jewes kept holy daye) & so he slewe all the were gone forth to the opē playe, rūning here & there thorow the cyte with hys mē weaponed, & murthered a great nūbre. But Judas Machabeus whyche was the tenth, fled into the wildernesse, led his life there with his cōpany amōg the wilde beastes & upō the mosse tapures, dwelling there, & eatynge grasse, lest they should be partakers of the filthynesse.

1.Mach.i.c

1.Mach.i.c

¶ The.vi. Chapter.

¶ The Jewes are compelled to leaue the lawe of God. The temple is defyled. The readers are moued that they shall not abhorre the ordenaūce wherwith the Lord afflicteth the. The grieuous payne of Eleazarus.

Not long after this, sent the kyng a messaunger of Antioche, for to cōpel the Jewes to alter the ordinaunces of the fathers & the lawe of God, to defile the temple that was at Hierusalē, & to cal it the tēple of Jupiter Olimpius: & that they shoulde be in Gazarim, as those which dwell at the place of Jupiter the herberous. This wicked sedicō of the vngodly was kepe upon all the people: for the tēple was ful of voluptuousnes, bubbinge & boiling of the Heathē, of ribaudes & harlottes together. The women went into the holy place, & bare in that was not lawfull. The aulter also was full of vnlawefull thynges wherby the

which the law forbiddeth to laie vpō it. The Sabboths were not kept, the other solempne feastes of the lande were not regarded. To be playn, there durst nomā be a knowen that he was a Jewe. In the day of ꝑ kinges birth they were cōpelled parforce to offer: & when the feast of Bachus was kept, they were cōstrayned to were garlandes of pupe, & so to go about for the honour of Bachus.

Moreouer thorow the counsail of Ptolomy there went out a cōmaundement in the nexte cyties of the Heathen, ꝑ they should intreate the Jewes in like maner: namely, to compel them for to do sacrifice after the lawes of the gentiles: & who so wolde not, to put them to death. A pyteous thinge was it to se. There were two womē accused to haue circūcided their sonnes, whom when they had led rounde about the citie (the babes hāging at their breastes) they cast them downe headlynges ouer ꝑ walles. Some that were crept into dennes & had kept ꝑ Sabboth, were accused vnto Philippe, & brent in the fyre: because that for the feare of God they kept the cōmaundemēt so stryctly, & wolde not defende the selues. Now I beseche all those which reade this boke, that they refuse it not for these falles of aduersite & iudge the thinges (that are happened) for no destruccio, but for a chastesinge of oure people. And why? When God suffereth not sinners lōg to folow their owne mynde, but shortly punisheth the, it is a toke of his great louing kyndnes. ffor this grace haue we of God more then other people, that he suffereth not vs lōg to sinne vnpunished like other nacions, that when the day of iudgement commeth, he may punish the in ꝑ fulnes of their sinnes. If we sinne, he correcteth vs, but he neuer withdraweth his mercy from vs: and though he punish with aduersite, yet doth he neuer forsake his people. But let this ꝑ we haue spoke now with few wordes, be for a warning & exhortacio of the Heathen. Now will we come to the declaring of the matter. Eleazar one of ꝑ principal Scribes, an aged man of a well fauored countenaūce, was cōstrayned to gape with open mouth & to eate swynes flesh. But he desiring rather to dye gloriously then to lyue with shame, offered him self willingly to the martyrdom. Nowe when he saw that he muste nedes go to it, he toke it paciently: for he was at a poynt with him self, that he wolde cōsent to no vnlawful thing for any pleasure of life. Then they that stode by being moued with pitie (but not aright) for the olde frēdship of ꝑ man, toke him aside priuely, & prayed him that he wolde let suche flesh be brought him as were lawfull to eate & make a countenaūce as though he had eaten of the flesh of ꝑ sacrifice like as ꝑ king cōmaunded, for so he might be deliuered frō deathe: so for the olde frēdship of ꝑ man, they shewed him this kyndnes. But he began to cōsider his discrete & honorable age, his noble & worshipful stoke, & how that frō his youth he had ben of an honest & good conuersacion: yea, how costantly had kept the ordinaunces & lawes cōmaunded by God, wherfore he gaue the this answere, & sayde: Yet had I rather forth be layed in my graue. ffor it becōmeth not myne age (sayde he) in any wyse to dissemble, wherby many yōg persones might thinke, that Eleazar being .lxxv. yeare olde & .x. were now gone to a straūge life: & so thorow myne hypocrisy (for a litle time of a transitory life) they might be disceyued by thys meanes also shulde I defile myne age, and make it abhominable. ffor though I were now deliuered frō the tormentes of men, yet shoulde I not escape the hande of almighty God, neither alyue nor dead. Wherefore I will dye manfully, & do as it becommeth myne age: Wherby I may peraduenture leaue an example of stedfastnes for such as be yōg, if I with a ready mynde & manfully dye an honest death, for the most worthy & holy lawes.

When he had sayde these wordes, immediatly he was drawen to the torment. Nowe they that led him & were mylde alitle afore, beganne too take displeasure because of the wordes that he sayde: for they thought he had spoken them of an hygh mynde. But whē he was in his martirdome, he mourned & sayde: Thou (O Lord) which hast the holy knowlege, knowest openly that where as I might be deliuered from death, I suffer these sore paynes of my body: but in my mynde I am wel content too suffre them, because I feare the. Thus this man dyed, leauynge the memoriall of his death for an example, not only vnto yong men, but vnto all the people, too be stedfast and manly.

The.vii. Chapter.

The punishment of the .vii. brethren and of their mother.

IT happened also ꝑ there were .vii. brethē (with their mother taken) & cōpelled by the kynge against ꝑ law, to eate swynes flesh: namely with scourges & lethē whippes. And one of the which was the chiefe, sayde: What seketh thou, & what requyrest thou of vs? As for vs we are ready rather to suffre death, then too offende ꝑ lawes of God & the fathers. Then was ꝑ king angry, & bad heat caudrons & brasen portes. Which whē they were made hote immediatly he cōmaunded the tōge of hym ꝑ spake first to be cut out, to pul ꝑ skynne ouer hys head, to pare of the edges of his hāndes & fete: yea, and that in the sight of hys mother & the other of his brethē. Now whē he was cleane marred, he commaunded a fyre to be made, and so whyle there was any breath in him) to be fried in the caudron. In the which when he had brent longe payned, the other brethren with their mother exhorted hym to dye manfully, saying: The Lorde God shall regarde the truely, and comforte vs, like as Moses testifieth and declareth in hys song, saying: and he will haue compassion on his seruauntes.

1. The.b.c

2. Mach.vi.a

3. Mach.vi.a

4. Mach.vi.b

5. Mach.vi.a

6. Gene.xl.a

7. Deut.xxxii.c

ye seruauntes.

So when the first was dead after this maner, they brought the seconde to haue hym in derysion, pulled the chyrne with the heare out of his heade, & asked him, if he would eate swynes flesh, or he were punished in the other membres also throughout the body. But he answered boldly, and sayed: I will not do it And so was he tormented like as the first, and when he was euen at the geuing vp of the goost he sayde: Thou moste wycked persone puttest vs now to death, but the kynge of the worlde shall raise vs vp (which dye for his lawes) vnto the resurrection of euerlastinge life.

After hym, was the thirde had in derysion: and when he was required, he put out his tonge, and that ryght soone, holdynge forth his handes manfully, and spake with a stedfast faith: These haue I of heauen, but nowe for the lawe of God I despyse them, for my trust is, that I shall receaue them of hym agayne. In so much that the kynge and they which were with hym, marueled at the ponge mans boldnesse, that he nothynge regarded the payne.

Now when he was dead also, they vexed the fourth with tormentes in lyke maner. So when he was now at his death, he sayde: It is better that we benge put to death of men, haue oure hope and trust in God, for he shal raise vs vp agayne. As for the, thou shalte haue no resurrection to lyfe.

And when they had spoken to the fyfth, they tormented him. Then loked he vnto the kynge, & sayde: thou hast power among men, for thou arte a mortall man also thy selfe, to do what thou wilt, but thynke not that God hath forsaken oure generacyon. Abyde the, tary styll a whyle, and thou shalt se the great power of God, how he wil punish the & thy kynde. After hym they brought the fyfte, whych benge at the poynte of death, sayde: Be not deceaued (O kyng) for this we suffer for oure owne sakes, because we haue offended oure God, & therfore marueylous thynges are shewed vpon vs. But thynke not thou, whyche takest in hande to stryue agaynst God, that thou shalt escape vnpunished.

This excellent mother (worthy to be well reported of, and had in remembraunce for swe her seuen sonnes dye in one day, and suffred it paciently, because of the hope that she had in God: yea she exorted euery one of them in effectuall, and that boldlye and stedfastlye to persyst vnto the ende, wakynge vp her wyttes thoughte with a manlye stomake, and sayde vnto them: I can not tell how ye came in my wombe, for I neither gaue you breth nor soule nor lyfe. It is not I & ioyned & members of your bodyes together, but the maker of the worlde, which fashioned & breth of man, & begatte all thynges. Euen he also of his owne mercy shal geue you breath and lyfe agayne like as ye now regard not your owne selues for his lawes sake.

Now thynketh Antiochus that she had despised him, therfore he let her go with her reproues, and beganne to exhorte the yongest sonne (which yet was left) not only with wordes but swore vnto him with an oth, that he should make him a rich and welthy man (if he wolde forsake the lawes of his fathers) yea and & he should geue him, what so euer were necessary for him. But when the ponge man woulde not be moued, for al these thinges he called his mother, and counceled her to saue her sonnes life. And whē he had exhorted her with many wordes, she prouoked him that she should speake vnto her sonne. So she turned her vnto him (laughinge the cruel tirant to scorne) and spake with a bolde voyce: O my sonne, haue pitie vpon me, that bare the .ix. monethes in my wombe, that gaue the sucke, norysshed the and brought the vp vnto this age.

I beseech the (my sonne) loke vpon heauen and earth and all that is therein, and consyder, that God made them and mans generacyon of nought: so shalte thou not feare thys hangman, but sufferr death stedfast lye, lyke as thy brethren haue done: that I may receaue the againe in the same mercy with thy brethren.

Whyle she was yet speakynge these wordes, the ponge man sayd: Whom loke ye for? Wherfore do ye tarye? I will not obeye the kynges commaundement, but the lawe that God gaue vs by Moyses. As for the that imagynest all mischefe agaynst the Jewes, thou shalte not escape the hande of God, for we suffer these thinges, because of our sinnes

And though God be angry with vs a lytle whyle (for our chastenynge and reformacyon) yet shall he be at one agayne with his seruauntes. But thou. (O shamefull and most abhominable persone.) Pryde not thy selfe thorow vayne hope, in beynge so malycious vpon the seruauntes of God: for thou hast not yet escaped the iudgmēt of the God whyche is almyghty, and seyth all thynges. My brethren that haue suffred a lytle payne are now vnder the couenaunt of euerlasting lyfe: but thorow the iudgment of God, thou shalt be punished ryghteously for thy pryde

As for me (like as my brethren haue done) I offer my soule and my bodye for the lawes of our fathers, callynge vpon God, that he wyll soone be mercyful vnto our people: yea and with payne and punysshemente to make the graunt, that he only is God. In me now and in my brethren the wrath of almyghtye God is at ende, whyche ryghteouslye is fallen vpon all our people.

Then the kynge beynge kyndled in anger was more cruell vpon him then vpon all the other, and toke indignacyon, that he was so lyghtly regarded. So this ponge man deed vndefyled, & put his truste styll in the Lorde. Last of all after the sonnes, was the mother put to to deth also. Let this now be ynough spoken,

spoken, concernynge the ouerpuges, and extreme cruelnesse.

¶ The .viii. Chaptre.

Judas gatherith together hys hoost. Nicanor is set against Judas. Judas exhorteth his souldyars to cõfidence. Nicanor to ouercome. The Jewes gyue thãkes after they haue put their enemyes to flyght, deuyding the spoiles vnto the fatherles and vnto ỹ widowes. Nicanor sendith vnto Antiochus.

WHen Judas Machabeus and they that were with him, went preuelye into the townes called theyr kynsfolkes and frendes together, toke vnto them al such as cõtinued yet in ỹ faith & law of ỹ Jewes & broughte furth. vi. M. men.

So they called vpon the Lorde, that he would haue an eye vnto hys people, whych was trodden downe of euery man be garcyous vnto the temple, that was defyled of the vngodlye: to haue compassion vpon the destruccyon of the cyty, whiche was shoulde lyke to be layed waste, to heare the voyce of the bloude that cryed vnto him: to remembre the most vnryghteous deathes of yonge innocent chyldre, the blasphemyes also done vnto his name, and to punysh them.

2.Mac.viii.a. Nowe when Machabeus had gathered thys multytude together, he was to myghty for the Heathen (for the wrathe of the Lorde was turned into mercye) he fell vpon the townes and cytyes vnwares, brente them toke the most commodyous places and slew many of the enemyes. But specyallye he made suche chases by nyghte, in so much that hys manlynesse was spoken of euery B where.

So when Philippe sawe that the manne increased by lytle and lytle, and that the matter prospered with him for the moste parte: he wrote vnto Ptolomye (whych was a captayne in Celosiria & Phenyces) to helpe him in the kynges busynes. Then sente he Nicanor Patrocly (a specyall frende of hys) in all the haste, and gaue him of the comen soute of the Heathen no lesse then .xx. M. harnessed men, to rote out the whole generacyon of the Jewes. Haynge to helpe him one Gorgias a man of warre, whych in matters concernynge battayles had great experience.

Nycanor ordered also ỹ tribute (whych the Romaynes should haue had) to be gruen vnto the kynge out of the captyuytye of the Jewes, namely .ii. M. talentes. And immediatlye he sente to the cityes of the sea coost, requyrynge them for to bye Jewes to be their seruauntes & bonde men, promisynge to sell the .lxx. and ten for one talentent: but he cõsydered not the wrath of almyghtye God, ỹ C was to come vpon him.

When Judas knewe of thys, he tolde the Jewes that were with him of Nicanors comynge. Nowe were there some of them fearfull, not trustynge vnto the ryghteousnes of God and fled their awaye.

But the other that remayned, came together and besought the Lorde, to deliuer them from that wycked Nicanor, which had solde them or euer he came nye them: and though he wolde not do it for their sakes, yet for the couenaunte that he made with theyr fathers and because he called vpon hys holye and glorious name. And so Machabeus called his men together, namely about .vi. M. exortyng them not to agree vnto their enemies nether to be afrayed for the multytude of their aduersaryes commynge agaynst them vnryghteously: but to fight manly, considerynge the iniurye that they had done to the holye place without cause, howe they had defyled and oppressed the cyty, yea & destroyed the lawes of the fathers. For they (sayde he) trust in Jere.xlvi.b. their weapens and boldnesse, but oure con- Psal.xx.b. fidence is in the almyghtye Lorde, whyche in the twynclynge of an eye maye borne destroye them that come agaynste vs, and all the worlde.

He exorted them also to cal to remembrance the healpe, that God shewed vnto their fathers, as when ther perished an .C. & lxxxv. D .iii.reg.xix.g. M. of Senacheribs people: And of ỹ batayll Esa.xxxvii.f. ỹ they had in Babylo against ỹ Gallacyans: 1.Mach.iii.c how ỹ all the Macedonians ỹ came to helpe the, stode in feare: & how they being but only vi. M. slewe an .C. & xx. M. thorow the helpe that was gruen them from heauen, wherby they also had receaued many benefites.

Thorow these wordes the men toke good hertes vnto them, readye to dye for the lawe & the countre. So he set vpon euery companye a captayne, one of hys owne brethre Symo, Joseph & Jonathas: geuynge eche one .lv. E. men. He caused Esdras also to reade the holye boke vnto them, and to gyue them a token of the helpe of God.

Then he him selfe being captayn in ỹ fore 1.Mac.iiii.b. front of the battayll, buckled with Nicanor. And God was their helpe, in so muche that they slewe aboue .xx. M. men & compelled ỹ more parte of Nicanors hoost to flye, they were so wounded & feable. Thus they toke the F money from those that came to bye the, and folowed vpon them on euery syde. But whe the tyme came vpon them, they returned, for it was the Sabboth, and therefore they folowed nomore vpon them. So they toke their weapens & spoyles, and kept the Sabboth, geuynge thankes vnto the Lorde, whych had delyuered them that daye, and shewed them Nume.xxxi.d his mercy. After the Sabboth they distribu- i.Reg.xxx.f. ted the spoyles to the sicke, to the fatherlesse Deut.xx.b. and to wyddowes, and the residue had they them selues with theire. Whe this was done, and they all had made a generall prayer: they besoughte the mercyfull Lorde to be at one with his seruauntes.

Of those also that were with Timotheus and Bachides, which fought agaynste them, they slewe .xx. M. manne hye and strong fel- G lowes, and despoyled no spoyles: euer geuynge

an equal porcion vnto the ſuche, to ỹ fatherleſs, to widowes ỹ to aged perſons. And whē
F they had diligently gathered their weapens together, they laied them all in conuenient places, ỹ the remnaūt of the ſpoiles brought they to Hierusalem. They ſlew Philarches that wicked perſonne, which was with Ty motheus, and had vexed many Jewes. And when they helde the thankesgeuing at Jeruſalē for the victory, they brent thoſe that had ſet fyre on the portes of the temple: namely Calliſthenes, which was fled into an houſe: and ſo they gat a worthy rewarde for their wickednesse. As for that moſte vngracious Nicanor, which had brought a thouſād mar chauntes, to bye the Jewes, he wan thorow the helpe of the Lorde broughte doune euen of them whome he regarded not: in ſo much that he put of hys glorious rayment, fled by ſea, and came alone to Antyoche, with great ſhame and dishonour, which he gat thorow the deſtruccō of his hooſt. Thus he that preſumed the Romaynes to paye them their tribute, when he tooke Hierusalem: began now to ſaye plainely, that God was the defender of the Jewes, ỹ therfore not poſſible to wouīd them, because they folowed the lawes which God had made.

¶ The.ix.Chapter.

¶ Antiochus willing to ſpoile Perſepolis is driue to flight. As he perſecuteth the Jewes, he is ſtriken of the Lord. The layned repentaunce of Antiochus. He dyeth.

AT the ſame tyme came Antiochus agayne with dishonoure out of Perſia. For whē he came to Perſepolis, ỹ vnderſtode to robbe the temple ỹ to ſubdue the cyte, the people ran together ỹ defēded them ſelfe, in ſo much that he ỹ his were fayn to flē with ſhame. And ſo after ỹ flight it happened, that Antiochus came agayn to dishonour. But when he came to Ecbatana he gat knowlege what was happened vnto Nycanor ỹ Timotheus. Now as he was auaūcing hym ſelf in his wrath, he thoughte he was able to auēge the iniury that was done to them, vpon the Jewes: and therfore cōmaunded to make redy hys charet, haſtyng on hys iourney wythoute ceaſſynge, the iudgement of God prouokinge hym, becauſe he had ſpoken ſo proudly, that he wolde come to Hierusalem, and make it a graue of the Jewes. But the Lorde God of Iſrael, that ſeeth all thynges, ſmote hym with an vnſeyble plague, whyche no man coulde heale.

B For as ſoone as he had ſpoken theſe wordes, there came vpon hym an horrible payne of hys bowels, and a ſore griefe of the tharmes. And that was but right: for he had martyred other mens bowels with dyuerſe and ſtraunge tormentes, howbe it he wolde in no wyſe ceaſe from his malice. Yea, he was yet the prouder and more malycious againſt the Jewes: But whyle he was commaundynge to make haſte in the matter, it happened that he fell doune vyolently frō the charet, ſo that it bruſed hys body, and dyd hym great payne.

And ſo he that thoughte he myghte commaūde the floudes of the ſea (ſo proude was he beyonde the condicīō of mā) and to weye the hygh mountaynes in a payre of ſcoales, was now broughte doune to the grounde, ỹ caried vpon an hoſlytter, knowlegynge the manifeſte power of God vpon hym: ſo that the wicked body of hys was ful of wormes whyche in hys payne, fell gupcke out of hys fleſh: In ſo much that hys hooſt was greued with the ſmell and ſtynche of hym. Thus he Act.xii.
that a litle a fore thought he myght reach to the ſtarres of heauen, hym myghte no man now abyde nor beare, for the vehemence of ſtynke.

Therefore he begynge brought from hys great pryde, began for to come to the knowC lege of hym ſelf: for the punyſhment of God warned hym, and hys payne increaſed euer more and more. And when he him ſelf might not abyde hys owne ſtynche, he ſayde theſe wordes: It is reaſon to be obedient vnto God and that a man deſyre not too be lyke vnto hym. Thys wycked perſon prayed alſo vnto the Lord, of whome he ſhoulde haue optayned no mercy. And as for the cite ỹ he came vnto ſo haſtely, to bryng it doune to ỹ groūd and to make it a graue for dead men: now he deſyreth to deliuer it fre.

D And as touching the Jewes, whom he had iudged not worthy to be buryed, but wolde haue caſt them out for to be deuoured of the foules ỹ wilde beaſtes, ſaying, that he wolde haue deſtroyed both olde and yong: Now he promiſeth, to make them lyke the cyteſins of Athens. And where as he had ſpoiled the holy temple afore, now he maketh promyſe too garnith it with greate gyftes, to increaſe the holy ornamentes, and of hys owne rentes to beare the coſtes, and charges belonginge to the offeringes: yea, and that he wold alſo become a Jewe hym ſelfe, to go thorowe euery place of the worlde, and to preach the power of God.

But when hys payne wolde not ceaſſe, (for the rightfous iudgemente of God was D come vpō hym) out of a very deſpaire he wrote vnto the Jewes a letter of interceſſiō, conteynynge theſe wordes: The kyng and prince Antiochus wyſheth vnto the vertuous cyteſyns of the Jewes, muche health and good proſperitie.

If ye and youre children fare well, and if all thynges go after your mynde: we geue great thankes. In my ſickenesſe alſo do I remembre you louingly: for as I came oute of Perſya, and was taken with ſore diſeaſe: I thought it neceſſary to care for the commen wealth. Not yther deſpaire I in my ſelfe, but haue a good hope to eſcape this ſickenes.

But conſiderynge that my father led an

hooſte

hoost sometyme in the hyer places, and shewed who should reygne after hym, that if there happened any controuersy or any harde thynge were declared they in the land might know their chefe lorde, that there should be no insurrection: Agayne, when I ponder by my selfe, how that all the myghtye men and
L neighbours rounde aboute, are layeng wayte, and loke but for opportunitie to do harme: I haue ordeyned that my sonne Antpochus shal raigne after me, whom I ofte commended to many of you, when I was in the hyer kyngdomes, and haue wrytten vnto hym as it foloweth hereafter. Therfore I praye you and requyre you, to remembre the benefytes that I haue done vnto you generally and in especyal. For I hope that he shal be of sober & louynge behauioure, & if he folowe my doctryne, he shal be indyfferent vnto you.

Daniel.viij.c This that murtherer and blasphemare of God was sore smytten: & lyke as he had intreated other men, so he dyed a myserable death in a straunge countre vpō a mountaine. And his body vpō Philyppe (that went with hym) carp awaye: which fearynge the sonne of Antpochus, wente into Egypte to Ptolomy Philometor.

¶ The.v. Chapter.

¶ Judas Machabeus taketh the city & the temple. He beginneth to dewe ꝑ actes of Eupator. The Jewes fight against the Idumeans: Timotheus maketh Jewry, with whō Judas Machabeus fyrst mete apereth in the ayre to the helpe of the Jewes. Timotheus is slayne.

A (Mach.iiij.e Machabeus now and hys compaynie (thorow the helpe of the lorde) wanne the temple and the cytye agayne, dystroyed the altares & chapels ꝑ the Heathen had buylded thorow the stretes: clensed ꝑ tēple, made a nother alter of hewen stone, & after .ij. yeares they offred sacrifyces, set forth the mesle, the lyghtes & shewe bred. When that was done they fell downe flate vpon the grounde, and besought the Lorde, that they myght come nomore into such trouble: but if they synned any more against hym he him selfe to chasten them with mercye, and not to come in the hādes of those aleauntes and blasphemous men.

End.xx.d.

Now vpon the same daye that the straungers polluted the temple, it happened that on the verye same daye it was clensed agayne: namely, the .xxv. daye of the moneth called
(Mach.iiij.f Casleu. They kepte .viij. dayes in gladnesse
B lyke as in ꝑ feast of the tabernacles: remembryng that not longe afore, they helde the feast of the tabernacles vpō the mountaines and in dennes lyke beastes. And to the same token they bare grene bowes, braunches and palmes before him that had geuen the good fortune to clense hys place they agreed all so together, and made a statute, that euerye yeare those dayes should be solemnly kept of al the people of the Jewes.

Now Antpochus then (that was called the noble) dyed, it is sufficiently tolde. Now will we speake of Nicanor the sonne of that wicked Antiochus, howe it happened with hym: and so with few wordes to comprehend the aduersitye that chaunced in the warres. When he had taken the kingdome, he made one Lysias (which had bene captayne of the hoost in Phenices and Syria) ruler ouer the matters of the realme. For Ptolompe that was called Macron, bepnge a ruler for the Jewes (and specially, to spt in iudgment for such wronge as was done vnto them) vnder toke to deale peaceably with them. For the whyche cause he was accused of the frendes before Eupator: and when he was suspecte to be a traytoure (because he had left Cipres that Philometor had committed vnto hym: and because he departed from noble Antpochus, that he was come vnto) he poysoned him selfe, and dyed.

C

Now when Gorgias was gouernoure of the same places, he toke straungers and vndertoke of tymes to warre with the Jewes. Moreouer the Idumeans that helde ꝑ stronge holdes, receyued those that were dryuen from Jerusalem, and toke in hande to warre also. But they that were with Machabeus besought and prayed vnto the Lorde, that he would be their helper: and so they fel into the stronge holdes of the Idumeans, and wanne many places by strength: Suche as came against them they slew, and kylled to
(1.Mach.v.a. lesse (of all together) then twentye thousand. Neuertheles some, no lesse then nyne thousande, were fled into two stronge towers, hauynge all maner of ordynaunce to withstande them.

D Then Machabeus leauyng Symon, Joseph⁹, Zacheus and those that were with them (which were very many) wel to besege them, and to fyghte where moste nede was. Nowe they that were with Symon beynge ledde with couetousnesse, were intreated for money, thorowe certayne of those that laye in ꝑ towers: toke .lxx. M. Drachmas, & let some of them escape. But when it was tolde Machabeus what had happened, he called the captaynes of the people together, accusynge those persones, ꝑ they had solde their brethren for money, and lette their enemyes go. So he slewe those traytoures, and immediatly wente in hande with the .ij. towers. And when they had ordred the seruice manly with their weapons and handes, they slewe in the two castels moo then twentye thousande.

Now Timotheus whome the Jewes had (1.Mach.v.b. ouercome afore, gathered a multytude of (2.Mac.viij.d straunge people, brought an hoost also of horsmen of the Asians, to wynne Jewry by strength. But when he drewe nye, Macha- E
(1.Mach.vi.b. beus & they that were with hym fell to their prayer, sprynckled ashes vpon their heades, bepnge gyrded with heren cloth about their lopnes, fell downe before the aulter and be-

sought the Lorde that he woulde be mercyfull to them, but an enemye vnto their enemyes, and to take parte agaynst their aduersaryes, accordynge as it is promysed in the lawe. So after the prayer, they wente on further from the cytye: and when they came nye the enemyes, they prepared them selues agaynst them.

Jerr.xvii.b And by tymes in the mornynge at the breake of the daye, both the hoostes buckled together. The one parte had the Lorde for their refuge, whyche is the geuer of prosperytye, strength and victorye. The other had a manlye stomache, whyche is a captayne of warre.

iii.Reg.xi.a 1.Mac.iii.f. and.xi.b. The battayll nowe beynge greate, there appeared vnto the enemyes from heauen.v. men vpon horsbackes wyth bridels of gold ledynge the Jewes, and two of them hauyng Machebeus betwixte them, that kepte hym safe on euery syde wyth they weapens, but shot dartes and lyghtynynges vpon the enemyes: were thorowe they were confounded wyth blyndnesse & so sore afrayed, that they fell downe. There were slayne of fote men twentye thousande and syxe hundreth, and syxe hundreth horsmen. As for Timotheus F him selfe, he fled vnto Gazar a very stronge holde, wherein Cereas was captayne. But Machebeus and his company layed sege to it chearfully.xx.dayes.

Now they, that were wythin trustynge to the strength of the place, cursed and banned excedynglye, and made greate crakyng wyth wycked wordes. Neuertheleſſe vpon the fyfteth daye in the mornynge. xx. pounce men of Machabeus company, beynge, sette on fyre in their mynde because of the blasphemye: came manfullye vnto the wall, and wyth bolde stomaches they and their other companions clymmed vp vpon the towers, vndertakynge to set fyre vpon the portes, and to burne those blasphemous persons quicke Two dayes were they destroyng the castel, whych when they founde Timotheus (that was cropte into a corner) they kylled hym, and slewe Cereas hys brother in lyke maner wyth Apollophanes. Wyth thys was done they sung Psalmes, with prayses and thankesgeuynges vnto the Lorde, which had done so greate thynges for Israel, and geuen them the victorye.

¶ The.xi. Chapter.

Lysias goeth about to ouercome the Jewes but ouer is sent fro hens vnto the Jewes. The letter of Lysias to the Jewes. A letter of kyng Antiochus vnto Lysias. A letter of the same vnto the Jewes. A letter of the Romaines to the Jewes.

A Not longe after this, Lysyas the kynges stewarde and a kynsman of his (which had the gouernaunce of his matters) toke sore displeasure for the thynges that had happened: & whē he had gathered.lxxx. M. men of fote vnto all the hoste of the horsmē, he came against the Jewes, thynckynge to wynne the cytye, & to make it an habytacyon for the Heathen, and the temple would he haue to be an house of lucre, lyke as the other goddes houses of the Heathen are, & to sell the priestes of yere euery yeare: Not consyderyng the power of God, but was wylde in hys myude trustynge in the multytude of fote men, in thousandes of horsemen, and in hys.lxxx. Elephantes. John.8.A. Esa.xxxvi.b. B

So he came into Jewry and then to Bethsura, a castell of defence lyenge in a narowe place, v. furlonges from Jerusalem) & wanne it. Now when Machebeus and hys cōpany knewe that the stronge holdes were taken, they fell to their prayers wyth weppynge and teares before the Lorde: and all the people in lyke maner besought him, that he woulde sende a good angell to delyuer Israell. Machabeus hym selfe was the fyrste that made him ready to the battayll, exortynge the other that were wyth him, to ieoparde them selues and to helpe their brethren. And when they were gonge forth of Jerusalem together with a redy and wyllyng mynde, there apeared before thē vpon horsbacke a mā in whyte clothynge with harnesse of golde, shakynge his speare. Then they prayed the Lorde all together, which had shewed them mercy, & were comforted in their myndes: in so much that they were ready, not only to fyght wyth men, but wyth the most cruell beastes, yea & to runne thorow walles of yron. ii.Mach.xi. ii.Mach.xi.

Thus they wente on willyngly haupnge C an helper from heauen, and the Lorde mercyfull vnto them. They fell myghtely vpon their enemyes lyke lyōs, broughte downe.xi. M. fote men.xvii. C. horsmen, put all the other to flyght, many of them beynge wounded, and some gat away naked. Yea Lysyas hym selfe was fayne to flie shamefullye, and so to escape. Neuertheleſſe the man was not without vnderstandynge, but consydered by hym selfe that his power was mynished and pondred how the Jewes beinge defended by the helpe of Almyghty God, were not able to be ouercome: wherfore he sent the worde, and promysed, that he wolde cōsente all thynges which were reasonable, & to make the kyng their frende. To the which prayer of Lysyas Machabeus agreed seynge in all thynges the comen wealth: and whatsoeuer Machabeus wrote vnto Lysyas concernynge the Jewes, the kynge graūted it. For there were letters wrytte vnto the Jewes from Lysyas cōteining these wordes. D

Lysias sendeth greetynge to the people of the Jewes. John and Absalon whiche were sent from you, delyuered me wrytynges, & requyred me to fulfyll the thynges concernynge their erande. Therefore loke what might be graunted, I certyfyed the kynge ther of: & what so euer was conuenient. I agreed ther to. If ye now wyll be saythfull in your mat ters, I shal endeuer my selfe hereafter also to

do you good. As concerninge other thinges by euery article therof: I haue comitted the to youre messaungers, and to those whom I sēt vnto you, to comen with you of the same, fare ye well. In the hundreth. q.xlviii. yeare & .xviii. day of & moneth Dioscorinthius.

Nowe the kynges letter conteyned these wordes. Kynge Antiochus sendeth greetynge vnto his brother Lisias. ffor so much as our father is nowe deade, ours wyll is, that they which are in oure realme, lyue wythout any mislercepon, and euery man to be dylygente in his owne matters. We vnderstande also, that the Jewes wolde not consent to our father, for to be brought vnto the custome of the Gentyles, but rather to kepe their owne statutes: for the which cause they requyre of vs also, to lette them remayne styll by their owne lawes.

Wherefore oure mind is, that this people shalbe in rest: we haue concluded and determined also, to restore the their tēple agayne: that they maye lyue accordynge to the vse & custome of their fore fathers. Thou shalt do vs a pleasure therefore, if thou sende vnto them and agree with them: that whē they are certyfyed of our mynd, they may be of good chere, and loke to their owne wealth.

And this was the letter, that the kynge wrote vnto the Jewes: Kyng Antiochus sendeth gretynge vnto the councell and & other people of & Jewes. If ye fare wel, we haue our desyre: as for vs, we are in good health. Menelaus came and told vs, how that youre desyre was to come downe to youre people, which are with vs.

Wherefore those that wyll come, we gaue them fre lybertye, vnto the. xxx. daye of the moneth of Aprill, that they may vse the meates of the Jewes and their owne lawes, like as afore: and none of them by ayne maner of wayes to haue harme, for thynges done in ignorance. Menelaus whom we haue sent vnto you, shal comē with you at large. ffare ye well. In the. cxlviii. yeare, the. xv. day of the moneth of Aprill.

The Romaynes also sent a letter, conteynynge these wordes: Quintus Memmius and Titus Manilius embassadours of the Romaynes, sende gretynge vnto the people of the Jewes. Loke what Lisias the kynges kynsman hath graunted you, we graunt you the same also. But as concerning the thinges which he referred vnto the kyng, send hither some with speede: and ponder the matter dylygently among youre selues, that we maye call & best to youre profyte, for we must departe nowe vnto Antioche. And therfore wyll ye shortly agayne, that we may know youre mynde. ffare well. In the hundreth. xlviii. yeare, the. xv. day of the moneth of April.

¶ The.xi. Chapter.

¶ Timotheus troubleth the Jewes. The wicked do ayde of the Jewes against the Jewes. Judas is ouercome of them. He fasteth lyeth on the gate of Jamnia. The pursute of the Jewes against Timothy. A mother is taken and let go agayne. Judas pursueth Gorgias. Judas offeryng sacrifice for the dead, declareth the hope of the resurrection.

When these couenaūtes were made: Lysias wente vnto the kyng, and the Jewes tilled their ground. But Timotheus, Apollonius the sonne of Genneus, Jerome & Demophon the proude, Nicanor the captayne of Cyprus, and they that lay in those places: would not let them lyue in rest & peace. They of Joppa also dyd euen suche a shameful dede. They prayed the Jewes that dwelt amonge them, to go with their wyues and chyldren into & shippes which they had prepared, and did with them, as though they had ought the no euel will. ffor so much then as ther was gone forth a generall proclamation throwe the city because of peace, they consented therto, & suspected nothynge: but whē they were gon forth into the depe, they drowned no lesse then. ii. C. of them.

Whē Judas knew of this cruelte shewed vnto his people, he commaunded those that were with him to make thē redy, exhorting them to call vpon God the ryghteous iudge: went forth agaynst those murtherers of his brethren, set fyre in the haue by nyghte, burnt vp the shippes, and those that escaped from the fyre, he slew with the sweard. And when he had done thys, he departed as though he woulde come againe, and rote out al them of Joppa. But when he had gotten word that the Jamnites were minded to do in like maner vnto the Jewes which dwelt amōg thē, he came vpon the Jamnites the night, & sette fyre in the haue wyth the shippes: so that the the lyght of the fyre was sene at Jerusalem, vpon a. ii. C. and xl. furlonges.

Now when they were gone from thence. xx. furlonges, in their iourney towarde Timotheus. b. thousande men of fote and. b. hundreth horsemen of the Arabians fought wyth hym. So whē the battayll was earnest and prospered with Judas throwe the helpe of God: the resydue of the Arabyans beyng ouercome, besought Judas be at one with them, & promysed to geue hym certayne pasture, and to do hym good in other thinges Judas thynckynge that they should in deede be profytable concernynge many thynges, promysed them peace: wher vpon they shoke handes, and so they departed to their tentes. Judas wente also vnto a cyte, whyche was very fayre kepte with bulwerkes, fensed rounde about with walles, & diuerse kindes of people dwelling therin, called Caspin.

They that were within, put their trust in the strength of the walles, & in their stores of vytayles: but they were the slacker in their doynges, cursynge & vsynge Judas with blasphemyes, and speakynge suche wordes as it becommeth not. But Machabeus cal-

hynge vpon the greate Pynne of the worlde (wlych wythoute any battaylle rammes or ordynaunce of warre, dyd caste downe the walles of Jericho, in the tyme of Josue) fell manfully vpon the walles, toke the city, and (thorow the helpe of the Lorde) made an exceadyng greate slaughter: In so much that a lake of two fourlonges brode whyche lape thereby, semed to flowe wyth the bloude of the slayne. Josue.vi.c

Then departed they from thence.bij.C.& L.furlonges, and came to Caraca vnto the Jewes that are called Tubianei. But as for Timotheus, they coulde not get him ther for(one matter dyspatched) he was departed from thence, and had lefte certayne men in a very stronge holde. But Dositheus & Sosipater, whyche were Captaynes wyth Machebeus, slewe those ỳ Timotheus had left in the houle of defence, euen.x. M. men. And Machebeus prepared hym wyth the.bi M. men that were aboute hym, set them in order by companyes, and wente forthe against Tymotheus, which had with him an hundreth and .xx. M. men of fote.ii. M. and D. C. horsemen.

D When Timotheus had knowledge of Judas comynge, he sent the women, chyldren, and the other baggage vnto a castell called Carnion. (For it coulde not be won, & was harde to come vnto, the wayes of the same places were so narrowe) and whē Judas cōpany came fyrst in syght, the enemyes were smytten with feare, thorowe the presence of God which seeth all thynges: In so much that they sleynge one here, another there, were Judith.bij.f 1.Mcg.viii.c 2.Paral.xx.d rather discomfited of their owne people, and wounded wyth ỳ strokes of their owne swerdes. Judas also was very earnest in folowyng vpon them punishyng those vngodlye, & slewe.xxx. M. men of them. Timotheus also hym selfe fell into the handes of Dositheus and Sosipater, whom he besought wyth many prayers, to let him go with hys lyfe: because he had many of the Jewes fathers & brethē in prison, which (if they put hym to deathe) myght be dilapoynted. So whē he had promysed faythfully to deliuer them agayne according to the condityon made, they let hym go without harme, for the health of the brethren. And when Judas had slayne.xxv. M. he wente from Carnion.

E Now after ỳ he had chased away & slaine his enemyes, he remoued the hoste towarde Ephron a stronge cyty, wherin dwelt many dyuerse people of the Heathen, & the stronge ponge men kepte the walles, defendynge the myghtely. In hys cyte was much ordynaunce, and prouysion of dartes. But when Judas and hys company had called vpon Almyghtye God, which wt hys power breaketh the strength of the enemyes: they wanne the cyte, and slewe.xxv. M. of them, that were within. From thence wente they to the cyte of the Scythians, whyche lyeth.bi. C. furlonges from Jerusalem. But whē ỳ Jewes which were in the cyte perceyued, that ỳ city lyens dealte louyngly wyth them, yea and entreated them kyndly in the tyme of their aduersitie, Judas and his company gaue them thanckes, desyrynge them to be frendly styll vnto them: and so they came to Jerusalem the hye feast of the weekes beynge at hande. And after the feast they went forth agaynste Gorgias the gouernoure of Idumea, wyth iij. M. men of fote, & iij. C. horsmen. Whych when they met together, it chaunced a fewe of the Jewes to be slayne. And Dositheus one of the Bacheners a myghty horsma toke holde of Gorgias, and wolde haue take him quycke. But an horsma of Thracia fell vpon hym, and smote of his arme, so that Gorgias escaped & fled into Marcia. Whē they nowe ỳ were of Gorgias syde, had foughten longe & were weary: Judas called vpon the Lorde that he wolde be their helper, & captayne of the felde: and with that, he beganne wyth a manly voyce to take vp a songe of prayse, & a crye: In so much that he made the enemies afrayed, and Gorgias men of warre toke their flyght. So Judas gathered hys hoste, & came into the cyte of Odolla. And when the seuenth daye came vpō them, they cleansed them selues (as ỳ custome was) & kepte the Sabboth in the same place. And vpon ỳ daye folowyng, Judas & his company came to take vp the bodies of thē that were slaine, and to bury thē in the fathers graues. Now vnder the cotes of certayne Jewes whyche were slayne, they founde Jewels that they had take out of the temple & from the Idols of the Jamnyters: which thynge is forbidde the Jewes by the lawe. Then euery man saw that this was the cause, wherfore they were slayne. Deute.vii. Jou.xiij.a

And so euerye man gaue thanckes vnto ỳ G Lorde for his ryghteous iudgement, wlych had opened the thynge that was hyd. They fell downe also vnto their prayers, and besought God, ỳ the fawte which was made, might be put out of remembraūce. Besides that, Judas exhorted the people earnestly, to kepe thē selues from such synne: for so much as they saw before their eyes, that these men were slayne for the same offence. So he gathered of euery one a certayne in so much ỳ he brought together two thousande drachmas of syluer, which he sent vnto Jerusalem that there myght a sacrifice be offred for the vnlyde. In the which place he dyd wel and ryghtly: for he had some consideracyon & pondryng of the lyfe that is after this tyme. For if he had not thought that they, wlych were slaine, dyd yet ryse, it had bene superfluous and vayne, to make any vowe or sacrifice, * for thē that were dead. But for so much as he sawe, that they whych dye in the fauoure & beleue of God, are in good rest and ioy, he thought it to be good and honorable for a to conceiue, to do the same for those whyche * Judge vpon this place what they that prayse for dead men

were

were slayne, ꝑ the offence might be forgeue.

¶ The.xiii. Chapter.

¶ The comming of Eupator into Jewry. The death of Menelaus. Machabeus goyng to fyght against Eupator, moueth hys brethren vnto prayer. He hyreth.xxiii. thousande men to the ayde of Bethsura. He beateth the horsemen of the Jewes to table. Antiochus enterynth into treatye with the Jewes.

In the.C.xlix. yeare gat Judas knowlege, that Antiochus Eupator was comynge with a great power into Jewry, ꝑ Lysias the stewarde and ruler of hys matters wyth hym: haueynge an.C. and.l.M. men of fote. b. M. horsemen. xxii. Elephantes, ꝑ. iii. C. charettes. Menelaus also ioyned hym self with them (but with greate dilceate) and spake fayre vnto the kyng, not for any good of ꝑ countrei, but because he thought to haue bene made some greate men of authoritie. But the kynge of kynges moued Antiochus minde against this vngodly person, ꝑ Lysias informed the kyng, that this Menelaus was the cause of all mischiefe: so that the kyng commaunded to take him, and (as the maner of theym is) to put hym vnto death in the same place.

There was also in the same place a towre of.l. cubytes hygh, braued with alles: but about it was so made, that men myght loke downe on euery syde. Where into the kynge commaunded that shamefull person to be caste amonge the alles, as one that was cause of all vngraciousnesse. And reason it was, that the wretche shoulde dye suche a death, and not to be buryed: for he had done muche mischiefe vnto the aulter of God (whose fyre and alles were holy) therefore was it right, that he hym self also shoulde be destroyed with alles.

But the kyng was woode in hys mynde and came to shewe hym self more cruel vnto the Jewes, then hys father was. Whiche when Judas perceyued, he commaunded ꝑ people to call vpon the Lorde nyght & daye: that he wolde now helpe them also, lyke as he had done alwaye: for they were afraied to be put from their law, from their natural countrey, and from the holy temple: and not to suffre the people (which a litle while afore began to recouer) to be subdued again of the blasphemous nacions.

So when they had done thys together, ꝑ beseought the Lord for mercy, with weepynge and fastyng thre dayes long, flatte vpon the grounde: Judas exhorted them, to make the selfe ready. But he and the elders together desired, to go forth fyrste with their people, afore the kyng brought his hoost into Jewry and afore he beleged the cytie, and so to commytte the matter vnto God.

Wherefore he ascribed the power of all thynges vnto God the maker of the worlde, exhortynge hys people too fyghte manfully, (yea, euen vnto death) for the lawes, the temple, the cyte, their owne native country, and to defende the cytezens: and let hys hoost before Modyn. He gaue theym also that were with hym, a token of the victory of God, cholynge out the manyfest ponyshers, wente vp wyghte into the kynges pauylyon, slewe of the hoost.xviii. M. men, ꝑ the greatest Elephantes, wyth those that sat vppon them. i. Mach. iii.

Thus when they had brought a greate feare and rumour among the tentes of their enemyes, and al thynges went prosperously wyth theym, they departed in the breake of the daye, God beynge their helper and defender. Now when the kynge perceyued the manlynesse of the Jewes, he wente about to take the stronge places by craft, and remoued hys hoost into Bethsura, whyche was a well kepte house of defence of the Jewes: but they were chaced awaye, hurt and discomfited.

And Judas sente vnto them that were in it, suche thynges as were necessary. In the Jewes hoost also there was one Rhodocus, whyche tolde the enemies their secretes: but they sought hym out, and whe they had gotten hym, they put hym in preson. After thys dyd the kynge comen wyth them that were in Bethsura, take truce wyth them, departed ꝑ stroke a battayl wyth Judas, which ouercame hym.

But when he vnderstode, that Philippe whome he had left to be ouerseer of hys busynesses at Antioche, began to rebel against hym, he was astonyed in hys mynde: so that he yelded hym selfe to the Jewes, and made them an othe, to do whatsoeuer they thought right.

Now when he was reconcyled wyth the, he offred, made muche of the temple, gaue great giftes vnto it, enbraced Machabeus, makynge hym captayne and gouernour fro Ptolomais vnto the Gerrenes.

Neuertheles when he came to Ptolomais, the people of the cyte were not contrut with that bonde of frendshippe: for they were afraied, that he wolde breke the couenaunt. Then wente Lysias vp into the seate, and enfourmed the people, shewed them the cause why, and pacified them. So he came agayne to Antioche. Thys is now the matter concernynge the kinges iourney, and his returne.

¶ The.xiiii. Chapter.

¶ By the meanes of the sonne of Demetrius Alcimus to hyll the Jewes. Alcimus maketh a compact wyth the Jewes. Alcimus is brought vnto the kynge. He accuseth Judas & hys brethren. Nicanor is sent to Judea. Alcimus commaundeth Judas to be taken. The boldnesse of Razis.

In the yeare Judas vnderstode, that Demetrius ꝑ sonne of Seleucus was come vp with a great power and shypped thorowe the hauen of Tripolis, to take conuenyent conuenyent places and countreys.

Anno.

agaynste Antiochus & his captayne Lysias. Now Alcimus (which had bene hye prest, & wilfully defyled hym self, in the tyme of the myxyng) seyng, that by no meanes he could be helped, nor have any more intraunce to ꝑ aultare: he came to kynge Demetrius in the hundreth and one & fifty yeare, presentynge vnto hym a croune of golde, a palme and an olyue tree: which (as men thought) belonged to the temple, & that daye he helde his tonge. But whan he had gotten opportunitie for hys madnesse, Demetrius called hym to counsail and asked hym, what thynges or counsayls the Jewes leaned vnto? He answered: The Jewes that be called Assidei (whose captayn is Judas Machabeus) mayntayne warres, make insurrecciõs, and will not let ꝑ realme be in peace.

For I beynge deprayued of my fathers honour (I meane the hye prestlhode) am come hyther: partly because I was faythfull vnto the kynge, and partly because I sought the profit of the cyte selfe. And why? all our people, throwe the wickednesse of them, are not a lytle troubled. Wherfore I beseche the (O kynge) consider all these thynges diligently, and then make some prouision for the lande and the people, according to the kyndnesse ꝑ thou hast offred vnto them. For as longe as Judas hath the vpperhide, it is not possible that men can lyue in peace.

When he had spoken these wordes, other frendes also hauyng euell will at Judas, set the kynge Demetrius on fyre agaynste him. Which immediatly sente Nicanor (ruler of the Elephantes) a captayne, into Jewry: cõmaundynge hym, too take Judas hym selfe alyue, but to slaye them that were with hym, and too make Alcimus hygh preeste of the temple.

Then the Gentyle which fled out of Jewry from Judas, came to Nicanor by flockes thynkyng the harme and decaye of the Jewes to be their welfare. Now when the Jewes herde of Nicanors commynge, and the gatheryng together of the Heathen: they sprenkled their selfes with earth, & besought hym, whiche made them hys people, & euer defendest his owne portion with euident tokens, that he wolde preserue them styll. So at the commaundement of the captayn, they remoued from thence, and came to a toune called Dessalon. And Symon Judas brother fell in hande with Nicanor, but throwe the sodaine comming of the enemies, he was afrayed.

Neuertheles Nicanor hearinge the manlynes of them that were with Judas, and the bolde stomaches that they had too fyghte for their naturall countrey, durste not proue the matter with bloudsheddynge. Wherfore he sent Posidonius, Theodotus & Mathias before, to geue and to take peace. So when they had taken longe aduisement there vpõ, and the captayne shewed it vnto the multitude: they were agreed in one minde, to haue peace. And they appointed a daye to sit vpõ these matters quietly amonge themselues, the stoles also were brought and sette forth. Neuertheles Judas commaunded certayne men of armes to wayte in conuenient places lest there should sodenly aryse any euell thorow the enemyes. And so they commoned reasonably together.

Nicanor, whyle he abode at Hierusalem, ordred him selfe not vnreasonably, but sente awaye the people that were gathered together. He loued Judas euer with his hert, and fauoured hym. He prayed him also to take a wyfe, and to begynge forth chyldren. So he maryed, lyued in rest, and they led a comen lyfe. But Alcimus perceyuyng the loue that was betwyxte them, and howe they were agreed together, came to Demetrius, & tolde him that Nicanor had taken straunge matters in hande, & ordeyned Judas (an enemye of the realme) to be the kynges successour. Then the kynge was sore displeased, & throwe the wicked accusacions which Alcimus made of Nicanor, he was so prouoked, that he wrote vnto Nicanor, sayeng: that he was very angry for the frendlship and agreement, which he had made with Machabeus. Neuertheles he commaunded him in al the haste that he shoulde take Machabeus prysoner, and sende hym to Antioche.

Whych letters when Nicanor had sene, he was at hys wittes ende, and sore greued, that he shoulde breake the thynges wherein they had agreed: specially, seynge Machabeus was the man, that neuer dyd hym harme. But because he myght not withstande the kynge, he sought opportunitie to fulfil his commaundement. Notwithstandyng when Machabeus sawe that Nicanor beganne to be churlysh vnto hym, and that he intreated hym more roughly then he was wõte, he perceyued ꝑ such vnkyndnes came not of good, and therfore he gathered a few of hys men, & withdrewe him self from Nicanor. Which when he knewe that Machabeus had manfully preuented him, he came into the greate and moost holy temple: and commaunded ꝑ preestes (which were doynge their vsuall ofringes) to delyuer hym the man. And when they swate that they coulde not tell where ꝑ man was whome he sought, he stretched out hys hande, and made an othe, sayenge: If ye will not delyuer me Judas captyue, I shall remoue this temple of God into the playne felde, I shall breake doune the aulter, and cõsecrate his temple vnto Bachus. After these woordes he departed.

Then the preestes lyft vp their handes towarde heauen, and besought hym that was euer the defender of their people, sayenge: Thou O Lord of all, which hast nede of nothynge, wouldest that the temple of thy habytacion shoulde be among vs. Therfore now O moost holy Lorde, kepe thys house euer vndefiled,

i. Mach. 7. c.

i. Mach. 7. c.

i. Mach. 7. c.

ii. Mach. 14. c.

vndefyled, whych lately was cleused. Now was there accused vnto Nicanor, one Razis an Alderman of Hierusalem, a louer of the whole citie, and a mā of good reporte: which for the kynde herte that he bare vnto the people, was called a father of the Jewes. This man ofttymes, when the Jewes were mynded to kepe them selfe vndefiled, defended & delyuered them, beyng content stedfastly to spende hys body and his lyfe for his people.

So Nicanor willyng to declare the hate, that he bare to the Jewes, sent fiue hundreth men to take hym: for he thoughte, if he gatte hym, he should bring the Jewes in great decaye. Now when the people began to rushe in at hys house, to breake the doores, & to sette fyre on it: the beyng now taken, wolde haue defended him self with his swearde: chosing rather to dye manfully, then to yelde him self to those wicked doers: & because of his noble stocke, he had rather haue bene put to extreme cruelte. Notwithstanding what tyme as he missed of his stroke for haste, & the multitude fell in violently betwixte the doores: he ran boldely to the wal, & cast hym self downe manfully among the heape of them, whiche gaue soone place to his fal, so that he fel vpō hys belly. Neuertheles whyle there was yet breath within him, he was kyndled in his mynde, and whyle hys blonde-gushed out exceadingly (for he was very sore wounded) he ranne thorow the middest of the people, and gat hym to the toppe of a rocke. So whē hys blonde was now gone, he tohe out hys own bowels with both hys handes, & threw them vpon the people: calling vpō the Lorde of lyfe & spirite, to reward hym hys agayn, and so he dyed.

¶ The.xb. Chapter.

¶ Nicanor goeth about to come vpon Judas on the Sabboth daye. The blasphemy of Nicanor. Machabeus expoundyng vnto the Jewes the vision, boldeneth their hertes. The prayer of Machabeus. After the hoste of Nicanor is once ouercome, Machabeus commaundeth hys head and hys handes to be cut of, and hys tongue to be geuen vnto foules.

Now when Nicanor knewe that Judas was in the countrey of Samaria, he thoughte with all hys power to stryke a felde vpon hym vpon a Sabboth daye. Neuertheles the Jewes that were compelled to go with hym, sayde: O do not so cruelly & vnkyndly, but honour the Sabboth daye, and worshyp hym that seeth all thynges. For all thys, yet sayde the vngracious persone: Is there a mighty one in heauen, that cōmaunded the Sabboth daye to be kept? And when they sayde: yea, the lyuing God, the mighty Lorde in heauen commaunded the seuenth daye to be kept, he sayde: And I am mighty vpon earth, to commaunde them for to arme them selues, and too perfourme the kynges businesse. Notwithstandyng he myght not haue hys purpose.

Nicanor had deuised with great pryde to ouercome Judas, and too lyuyng awaye the victory. But Machabeus had euer a fast cōfidence and a perfecte hope in God that he wolde helpe hym, and exhorted hys people, not to be afrayed at the comming of the heathen: but alwaye to remembre the helpe that had bene shewed vnto them from heauen, yea, and to be sure now also, that almyghtye God wolde geue them the victory. He spake vnto them out of the lawe and prophetes, puttinge them in remembraunce of the battayles that they had stryken afore, and made them to be of a good courage.

So when their hartes were pacte vp, he shewed them also the vnfaythfulnesse of the heathen, and how they wolde kepe no couenaunt nor othe. Thus he weapened them not with the armoure of shylde and speare, but with wholsome wordes and exhortacion. He shewed them a dreame also, wherewith he made the all glad, which was this: he thought that he sawe Onias (which had bene hye preest, a vertuous and louynge man, sad and of honeste conuersacion, well spoken, & one that had bene exercysed in Godlynes from a chylde) holding vp his handes towarde heauen, and prayeng for hys people. After this there apeared vnto hym another mā, whych was aged, honorable and glorious. And Onias sayde: This is a louer of the brethren, and of the people of Israel. This is he that prayeth muche for the people, and for all the holy cyte: Jeremy the prophete of God. He thought also that Jeremy helde out his right hande, and gaue hym (namely vnto Judas) a swearde of golde, sayeng: Take thys holy swearde, a gyfte from God, wherwith thou shalt smyte doune the enemies of the people of Israel.

And so they were well comforted thorow the wordes of Judas, and toke courage vnto them, so that the yong men were determined in their myndes to fyghte, and to byde stylly at it: In so much that in the thynges whyche they tohe in hāde, their boldnesse shewed the same, because the holy cyte and the temple were in parell: for the which they toke more care, then for their wyues, chyldren, brethē and kynsfolkes. Agayne, they that were in the cyte, were most careful for those which were to fight. Now when they were all in a hope that the iudgement of the matter was at hande, and the enemies darte nye, the hoste beyng set in araye, the Elephantes and horsemen euery one standing in his place: Machabeus considered the comming of the multytude, the ordinaunce of diuerse weapens, the cruelnesses of the beastes, & helde vp his handes towarde heauē, calling vpon the Lorde that doth wonders, which geueth not the victory after the multitude of weapens and power of the hoste (but to them that please hym) accordyng to hys owne wil. Therfore in his prayer he sayde these wordes.

1 Mac.viii.d.

2 Reg.xx.c.

Exo.xx.b.

1 Par.xvi.c. Judic.vii.d.

¶ Lorde,

iii Reg.xix.g Psa.xxxvii.f. 4.Mach.vii.c. 6.Ma.viii.d.

O Lorde, thou that dyddest sende thyne Aungell in the tyme of Ezechiah kyng of Iu dea, and in the hoste of Sennacherib slewest an hundreth and fyue and foure score thou sande: sende now also thy good aungel before vs (O Lorde of heauens) in the fearfulnesse and drede of thy mighty arme, that they which come against thy holy people to blas pheme the, maye be afrayed. And so he made an ende of hys wordes. Then Nicanor & thei that were with hym, drewe vpe with thawm mes and songes: but Iudas and hys com pany with prayer and calling vpon God.

With their handes they smote, but with their hertes they prayed vnto the Lorde, and slew no lesse then.xxxv.M. men: For thorow the present helpe of God they were glori ously comforted.

Nowe when they lefte of, and were tur ninge againe with ioye, they vnderstode that Nicanor hym selfe was slayne with the other. Then they gaue a great shoute and a crye, praysinge the almighty Lorde with a loude voyce. And Iudas (who he was euer ready to spende hys body and lyfe for hys ci tesins) commaunded to smyte of Nicanors head, with hys armr and hande, and too be brought to Hierusalem. When he came there he called al the people, and the preistes at the aulter with those that were in the castel, and shewed them Nicanors head, and hys wic ked hãde, which he had presumptiously hol den vp against the temple. He cau sed the tonge also of that vngodly Nicanor to be cut in litle peces, and to be cast to fow les, and the cruell mans hande to be hanged vp before the temple.

So euery man gaue thanckes vnto the Lord, saynge: blessed be he, that hath kepte hys place vndefyled.

An for Nicanors head, he hanged it vp vpon the hye castell, for an euident & playne toke of the helpe of God. And so they agreed all together, to kepe that daye holy, na mely the.xiii. daye of the moneth Adar, whiche in the Syrians language is called the nexte daye before Mardocheus daye. Thus was Nicanor slayne, and from that tyme forth the Iewes had the cytye in possessiõ. And here wil I now make an ende.

The ende of the seconde boke of the Machabees.



The newe Testament of oure sauyoure Jesu Chriſte, newly and dylygently translated into Englyſhe wyth Annotacions in the Mergent to helpe the Reader to the vnderſtandynge of the Texte.

Prynted in the yeare of oure Lorde God.

M. D. XLIX.

1549.





GVILLELMVS TINDALLVS MARTYR

Te furum docuit Christi sapientia legem
TINDALLE ætate quæ tibi causa nece.

AB

Wyllia Tin-
dale vnto the Chysten Reader.

HEre hast thou (moost dear reader) the olde Testament as ryght ryghtly as I can make it, by the grace of God in Christes blood. Wherin I haue labored ernestly all myne lyfe days, that I myght haue it to geve vnto the vnlearned, after I had once translated the fyve bokes of Moses and hoped that other myght haue holpen me to haue finished the rest of the bokes, vnto the tyme of the captivite of Babylon: but no man put his hande vnto it, but lyke as a horse that renneth by kynde in the plough, so I was fayne to stonde wholy alone, and to abide all the brunte myself. Which thynge I shewe vnto the entent that if I haue not holpen other, other maye holpe me hereafter, and that no man wonder why I haue left out the Apocrypha bokes, and haue not set vnto my name and put it out for myne owne. For I had once fully determined to haue done so, and had made an ende of them, and had sent them vnto the printer before I had learned Ebrue, and had seen the Ebrue verite. Which thynge when I had perceaved, I was fayne to call in my bokes, and to put my name out of them, lest I should be counted a lyer in the holy ghost. Which bokes (if they be not corrupted) I holde them worthy to be read, and not vnprofytable to be learned, yf the reader be ware of them, that they be not taken for the scripture of the holy ghost, but for the bokes of men, which they are. And then are they profytable for the knowlege of many thynges in the tonge, and for the knowlege of the hystories and maners of men, and for the better vnderstondynge of the scripture. For they were wrytten by men that were learned in the scripture, and had the spirite of God, and were good men, as it maye be proved by their wrytynges. Yet maye they erre as men, and their wrytynges be examined by the scripture of God, whether they accorde therevnto or no, and accordynge vnto that be they to be allowed or refused. Which bokes, because they were wrytten betwene the olde Testament and the newe, and longe after the prophetes, therefore are they not of equall authorite with the other bokes of the olde Testament, which were wrytten by the prophetes, by the holy ghost, immediately. Yet are they profytable and good bokes, and I wysshe that they were in the hondes of all men, translated into their mother tonge. Which thynge I wysshe for all good thynges that are in the scripture, and not for the apocrypha bokes only. For I am sure that they shall brynge forth more fruite vnto the honoure of God, and vnto the edifyenge of the congregacion of Christ, then the doctrine of men hath done hytherto, or then it wyll do hereafter. For the scripture is the lyght of the holy ghost, and the candell of the lorde, and the sworde of the spirite, and the fode of the soule, and the treasure that maketh rych, and the hony that maketh swete, and the golde that is to be desyred above fyne golde, and the foundacion that all buyldynge muste stonde vpon, and the touche stone wherby all doctrine muste be tryed, and the beame wherby all weyghtes muste be iudged, and the rule that all thynges muste be measured by, and the judge that endeth all controversies in the matters of fayth, and the glasse wherin we muste beholde oure selves, and the lanterne vnto our fete, and the schoolemaister that leadeth vnto Christ, and the preacher that teacheth the true waye, and the comforte that assureth the conscience, and the testament of our last wyll, and the kayes that locke vp heven vnto vs, and open vnto vs the kyngdome of God. Which thynges I wysshe for all good thynges that are in the scripture, and not for the apocrypha bokes only. 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W.T. to the Reader.

for his vnthankefulnes take.

And Paule biddeth the Hebr. that they shoulde exhorte one another dayly, while it is called to day, leste any of them be hardened through the deceyte of synne. And Christ sayeth: Watche and praye, that ye entre not into temptation. Wherefore we must dayly call vpon God, that he wil not withdrawe his holy spirite from vs, but that he wil kepe vs in the true knowledge of his worde, and in a liuely faith, that we may bring forth the fruite of the spirite. Amen.

W.T. to the Reader.

Ye haue harde (good Reader) the parable of the vnrighteous Iudge, and of the importune widowe, wherby Christ exhorteth vs to continuall prayer and not to faynte. Nowe let vs harke vnto the parable of the Phariseye and the Publicane, wherby he teacheth vs to what ende we ought to praye. For he that knoweth not to what ende he ought to praye, shall neuer praye aright.

Christ sayeth: Two men went vp into the temple to praye, the one a Phariseye, the other a Publicane. The Phariseye stode and prayed thus with himself: God I thanke thee that I am not as other men are, extortioners, vniuste, adulterers, or as this Publicane is. I fast twise in the weke, I geue tithe of all that I possesse. The Publicane stode afarre off, and would not lifte vp so much as his eyes vnto heauen, but smote vpon his brest, saying: God be mercifull vnto me a synner. I tell you (sayeth Christ) this man went home iustified rather then the other. For whosoeuer exalteth himself shalbe brought lowe, and he that humbleth himself shalbe exalted.

Here we see that the Phariseye stode and prayed with himself, and not with God. For he thought not that he had nede to praye vnto God for any thinge, but to geue him thankes for that he had receiued. Wherefore he was not heard, but the Publicane was heard, because he prayed vnto God for that he had nede of. Now he had nede of mercy, and therefore he prayed for mercy. Wherefore we must learne to praye for those thinges which we lacke, and not for those thinges which we haue already. For God knoweth what we haue nede of before we aske him. Wherefore he wil geue vs nothinge, but that which we aske of him. Now we lacke nothinge but mercy, and therefore we must aske nothinge but mercy. For mercy is the fountayne of all goodnes, and the ende of all our prayer must be, that we may obtayne mercy. For we can not obtayne mercy, but we must first haue it geuen vs. For God wil not be entreated to geue vs mercy, but he wil geue vs mercy first, and then we shall praye for mercy. For he that hath receiued mercy, hath his prayer graunted before he aske. For God knoweth what we haue nede of before we aske him. Wherefore we must learne to praye for those thinges which we lacke, and not for those thinges which we haue already

to learne to hope how loftie soeuer, that is to say of loue for Christes, and shall alle lacke the rewarde of oure inheritaunce.

Abrahams.

The new Testamente, is as much for to saye, as a newe couenaunt. The olde Testament is an olde temporal couenaunt made betwene God & the carnall children of Abraham Isaac and Iacob, otherwyse called Israel, bonde the bodye and the ofspringe of a temporall lande. Where the rewarde of the hopyng is temporall lyfe and prosperite in the lande of Canaan, and the beleuyng is rewarded with temporall death and punyshment.

But the new Testament is an euerlastinge couenaunt made vnto the children of God throughe grace in Christe, vpon the deliueraunce of Christe: Where eternall lyfe is promised to all that beleue, and death to all that are vnbeleuynge. By beleue, I hope that lawe are eche vnder with the temporall promises of this lyfe. But if I beleue in Christ, Christes bodye hath purchased for me the eternall promise of the euerlastyng lyfe. If I commit mischiefe vnwitte of myne. I beleue to my rewarde that no man will me. If I hurte no man, I am worthy that no man hurt me. If I helpe my neyghboure, I am worthy that he helpe me againe. So that vnderstonde by beleue, euery where I speake I meane other men, I beleue that other will do vnto me in this worlde: and they extende no further. But Christes bodye extende to lyfe euerlastynge: bare all that beleue. &c. Thus be sufficient in thys place, concerninge the lawe and the Gospel, the olde Testament and the olde: that as there is but one God, one Christ, one faith, and one baptisme: so in deede hath thou that there is but one Gospel, though many wryghte it, and many preache it. For all preache the same Christ and bringe the same glad tydinges. And thynke Paules Epistles with the Gospell of Iohn and his fyrste Epistle, and the fyrste Epistle of S. Peter, are moll pure Gospell, and make playnly and perfectly describe the grace of the grace of Christe: if perequire more of the lawe thinke in the Dialoge to the Romayns and in other places where it is professedly entreated of.

✠ Repentaunce.

Concerninge thys worde repentaunce, as they call penaunce, the Debate hath in the olde Testament generally (Sob) turne to be conuerted. For wyche the translation that the tonge for Latyne Diuersite hath moost parte (Sob) turne or to be conuerted, and (Sobepsus) for Latyne penitentiam. And in the Greke the new Testament hath perpetuall (Metanoeo) to turne in the best and myndc. and to come to the ryghte knowlage, and to a mannes ryghte wyttes agayne. For wyche (Metanoeo) Sainct Hieromie in hall actions hathe sometyme ago penitentiam) I do repent, (sometyme) I repent, (sometyme (penitet) I repentaunce, sometyme (habeo penitentiam) I haue repentaunce, (penitet me) he repenteth me. And Erasmus hathe made thys worde (Resipisco) I come to my selfe, as to my right mynde againe. And the very stryfe and signification both of the Hebrue, and alle of the Greke is vnto to be conuerted and to turne to God with all the herte, to knowe hys will, and to lyue accordyng to hys lawes, and to be sorie of oure synnes nature with the vse of hys lawe, and worke of obedience to hys doctryne. Wyth conuersion as rennynge of it be vnderstonde, godly sorowe to accompanye it, and are enclosed therein. Confession, not in the priestes eare, for that is but mans inuencion, but to God in the herte, before all the congregation of God, how that we be sinners and vnclene, and that oure whole nature is geuen vnto and inclined to synne and all vnrighteousnes, therfore cursed, wretched, and damnable, and hys lawe holy and iuste, by wyche our fleshly nature is rebuked. And alle to our vnrighteousnes, if we haue offended any person particularly. Then confession standeth, that we be suche damnable synners, & not onely haue synned, but are wholy enclined to synne still.

The three partes of repentaunce.

Thyrdely forsakynge of synne: whyche confession haue made no mencion at all in the interpretion of these ye names, that God for Christes sake wolde forgeue vs, and receyue vs to mercy, and to be our lorde, & to heale our corrupt nature. And fourthly satisfaction or amendes makynge vnto God with holy workes, but to my neyghboure whome I haue hurte, and to the congregation of God, whome I haue offended. If any ooth repent be founde in me, is submittynge of a wilfully vnto the congregation or churche of Christ, and to the officers of it vnto me, to haue hys correccion & gouernaunce vpon me, accordynge as the true louynge of Christ. And more ouer: that all sinne shall & amendes makynge to counter vnprofitable before the lorde and a purgynge of the frutes & that the lorde when I haue made a full amendes hath no lawe to complayne: Euen in forth in Christes blode & pourye righteousnesse, and a purgynge of all frutes before God.

Moreouer in that thynge agayne the lawe shall alle agayne the lawe straighte god. And in the seuen commaundementes agayne the seuen deadly synnes, & in the seuen commaundementes agayne the seuen gyftes of the holy ghoste. Finally in Christes blode onelye. For Christ sayeth, Iohn. xvi. Except ye beleue that I am he, ye shall dye in your synnes. Ezec. xx. to saye, if ye repente not that there is any other foundacion or satisfaccion to God ouer then me, ye remayne open in synne before God, hathe seuen vnpleasaunt ye appeare before the lorde. Wherefore when ye call synne, Sathanas, superstycion, vnmercifulnes, or murmure agayne yu God, either vnwillyng &c. Whether ye for synne be conuerted, or vnto God, consider your synnes, as what ye will, I am content to be vnmerciful vnto myne to mende them, as I hope with helpe red.

✠ Mercy.

In the olde Testament the temporall benefites & rewardes of the lawe, wherin hath the gouernaunce ouer the lore as commune people are called mercy, as ye maye se in the boke Exodi. Exodus. Out of wyche ordynge Dauid in his Psalmes, and alle Prophetes call the perfecte and spirituall gouernaunce, wherin are delyuerers and pardon alwaye, whom whether ye call them mercy or pardon, it is to me all one, so that ye be vnderstonde that they be officers and seruauntes of the mercy of God, bycause the whyche all men, bothe lorde and lowe, that will not rebell agayne Christ, muste obeye as long as they preache and rule truly, and no longer.

The bokes conteyned in the new Testament.

i. The Gospell of S. Mathew.
ii. The Gospel of S. Marke.
iii. The Gospel of S. Luke.
iiii. The Gospel of S. Iohn.
v. The actes of the apost. writte by Luke
vi. The epistle of S. Paule to the Romains.
vii. The .i. epistle of S. Paule to the Cor.
viii. The .ii. epistle of S. Paule to the Cor.
ix. The epistle of S. Paule to the Galath.
x. The epistle of S. Paule to the Ephesia.
xi. The epistle of S. Paule to the Philip.
xii. The epistle of S. Paule to the Colossi.
xiii. The .i. epistle of S. Paule to the Tessa.
xiiii. The .ii. epistle of S. Paule to the Tessa.
xv. The .i. epistle of S. Paule to Timothe.
xvi. The .ii. epistle of S. Paule to Timothe.
xvii. The epistle of S. Paule to Titus.
xviii. The epistle of S. Paule to Philemon.
xix. The first epistle of S. Peter.
xx. The seconde epistle of S. Peter.
xxi. The first epistle of S. Iohn.
xxii. The second epistle of S. Iohn.
xxiii. The third epistle of S. Iohn.
xxiiii. The epistle vnto the Hebrues.
xxv. The epistle of S. James.
xxvi. The epistle of Jude.
xxvii. The Reuelation of S. Iohn.

¶ A prologe

vpō the Golpel of S. Matthew.

As touchinge the Euangelistes, ye se in the newe Testament chaunge what they were. First Matthew (as ye rede Matthei. ix. Marci. ii. Luce. v.) was one of Christes Apostles, & was with Christe all time of his preachinge, and herde his owne lefe almoste all that he wrote.



The Golspell

of S. Mathew.

The first Chapter.

The genealogie of Christe, and marriage of his mother Marie. The Angel fortifieth Joseph vpon.

Luke. ij. a and. iij. d

A Hys is ye boke of ye generacīō of a Jesus Christ ye sone of b Dauid, ye sone also of Abrahā.

* Gen. xxi. a
‡ Gen. xxv.
* Gen. xxix.
i. Par. ij. a

* Abraham begat Isaac:
Isaac beg at Jacob:
Jacob begat Judas and his brethern:
‡ Judas begat Phares & Zarā of Thamar:
Phares begat Esrom:
Esrom begat Aram:
Aram begat Aminadab:
Aminadab begat Naasson:
Naasson begat Salmon:
Salmon beg at Boos of Rachab:
Boos begat Obed of Ruth:
Obed beg at Jesse:

Ruth. iij. d

* i. Re. xvi. a
‡ ij. Reg. xij. c

* Jesse beg at Dauid the kynge:
‡ Dauid the kinge begat Salomō, of her that was the wyfe of Vrie:

The first Chapter.

* Salomon begat Roboam:
Roboam begat Abia:
Abia begat Asa:
Asa begat Josaphat.
Josaphat begat Joram:
‡ Joram begat. c. Osias:
* Osias begat Joatham:
‡ Joatham begat Achas:
Achas begat Ezechias:
Ezechias begat Manasses:
Manasses begat Amon:
Amon begat Josias:
Josias begat .d. Jechonias & hys brethern about the tyme they were caried awaye to Babylon.

B
* i. Par. iij. a
‡ ij. Par. xxxiij. a
* ij. Par. xxxiij. a
ij. Par. xxxvj. b
ij. Par. xxxvj. b

And after they were brought to Babylon
Jechonias begat Salathiel:
Salathiel begat Zorobabel:
Zorobabel begat Abiud:
Abiud begat Eliachim:
Eliachim begat Azor:
Azor begat Sadoc:
Sadoc begat Achim:
Achim begat Eliud:
Eliud begat Eliazar:
Eliazar begat Matthan:
Matthan begat Jacob:
Jacob begat Joseph the husbande of Marie of which was borne that Jesus, that is called e. Christ. ✠

All the generacions frome Abrahā to Dauid are. xiiij. generations. And from Dauid vnto the captiuitie of Babylon: are. xiiij. generations. And from the captiuitie of Babylon vnto Christe, are also fourtene generations.

✠ The byrth of Jesus Christe was on thys wise. When his mother Mary was betrouthed to Joseph, before they came to dwell together, she was founde with childe by the holye Ghost. Then Joseph her husbande beinge a perfecte man and loth to make an .f. ensample of her, was mynded to put her awaye secretly. ✠ While he thus thought, behold the .g. Angel of the Lord appered vnto him in a dreame, saynge: Joseph thou sonne of Dauid, feare not to take vnto the Mary thy wife. For that which is conceyued in her is of the holye Ghost. She shall bringe forth a sonne, & thou shalt cal his name Jesus. For he shal saue his people from their sins. ✠

Luke. ij. b

All this was done to fulfyll that whyche was spoken of the Lorde by the Prophet, saynge: Beholde a mayde shall be with childe, and shal bringe forth a sonne, and they shall call his name .h. Emanuell, whyche is by interpretation, God with vs. ✠

D
Esai. vij.
Emanuel

And Joseph assone as he awoke out of slepe, did as the Angel of the Lorde had bidde him, and toke his wife vnto him, and knewe her not tyl she had broughte forthe her .i. fyrste sonne, and called his name Jesus.

Jesus.

¶ The notes.

a. Jesus or after the Hebrue Jesua: is by interpretation, Sauioure.

b. Dauid and Abraham are fyrste rehersed, Dauid. because

because Christe was especially prompted vnto them, to be of their sede.

c. Read the iii. chapi. of Paralip. in the letter. B. wher thou shalt se what hath be left out in this place.

Joachim, d. In the bokes of oure tyme is left out Joachim, the father of Jechonias, as appeareth by the first boke of Paralipome. the. iii. Chap. in the letter. B. wher Jechonias is declared to be Joachims son.

Messias, e. Christe is in Hebrue, Messias, and signifyeth anointed, which name was geuen to al kinges, priestes and prophetes in the olde lawe because they were anointed with oyle: but to the sonne of the virgin because he was anointed with the oyle of the spirite more aboundantlye then anye other, which anointinge was also signified by the other.

Example. f. They be ensamples, which be openly punyshed as cyuyll doers to put other in feare to doe the lyke.

Aungel. g. Aungell is by interpretacion, Messenger, wherfore the priestes and all other that do declare and sette forth the wyl or worde of God: are in scripture called Aungels.

Emanuel. h. Emmanuel, is interpreted, God with vs. Which name was geuen vnto Christe, because he beynge God, was (as Paule witnesseth) founde lyke vnto vs in all thinges, synne onelye excepted.

First borne sonne. i. The minde of the euangelyste when he declared Christe to be the fyrst sonne of Mary was to proue that he was ỹ sonne of a virgin, accordinge to the prophecye that was of him, and not to declare that Mary had more children after hym, as some phantasye.

The .ij. Chapter.

The tyme and place of Christes birthe.
The wyse men offer their presentes.
Christe flieth into Egypte. The children be slaine.
Herode turneth into Galile.

A Hē Jesus was borne at Bethlē Jurye, in the time of Herode ỹ kinge: Beholde there came wise men frō the east to Jerusalē sayinge. Where is he ỹ is borne kinge of Jewes? We haue sene his starre in the east, and are come to worshippe hym. ☞ When Herode the kinge had herde this, he was troubled, and al Jerusalem with him, and he gathered al the chiefe priestes and scribes of the people, & axed of thē where Christe shoulde be borne. And they sayd vnto hym: at Bethlem in Jury. ffor thus it is written by the prophete. b. And thou Bethlem in the lād of Jury, art not the least cōcerning the Princes of Juda. ffor out of the shal come the captaine, that shall c. gouerne my people Israel.

Micheas. B Then Herode priuily called the wyse men, and diligently enquired of them, the tyme of the starre that apeared, and sent them to Bethlem sayinge: Go and searche diligently for the childe. And when ye haue founde hym, bringe me worde, that I may come and worshippe him also.

When they herde the kynge, they departed: and lo the starre which they sawe in the east went before them, tyll it came and stode ouer the place wher ỹ childe was. When they sawe the starre, they were maruelously glad: and went into the house, and found the chylde with Mary his mother, and kneled downe & worshipped him, and opened their treasures and offred to him giftes, golde, frankincense and myrre. And after they were warned of God in a dreame, that they should not go agayne to Herode, they retourned into their owne countre another waye. ỹ

Idol. lxx. a.

When they were departed: Beholde the aungell of the Lorde appeared to Joseph in a dreame sayinge. Aryse, and take the chylde & his mother, and flee into Egypte, and abyde there tyll I bringe the worde. ffor Herode wil seke the chylde to destroye him. Then he arose and toke the chylde and his mother by night and departed into Egypte, and was there vnto the death of Herode to fulfyll that whiche was spoken of ỹ Lord by the prophete, which saieth. d. out of Egipt haue I called my sonne.

Osee. xi. a.

e. Then Herode perceauing that he was mocked of the wyse men, was exceadinge wroth, & sent forth and slue al the children that were in Bethleem, and in all the coastes therof, as many as were two yere olde and vnder. f. according to the time which he had diligently searched out of the wise men.

Then was fulfylled that which was spoke by the prophete Jeremy sayinge: On ỹ hilles was a voice heard, roaring, weping & great lamentacio: Rachel weping for her children, & would not be cōforted because they were not ỹ

Jerem. xxxi. c

D ✠ When Herode was dead: beholde, an aungel of the Lorde appeared in a dreame to Joseph in Egipt sayinge: arise and take the chylde and his mother, & go into the lande of Israel. ffor they are dead which sought ỹ childes life. Then he arose vp, and toke the chylde and his mother, & came into the lande of Israell. But when he heard that Archelaus did raygne in Jurye, in the roume of his father Herode, he was afrayde to go thither. Notwithstanding after he was warned of God in a dreame, he turned a syde into the partyes of Galile, & went & dwelt in a citie called Nazareth, to fulfyl ỹ which was spoke by the prophetes: he shalbe called a Nazarite. ỹ

Judi. xiii. Eluc. xi.

¶ The notes.

a. Strabo (who was in the tyme of Christes birth) saieth, that the wise men, were certaine sage men amonge the Persyens, as Moyses was amonge the Hebrues. He saieth also, that they were the pryestes of the Persyens.

Wisemen.

b. Note, ỹ where it is said. And thou Bethleem in the lande of Jury, art not the least. &c. The scribes did as oure prelates do, whē they had rather wherfor a pece of scripture as they fynde it expounded by some of the doctours, then as it lieth in the texte. ffor ỹ place of Micheas hath thus. And thou Bethleem Ephrata, art litle among the thousandes of Juda. c. To gouerne is to rule the people by learning and exāples. d. The Hebrues do alle we this word worshippe for doinge of reuerence with the enclinacion and bowinge of the body, as ye

Note.

To gouerne.

Worshyp.

haue Gene.xxxiii.a. And Reg.xxxix.c.

e. Macrobius, in the fourth chap. of his saturnales, maketh mention that Augustus Cesar, hearinge ꝑ Herode had slaine his owne sonne among the other infantes: saied. It is better to be Herodes swine, thē his sonne. Meaning ꝑ he wouide not hill his swine because ꝑ Jewes lawe forbode the vse of swines flethe.

Herodes swine.

Note.

f. According to the time. &c. Here may be gathered that it was. ii. yeares after the birth of Christ, yet the wise men had founde hym.

g. Were not, is as much to saye as they remayne not vnto her. This prophesy is one of thē that be verified & fulfylled diuers wayes and at sundaye tymes, beinge truelye spokē of theim all. As appeareth by the .xxxi. chap. of Jeremye, where immediatlye after this prophecye is promised the returne of the children of Israel from captiuite.

Were not.

Nazarite.

h. He shal be called a Nazarite. This was spoken of Samson. But for as much as the holy ghost had ordained Samson to be a figure of Christ, it was necessarye, that the thinges spoken of him should be fulfylled in Christ.

The .iii. Chap.

¶ The baptisme, preaching and offyce of Johan, and howe Christ was baptised of him in Jordane. ✣

Marc.i.a. Luke.iii.a Mat.xxi.c. and.xlv.c. Zache.i.a Esay.xli.c Johan.i.c

IN those dayes Johan ꝑ Baptist came and preached in ꝑ a. wyldernes of Jury, saying. Repent the kingdome of heauen is at hande. This is he of whom it is spoken by the prophete Esaye which sayeth: The voice of a cryer in wildernes prepare the Lordes way and make his pathes, straight.

a Wilderness.

This Johan had his garmente of Camels heare, & girdel of a skinne about his loynes. His meate was locustes, & wilde honye. Then went out to him Jerusalem & all Jury, & all the region rounde about Jordan, & were baptised of him in Jorde, confessing their sinnes. ✣

b Locustes.

✣ Whē he sawe many of the Pharisies & of the Saduces come to his baptisme, he sayd vnto them: O generacion of. b. vipers, who hath taught you to flie from the vengaunce to come? Bringe forth therfore the frutes belonging to repentaunce. And se that ye once thinke not to saye in your selues, we haue Abraha to our father. For I say vnto you, that Gode is able of these stones rayse vp children vnto Abraham. Euen now is the axe put vnto ꝑ rote of the trees: so ꝑ euerye tree which bringeth not forth good fruit, is hewē doū & cast into ꝑ fire.

Luke.iii.b.

c Vipers.

I baptise you in water in token of repentaunce, but he that cometh after me is mightyer then I, whose shoes I am not worthy to beare. He shal baptise you with the holy ghost and with fyre: which hath also his fan in his hande, and will purge his floure gather the. d wheat into his garner, & wyl burne the chaffe with vnquenchable fyre. ✣

Marc.i.b Luke.iii.c John i.b

Luke.iii.b

d Wheat.

Marc.i.b Luke.iii.b

Then came Jesus frō Galylee to Jordane, vnto Johan to be baptised of him. But Johā forbad him saying: I ought to be baptised of the: and comest thou to me? Jesus answered and sayd to him: Let it be so nowe. For thus it becometh vs to fulfyll. e. all righteousnes. Then he suffred him. And Jesus as sone as he was baptised, came straight out of the water. And lo heauen was open ouer him: and Johan sawe the spirite of God descende like a doue, and light vpon him. And lo there came a voice from heauen saying. This is my beloued sonne in whom is my delyte. ✣

e Righteousnes.

¶ The notes.

a. Wildernes. This wildernes was not a place altogether voyde of habitacions, but as oure forestes be, smallye inhabited. b. Locustes after Plinie, are certayne beastes which the Partiens and Ethyopians did commonlye vse to eate. Read the .xi. boke and .xix. Chapt. And .xvi. boke and .xxx. Chap. Notwythstandinge some holde opinion that they be the toppes or buddes of trees or frutes.

c. Vipers are certaine serpentes whose nature is to conceyue by the mouth, wherby the female biteth of the males head, and the ponge gnawe out the dams bealye. Read Plinie in his .x. boke and .xxvi. Chap. d. By wheat and chaffe, are ment good and yll.

e. Al tyme righteousnes, that is to be all the ordinaunces of God for such purpose as God ordayned them for.

The .iiij. Chap.

¶ Christ fasteth and is tempted. He called Peter, Andrewe, James, and John, and heareth al the sicke. ✣

Mar.i.b Luke.iii.c

THen was Jesus. a. led away of the spirite into wildernes, to be tempted of the deuyll. And when he had fasted. xl. dayes & xl. nightes, he was afterwarde an hungred. Thē came to him the tēptour, & said: if thou be the sonne of God, commaunde that these stones be made bread. He answered and said: it is written, man shall not lyue by bread onlye, but by euerye woorde that proceedeth out of the mouth of God.

Deut.b.c.

Then the deuyll toke him vp into the holye cytye, and set him on a pinacle of the temple, & sayd vnto him: if thou be ꝑ sonne of God cast thy selfe downe. For it is written, he shall geue his angels charge ouer ꝑ, & with their handes they shal holde the vp, that thou dashe not thy foote against a stone? Jesus said to him, it is writtē also: Thou shalt not tēpt thy lord God.

Psal.xc.

The deuil toke him vp again & ledde him into an exceding hye mountayne, and shewed him all ꝑ kingdōs of the world, & al the glory of thē, & said to him: al these wyl I geue the, if thou wilt fall doune & worshippe me. Then sayd Jesus vnto him. Auoide Sathan. For it is written, ꝑ shalt worshippe the Lord thy God and him only shalt thou serue.

Deut.vi. and x.b.

Then the deuil left him, & beholde, the angels came and ministred vnto him. ✣

Marc.i.b Luke.iii.c Johan.iii.c Matth.i.c Luke.iii.c Esay.ix.a.

✣ When Jesus had heard that John was taken, he departed into Galile and left Nazareth, and went and dwelt in Capernaū, which is a citye vpon the sea, in the coastes of Zabulon & Nephthalim, to fulfill ꝑ which was spoken by Esay the prophete, saying. The lande of Zabulon and Nephthalym, the waye of the sea beyonde Jordan, Galile of the gentiles, the people which sate in darkenes, sawe great light, & to them which sate in the regyon and shadowe

shadowe of death, light is begone to shine.

ffrom ꝑ tyme Jesus began to preache, & to say. repent for ꝑ kingdō of heuē is at hād. ꝑ

Luke. i. a. Luke. v. a. Peter and Andrew.

✣ As Jesus walked by the sea of Galile, he sawe two brethren: Symon which was called Peter, and Andrew his brother, casting a net into the sea, for they were fyshers, & he sayed vnto them. folowe me, and I will make you fyshers of men. And they straight waye left their nettes, and folowed hym.

And he went forth from thēce, and sawe other two brethren, James the soune of Zebede, and Jhon his brother, in the shippe with Zebede their father, mending their nets, and called them. And they without tarringe left ꝑ shipp and their father and folowed hym. ꝑ

James & Jhō

✣ And Jesus went about al Galile, teaching in their synagoges, & preaching the gospel of the kingdome, & healed al maner of sicknes, & all maner of diseases among the people. And his fame spred abrode through out al Syria. And they brought vnto him all sicke people that were taken with diuers diseases & gripinges, and them that were possessed with deuils and those which were lunatike, & those that had ꝑ palsie: & he healed them, & their folowed hym a great number of people, frō Galile. And from the ten cities, & from Jerusalem & from Jurie & frō the regions that ye beyond Jordā.

¶ The notes.

Led away into wildernes

a. Led away into wildernes. &c. Not because no man cā be tempted of ꝑ deuil out of wilderines but because our Sauiour (who lyed meat and drinke in differently in all mens cōpany) might not haue fasted so longe, & so straightlye in those partes where he had bene before conuersaunt, wherby ꝑ deuil might haue lost occasiō to temp him in such sort as he dyd. b.

To repent.

To repente is to sorowe euen from the botō of the herte, that euer we did the thing wherof we repent. And to endeuoure to al our might in do the contrary. c.

Gospel

gospel is ꝑ glad tidinges of the fre mercy & redemption throughe Christ.

The .v. Chapter.

✣ In the Chapter he preacheth of the .viij. beatitudes or blessinges, of magnanimity, meeth, and hunger, of aboundaye of sweetnes following thys, & how ours remaineth a good example.

A

When he sawe the people, he went vp into a mountaine, and whē he was set his disciples came to him, and he opened his mouth, and taught them saynge, blessed are the. a. poore in spirite: for theirs is the kingdom of heauē. Blessed are they ꝑ mourne, for they shalbe coforted. Blessed are ꝑ meke: for they shall inherete ꝑ earth. Blessed are they which. b. hōger & thurste for righteousnes: for they shalbe filled. Blessed are ꝑ mercifull: for they shal obteine mercy. Blessed are ꝑ pure in hert: for they shal se God. Blessed are ye. c. peace makers: for they shalbe called the children of God. Blessed are they which suffer persecution for righteousnesse sake: for theirs is the kingdom of heauen. Blessed are ye when men reuile you and persecute you, and shal falsely

Luke. vi. b.

Mat. v. c. Luke. vi. c. and. xi. c

Peter. iij. c.

say al maner of yuel sayinges against you for my sake. Reioyce & be glad, for great is your reward in heauē. ✣ ffor so persecuted they the prophetes which were before your dayes.

B

Salt.

Mar. ix. a Luke. xiiij. a.

Lighte.

Mat. viij. c. Luke. vij. c. and. xi. c

✣ Ye are the salt of the earth: but & if the salt haue lost her saltnes, what can be salted therwith? It is thenceforth good for nothinge, but to be cast out, and to be troden vnder fote of men. Ye are the light of ꝑ worlde. A cyte that is set on an hill, can not be hid, neither do men light a candell & put it vnder a bushell, but on a candelstycke, and it lyghteth al that are in the house. Let your light so shyne before me that they maye se your good workes, and glorifye your father which is in heauen.

C

✣ Thinke not that I am come to destroy ꝑ lawe, or ꝑ prophetes: no I am not come to destroy the, but to fulfil the. ffor truly I say vnto you, til heauē & earth perish, one title or one tittle of ꝑ lawe shal not escape, til al be fulfilled

Luke xvi. b Jacob. ij. b

Whosoeuer therfore breaketh one of these least commaundementes, & teacheth me so, he shall be called ꝑ least in ꝑ kingdome of heauē. But whosoeuer. &. obserueth & teacheth, ꝑ same shal be called great in ꝑ kingdom of heauē.

✣ ffor I say vnto you except your righteousnes exceede, ꝑ righteousnes of ꝑ scribes & phariseis, ye cā not entre into ꝑ kingdō of heauē.

Ye haue heard howe it was said vnto thē of ꝑ olde time: Thou shalt not kil. ffor whosoeuer killeth, shal be in daūger of iudgement, but I say vnto you, whosoeuer is angre without a cause shal be in daūger of iudgemēt. Whosoeuer saieth to his brother. f. Racha, shalbe in daūger of a counsel. But whosoeuer saieth thou fole, shalbe in daūger of hel fire

Exod. xx. d Deut. v. b

D

Hell.

Therfore whē thou offrest thy gift at ꝑ altare, & there remembrest that thy brother hath ought against ꝑ: leue there thy offringe before the altare, & go thy way first & be reconciled to thy brother, & then come and offre thy gift. ✣

Reconciling.

Luke xij. g

✣ Agre with thine aduersary quickly, whyles ꝑ art in ꝑ way with him, lest ꝑ aduersary deliuer ꝑ to ꝑ iudge, & the judge deliuer ꝑ to the minister, & then ꝑ be cast into prison. I say vnto ꝑ verely: thou shalt not come out thence til thou haue payed the vttermost farthing.

Exod. xx. f Leuit. xix. d

Ye haue heard how it was sayed to thē of olde time: Thou shalt not commit aduoutry. But I saye vnto you, that whosoeuer loketh on a wife, lustinge after her, hath committed adultery with her alredy in his herte

Aduoutry.

Mat. xv. g

Wherfore if thy right eye offende ꝑ. pluck him out, & cast him frō ꝑ. Better it is for ꝑ that one of thy membres perishe, then that thy whol body should be cast into hel. And if thy right hand offende ꝑ, cut him of & cast him frō the. Better it is that one of thy membres perish, the that all thy body should be cast into hel. ✣

Right eye.

Right hande.

It is sayed, whosoeuer putteth away his wife, let him geue her a testimonial of ꝑ deuorcement. But I say vnto you: whosoeuer putteth away his wife (except it be for fornicacio) causeth her to breke matrimony. And whosoeuer marieth her ꝑ is deuorced, breaketh wedlocke.

Deuteronomy. Mat. xix. Luke. xvi. b 1. Corin. vij. b

Agayne ye haue hearde how it was sayed to them of olde time, thou shalt not forswear thy self, but shalt performe thine othe to God. But I saye vnto you, swere not at al, neither by heaue, for it is Goddes seate: nor yet by the earth, for it is his footestole: neither by Jerusalē for it is the cite of ỹ great kinge: neither shalt thou swear by thy head, because thou canst not make one whyte heir, or blacke. But your cōmunication shalbe, yea, yea: nay, nay. For what soeuer is more than that cometh of euell.

Exod. xxi. t. Deut. xix. c. Leu. xxiiii. c. Ye haue hearde how it is sayed, an eye for an eye: a tothe for a tothe. But I saye to you that ye resist not wrōg. But who soeuer geue the a blowe on the right cheke, tourne to hym the other. And if any man will sue the at the lawe, and take awaye thy coote, let hym haue thy cloake also. And whosoeuer will compell the to goo a mile, goo with hym twaine. Geue to hym that axeth, & from him that would borow tourne not away.

Right cheke.

G

Leu. xix. d. Luke. 6. f. Publicans. Hate thyne enemye. ✣ Ye haue hearde how it is said thou shalt loue thy neighbour, and, i. hate thyne enemy. But I say vnto you loue your enemies. Bless them that curse you. Do good to thē that hate you. Pray for thē which doo you wronge and persecute you, that ye may be the children of your father that is in heauen: for he maketh his sonne to arise on the euyll, and on the good and sendeth his raine on the iust and vniust. For if ye loue them, which loue you: what reward shall ye haue? Doo not the publicanes euen so? And if ye be frendly to your brethren only what singuler thinge doo ye? Do not the publicanes likewyse? Ye shall therfore be perfect, euen as your father which is in heauen, is perfect.

Leu. xi. d.

Poore in spirite

Hungre.

Peace makers.

Reward.

Obseruinge & teachinge.

Of the notes.

a Poore in spirite are such as set not their care vpon the gettinge or heppinge of ryches but labour diligently in their vocation, because God hath commaunded so. And if the ryches of the worlde chaunce to them: they receyue it with thākes, and endeuoure to vse it as God hath commaunded.

b To hunger and thyrste righteousnes, is to be as desyerous of the ryghte vnderstandinge of the worde of God and the frampnge of our lyfe to the same: as the bodye is of meate and drinke.

c Peace makers are called ỹ children of God, not only the makers of outwarde & worldelye peace: but chyefly the peace makers of the conscience who do by the comfortable promysses of the scriptures, make attonemēt betwene God and our consciences.

d. God rewardeth his faithfull seruauntes, not because they be persecuted, but because the persecution cometh for his sake.

e. This obseruinge and teachinge, is not of the outwarde letter: but of thy spirite. Which who so obserueth and teacheth, shall be great in the kingdome of God. That is, mighty in preachinge the worde of God. For his dedes and wordes shall preache both one thinge. This is declared by that, that followeth. Except your ryghteousnes. &c.

f. Racha after Chrysostome, is a word of the Syrians speache, by whych is shewed that the mynde is moued to anger. But vnder thys worde fole, doeth saynt Augustine and Chrysostome vnderstande all mayne opprobrioule and despitfull wordes.

Racha.

g. This offring is mēcioned in Paule. Ro. xii.

Offring.

h. To pluche out the eye is to mortyfye the concupiscence of the herte, procedinge by the meanes of the eye. And lykewyse to cut of hādes and fete, as Math. xviii. b. Marc. ix. g.

Plucke out the eye.

i. Hate thyne enemye. This had the Pharysees added to the commaundement, because of that they founde written, Exod. xxiii. b. Deu. vii. a. Josue. xxiii. c. concerning the hauinge of no sampliaritye with the gentyles.

The .vi. Chapter.

Of Almes, prayer and fastinge. He forbyddeth the carefull lykynge of worldye thynges. ✣

A Almes.

Take hede to your almes, ỹ ye ge ue it not in ỹ sight of mē, to ỹ intent ỹ ye would be sene of thē. Or els ye get no rewarde of your father whyche is in heauen. Whensoeuer therfore thou geuest thyne almes, thou shalt not make a trompet to be blowen before the, as the hypocrytes do in the synagoges and in the stretes, for to be prai sed of men. Verely I saye vnto you, they haue their rewarde. But when thou doest thine almes, let not thy lyft hande knowe what thy ryght hande doth, that thyne almes may be secrete: and thy father whiche seeth in secrete, shall rewarde the openly. ✣

Trompet.

Prayer.

And when thou prayest, thou shalt not be as the hipocrites are. For they loue to stande and praye in the synagoges, and in the corners of the stretes, and because they wolde be seane of mē. Verely I say vnto you, they haue their rewarde. But when thou prayest, entre into thy chāber, & shut thy doze to the, & praie to thi father which is in secrete: & thy father which seeth in secrete, shall rewarde the openlye.

B Babling.

But when ye praye, babble not much as the Heathen do: for they thinke that they shalbe herde, for their muche babblynge sake. Be ye not lyke them therfore. For your father knoweth whereof ye haue neade, before ye axe of him after this maner therfore pray ye.

Luke. a.

The Pater noster.

c. Our father which art in heauen, halowed be thy name. d. Let thy kingdome come. e. Thy will be fulfylled, as well in earth, as it is in heauen. f. Geue vs this daye our daylye breade. g. And forgeue vs our trespales, euen as we forgeue oure trespalers. h. And lead vs not into temptation. i. But delyuer vs from euyll. For thyne is the kingdome and the power, and the glorye for euer Amen. For if ye shall forgeue other men their trespales, your heauenlye father shall also forgeue you. But and ye will not forgeue men their trespales, no more shall your father forgeue your trespales.

Marc. x. c. Luke. xi. Common tes.

Fastinge.

✣ Moreouer. k. when ye fast, be not sad as the hipocrites are. For they disfygure their faces, that they myght be sene of men how they

they fast. Verely I say vnto you, they haue their reward. But thou, when thou fastest, annoint thine head, & wash thy face that it appeare not vnto men howe y thou fastest but vnto thy father which is in secrete: & thy father which seeth in secret shal reward y openly.

Se that ye gather you not treasure vpon the earth, where rust & mothes corrupte, & where theues breake thoughe & steale. But gather ye treasure together in heauen, where neither rust nor mothes corrupt, & where theues nether breake vp nor yet steale. For where soeuer your treasure is, there wyl your hertes be also.

The.l. yght of thy body is thine eye. Wherfore if thine eye be single, al thy bodye shalbe full of light. But and if thyne eye be wycked then all thy bodye shalbe ful of darkenes. Wherfore if the light that is in the, be darkenes: how great is that darckenes?

No man can serue two maysters. For either he shall hate y one & loue y other: yea or elles he shall leane to the one & despise y other. Ye cannot serue God & Mammon. Therfore I saie vnto you, m. be not careful for you life what ye shall eate or what ye shall drynche, nor yet for your bodye, what ye shall put on, is not the life more worthe then meate, and the body more of value then rayment? Behold the foules of the aier: for y sowe not, neyther reape, nor yet carry into the barnes: and yet your heauenlye father fedethe them. Are ye not muche better then they?

Which of you (though he take thoughte therfore) coulde put one cubit vnto his stature? And why care ye then for rayment? Consider the * lyles of y felde, howe they growe. They labourith not neither spynne. And yet for all that I saye vnto you that euen Solomon in all his royalte was not arayed lyke vnto one of these.

Wherfore if God so clothe y grasse, which is to day in the felde, and to morowe shall be cast in to y fournace: shall he not much more do the same vnto you, o ye of lyttle faythe?

Therfore take no thought saynge: what shall we eate, or what shall we drynche, or wherewith shal we be clothed? After all these thynges seke the gentils. For your heauenlye father knoweth y ye haue nede of all these thynges. But rather seke ye first y kyngdome of heauen and the righteousnes therof, & all these thynge shalbe mynistred vnto you. ¶

Care not them for the morow, but let the morow care for itself: for the day present hath euer enough of his owne trouble.

The notes.

.a. Let not thy lefte hande &c. By this lefte hande is ment the fleshly phantasie, which would haue all thynges done to the pompe of the worlde. She muste not therfore knowe of the workes of the spyrite.

.b. Thou entringe into thy chāber & shutting of thy dore to praye in secrete: is to declare y true prayer is the secrete lyftynge vp of the hert vnto God, all worldly phantasies shut out of the mynde. For it is the eye of y herte that seeweth in the eares of the Lorde. The lyke is in Luke the.xvi.chap.d.

.c. Halowed be thy name. That is, let al them that confesse thy name, haue holyne as thou arte holye, and so shall thy name be sanctified in them.

.d. Thy kyngdome come &c. That is y tyme when thy sonne shall surrender his kyngdome vnto the. As it is.i.Cor.xv. This kyngdome is also mentioned in the.viii. to the Romaines in.d. wher is declared that al creatures desyre that daye as the tyme of their reste and perpetuall Saboth.

.e. Thy will be done &c. This petition must alwayes be the ende of all oure prayers and petitions accordynge to the example of oure Sauioure in the.xxvi. of Mathew. Wher he believeth to be delyuered from the dolorouse death of the crosse.

.f. Geue vs this &c. By this petition we are admonished, y all we receyue in this lyfe, is y mere gift of God, though it come chaffe vnto vs by oure owne laboure or otherwyse.

.g. Forgeue vs &c. This petitions teacheth vs to do as we woulde be done by.

.h. Lead vs not &c. By this petition we are admonished of our weakines, how farre vnable we are to stande faste, if God shoulde power vs as he did Abraham: or suffer the Deuell to trye vs as he dyd Job.

.i. But deliuer vs &c. This petitiō declareth mans weanes to be enuironed and beset on euerye syde with euel, that is, the wicked concupiscence of the flesshe, the vayne despyse of the world, and the subtill suggestions of the serpente. For y which God onlye deliuereth.

.k. When ye faste &c. Here is to be noted that faultynge is thre folde. One is hypocrisie which oure Sauioure reprehendeth in the phariseis, as hauyng and to be rewarded wyth the vayne prayse of the worlde. The other two are Godlye & are rewarded according to the cause they procede of. The one procedeth of mercye, when we do so pitye the nedye, that we refraine oure owne fode to geue it vnto them, & that is rewarded with the manifold mercies of God towardes vs Psal.lxxii. The other procedeth of Godlye care to subdue y flesh to the spirite, that the hert may continual lye crie vnto y Lord wyth charitable prayer. And this is rewarded with the plenteous ful fyllynge of all our requestes. Psal.xxxiii.c.

.l. The light &c. This light is knowledge, which if it be wouldye, is ignorance before God. i.Cor.i.

.m. Be not careful &c. Here is not forboden the honeste prouision that men make for them selues and their families (for Paul sayth that suche as make not this prouision wyth their labour, are worse then Infideles) but the miserable feare to lacke, whiche declareth vs to thinke that God is not careful for vs.

.n. The kyngdome &c. Thys righteousnes, can

Matt. vi.d.

Treasure.

Matt. vi.e.

Darkenes.

Two maisters.

Matt. xvi.c. Matt. xi.

Foules.

Lylies.

Father knoweth.

Kyngdome of heauen.

Hath enough of his owne trouble.

Left hand.

Enter into thy chāber.

Fayre petitions.

i. Petition.

ii. Petition

iii. Petition.

iv. Petition.

v. Petition

vi. Petition

vii. Petition.

Faultynge.

The lyght.

Be not careful.

can no man serue that laboureth not in his vocacion.

The.vij. Chapter.

He forbiddeth iudgement and reuerence to vngodly, reproueth hypocrisie, exhorteth vnto prayer, warneth to beware of false prophetes, and so concludeth the sermon.

IVdge not, þ ye be not iudged. Luke. vi.f. For as ye iudge so, shall ye be iudged. And with what measur ye mete, with þ same shal it be measured to you agayne. Why seiste thou a moote in thy brothers eye, & perceyuest not the beame that is in thyne owne eye? Or why sayst thou to thy brother: Suffer me to pluche out the moote out of thyne eye, & beholde a beame is in thyne owne eye? Hypocrite, first caste out the beame out of thyne owne eye, and then shalte thou se clearelye to pluche out the moote out of thy brothers eye.

Geue not that whiche is holye, to dogges neither caste ye your pearles before swyne, lest they treade them vnder their feete, and the other rourne agayne and al to rent you.

Aske and it shalbe geuen you. Seke and ye Louemasiters shall fynde. Knocke & it shalbe opened vnto Luke. xi.b. you. For whosoeuer axeth receyueth, and he that seketh fyndethe, and to hym that knocketh, it shalbe opened. Is there any man amonge you whiche if his sonne axed hym bread, would offer him a stone? Or if he axed fyshe, wouldhe proffer him a serpēte? If ye þt whyche are euyll, can geue to youre chyldren good gyftes: howe muche more shall your father whiche is in heauen, geue good thinges to them that axe hym?

Therfore whatsoeuer ye would that mē shoulde do to you, euen so do ye to thē. This Lawe and prophetes. is the lawe and the Prophetes.

Enter in at the strayte gate: for wide is Strait gate. the gate and broade is the way that leadeth to destruction: and many there be whiche go in therat. But strayt is the gate, and narrowe is the waye which leadeth vnto lyfe: & fewe there be that fynde it.

Beware of false Prophetes, whiche come L + to you in shepes clothing, but inwardly they are rauenynge wolues. Ye shall knowe them by their fruites. Do men gaddar grapes of thornes? or figges of bryers? Euen so euery Luke. vi.f. good tre bryngeth forth good fruite. But a corrupt tree, bryngeth forth euyll fruyte. A good tree can not bringe forthe bad fruyte: nor yet a bad tree cā bringe forth good fruite. Euery tree that bryngeth not forthe good fruite shalbe hewen downe, and cast into the fyre. Wherfore by theyr fruytes ye shal knowe them.

Not al they that saye vnto me, Master Maister mai ster. Master, shal entre into the kingdome of heauen: but he that doeth my fathers will which Luke. xiij.f is in heauen. Many will saye to me in that daye: Master, master, haue we not in thy name prophesied? And in thy name haue cast out deuyles? And in thy name haue done Psal. vi. many miracles? And then will I knowledge vnto them, that I neuer knewe the. Departe from me, ye workers of iniquitie.

Whosoeuer heareth of me these sayinges and doethe the same, I wyll lyken hym vnto a wyse mā which buylt hys house on a rocke and aboundaunce of rayne descended, and the floudes came, and the windes blewe and bet vpon that same house, and it fell not because it was grounded on the rocke. And whosoeuer heareth of me these sayinges and doeth thē not, shalbe lykened vnto a folyshe man whyche buylt hys house vpō the sande and abundance of rayne descended, and the floudes came, and the wyndes blewe and bet vpon that house, and it fell, and great was the fall of it.

And it came to passe, that when Jesus had Mark. i. ended these sayinges, þ people were astouned Luke. iiij. at his doctrine. For he taught them as one hauing power, and not as the Scribes.

¶ The notes.

.a. Judge not. &c. Suche is the ryghtuousnesse of God, that he wyll punishe with the same thinges that the offence is committed wythall. As is mentioned in the boke of wisdome the. xi. Chapter. C. Math. xxiii. E. so Judge. þ if we mislieme other vpon lyght occasions: we shall in lyke maner be mislemed of other. If we shewe small mercye: we shall fynde as little. &c.

.b. Geue not. &c. Thys holye thynge, is the Geue not. word of God. The Dogges are the obstinat, blind, which are ready to persecute al suche as go aboute to enstructe them. And swyne are suche as delyght in fylthye lyuynge so much, that if they be at any time instructed to leaue their puddle: yet wyll they incontinent returne to the same.

.c. Beware of false prophetes. &c. False pro- False phetes are preachers that peruerte & wreste phets. the worde of God. Shrepeskynes, signifie the apparaunce of outward holines. Rauenynge wolues, are tyrannis that delite in persecutiō & sheadynge of innocente bloude. Actu. xx.f.

.d. Whosoeuer heareth. &c. This similitude Buylde. of buyldyng declareth þ we shoulde grounde our conscience vpon none other foundation, but the sure rocke of Gods word.

.e. As one hauynge power. &c. Thys power Power. is the spirite of prophecie, whiche appeared not in the pharisies. For they builded all together vpon olde fathers constitutions.

The.viij. Chapter.

Christe cleanseth the leaper, healeth the centurions seruaunt, and many other diseases, reproueth diuers murmurers in lawe, calleth the lord and the wynde, & obeyeth the deuyles out of the possessed men into the swyne.

WHen he was come downe frō þ mountayne, much people folo- A Mark. i. wed him. And lo, there came a Luke. v.d. lepre & worshipped him saying Master, if þ wylt, þ canst make me cleane. And Jesus put forthe his hand & touched him, saying: I will, be thou cleane, & immediatlye

immediatly his leprosye was clensed. And Jesus sayde vnto hym. See thou tell no man, but go and shewe thy selfe to the preste, and offre the. a. gyfte that Moyses commaunded in witnes to them.

Mar.xiiij. Luke.v.b

✠ When Jesus was entred into Capernaü there came vnto him a certayne Centurion, & besought him sayinge: Master my seruaunte lyeth sycke at home of the palsy, & is grieuously payned. And Jesus sayde vnto him: I will come and heale him. The Centurion answered and sayd: Sir I am not worthy that thou shouldest come vnder my rofe, but speake the worde only and my seruaunt shalbe healed. For I also my selfe am a man vnder power, & haue soudiers vnder me, & I say to one, go, & he goeth, and to an other come, & he cometh: and to my seruaunte, do this, he doeth it: Whē

B Jesus hearde that, he marueiled & sayed to thē that folowed him. Verely I say vnto you, I haue not founde so great faythe, not in Israel. I say therfore vnto you that many shall come from the east and west, and. b. shal rest with Abraham, Isaac and Jacob in the kingdome of heauen: and the children of the kingdome shall be cast out in the vtter darkenes: there shalbe wepinge and gnashynge of teth. Jesus sayd vnto the Centurion, go thy way, and as thou hast beleued so be it vnto the. And his seruaunt was healed the selfe houre.

Mark.i.c Luke.iij.f

And then Jesus went to Peters house, and sawe his wyues mother lynge sycke of a fever, and touched her hand, & the feuer left her: and she arose, and ministred vnto them.

When the euen was come, they brought vnto him many that were possessed with deuyls. And he cast out the spirites with a word, and healed all that were sycke, to fulfyll that

Esay.liij.b which was spoken by Esaias the prophete sayinge. He tooke on him our infyrmyties, & bare our sycknesses.

C Luke.iv.g When Jesus sawe moche people about him, he commaunded to go ouer the water. And there came a scribe and sayde vnto hym: master, I wil folowe the whether soeuer thou goest. And Jesus sayd vnto him: the foxes haue holes, and the birdes of the aier haue nestes, but the.c. sonne of man hath not where to rest his heade. Another that was one of his disciples said vnto him: master, suffer me fyrst to go and burye my father. But Jesus sayd vnto hym folowe me, and let the.d. dead burye their dead.

Mar.iiij.b Luke.viij.b ✠ And he entred into a shippe, and his disciples folowed him. And beholde there arose a great tempest in the sea, in so much that the shippe was couered with wawes, and he was a slepe. And his disciples came vnto him, and awoke him sayinge: master saue vs, we perysshe. And he sayed vnto them: why are ye feare full, O ye of lytle faythe? Then he arose, and rebuked the wyndes and the sea, and there folowed a great calme. And the men marueiled and sayed: what man is this, that both wyndes and sea obey hym?

Jesus sleapeth in the shippe.

And when he was come to the other syde, into the countre of the Gergesytes, there mette him two possessed of deuils, which came out of the graues, & were out of measure fearce, so that no man myght go by that way. And behold they cried out sayinge: O Jesu ✠ sonne of God, what haue we to do with ✠? Art thou come hither to torment vs before. c. the tyme be come? And ther was a good wape of swyne from them a great hearde of swyne feadinge. Then the deuyls besought him sayinge: if thou cast vs out, suffer vs to go our way into the heard of swyne. And he said vnto them, go your waies. Then wēt they out of & departed into ✠ hearde of swine. And behold ✠ whole heard of swyne was caryed with violence headlong into the sea, and perysshed in the water. Then the heardemen fled & went their wayes into the citye, and tolde euerye thynge, and what had fortuned vnto the possessed of the deuyls. And beholde all the citye came out and met Jesus, and whē they sawe him they besought hym for to departe out of their coastes.

D Mar.v.a Luke.viij.a Gergesites.

The notes.

The gyfte.

a. Offer thy gyfte. &c. This gyfte is mencioned in the.xiij. of Leuiticus in the letter B. And Christe commaunded the leaper to offer it, as a witnes to the preistes that he wolde not haue one iote of the lawe lefte vndone tyll it were fulfylled in hym.

To reste.

b. Shall reste. &c. To reste with Abraham Isaac and Jacob, is to be of the same fayth & hope that they were. The children of the kingdom, are the people of ✠ Jewes. Vtter darkenes, is ignorance of Gods misteryes. Gnashynge of tethe, is payne, the greate whereof can not be expressed with tonge. The east and west: are all the parties of the worlde.

Some of mē.

c. The sonne of man, is a name much vsed amonge the prophetes, and commenlye geuen vnto them that should confyrme and rebuke ✠ synnes of the people. Wherfore Christe to declare him selfe to be no lesse then a prophete, and yet to be a verye natural man called him the sonne of man.

The dead.

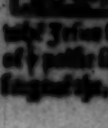
d. Let the dead burie their dead: is as moche sayd, as let such as endeuour not to folowe my doctrine, without whych no soule liueth, burye the dead carcases, wherunto they may right well be compared.

The tyme.

e. The tyme when the wicked spirites shall be tormented is the daye of iudgement.

The.ix.Chapter.

And when he entred into a shippe & passed ouer and came into his owne citie. And, lo, they brought to him a man sycke of the palsye, lyenge in his bedde. And



when Jesus sawe ✠ faith of the he sayd to ✠ sick of ✠ palsie: sonne be of good cheer, thy synnes be forgeuē the. And beholde certayne of ✠ scribes

E Mar.ij.d Luke.v.b

sayd in them selues, this man blasphemeth. And when Jesus sawe their thoughtes, he sayd: wherfore thinke ye euill in your hertes? Whether is easyer to saye, thy synnes be forgeuen the, or to saye: aryse and walke? a. That ye maye knowe that the sonne of man hath power to forgeue synnes in earth: then sayed he vnto the sicke of the palsie: aryse, take vp thy bed, and go home to thyne house. And he arose and departed to his owne house. And whē the people sawe it, they maruepled & glorified God whiche hath geuen suche b. power to men.

Marc. ii. b
Luke. v. f

✣ And as Jesus passed forth from thence, he sawe a man sytt receyuyng of custome named Mathew, and sayd to him: folow me. And he arose and folowed him. And it came to passe, as he sate at meat in the house: beholde many Publicans, and synners came and sate doune also with Jesus and his disciples.

Mathew.

When the Pharisees sawe that, they sayed to his disciples: why eateth your master with Publicans and synners? When Jesus heard that he sayed vnto the: The whole neade not the Phisicion, but they that are sicke. Go, and c. learne, what that meaneth: I haue pleasure in mercye, & not in offeryng. For I am not come to cal the righteouse but the synners to repentaunce. ✣

Oyre. bi. b

✣ Then came the disciples of John to him sayeng: why do we and the Pharises fast ofte: but thy disciples fast not? And Jesus sayd vnto them. Can the weddyng children mourne as long as the bridegrome is with them? The tyme will come when the bridegrome shalbe taken from them, and then. a. shal they faste: No man peeceth an olde garment with a peece of newe clothe. For then taketh he awaye the pece agayne from the garment, and the rente is made greater. Neither do men put newe wyne into olde vessels, for then the vessels breake and the wyne runneth out, and the vessels perysshe. But they poure newe wyne into newe vessels, and so are both saued together. ✣

Marc. b. b

✣ Whyles he thus spake vnto the, behold there came a certaine ruler, and worshipped him sayeng: my doughter is euen now deceased, but come and lay thy hand on her, and she shall lyue. And Jesus arose and folowed him with his disciples. And behold, a woman which was diseased with an yssue of blonde xii. yeres, came behinde him and touched the hem of his vesture. For she said in her selfe: if I maye touche but euen his vesture only, I shalbe safe. Then Jesus tourned him about, & behelde her sayeng: Doughter be of good comforth, thy. c. feith hath made the safe. And she was made whole euen that same houre.

And when Jesus came into the rulers house, and sawe the minstrels and the people rasyng: he sayd vnto them: Get you hence, for the mayde is not dead, but sleepeth. And they laughed him to scorne. Assone as the people were put forth, he went in and toke her by the hande, and the mayde arose. And this was noysed throughout all that lande.

And as Jesus departed thence, two blinde men folowed him cryenge and sayinge: O thou sonne of Dauid haue mercy on vs. And when he was come into the house, the blynde came to him. And Jesus sayde vnto them. d. Beleue ye that I am able to do this? And they sayde vnto him: ye Lorde. Then touched he their eyes, sayinge: accordinge to your fayth, be it vnto you. And their eyes were opened. And Jesus charged them sayinge: se that no man knowe of it. But they assone as they were departed, spred abrode his name through out all the lande.

As they were come out behold, a dome man possessed of a deuil, was brought to him. And assone as the deuyl was cast out, the domme spake: And the people mernayled: sayinge: it was neuer so seene in Israell. But the pharyseis sayed: he casteth out deuils, by the power of the cheefe deuyl.

Mar. iii. Luke. xi. Domme.

Chiefe deuyl

And Jesus went about all cytyes and townes, teachinge in their synagoges and preachinge the gladde tidinges of the kingdome, and healinge all maner sickenes and diseases amonge the people. But when he sawe the people, he had compassion on them, because they were ppyed awaye, and scattred abroad, euen as sheepe hauinge no shepeherde.

Then sayde he to his disciples: the harueste is greate, but the labourers are fewe. Wherfore pray the Lord of the haruest to send forth labourers into his haruest.

The notes.

a. This miracle shall be a sygne vnto you, that I haue power to forgeue synne.

That ye may know, Power to men.

b. The Jewes takinge Chriſte to be none other but man glorified God which had geuen suche power vnto me as was the healing of the syeke, whiche was commonlye geuen vnto all the prophetes, as a confirmacion of their doctrine. But the chefe thinge to be noted here is that suche as haue this power, haue also power to remit synne. For he healed the syeke, that therby they might knowe that he had power to remitte synne. This remytenge of synne therfore is the certifyenge of the conscience of the synner that his synnes be forgeuen.

c. Learne what this meaneth. &c. By this is declared that the repentaunt wyll sebe to do the workes of mercy (with the omitting wherof he shall be charged at the latter daye) and not to appeale the wrathe of God which is cruell, for that must be the worke of suche one as is already in fayth and perfecte, and not of the synner that seketh his iustifycation thereby Chriſte.

Learne. &c.

d. This is no superstitious salue vpon prescripte wordes, but such as is mentioned in the actes the. xiiii. Chap. and in other places of the scripture.

They shall saue.

e. It is the phrase of speche to saye that the fayth-thing which made vs apte to receiue any benefyte, gaue vs the benefyte. The fayth of ỹ wo-

man

man healed her not: but made her apt to be healed of Christe. Even so when we say that faith onlye iustifyeth, we meane that faith onlye maketh us apte to receyue iustice from God by Christe and for Christes sake.

Heb. xi. c. f. This question declareth that faith prepareth and maketh vs mete to receiue Goddes benefytes. And the charge he gaue them, not to tell any man of it, declareth that he wolde not haue vs reioyce in temporall benefytes as that was. And their spreadinge abroade of the thinge, declareth that they sought the glorye of God, whose power they had afore confessed to be in Christe.

The hertes. g. The hertes is the hertes of men prepared to receiue the worde as it appeareth of the Samaritanes. John iiij. ff.

☞ The.x. Chapter.

¶ Christe sendeth forth his xij. Apostles to preache in Iurye, geueth them charge, teacheth them, and comforteth them against persecution and trouble.

A

Mar. iij. b Luke. vi. b. ANd he called his. xij. Disciples vnto him & gaue them power ouer vncleane spyrytes, to caste them out, and to heale all maner of sycknesses, and all maner of diseases. The names of the. xij. Apostles are these. The fyrst Simon called also Peter: and Andrewe his brother. James the sonne of Zebede, and John his brother: Philip and Bartlemew. Thomas and Mathewe the publican. James the sonne of Alphe, and Lebbius otherwyse called Taddeus. Symon of Cane, and Judas Iscariothe which also betrayed him.

Apostles are sent. These. xij. sent Jesus forth after he had geuen to them commaundement sayinge. a. Go not into the wayes that lead to the gentyls, & into the cityes of the Samaritanes entre ye not. But go rather to the lost shepe of the house of Israel. Go and preache sayinge: that the kingdome of heauen is at hande. Heale the sicke, clense the lepers, raise the dead, cast out the deuyls. Freely ye haue receyued, freely geue againe. Possesse not golde, nor syluer, nor brasse in your girdles, nor pet scrip towardes your journey: neither two cotes neyther shues, nor pet a staffe. For the worke man is worthye to haue his meate. Into whatsoeuer cite or towne ye shall come enquire who is worthye in it, & there abyde tyll ye. b go thence.

Luke. ix. a Luke. x. c

B

And when ye come into an house salute the same. And if the house be worthy, your peace shall come vpon it. But if it be not worthy, your peace shall returne to you againe.

And whosoeuer shall not receyue you, nor wyll heare your preachinge: when ye departe out of that house or that cytye, shake of the dust of your fete. Truly I say vnto you: it shalbe easyer for the lande of Sodoma & Gomorra in the daye of iudgemēt then for y cite.

Beholde I sende you forth as shepe amōg wolues. Be ye therfore. b. wyse as serpentes, and innocent as doues. Beware of men, for they shall delyuer you vp to the counsels, and shall scourge you in their synagogues. And ye shalbe brought to the head rulers and kinges for my sake, in witnes to them & to y gentyls.

☞ But when they deliuer you vp. c. take no thought howe or what ye shall speake, for it shalbe geuen you, euen in that same houre, what ye shal saye. For it is not ye that speake, but the spirite of your father which speaketh in you.

The brother shall betraye the brother to death, and the father the sonne. And the children shall aryse agaynste their fathers & mothers, and shall put them to death: and ye shal be hated of all men for my name. But he that endureth to the ende shalbe saued. John. ix. b

When they persecute you in one cite, flye into another. I tell you for a truthe, ye shall not fynyshe all the cityes of Israel, tyll y sonne of man become. The disciple is not above his master: nor yet the seruaunt above his Lorde. It is enough for the disciple to be as his master is, and that the seruaunt be as his Lorde is. If they haue called the good man of the house Beelzebub: how much more shal they call them of his houshold so? Feare them not therfore. c

Mar. iiij. c Ther is nothinge so close, y shal not be opened, & nothing so hid, y shal not be knowē.

Luke. xij. c and. xij. a What I tell you in darkenes, that speake ye in light. And what ye heare in the eare, that preache ye on the house toppes.

And feare ye not them which kil the body, and be not able to kill the soule. But rather feare him, which is able to destroy both soule & body into hell. Are not two sparowes solde for a farthyng? And none of them doth lyght on the grounde, without your father. And now are all y heires of your heades nombred. Feare ye not therfore: ye are of more value then many sparowes.

Luke. xi. c and. xij. b Whosoeuer therfore shall acknowlege me before men, him will I acknowledge also before my father which is in heauen. But whosoeuer shall deny me before men, him will I also deny before my father which is in heauē.

Luke. xij. c D Thinke not that I am come to sende peace into the earth. I came not to sende peace but a swerd. For I am come to set a mā at variaūce against his father, and the doughter against her mother, and the doughter in law against her mother in law: And a mans foes shall be they of his owne houshold.

Mych. vij. c He that loueth his father, or mother more then me, is not mete for me. And he that loueth his sonne or doughter more then me, is not mete for me. And he y taketh not his crosse & followeth me, is not mete for me. He that Luke. xvij. c fyndeth his life, shal loose it: and he that loseth his life for my sake, shall fynde it.

He that receyueth you, receyueth me: & he that receyueth me, receyueth him that sent me. He that receyueth a Prophet in the name of a prophet, shall receyue a prophetes rewarde. And he y receyueth a righteous man in y name of a righteous man, shal receyue the rewarde

Marke.ix.f

of a righteous man. And whosoeuer shall geue vnto one of these lytle ones to drinke, a cuppe of colde water only, in the name of a disceple: I tell you of a truthe, he shall not lose his rewarde.

¶ The notes.

Go not.x.

a. This forbiddinge was to declare that he was chiefly sent to ỹ Iewes. And ỹ forbyddinge of promyses was to pull them from the cares of this worlde, against he shoulde sende them into the vnrighteous worlde.

Tyll ye go there.

b. Tyll ye go thence, is as much to saye, as tyll ye departe the cytye. For it is not beseminge that the messengers of God shoulde be so inconsiderate, as leaving the selfe to be loged in a cytye, that they shoulde afterwarde chaunge lodginges.

Easier.xj

c. Not that it shall be easyer to the Sodomytes in that daye: but in comparison of the vengeaunce prepared for suche as refuse the true preachers.

Wyse and innocent.

d. The wysdome that is noted in the serpent is to auoyde the swete songes of them that go about to destroye him whille he geueth eare to them, so that by this wisdome he escapeth death at their handes. So should by this wisdom escape the hãdes of the persecutours. Innocencye noted in doues, is to hurt none other beaste, but simply to take her fode where she fyndeth it, and if anye other beaste profer her wronge, she resysteth not but fleeth, and so endeuoureth to escape.

Take no thought.

e. Here are we admonyshed not to defende oure cause (or rather Christes cause) by the wittye answeres that we can inuente: but to trust vpon the wysdome that he shall geue in the selfe instaunt, hys spyrite answeryng in vs.

Belzebub.

f. This worde signifyeth God or Lorde of flyes. And by this name dyd the Iewes call the great Idole Bel, because of the great multitude of flyes that resorted to the blood and wyne that was shed in the sacrifyces done thereunto. And for the abhommination of the Idole: they reputed it as prince of Deuills.

The lyfe.

g. To fynd his lyfe, is to satisfye the desyre of his herte, refusynge or brekinge against the crosse of Christe, that is the perfourmãce of that folowyth the preachinge of the truth, or what soeuer burden God layeth vpon vs. h. The

Rewarde

rewarde of a Prophete, is encrease of knowlege in this life, and euerlastinge ioye in the lyfe to come, according the parable. To hym that shall be geuen. And againe. Well done good seruaunt, enter into thy Lordes ioye.

¶ The .xi. Chapter.

¶ Iohn Baptiste sendeth his disciples vnto Christe. ¶ He answereth them their question, reproueth the vnrighteous, and teacheth wherein he taketh his pleasure vpon them.

AND it came to passe whē Iesus had made an ende of commaundinge his .xii. disciples, he departed thence to teache and to preache in their cytyes.

✣ When Iohn beinge in prison hearde the workes of Christe, he sent two of his disciples and sayd vnto him. Art thou he that shal come: or shall we loke for another. Iesus answered and saide vnto them. a. Go and shewe Iohn what ye haue hearde & sene. The blinde se, the halt go, the lepers are clensed: the deaf heare, the dead ryse againe, and the glade tydinges is preached to the poore. And happye is he that is not offended by me. Luke.vij. Iohn sendeth to Christe.

And as they departed Iesus began to speake vnto the people of Iohn. What thing went ye out into the wildernes to se? wente ye out to se a rede shaken with the winde? other what wente ye out for to se? A man clothed in soft rayment? Beholde they that weare softe clothyng, are in kinges houses. But what went ye out for to se? A prophete. Yea, I say vnto you, and more then a prophete. For this is he of whom it is written. Beholde, I sende my messenger before thy face, which shall prepare thy way before the. ✣ Malach.iij.

✣ Verely I say vnto you, amõge the children of women arose ther not a greater then Iohn the Baptist. Notwithstandinge he that is a lesse in the kingdome of heauen, is greater then he. From the tyme of Iohn Baptiste hytherto, the kingdome of heauen suffereth violence, and they that go to it with violence pluche it vnto them. For all the prophetes and the lawe prophecyed vnto the tyme of Iohn. And if ye will receyue it, this is that Helias which shoulde come. He that hath eares to heare let him heare. ✣ Luke.xvj. Malach.iij.

But whereunto shal I lyke this generatiõ? It is lyke vnto children which syt in the market and call vnto their felowes, and saye. b. we haue pyped vnto you, & ye haue not daunced. We haue mourned vnto you, and ye haue not lamented. For Iohn came neyther eatynge nor drinkinge, and they say, he hath the deuyll. The sonne of mã came eatinge and drynkinge, and they saye, beholde a glutton and dronken of wine, and a frende vnto publicans and synners. Neuertheles. c. wysdome is iustifyed of her children. Luke.vij. Wisdom. Luke.xj

✣ Then began he to vpbrayd the cytyes, in which most of his miracles were done, because they mended not. Woe be to the Chorasin. Woe be to the Bethsaida: for if the miracles which were shewed in you, had be done in Tyre and Sidon, they had repented longe agone in sackcloth and asshes. Neuertheles I saye to you: it shall be easier for Tyre and Sydon at the daye of iudgement, then for you. And thou Capernaum, which art lyft vp vnto heauen, shalt be brought doune to hell. For if the miracles which haue bene done in the, had be shewed in Sodome: they had remayned to this daye. Neuertheles I saye vnto you: it shall be easyer for the lande of Sodom in the daye of iudgement, then for the. ✣

✣ At that tyme Iesus answered and sayd: I prayse the, O father Lorde of heauen and earth, because thou hast hid these thinges frõ wyse Luke.x.

wyse and prudent, and hast opened them vnto babes: euen so father, for so it pleased the.
All thinges are geuen vnto me of my father. And no man knoweth the sonne but the father: neyther knoweth any man the father, saue the sonne, and he to whom the sonne wyl open hym.

Come vnto me all ye that.f. labour and are laden and I wyll ease you. Take my yoche on you and learne of me, for I am meke and lowly in herte: and ye shall fynde reste vnto your soules. For my yoche is easy: and my burden is lyght. ✠

¶ The notes.

a. Go and shewe Johñ. &c. This answere did plainly declare, ✠ he was the Messias looked for. For the workes were the workes of Messias. But the chiefe thinge to be noted, is the good hape of them that were not offended by hym (that is) dyd not stumble at him and so fall. For as it is sayed Esay.viij.c. He is the stone to stumble at, and the roche to fal vpon, a snare to both the houses, Israell and the inhabitaunce of Jerusalē. And agayne Luke.ij.c He was the stumblinge stocke appointed for many to stumble at. That is, all suche as wished to haue him raygne in greate glorye as a kinge of great power, and to deliuer them from their enemies by the force of armes, and not by the sufferinge vpon the crosse.

b. The reede is a figure of the doctryne that is not of God whiche wauereth with euery winde.

c. The sonne of the kinge God, equall with his father in power, coulde not be inferiour to Jhon, who was but mā, and therfore he saith he that is lesse (that is) he that is humbled to the lowest degree of seruauntes, reputed rather as a worme, then a man, is greater then he, euen the sonne of God, of whom it is said, I am a worme and no man, and opprobrye of the gentyles, and an outcast of the rascall people.

d. Here is a prouerbe as to. Esay.xxbi.a. Signifienge thus muche. By diuers wayes haue we gone about to shewe you to thankesgeuinge: but you haue by no meanes, bene therunto.

e. Wysdome is iustyfyed. &c. That is, they that are the chyldren of God, receyue his doctryne, and his worde as truthe and wysdome, all though the contrary part, do not so receyue it.

f. Ye that labour. &c. Those are compted here to labour, that acknowledge their synne, and feale the heauye burthen of the flesshe.

The. xij. Chapter. ✠

✠ The disciples plucked the eares of corne. He excuseth them, healeth the dry hande, helpeth the possessed that was blynde and dombe, rebuked the vnfaythfull that woulde neuer haue tokens, and sheweth who is his brother, sister and mother.



AT that tyme went Jesus on the Sabboth dayes thorowe the corne and his disciples were an hungred, and began to pluche the eares of corne and to eate. Whē the Pharisees sawe that they sayde vnto him: Beholde, thy disciples do that which is not lawful to do vpon the Sabboth daye. He sayde vnto them: Haue ye not read what Dauid dyd, when he was an hungred, and they also whiche were with hym? How he entred into the house of God, eate the halowed loaues, which were not lawfull for him to eate, neyther for them which were with him but onlye for the priestes. Or haue ye not read in the law, how that the priestes in the temple breake the Sabboth day, and yet are blamelesse? But I say vnto you: that here is one greater then the temple. Wherfore if ye had wist what this sayinge meaneth: I require mercye and not sacrifice: ye would neuer haue condemned innocentes: For the sonne of man is Lorde euen of the Sabboth day.

And he departed thence, and went into their synagoge: and beholde there was a man which had his hande dryed vp. And they axed him sayinge: is it lawful to heale vpon the Sabboth dayes? because they might accuse him. And he sayd vnto them. Which of you wolde it be, if he had a shepe fallen into a pitte on the Sabboth daye, that wolde not take him and lyft him out? And how muche is a man better then a shepe? Wherfore it is lawful to do a good dede on the Sabboth dayes. Then sayde he to the man: stretch forth thy hande. And he stretched it forth. And it was made wholesome lyke vnto the other. ✠

✠ Then the pharyseis went out, and held a counsel against him, how they might destroy him. When Jesus knewe that, he departed thence, and much people followed him, and he healed them all, and charged them, that they shoulde not make him knowen: to fulfyll that which was spoken by Esaye the prophete, which sayeth. Beholde my chylde, whom I haue chosen my beloued, in whom my soule beleeueth. I wyll put my spirite on him, and he shall shewe iudgement to ✠ gentyls. He shall not stryue, he shal not cry neyther shal any man heare his voice in ✠ stretes. a bruised rede shal not he breake, & flaxe ✠ beginneth to burne he shal

not quenche, tyll he sende forth iudgement vnto victory, and in his name shall the gentyls truste. ✠

Mar.iij.c Luke.xi.b Blind and dombe.

Then was brought to him, one possessed with a deuyll which was both blinde & dombe: and he healed him, insomuch that he which was blinde and dombe, both spake and sawe. And al the people were amased, and sayde: Is not this that sonne of Dauid? But when the Pharyseis hearde that they sayde: This fellowe driueth y deuils no other wyse out but by y helpe of Belzebub the chiefe of y deuils.

Belzebub.

But Jesus knewe their thoughtes, and sayed to them. Euery kingdome deuided with in it selfe, shall be brought to naught. Neyther shall anye cytye or housholde deuided against it selfe continue. So if Sathan cast out Sathan, then is he deuided against him selfe. Howe shall then his kingdome endure? Also if I by the helpe of belzebub cast out deuils: by whose helpe do your children caste them out? Therfore they shalbe your iudges. But if I cast out the deuyls by the spirite of God: then is the kingdome of God come on you?

Either how can a man enter into a strong mans house, and violently take away his goodes: except he first binde the stronge man, and then spoyle his house? ✠ He that is not with me, is against me. And he that gathereth not with me, scattereth abrode. Wherfore I saye vnto you, all maner of synne and. a. blasphemy of forgeuen vnto men: but the blasphemy of the spirite, shall not be forgeuen vnto men. And whosoeuer speaketh a worde against the sonne of man, it shall be forgeuen him. But whosoeuer speaketh against the holye ghost, it shall not be forgeuen him: no, neyther in this worlde, neyther in the worlde to come.

L

Mar.iij.d Luke.xi.b Blasphemye.

Either make the tree good, and his frute good also: or els make the tree euyll, and his frute euyll also. For the tree is knowen by his frute. O generation of vipers, howe can ye saye well, when ye your selues are euil? For of the aboundaunce of the herte, the mouth speaketh. A good man out of the good treasure of his herte, bringeth forth good thinges. And an euill man out of his euill treasure, bringeth forth euyl thinges. But I saye vnto you, that of euery idell worde that men shall haue spoken: they shall geue accounte at the daye of iudgement. For by thy wordes y shalt be iustified: & by thy wordes thou shalt be condemned. ✠

Idel wordes. Luke.vi.b

Then answered certaine of the scribes and of the Pharisees sayinge. Maister, we woulde fayne se a sygne of the. He answered and said to them. b. The euyll and aduoutrous generation seketh a sygne, but there shal no sygne be geuen to them, saue the signe of y prophete Jonas. For as Jonas was three dayes and three nyghtes in the whales belly: so shall the sonne of man be three dayes and three nyghtes in the herte of the earth. The men of Nineue shall rise at the daye of iudgement with this nation, and condemne them: for they amended at the preaching of Jonas: And beholde, a greater then Jonas is here. The queene of the south shall rise at the daye of iudgement with this generacion, and shall condemne them: for she came from the vttermost parties of the worlde to hear the wysdome of Salomon. And beholde a greater then Salomon is here.

D

Jonas.ii.a Sygne of Jonas. Nineuite.

Jonas.iij.a The queene of the south. iij.Reg.x. 2.Par.ix.

When the vncleane spirite is gone out of a man he walketh through out. c. dry places, seking rest and findeth none. Then he sayth: I will retourne againe into my house, from whence I came out. And when he is come, he findeth the house empty and swepte and garnished. Then he goeth his way and taketh vnto him seuen other spirites worse then him selfe, and so enter they in and dwell there. And the ende of that man is worse then the beginning. Euen so shall it be with this euill nation.

Mar.iij.b Luke.viij.c

Whyle he yet talked to the people: beholde his mother and his brethren stode without, desyringe to speake with him. Then one sayd vnto: beholde thy mother and brethren stande without, desyringe to speake with the.

Mother and brethren.

He answered and sayd to him that tolde him: Who is my mother? Who are my brethren? And he stretched forth his hande ouer his disciples, and sayd: beholde my mother & my brethren. For whosoeuer doth my fathers will which is in heauen, the same is my brother, sister and mother. ✠

¶ The notes.

Blasphemye against the spirite.

a. This blasphemye is, when men se and knowe the open and manyfest truthe of God and his worde their consciences beinge fully certyfyed therof: and yet not withstandynge will rayle vpon it and persecute it to the vttermost of their power, sayinge it is of the deuyll and not of God. Which synne shall neuer be forgeuen. For so is the meaninge of neither in this worlde: nor in the worlde to come, as appeareth by the other euangelystes.

Euill and vnnoutrous.

b. Euyl and aduoutrous generacyon: are those that beleue not in God and his sonne Jesus Christe to be the onely Sauiour. But seke other meanes.

Dry place.

c. Dryst dry places are the hartes of men so dryed vp with the sonne beames of Gods worde that the wicked spyrites can haue no cōmodious dwellinge there.

¶ The.xiij. Chapter.

¶ The parable of the sower, of the tares, of the mustard tree, of the leuē of the treasure hyd in the felde, of the pearle, and of the net.

THe same daye went Jesus out of the house, and sate by the sea syde, and much people resorted vnto him, so greatly that he went and sate in a shyppe, and all the people stode on the shore. And he spake many thinges to them in symilitudes, sayinge. beholde, the sower went forth to sowe. And as he sowed, some fell by the wayes syde, and the foules came and deuoured it vp. Some fell

A

Luke.viij.a A sower.

fell vpon stonye grounde where it hadde not muche earth: and anon it sprong vp, because it had no depth of earth: & when the sunne was vp, it caughte heate, and for lacke of rotynge wyddred awaye. Some fell among thornes, & the thornes sprong vp and choked it. Parte fell in good grounde, and brought forth good fruite: some an hundred fold, some sixtie folde, some thirtie folde. Whosoeuer hath eares to heare let hym heare.

And the disciples came and sayde to hym: Why speakest thou to them in parables? He answiered and sayde vnto them: it is geuen vnto you to know the secretes of the kyngdō of heauen, but to them it is not geuen. a. For whosoeuer hath to hym shalbe geuen, and he shall haue aboundaunce. But whosoeuer hath not, from hym shalbe taken awaye euen that he hath. Therfore speake I to them in similitudes: for though they se, they se not: and hearyng they heare not: neyther vnderstād. And in them is fulfilled the Prophesye of Esayas, which prophesie sayth: with the eares ye shal heare, and shal not vnderstande, and with the eyes ye shal se, and shall not perceyue. For this people hertes are waxed grosse, and their eares were dull of hearyng, and their eyes haue they closed, lest they should se with their eyes, and heare with their eares, and shoulde vnderstand with their hertes, & should tourne that I myght heale them.

But blessed are youre eyes, for they se: and youre eares, for they heare. Verely I say vnto you, that many Prophetes and perfecte men haue desired to se the thinges whyche ye se, & haue not sene them: and to heare the thynges which ye heare, and haue not heard them. Heare ye therfore the similitude of the sower. Whosoeuer heareth the worde of the .k. kyngedome and vnderstandeth it not, there cometh & euill man, and catcheth awaye & which was sowē in hys hert, and this is he whiche was sowen by the way side. But he that was sowen in the stony grounde, is he which heareth the worde of God, and anone with ioye receyueth it, yet hath he no rootes in hym selfe, and therfore dureth but a season. For assone as tribulation or persecution ariseth because of the word, by and by he falleth. He that was sowen among thornes, is he that heareth the worde of God: but the care of this world, and the deceytfulnes of riches choke the word, & so is he made vnfruteful. But he whiche is sowen in & good ground, is he that heareth the worde and vnderstandeth it, whiche also beareth frute and bringeth forth, some an .C. folde, some sixtye folde, and some .xxx. folde.

Another similitude put he forth vnto them saying: ✣ The kyngedom of heauen is lyke vnto a man whiche sowed good sede in his felde. But whyle men .s. slept there came his foo and sowed tares amonge the wheate, and went his waye. When the blade was sprong vp, and had brought forth frute, then apeared the tares also. The seruauntes came to the housholder, and sayde vnto hym: Sir sowedest not thou good sede in thy close? From whence then hath it tares? He sayed to them: The enuious man hath done this. Then the seruauntes sayde vnto hym. Wilt thou then that we go and gadder them? But he sayde, nay, lest whyle ye go about to wede oute the tares, ye pluche vp also wyth them the wheat by the roten. Let both growe together tyl haruest come, & in tyme of haruest I wyl saye to the reapers, gather ye fyrst the tares, & bynde them in shewes too be burnt: but gather the wheate into my barne. ✣

✣ Another parable he put forth vnto them saying: The kyngdom of heauen is lyke vnto a grayne of mustard sede, whyche a man taketh and soweth in his felde, which is & leest of all seedes. But when it is growen it is the greatest among herbes, & it groweth vp into a tree: so that the byrdes of the ayre come and bylde in the braunches of it.

✣ Another similitude sayde he to them. The kyngdom of heauen is lyke vnto leuen, which a woman taketh and hydeth in .iij. pecks of mele, tyll all be leuended.

All these thynges spake Jesus vnto the people by similitudes, and without similitudes spake he nothyng to them, to fulfil that which was spoken by the Prophet saying: I wil open my mouth in similitudes, & will speake forth thynges whych haue ben kept secrete from & begynnyng of the world. ✣

✣ Then sente Jesus the people awaye, & came home. And his disciples came vnto him saynge: declare vnto vs the similitude of the tares of the felde. Then answered he & sayed to them. He that soweth the good sede, is the sonne of man. And the felde is the worlde. And the chyldren of the kyngdom, they are & good sede. And the tares are the chyldren of the wycked. And the enemy that soweth them is the deuell. The haruest is the ende of the worlde. And the reapers be the Aungels. For euen as the tares are gadded and burnt in the fyre: so shall it be in the ende of this worlde. The sonne of man shall sende forth his Aungels, and they shall gather out of his kyngedom all thynges that offende, and the which do iniquity, and shall caste them into a fournaye of fyre. There shalbe wayling & gnashyng of teth. Then shall the iuste men shyne as bryght as the sunne in the kyngdō of their father. Whosoeuer hath eares to heare let hym heare. ✣

✣ Agayne the kyngdome of heauen is lyke vnto treasure, hidde in the fielde, the whiche a man spendeth and hydeth: and for ioye therof goeth and selleth all that he hathe, and byeth that felde.

Agayne the kyngedome of heauen is lyke vnto a marchaunt that seketh good pearles, whyche when he had founde one precious pearle, went and solde all that he hadde, and bought it.

Agayne the kyngedome of heauen is lyke vnto

Mar.iiij.b
Luke.viij.
Jhon.xij.f
Act.xxviij.f
Rom.xj.b

Luke.x.d

Mar.iiij.b
Luke.viij.b.
The sower interpreted.

Tares.

Mar.iiij.a
Luke.xiij.a
Mustarde sede.

Luke.xiij.d
Leuen.

Mar.iiij.b

Psalm. lxxviij.a

Tares are expounded.

Apoc.xiij.a

Sapi.iij.b

Treasure.

Pearles

Nette.

vnto a nette cast into the sea, that gathered of all kyndes of fyshes: whiche when it is full, men drow to lande, and sitte and gadre the good into vessels, and cast the bad awaye. So shall it be at the ende of the worlde. The aungels shall come out, and seuer the bad from ỹ good, and shall caste them into a furnayce of the fyre: there shalbe wayling and gnasshyng of teth. Jesus sayd vnto them: vnderstande ye all these thynges? They sayde, ye Lord. Then sayd he vnto them. Therfore euery .S. Scribe which is taught vnto the kyngdome of heauē is lyke an housholder, whiche bringeth forth, out of his treasur, thynges both new & old. ỹ

New & olde. Mar. vi. a Luke. iiii. c

And it came to passe when Jesus had finished these similitudes, that he departed thence and came into hys owne coūtrey, and taught them in their synagoges, in so much that they were astonyed and sayde: whence cometh all this wysdome and power vnto hym? Is not this the carpenters sonne? Is not his mother called Mary? and hys brethren be called James and Joses and Simon and Judas? And are not hys sisters all here with vs? Whence hath he all these thinges. And they were offended by hym. Then Jesus saide to them a Prophet is not without honor: saue in hys owne coūtrey, & amōg his owne kynne. And he did not make miracles there, for their vnbeleues sake.

Jhon. vi. c Carpenter.

Prophete.

The notes.

Who so hath

a. That is to him ỹ hath a good hert towarde Gods worde to fulfill it: shall be more graced of. And frō him ỹ hath not, shalbe take awaye euen ỹ same knowlege that he hath, and hys hert so hardened, that he shall not repent.

Kyngdome.

b. Kyngdom signifieth here the Gospell, by ỹ which God reigneth in the hertes of ỹ faythfull. And the same signifieth Christe whiche is our kyng, and our kyngdom raygning in vs, and in whome we rayne as we prayse.

Sleepe,

c. This slepe signifieth ỹ negligēce ỹ we haue in the thinges belōging to God, which is by ỹ carefulnes of riches, & pleasures of this worlde.

Scribes

d. Scribes were they ỹ had the office of enterpretyng & answering to the sentences of the prophetes. as it apeareth by that Herode enquired of the Scribes in the .ij. chap. afore. C

The .xiiij. Chapter.

A Thon is told of Jhon beyng. Christ hauyng fyue thousande men with fyue loues and two fyshes, & apeareth by night vpon the sea.

A

Mar. vi. c Luke. ix. a

Jhon Baptist is beheded.

T that tyme Herode the .a. Tetrarche heard of the fame of Jesu, & sayd vnto his seruātes. This is Jhon Baptiste. He is risen a gayne from death, and therefore are suche miracles wrought by hym. For Herode had taken Jhon and bounde hym, & put hym in prison for Herodias sake .b. hys brother Philips wyfe. For Jhon sayd vnto him. It is not lawfull for the to haue her. And whē he would haue put hi to death, he feared ỹ people, because they toke him as a Prophet.

But when Herodes birth daie was come, the daughter of Herodias daunced before the and pleased Herode. Wherefore he promised with an othe, that he would geue her whatsoeuer she would axe. And she beyng informed of her mother before sayd: geue me here Jhon Baptistes head in a platter. And ỹ kyng sorowed. Neuertheles for hys othe sake, & for their sakes that satte at also at the table, he cōmaunded it to be geuen her: and sent & beheaded Jhon in the prison, and hys headde was brought in a platter and geuen to the damsel, and she brought it to her mother. And hys disciples came and toke vp the body, and buried it: and went and tolde Jesus.

When Jesus heard that, he departed thēce by shyp into a desert place out of the waye. And when the people had heard therof, they folowed hym a fote out of the cities. And Jesus went forth and sawe muche people, & hys herte did melte vpon thē, & he healed of them those that were sicke. When euen was come, hys disciples came to hym sayēg: This is a desert place, and the daye is spent: let the people departe, that they may go in to the townes & bye thē vitayles. But Jesus sayde vnto thē. They haue no nead to go awaye, Geue ye thē to eate. Then sayde they vnto hym: we haue here but .b. loues & .ii. fishes. And he sayed bring them hither to me. And he cōmaunded ỹ people to sit doune on the grasse: and toke the .b. loues and the .ii. fishes and loked vp to heauē, and .c. blessed, and brake and gaue the loues to his disciples, & the disciples gaue thē to the people. And they did all eate, & were fulfilled. And they gathered vp ỹ gobbets ỹ remayned .xii. baskets ful. And they ỹ eate, were in nūbre about .b. M. mē beside wome and chyldren.

Mar. vi. a Luke. ix. b Jhon. vi. b

Jesus walketh on the water.

Peter walketh on the water.

Mar. vi. a Sea ceaseth.

And straight way Jesus made hys disciples into a ship, & to go ouer bi fore him while he sent the people awaye. And assone as he had sent the people awaye, he went vp into a mountayne alone to prayse, & whē night was come, he was there him self alone. And the ship was now in the middest of the sea, & was tosse with waues, for it was a contrary wynde .b. In the iiij. watch of the night Jesus came vnto them walking on ỹ sea. And whē his disciples sawe him walkinge on the sea, they were troubled, sayēg it is some spirite, & cried out for feare. And straight way Jesus spake vnto thē sayēg be of good cheare, it is I, be not afraied. Peter answered him & sayed: master: if thou be he, bid me come vnto ỹ on ỹ watre. And he sayde come. And whē Peter was come doun out of the ship, he walked on ỹ water, to go to Jesus. But whē he saw a mighty wynd, he was afraied. And as he begā to synke, he cried sayēg: master, saue me. And immediatly Jesus stretched forth his hāde & caught him, & sayed to him. O thou litle fayth wherfore diddest ỹ doubte? And assone as they were come into the ship, the wind ceased. Then they ỹ were in the ship came & worshipped him sayēg: of a truth thou art the sonne of God. And whē they were come ouer, they went into ỹ lād of Genezareth. And whē ỹ men of ỹ place had knowlege of hi, they sent out into all ỹ country rounde about, & brought vnto him al ỹ were sicke, & besought him, ỹ they might touche ỹ hēne of his vesture only, & as many as touched it were made sake.

The

The notes.

Tetrarcha. a. Tetrarcha, is a kyng or Lord of one of the partes of a region or country diuided into.iiij. partes. Such one was Herode in Jude, which was (as Eusebius witnesseth) diuided into.viij partes. Rede Eusebius, Libro i. Capitulo.x.

Brothers wyfe. b. Note that hys brother was on liue. For if he had bene dead. Herode might haue answered, that by the lawe of the Jewes, he might marry hys owne sister, being free from other men, as it apeareth in the.xxv. chapi. of the seconde boke of the kynges, betwene Ammon and Thamar hys sister.

Bleſſe. c. To bleſſe, is in most places of the new Testament, to prayse God and geue hym thankes, as after in the.xxvi. C

Fourthe watche. d. The Hebrewes diuided the nyght into.iiij. partes, whiche they called the foure watches. Wherfore the fourth watche was next to the mornyng, that was called the mornyng watche, as in the Epiſle of the kynges the.xj. C.

The.xv. Chapter.

✠ Christe reproueth hys disciples, and rebuketh the Scribes and Phariſies for transgressing Goddes commaundements, shewyng them how the kyngdome that goeth into the mouth defileth not the man. He healeth the woman of Canaanee beyng a straunger, feadeth the multitude, and with.vij. loaues and a few litle fishes refreshed.viij. thousande men beyng women & chyldren.

A Then came to Jesus Scribes and Phariſies from Hierusalem, saying: why do thy disciples transgresse the traditions of the elders? for they washe not their handes whē they eate bread. He answered and sayd vnto them: why do ye also transgresse the commaundement of God through your traditions? For God commaunded saying: ✠ honoure thy father and mother, and he that curseth father or mother shall suffre death. But ye saye, euery man that sayth to hys father or mother: ✠ which thou desirest of me to helpe the with: is geuen to God, and so shall he not honour hys father or mother. And thus haue ye made that the cōmaundement of God is without effecte, through your traditions. Hypocrites, well prophecied of you Esaias saying: This people draweth nye vnto me with their mouthes, & honoureth me with their lippes, howbeit their hertes are farre from me: but in vayne they worshippe me teaching doctrines, which are nothyng but mens preceptes.

Mat.bij.a Traditions. Exod.xx.c Deu.v.b. Exod.xxi.c. Leui.xx.b Pro.xx.c Esa.xxix Mens precepts.

And he called the people vnto hym, & sayd to them, heare and vnderstande. That which goeth into the mouth, defileth not the man: but that which commeth out of the mouthe, defileth the man.

Mat.bij.c What defileth a man.

Then came hys disciples, and sayde vnto hym: Perceyuest thou not, how that the Phariſies .a. are offended in hearing this saying? He answered and sayd. Al plantes whiche my heauenly father hath not planted, shalbe plucked vp by the rootes. Let them alone, they be the blynde leaders of the blynd. If ✠ blynd leede the blynde, both shall fall into ✠ dytche.

Plantes. Luke.vi.f Blynde leaders.

Then answered Peter and sayd to hym: declare vnto vs this parable. Then sayde Jesus are ye yet without vnderstandyng? Perceyue ye not that whatsoeuer goeth in at the mouth, departeth downe into the draught, and is cast out into the draught? But those thynges, whiche procede out of the mouthe, come from the hert and they defyle the man. For out of the hert come euil thoughtes, murther, breakyng of wedlocke, whoredō, theftes, falſe, witnes bearing, blaſphemye. These are the thynges which defyle a man. But to eate with vnwashen handes, defileth not a man. ✠

Mat.bij.c Myth what maner defiles.

✠ And Jesus went thence, and departed into the coastes of Tyre and Sidon. And beholde a woman whych was a Cananite came out of the same coastes, and cryed vnto hym saying: haue mercy on me Lord the sonne of Dauid, my doughter is pytyously vexed with a deuel. And he gaue her neuer a worde to answer. Then came to hym hys disciples, & besought hym saying: sende her away, for she followeth vs crying. He answered, and sayde: I am not sent, but vnto the lost shepe of the house of Israel. Then she came and worshipped him saying master helpe me. He answered & sayde: It is not good, to take the childrens bread, & to cast it to.a. dogges. She answered & sayd: truth Lord, yet eate whelpes of the crommes, whiche fall from their maisters table. Then Jesus answered and sayd vnto her: O woman, great is thy .a. faith, be it to the euen as thou desirest. And her doughter was made whole, euen at that same houre. ✠

Mat.bij.d The woman of Canaane.

Then Jesus went awaye from thence, and came vnto the sea of Galile, and went vp into a mountayne, and sate downe there. And much people came vnto hym, hauyng with them, halt, blynd, dome, maymed, and other many: and cast them downe at Jesus fete. And he healed them, in so muche that the people wondred to se the dumme speake, the maymed whole, ✠ halt to go, and the blynde to se. And they glorified the God of Israel.

Mat.bij.d

Then Jesus called hys disciples to hym & sayd I haue compassion on the people, because they haue continued with me now.iij. dayes & haue nought to eate, and I wil not let the departe fasting, lest they perish in the waye. And hys disciples sayd vnto hym, whence shulde we get so muche breade in the wildernes, as should suffice so great a multitude? And Jesus sayde vnto them: How many loaues haue ye? And they sayde seuen, and a fewe litle fishes. And he commaunded the people to sit downe on the grounde: and toke the seuen loaues and the fishes, and gaue thankes, and brake them and gaue to hys disciples, & the disciples gaue them to the people. And they ate all and were sufficed. And they take vp of the broken meate that was lefte vnto.vij. hampers full. And yet they that eate were.iiij.M. men, beside women and chyldren. And he sent away ✠ people & toke shyp & came into ✠ partes of Magdala.

Mat.bij.a Seuē loaues.

The

¶ The notes.

Offence. a. Offence in this place: signifieth the grudginge of mynde when anye thynketh that an other doeth or sayeth euel, and so grudgeth in his mynde: is offended in his conscience at his doinge or sayinge. Which offence we are not bound to refrain so long as our wordes & dedes be good, and the parties offended be not weake but obstinate. For charitie byndeth vs to beare with the weake, but not with the obstinate.

All plantes. What soeuer goeth in at ỹ mouth. b. These plantes are doctrines and inuentiõs of men, whyche are not grounded on ỹ word of God.

c. Let all men beware that they stumble not at this pece of scripture. For it meaneth nothyng lesse, then that we should thynke it lawfull for vs to powre in meate and drynke whyle ỹ stomake wil hold, but that no kynde of meate, at what tyme or vnder what sorte soeuer it be taken (so it be ouerly for the necessitie of oure bodyes) can defile the man that taketh it with thankes geuynge.

Dogges. d. The Jewes call the Heathen & gentils dogges, because of their idolatrie. But chiefly for their cruell mercy in deuourynge the flocke of Israell.

Faith. e. Thy fayth is grea. The greatnes of euerye mans fayth is knowen by the benefites that we receyue at Goddes hande. For (as Paull wryteth) God geueth hys gyftes to euerye of hys seruauntes, accordynge to the measure of the fayth ỹ is founde in the same. Not because the fayth deserueth them, but because he hath made them meete vessels for so precious honour to be bestowed in.

The .xvj. Chapter.

¶ The Phariseis require a token. Jesus warneth hys disciples of the Phariseis doctrine. The confession of Peter. The keyes of heauen. The fayethfull must beare their crosse after Christe.

A Mat. viij. b Luke.xij. g.

THen came the Phariseis and Saducies, and dyd tempte hym, desiring hym to shew them some signe from heauen. He answered and saide vnto them. At euẽ ye saye, we shall haue fayre wedder, and that because the skye is red: and in the mourninge ye saye: to daye shalbe foule wedder, & that because the skie is cloudy and redde. O ye hypocrites ye can discerne the fashion of the skie and cã ye not discerne the signes of the times The frowarde nacion and aduouterous seketh a signe: and there shal no other signe be geuẽ vnto them, but the signe of the prophet Jonas So lefte he them, and departed.

Signe of Jonas. Jonas.ij.a

B Mat.viij.b Luke.xij.a.

And when his disciples were come to the other side of the water, they had forgotten too take bread with them. Then Jesus sayd vnto them: Take hede and beware of the .a. leuen of the Phariseis and of the Saducies. And they thought in them selues sayinge: because we haue brought no breade with vs. When Jesus vnderstode that, he sayd vnto them: O ye of litle fayth, why are youre myndes occupied because ye haue brought no bread? Do ye not yet perceyue, neither remember those fyue loues when there were .v. M. men, & how many basshettes toke ye vp: Neyther the seuen loues whẽ there were .iiij. thousand, and how many basshettes toke ye vp? Why perceyue ye not then, that I spake not vnto you of bread, whẽ I sayde: beware of the leuen of the Phariseis and of the Saducies. Then vnderstode they, howe that he bad not them beware of the leuẽ of breade: but of the doctrine of the Phariseis and of the Saducies.

C Mar.viij. Luke.ix.

+ When Jesus came into the coostes of ỹ citie whych is called Cesarea Philippi, he axed his disciples sayinge: whome do men saye that I the sonne of man am? They sayde: some saye that thou arte Jhõ Baptist, some Helyas, som Jeremias, or one of the Prophetes. He sayde vnto them: but whome saye ye that I am? Simon Peter answered and sayde: Thou arte Christ the sonne of the lyuynge God. And Jesus answered and sayde to hym: happy arte thou Symon the sonne of Jonas, for flesche & bloude hath not opened vnto the that, but my father which is in heauen. And I saye also vnto the that thou arte Peeter: and .b. vpon this rocke I wil buylde my congregacion. And the .c. gates of hell shall not preuayle against it. And I wil geue vnto ỹ, the .d. keyes of the kyngdome of heauen, and whatsoeuer thou bindest vpon earth shalbe bounde in heauen, and .e. whatsoeuer thou lowsest on earth shalbe lowsed in heauen. +

Peter. Byndyng and lowsyng. D

Then he charged his disciples, that they should tell no man, that he was Jesus Christ. From that time forth Jesus began to shew vnto his disciples, how that he must go vnto Jerusalem, and suffer many thinges of the elders, and of the hygh preistes, and of the scribes, and must be kylled; and ryse agayne the thyrde daye. But Peter toke hym aside, and began to rebuke hym saying: master fauer thy selfe: this shall not come vnto the. Then tourned he about and sayd vnto Peeter: come after me .f. Sathã, thou offendest me, because thou sauorest not godly thynges, but worldly thynges.

Peter is Sathan. Christes disciples.

Jesus then sayde to his disciples. If anye man will folow me, let hym .g. forsake hym selfe, and take vp his crosse and folowe me. For whosoeuer will saue his life, shall loose it. And whosoeuer shall loose his life for my sake shall finde it. What shall it profyt a mã though he shoulde wynne al the whole world if he loose his owne soule? Or els what shall a man geue to redeme his soule agayne withall? For the sonne of man shall come in ỹ glorye of his father, with his aungels: & then shall he rewarde euery man accordyng to his dedes. Verely I saye vnto you, some .h. there be among them that here stande, whiche shall not taste of death, till they shall haue sene the sonne of man come in his kyngdom.

Mar.viij. Luke.ix. Judgement. Dedes. Mat.xvj. Luke.ix.

The notes.

Learn. a. Learn is sometyme taken in an euil sence, as here

here. And sometyme in a good, as above in the xvij. chapter. C.d. Upon this rocke. That is (as sayth saint Augustine) upon the confessiō whiche thou hast made, acknowlegynge me to be Christ the sonne of the lyuynge God: I buylde my congregacion or church.

The rocke

The gates of hell.

e. By the gates of hell, are signified, death, hel desperation, synne, violence, and tyrannouse handelynge, persecution. &c.

The keyes of the kyngdō.

b. Luke in the letter. C. of his xi. chapter calleth these keyes the keyes of science, that is to saye of the knowlege of God by the scripture which keyes Christe gaue to his Apostles, y they myght open vnto the worlde the treasures of the kyngdome, that is to saye communion of the faythful, remission of sinnes, and lyfe euerlastyng, thorow Christ, and for Christes sake onely. The knowledge wherof was by the lawyers and Pharisies hyd from the people of the Jewes, by whome they were taught to put confidēce in wil, workes of their inuenciō, & the outward obseruaūce of ỹ law.

Bynde & lose

c. Whatsoeuer. &c. Like as Peters confessiō was the confession of all the reste of the Apostles, so was this promyse made vnto Peter, commune to them all. That whatsoeuer they should bynd or loose in earth: shoulde be so in heauen. And then haue you the meaning therof in the xviij. of Math. B. & xx. of Joh. C.

Sathan

f. Sathan, is by interpretacion. Aduersarie. Worthely therfore was Peter called by that name when he by his counsayl wouldе haue withstanded the will of God, which was ỹ Christ should suffer all those thynges that he had declared vnto them. g. To forsake him selfe, is vtterly to do agaynst the will of his flesshe, mortifiyng the affections of the mynde workyng the glory of God and profite of our neyghbour. As is sayd Romaines the. xb. and Philippians. ij.

Forsake. &c.

There be. &c.

h. This was spoken of the transfiguracion of our Sauiour before his disciples, whereof is mencion in the chapter folowyng.

The.xvij. Chapter.

¶ The transfiguracion of Christe vpon the mount of Tabor. He heleth the Lunatike, and payeth tribute.

Mat. ix. a
Luke. ix. b

AND after. vi. dayes Jesus take Peter and James and Jhon his brother, and brought them vp into an hygh mountayne out of the waye, and was transfigured before them, and his face did shyne as the sunne and his clothes were as whyte as the lighte: & behold there appeared vnto them Moyses & Helyas, talkyng with him. Then answered Peter and sayd to Jesus: master here is good beyng for vs. If thou wilt, let vs make here thre tabernacles, one for the, & one for Moyses, and one for Helyas. While he yet spake, beholde a bryght cloude shadowed them. And beholde there came a voyce out of the cloude, sayenge this is my deare sonne, in whome I delite. a. heare him. And when the disciples heard that, they fell on their faces and were sore afrayed. And Jesus came and touched them, and bad arise and be not afrayed. And when they lifted vp, they sawe no man saue Jesus only.

Transfigura cion.

Mat. xvij. b

a. Heare him

And as they came downe from the mountayne, Jesus charged them sayenge: Tell ye shewe the vision to no man, tyll the sonne of man be risen agayne from death. & And his disciples asked of him sayenge: Why then say the Scribes, that Helyas must first come? Jesus answered and sayde vnto them: Helias shall first come and restore all thynges. And I say vnto you that Helyas is come already, and they knewe him not: but haue done vnto him whatsoeuer they listed. In likewise shall also the sonne of man suffer of them. Then the disciples perceiued that he spake vnto them of b. Jhon Baptist.

Mat. xj. a
Luke. xj. b

Mat. xvij. c

And when they were come to the people, there came to him a certayne man, and kneled downe to him, and sayde: Master haue mercy on my sonne for he is frantike, and is sore vexed. For ofte times he falleth into the fire and ofte into the water. And I brought him to thy disciples, and they could not heale him. Jesus answered and sayde: O generacion faythles and croked: howe longe shall I be ab you: how longe shal I suffer you? bryng him hyther to me. And Jesus rebuked the deuel, & he came out of him. And the chylde was healed euen that same houre. &

Luke. xviij. b. Vnbeleefe.

Then came the disciples to Jesus secretly and sayd: Why coulde not we cast him out? Jesus sayd vnto them: Because of your vnbeleefe. For I saye verely vnto you: if ye hadde faith as a graynn of a mustard seede, ye should say vnto this mountayne, remoue hence: and it shoulde remoue, neyther shoulde any thyng be impossible for you to do. Howbeit this kynde goeth not out, but by. c. prayer and fastyng.

Prayer and fastyng

Mat. xij. a
Luke. xj. a
Passion.

As they passed the tyme in Galile, Jesus sayde vnto them: the sonne of man shalbe betrayed into the handes of men, and they shall kyll him, and the thyrde daye he shall ryse agayne. And they sorowed greatly.

Tribute

¶ And when they were come to Capernaum they that were wont to gadre poll money, came to Peter and sayde: Doeth your master paye tribute? He sayde: yea. And when he was come into the house, Jesus spake first to him, sayenge: What thinkest thou Simō? of whom do the kynges of the earth take tribute or poll money? of their children, or of straungers? Peter sayde vnto him: of straungers. Then sayde Jesus vnto him again: Then are the children free. Neuertheles, lest we should offende them: go to the see and caste in thyne angle, and take the fish that first cometh vp: and when thou hast opened his mouth, thou shalt finde a piece of twenty pence: that take and paye for me and the. &

The notes.

a. Here are we taught to geue eare to ỹ word of God onely, and not to fayned euel imaginacions. For euen likewise as Peter had vsed to

uised to haue the tentes or tabernacles made for Christ, Helias, and Moyses, to dwell in the brightnes of the Godhead allowed them, and the voyce of the father was heard saynge.

This is my welbeloued sonne, heare hym. No who should saye. My wil is not that you sin taiye thinges of youre owne braynes, but that you folowe the doctrine that he shall teache.

Helyas. b. Jhon Baptist is called Helyas, because he preached with the spirite of Helias, that is to saye boldly sharply as Helias did.

Prayer and fastyng. c. Here take the superstitious papistes, great holde for theyr prescripte fastynges, and sette number of prayer. But fondely. For here is nothyng wherevpon to buylde any prescripte dayes or number. For this is all that maye be gathered of the texte. That suche as be once troubled with the wicked spirite of frenesy, cā not be deliuered of hym tyll such tyme as they geue themselues to true prayer (that is to say continual lifting vp of theyr hertes to Godward) and fastyng that is subduynge of the flesh to the spirite by withdrawyng from it, not onely the plentyouse and delicious fode that it deliteth in: but also softe clothyng, and all other thynges that it deliteth in.

So that in this place his meaning is none other then if he had sayde. Notwithstandyng that youre weake fayth were a greate parte of the cause that you could not caste out this deuelysh spirit: yet was there also an other cause. That is on the sike mans behalfe, for he hadde not putte hym selfe wholye into the handes of God, neyther had endeuoured to mortefie his fleshe, by true prayer and fastyng.

Offence d. If Christ had not payed the tol money, he should haue offended the people. That is, his exemple should haue caused the people to withholde the tribute, whiche muste of necessitie be payed vnto kynges.

The .xviij. Chapter.

A Declareth who disciples to be greatest and howe they ought to auoyde occasions of euill, and one to forgeue an other offences.

Matt.xx. Luke.xx. Greatest. AT Whatsome tyme the disciples came vnto Jesus saynge: who is the greatest in the kyngdom of heauen Jesus called a chylde vnto hym, and set hym in the middes of them: and sayde. Verely I saye vnto you: except ye turne, and become as chyldren, ye cannot entre into the kyngedome of heauen. Who soeuer therfore humble hym selfe as this chylde, the same is the greatest in the kyngedom of heauen. And whosoeuer receyueth suche a chylde in my name, receyueth me. But

Matt.xv. Luke.xvij.a. whosoeuer .a. offende one of these litelons, which believe in me: it were better for hym, that a mill stone were hanged about his necke, and that he were drowned in the depth of the sea. Woe be vnto the worlde because of offences. Howe be it, it cannot be auoyded but that offences shall be geuen. Howebeit woe be to the man, by whome the offence cometh.

Wherfore if thy hande or thy fote offende thee, cut hym of and cast hym from the. It is better for the to entre into lyfe halte or maymed, rather then thou shouldest hauinge two handes or two fete, be cast into euerlastyng fyre. And if also thyne eye offende the, plucke hym out and cast hym from the. It is better for the to entre into lyfe with one eye, then hauyng two eyes to be cast into hell fyre. Matt.xij. Mark.ix.

See that ye not dispise not one of these litelones. For I saye vnto you, that in heauē their aungels alwayes behold the face of my father which is in heauen. ✠ Yea, and the sonne of man is come to saue that whych is lost. Howe thynke ye? If a man haue an hundred sheepe, & one of them be gone astray, doth he not leaue nyntye and nyne in the mountaynes, and go & seke that one whych is gone astraye. If it happen that he fynde him, verely I saye vnto you: he reioyseth more of that sheepe, then of the nyntye and nyne, which went not astray. Euē so it is not the wil of your father in heauen, that one of these litelons shoulde perish. Luke.xv.b. Luke.xix.a. Hunting sheepe.

✠ Moreouer, if thy brother trespasse agaynst the, go and tell hym hys fault betwene hym and the alone. If he heare the, thou hast wone thy brother. But if he heare the not, then take yet with the one or two, that in the mouthe of two or three witnesses, all thynges may be stablished. If he heare not them, tell it vnto the congregation. If he heare not the congregation, take hym as a heathen man, & as a publican. Verely I saye vnto you, whatsoeuer ye bynde on earth, shalbe bounde in heauen. And whatsoeuer ye lowse on erth, shalbe lowsed in heauen. Goo vnto hym & tell hym Luke.xvij.a Jam.v.b. Leui.xix. Deut.xix. 2.Cor.xiij. Heb.x. Joh.xx.

Agayne I saye vnto you, that if two of you shall agree in earth vpon any maner thyng .b. whatsoeuer they shall desire: it shalbe geuen them of my father whyche is in heauen. For where two or three are gathered together in my name, there am I in the middes of them. In the name.

Then came Peter to hym, & sayde: master howe ofte shall I forgeue my brother, if he synne agaynst me, seuen tymes? Jesus sayde vnto hym: I say not vnto the seuen times: but seuenty times seuen tymes. Luke.xvij. Seuen times

✠ Therefore is the kyngedom of heauen lykened vnto a certayne kyng, whyche would take a counters of hys seruauntes. And whē he had begon to reken: one was brought vnto hym: which ought hym ten thousand talentes, whome because he had nought to paye, hys master commaunded him to be solde, and his wyfe, and hys chyldren, and all that he had, & payment to be made. The seruaunt fell downe and besought hym sayinge: Syr geue me respite, and I will paye it euery whyt. Che had the lord pitye on that seruaunt, & lowsed him and forgaue hym the dette. D

And the same seruaut went out & found one of hys felowes, which ought him an hundred pence, & layed handes on him, & tooke him by the throte sayinge: paye me that thou owest. And hys felowe fell downe & besought hym, saying:

saying: haue patience with me, and I will pay the all. But he would not, but went and cast hym into prison till he should pay the det. When hys other felowes saw what was done, they were very sory, and came and told unto theyr Lord all that had happened. Then his Lorde called hym, and sayde unto hym. O evill servaunt I forgaue the al that det, because thou praiest me: was it not mete also that thou shouldest have had compassion on thy felow, even as I had pitie on the? And his lord was wroth and delivered him to the jaylers, til he should pay all that was due to hym. So likewyse shal my heavenly father do unto you. except ye forgeve with your hertes, eache one to hys brother theyr trespasses.

¶ The notes.

a. To offende them that believe in Christ: is to do the thynge that is evill in the sighte of the weakelynges (for suche are called lyttetons or children) whereby they take ensample to do evill. And to receyve one of those littletons in hys name is to entreate them, to beare with theyr weakenes, and to endevour to make the stronge in Christ.

b. Loke the exposition of this in Mathew.b

c. When we have after the order of charite admonished oure brother, and he for hys obstinacie, be worthely accounted as a Publicane by the whole consent of the congregation, then are we sure by this ✝ God bindeth the same in heaven, or loseth, if we bid hys penitent herte remit his faulte, and take him as a felowe member with us of Christes mistical bodye

d. This whatsoever, reacheth no farther then thinges axed in Christes name. And in his name can we axe nothing but we must referre it whole to the will of the father as Christ hym selfe did and taught hys to do, saynge: Not as I will father, but thy will be done.

e. In this parable, it is manifestly declared, that onely the mercifull shall fynde mercy to God. For they onely are the children of God. And this is the onely entente of the parable. Wherefore, all such wordes and scriptures, as do not make directly for this purpose: are not to be taken as thynges worthy to bylde our fayth upon as is this. The Lorde forgaue the det. And yet when he was enformed of hys servauntes unmercifulnes: he revoked hys sentence, and caste hym in prison for the whole. If oure heavenly father, were compared unto this Lorde in this poynt: then shoulde it folowe that he were not the searcher of the hert, but judged according to the bare appearance as men do. Right so is it of all other parables.

The.xix. Chapter.

¶ Christ geveth sentence concerninge mariage, and teacheth who to be chaste, and to whom mariage is free.

ANd it came to passe when Jesus had finished these sayinges, he gat him from Galile, and came into the coostes of Jury beyonde Jordan, and much people folowed hym, and he healed them there. Deuter. 24.a

Then came unto him the Pharises, tempting him, & saying to hym: Is it lawful for a man to put away his wyfe for all maner of causes? He answered and sayde unto them: Have ye not redde, howe that he which made man at the beginning, made them man and woman and sayd: For this thynge, shall a man leave father and mother & cleave unto his wyfe, & they twayne but one flesh. Wherefore now are they not twayne, but one flesh. Let not man therefore put a sunder, that which God hath coupled together. Gene.1.d. Ephe.5.g 1.Cor.vi.d.

Then sayd they to him: why did Moyses commaund to geve a testimoniall of divorcement, & to put her away? He sayde unto them: Moyses because of the hardnes of your hertes suffered you to put away your wyves. But from the beginning it was not so. I say therefore unto you, whosoever putteth away hys wyfe, (except it be for fornication) & marieth another, breaketh wedlocke. And whosoever marieth her, which is divorced, doth commit aboultry. Mar.x.b. Luke.xvi.d 1.Cor.vij.

Then sayde his disciples to him: if the matter be so betwene man and wyfe, then is it not good to marye. He sayde unto them: all men can not awaye with that saying, save they to whome it is geven. There are chaste whiche were so borne out of theyr mothers bealy. And there are chaste whiche be made of men. And there be chaste. which have made them selves chaste for the kyngdom of heaven's sake. He that can take it let him take it. b

Then were brought to him yong children, that he should put his handes on them & pray. And the disciples rebuked them. But Jesus sayd suffre the children and forbid them not to come to me: for of suche is the kyngdome of heaven. And when he had put his handes on them he departed thence. And beholde one came and sayde to him: good master, what good thinge shall I do, that I may have eternall lyfe? He sayde to him: why callest thou me good? there is none good but one, & that is God. But if thou wilt enter into lyfe, kepe the commaundementes. The other sayd to him: Which? And Jesus sayde: Doubt no wedlocke, kyll not, steale not, beare not false witnes, honoure father and mother, and love thy neyghboure as thy selfe. And the yong man sayd unto him: I have observed all these thynges from my youth, what lacke I yet? And Jesus sayde unto him, if thou wilt be perfecte. c. go and sell that thou hast, and geve it to the poore, and thou shalt have treasure in heaven, and come and folowe me. When the yonge man heard that saying he went away mourninge. For he had great possessions. Mar.x.b Luke.xviij.a. c Commaundementes.

Then Jesus sayd unto his disciples: Verely

I saye vnto you: it is harde for a riche man to
entre into the kyngdom of heaue. And more-
ouer I saye vnto you, it is easier for a .b. Ca-
mel to go throwe the eye of a nedle, then for a
ryche man to entre into the kyngdom of God
When his disciples hearde that, they were ex-
ceadingly amased saying: who then can be sa-
ued? Jesus beheld them and sayde vnto them:
with men this is impossible, but with God all
thynges are possible.

D + Then answered Peter and sayde vnto
him: Beholde we haue forsaken all and folo-
wed thy, what shall we haue? Jesus sayde vn-
to them: Verely I saye vnto you: when the
sonne of man shall sit in the seate of his ma-
iestie, yea, which folow me in the second gene-
racion, shall sitte also vpon .xii. seates, and .c.
iudge the .xii. tribes of Israel. And whosoeuer
forsaketh houses, or brethren, or systers, other
father or mother, or wyfe or chyldren, or lan-
des, for my names sake, the same shal receyue
an .C. folde, & shal enherite euerlasting life. + Many that are firste shall be laste, and the laste
shalbe the first.

Camel.

Lourmaunt

An hundred folde.

The notes.

a. The Monkes, Freres, and other wyrkes marchaunts, bragged very much of this cha
pitre. As though they had made them selues
chaste for the kyngedome of God. But they
were far wyde. For whether ye take it thus,
that as the other, which dyd eyther by nature
lacke the strength of generacion, or els were
by men made geldynges: so these shoulde ey-
ther by medecines destroye the naturall opera
cion in their bodyes, or els gelde them selues
for the kyngdom of God sake. Or els that they
dyd by sore laboure and abstinence, subdue
their bodyes, so that they might refrayne the
appetite of the flesh: eyther wayes serueth for
their purpose. For their rule was to be sure
of their pure members, wherfore they might
not gelde them selues. Labour they might not
and as for their fastynge was but continuall
exercise. The maner of geldinge therefore, that
Christ willeth men to embrace is spirituall.
Eyther when a man hanging the gifte of the
love lyke vnto it to the letting foorthe of Gods
worde. Or els beyng gelded by men: lyeth the
same to the same ende. Or els beyng a perfect
and natural man: taketh hym an honest pooke
fellow, and liueth in chaste mariage with her
because men shoulde not take occasion by his
fleshely lyuyng to misse reporte the kyngdom
of God, which is his worde. This shalbe
further declared in Paules Epistles, where
occasion shalbe geuen.

God onely is good.

b. All the creatures of God are good, because
they are his creatures, and serue to the vse
he hath appointed them. But God onely is
good of him selfe, and for him selfe.

To sell all

c. Christ bad him go sell all, to make him de-
clare him selfe a liar in that he had boasted
him selfe to haue kepte all the commaundem-
tes. For if he had kepte but the first commaun-
dement (that is love God above all thynges)
he woulde not haue stycked to sell his goo-
des to be perfecte, that is to be a mete scholer
for Christes schole.

D. Theophilactus readeth a Cable. The Gree
worde signifieth both Camell and Cable.
But that foreeth not, the meanyng is all one.
It is an impossible that a ryche man, that is to
saye (such one as maketh his ryches his trea-
sure) should enter into the kyngdome of God
that is should become a true christian: as that
eyther a Camel or Cable should passe throwe
the eye of a nedle.

A Camel

c. This is like as the Sodomites shal iudge
the cyties of Juda, that is shall cyte them for
farre, that they them selues shall thynke them
selues worthy condemnation in comparison
of the other. For none shall geue sentence but
onely Christ, to whome the father hath geue
all iudgement.

Judgement

The .xx. Chapter.

¶ Christ teacheth by a similitude, that God is herre
to no man, and how he is euyn calling men to his
labour. He teacheth his disciples to be lowly, & geueth
them bridle ouer their ryghte.

FOr the kyngedom of heauen is
lyke vnto an housholder, which
went out early in the mornyng
to hyre labourers into his vy-
neyarde. And he agreed with the
labourers for a peny a daye, and sent the into
his vyneyarde. And he went out about the .iii.
houre, and saw other standyng ydel in the mar-
ket place, and sayd vnto them, go ye also into
my vineyard: and whatsoeuer is right, I wil
geue you. And they went their waye. Ag ayn
he went out about the * fyrst and nynth houre
and did likewise. And he went out about the
eleuenth houre, and founde other standynge
ydel, and sayde vnto them: Why stande ye
here all the day ydell? They sayde vnto him:
because no man hath hyred vs. He sayde to the
go ye also into my vyneyarde, & whatsoeuer
is right, that shall ye receyue.

A

Vineyarde

The Jewes reken, who & how is hyred

When euen was come, the Lorde of the vi-
neyarde sayde vnto his Stewarde: call the la
bourers, and geue them their hyer, beginning
at the laste, tyll thou come to the first. And they
whiche were hyred about the eleuenth houre,
came and receyued euery man a peny. Then
came the first, supposing that they should re-
ceyue more, and they lykewise receyued euery
man a peny. And when they had receyued it,
they murmured agaynst the good man of the
house sayng: These laste haue wrought but
one houre, and thou hast made them equall
vnto vs which haue borne the burthen, and
heat of the daye.

B

He answered to one of them, saying: frende
I do the no wrong: diddest thou not agree with
me for a peny? Take that which is thy duety,
and go thy waye, I will geue vnto this laste
as muche as to the. Is it not lawful for me to
do as me listeth with myne owne? Is thyne
eye euil because I am good? So the laste shalbe
firste, and the first shalbe laste. For many are
called,

Laste shalbe firste.

L called, and few be chosen. ❧

Mar.x.c Luke.xviij.f Mat.x.c Luke.xviij.f

✚ And Jesus ascended to Jerusalem and toke the .xij. disciples a parte in the way, and sayde to them: Beholde we go vp to Jerusalem, and the sonne of man shalbe betrayed vnto ye chefe priestes and vnto the scribes: and they shal condemne hym to death, and shall deliuer hym to the .h. gentels, to be mocked, to be scourged, & to be crucified, and the thirde daye he shall rise agayne.

Psalm.

Mat.x.f Mother of ye childrē

✚ Then came to him the mother of Zebedes children with her sonnes, worshipping hym and desiring a certayn things of hym. And he saide vnto her: what wilt thou haue? She sayd vnto hym: Graunt that these my two sonnes maye sitte, the one on thy right hande, and the other on the left hande in thy kyngdome

Jesus answered and sayde: Ye wotte not what ye are. Are ye able to drinke of the cup that I shall drynke of: and to be baptised with the baptisme that I shalbe baptised wt? They answered to hym: that we are. And he sayde vnto them: Ye shall drynke of my cup, & shal be baptised with the baptisme that I shalbe baptised with. But to sit on my right hande and on my lefte hande, is not myne to geue: but to them for whome it is prepared of my

D father. ❧

Mar.x.f

And when the ten hearde this, they disdayned at the two brethren. But Jesus called them vnto hym and sayd: Ye know that the Lordes of the gentils haue domination ouer them. And they that are great, exercyse power ouer them. It shall not be so amonge you. But.b. wholoeuer wil be great amonge you, let hym be your minister, and wholoeuer wil be chefe, let hym be your seruaunt, euen as the sonne of man came not to be ministred vnto, but to minister, and to geue his life for the redēption of many. ❧

Great.

Jericho.

✠ And as they departed frō Jericho, much people folowed hym. And beholde two blynde men sitting by the way syde, when they heard

Two blynde

Jesus passe by, cryed saying: Thou Lord the sonne of David haue mercy on vs. And the people rebuked them: because they shoulde holde their peace. But they cried the more saynge: Haue mercy on vs thou Lord which art the sonne of David. Then Jesus stode still, & called them, and sayde: What will ye that I shoulde do to you? They sayde to him: Lorde, that our eyes maye be opened. Jesus had compassion on them, and touched their eyes. And immediatly their eyes receyued sight. And they folowed him.

❧ The notes.

Fyue fyrst, & fyue laste.

a. The whole purpose of this parable, is to proue that God rewardeth not his workemen according to the time they worke, and prayers that they take in his vineyarde, that is in this world: but according to his mercy. For this pryncipally meaneth. Many are called, but fewe electes. Although he shoulde haue sente. They be not all elected that be called to the ceremoniall lawe of the Jewes, neyther all chosen ye be called to the rule of the Gospell. But on whome he will, he taketh mercy: and whome he lusteth he maketh harde hearted. Rom.ix.

Straytes.

b. Here is to be noted, that the Jewes were in suche bondage to the Romaynes at the deathe of Christ, that they might do no execution vpō seruen, but deliuer them vnto the Romaynes vnlouynge seruaūtes to be tormented.

Kyngdome

c. This requeste of theyrs declareth what opinion they had of the kyngdom of Christ. For that it should be an earthly kyngdome, wherin the nexte about hym should beare most rule. But Christes answere declareth their ignorance, and the eternall predestination of God.

Great

d. Herbem ye princes and rulers, learne your duty. Suppresse and make them slaues that would be great. Them I saye that bye offices in your courtes, and sue to be your chaplaynes, for that is the waye to be made great.

The.xxi.Chapter.

The entreth into Hierusalem, bycause the marchaūtes vse of the temple, curseth the frogge tree, and vpbraydeth the Phariseis with a similitude of the vineyarde, and of the husbandmen that slewe such as were sent to them.

Bethphage. Mar.xi.a Luke.xix.c

When they drewe nygh vnto Jerusalem, and were come to Bethphage, to mount Oliuete: then sent Jesus two of his disciples, saynge to them. Go into the towne that lyeth ouer against you, and anone ye shal fynde an Asse bound, & her colte with her: lose them, and bringe them vnto me. And if any man saye ought vnto you, saye ye that the Lord hath nede of them: and streyght waye he will let them go. All this was done, to fulfill that whiche was spoken by the Prophet saynge: Tell ye the daughter of Sion: beholde thyne kyng cometh vnto the, meke, and sitting vpon an.a. Asse and a colte, the sole of an Asse vsed to the ploke. The disciples went and did as Jesus commaunded them, & brought the Asse and the colte, and put on them their clothes, and set him thereon. And many of the people spred their garmentes in the way. Other cut downe braunches from the trees, and strawed them in the waye. Moreouer the people that went before, and they also that came after, cryed saynge: Osanna to the sonne of David. Blessed be he that cometh in the name of the Lorde. h. Osanna in the hyest. ❧

An Asse and a colte,

Exp.Iuli.b. Zacha.ix.b Johan.xij.d

Osanna. Psal.cxvij.b.

And when he was come into Jerusalem all the cyte was moued saynge: who is this? And ye people sayde: this is Jesus ye prophet of Nazareth a cite of Galile. And Jesus went

D ij into

unto the temple of God, and caste out all them that solde and bought in the temple, & ouerthrewe the tables of the money chaungers, & the seates of them that solde doues, and sayde to them: It is written, my house shalbe called the house of prayer. But ye haue made it a denne of theues. And the blind and the halt came to hym in the temple and he healed them.

Byers and sellers.

Esay. lvi. c

Hier. vii. b.

When the chefe priestes sawe the maruey les that he dyd, and the chyldren cryinge in ỹ temple and saying: Osanna to the sonne of Dauid, they disdayned, and sayde vnto hym: hearest thou what these saye? Jesus sayde to them, yea. Haue ye neuer reade, of the mouth of babes and sucherlynges thou hast ordeyned prayse? And he lefte them, and wente out of ỹ cyte vnto Bethanye, and had hys abydynge there. ✠

Psalm. viii. a. Mar. xi. b

In the mornynge as he returned into the cyte ageyn, he hungred, and spyed a fygge tree in the waye, and came to it, and found no thynge thereon, but leaues onely, and sayed to it, neuer frute growe on the hence forwardes. And anone the figge tree wyddered away. And when hys disciples sawe that, they maruey led sayinge: How sone is the fygge tree wyddered away? Jesus answered, and sayd vnto them: Verelye I say vnto you: if ye shal haue a faith, and shall not dout ye shall not onely do that which I haue done to the fygge tree but also yf ye shall saye vnto thys mountayne, take thy selfe awaye and cast thy selfe into the sea it shal be done. And what soeuer ye shall aske in prayer (yf ye beleue) ye shall receyue it. ✠ And when he was come into the temple, the chefe Priestes and the elders of ỹ people came vnto hym as he was teachynge, and sayde. By what auctorite doest thou these thynges and who gaue the thys power? Jesus answered, and sayed vnto them: I also will aske of you a certayne question, whyche yf ye allouse me, I in lyke wyse will tell you by what authorite I do these thynges. The baptisme of Johu whence was it: from heauen or of men? Then they reasoned amonge themselues, sayinge: yf we shall saye from heauen, he will saye vnto vs: why dyd ye not then beleue hym? But and yf we shall saye of men, then feare we the people. For all men helde John as a Prophete. And they answered Jesus and sayed: we cannot tell. And he lyke wyse sayd vnto them: neyther tell I you by what authorite I do these thynges. ✠

Fygge tree.

Mar. xi. c

Luc. xx. a

Baptisme of John whence

What sayest ye to this? ✠ A certayne man had two sonnes, and came to the elder and sayde: sonne go and worke to day in my vyneyarde. He answered and sayde, I will not: but afterwarde repented and wente. Then came he to the seconde, and sayed lykewyse. And he answered and sayed: I will go syr: and went not. Whether of them twayne dyd the will of the father? And they sayde vnto hym: the fyrst. Jesus sayde vnto them: verelye I saye vnto you, that the Publycans and the harlotes shall come into the kyngedome of God

Two sonnes.

before you. For John came vnto you in the waye of ryghtwysnes, and ye beleued hym not. But the Publicans and the harlotes beleued hym. And yet ye (though ye sawe it) were not yet moued wyth repentaunce, that ye myght afterwarde haue beleued hym. ✠ ✠ Herken another similitude. There was a certayne householder, which planted a vyneyard, and hedged it rounde aboute and made a wynepresse in it, and buylt a tower, and let it out to husbandmen, and went into a straunge countrey. And when the tyme of the frute drewe neare, he sente hys seruauntes to the husbandmen to receyue the fruytes of it. And the husbandmen caught hys seruauntes and bet one, kylled another, and stoned another. Agayne he sent other seruauntes, mo then the fyrste, and they served them lykewyse. But last of all, he sent vnto them hys owne sonne, sayinge: they will feare my sonne. But when the husbandmen sawe the sonne, they sayde amonge them selues. This is the heyre: come let vs kyll hym, and let vs take hys enheritaunce to oure selues. And they caughte hym and thaslte him out of the vyneyard, and slewe hym. When the Lorde of the vyneyard cometh, what will he do with those husbandmen? They sayed vnto hym: he will cruelye destroye those cupill persons, and will let out hys vyneyarde vnto other husbandmen, which shall delyuer hym the frute at tymes conuenient.

Publycans. Harlotes.

D Luke. xx. b Esa. v. a. Hiere. xii. b. Vineyarde that is ment to hym.

Jesus sayde vnto them: dyd ye neuer reade in the scriptures. The stone which the buylders refused, the same is set in the principall parte of the corner: this was the Lordes doynge, and it is meruelous in oure eyes. Therfore saye I vnto you, the kyngdome of God shalbe taken from you, and shalbe gyuen to ỹ gentyles, whyche shall bryngе forth the frutes of it. And whosoeuer shall fall on this stone, he shalbe broken, but on whosoeuer it shall fall vpon, it will grynde hym to powder. And when the chefe priestes and pharyses hearde these similitudes, they perceyued that he spake of them. And they wente aboute to laye handes on hym, but they feared the people, because they toke hym as a Prophete. ✠

Psal. cxviii. Actu. iiii. b. i. Pet. ii. a

Esay. viii. b

¶ The Notes.

a. Let it not trouble the (gentle reader) that in the other thre Euangelistes is no mencyon of the Asse, but of the fole onely (which thyng some curyouse readers do greatlye note) for it is not a thynge partayneynge to the purpose, for as muche as the intent of the Prophete was to declare that oure Sauyoure shoulde be of so base sorte ỹ small reputacyon in the worlde, that he shoulde haue none other pauleyre but a pongre asse whereon no man had sate before him, yea, a fole that had bene vsed to drawe in the earth. Wherfore it sufficyed to name the fole, ỹ Mathew hath not offended

An asse and a fole.

by

in nameyng both the sole and his name, for as muche as the Prophet nameth both.

Osanna. b. Osanna. In Hebrue. Hos anna. That is to saye: I pray the to geue me health.

Frute tree. c. By this figge tree Christ doeth sufficiently shew that the Jewes although they had an apparaunce of holynes by their ceremonies: yet neuertheles they had not the frute of charitie, by the which thing he signified that they shoulde be shortly depriued and put fro their false apparaunce, by the destruccion of Hierusalem.

Faith. d. That faith can not but doubte whiche is not grounded vpon knowledge. And knowledge will not suffre vs to despire anye thing but vpon thys condicion, yf it be the will of God. Thys place therfore doeth not encourage vs to despire in oure prayer suche thynges as we fantasye.

Of men e. In scripture, that is counted to be of men, which is inuented by men, & that of heauen, which is of God.

Broken and grounde. f. Thys breakyng and grindynge to powder: is the vtter destruccion of them & prouide respite the doctrine of Christe, as dyd the Pharisees of whom thys was chiefly spoken.

☞ The.xxij. Chapter.

¶ The mariage of the kinges sonne. Tribute to be geuen to the Emperour. Christe confoundeth the opinion of the Saduces concernyng the resurrection, and answereth the lawyer to his question.

AND Jesus answered, and spake vnto them agayne in symylitudes sayynge. ✣ The kyngdome of heauen is like vnto a certayne kynge, whiche maryed hys sonne, and sent forth hys seruauntes to call them that were byd to the wedding, & they would not come. Agayne he sent forth other seruauntes sayynge. Tell them which are bydden: beholde I haue prepared my dyner, myne oxen and my fatlynges are kylled, and all thynges are redy, come vnto the mariage. But they made lyght of it, and went their wayes: one to his seuerall place, an other about his marchaundyse, the remnaunt toke his seruauntes and intreated them vngodly and slewe them. When the kynge hearde that, he was wrothe and sente forthe his warryers and destroyed those murtherers and burnt vp their cite.

Mariage

Weddynge garment. ☞ Then sayde he to his seruauntes: the wedding was prepared. But they which were bidden: were not worthye. Go ye therfore out in to the hye wayes, & as many as ye finde byd them to the mariage. The seruauntes went out into the hye wayes, and gathered together as many as they could fynde. Both good & bad, and the weddynge was furnyshed with gestes. Then the kynge came in, to beholde the gestes, and spyed there a man which had not on a weddynge garment, and sayd vnto hym, frend howe camest thou in hyther, and hast not on a weddinge garmente? And he was euen speachelesse. Then sayed the kynge to his mynysters: take and bynde hym handes and fote, and caste hym into vtter darcknes, there shal be weping and gnashing of teeth. For many are called and fewe be chosen. ✣

Many are called.

✣ Then went the pharises and toke counsell how they myght tangle hym in his wordes. And they sent vnto hym their disciples with Herodes seruauntes sayynge: Master, we knowe that thou art true, & teachest the waye of God truely: neither carest for any man, for thou considerest not mennes estate. Tell vs therfore howthinkest thou. Is it lawful to geue tribute vnto Cesar or not? Jesus perceyued their wickednes, & sayd: Why tempt ye me ye hypocrites? Let me se the tribute money. And they toke him a peny. And he sayd vnto them: whose is this ymage & superscription? They sayed vnto him: Cesars. Then sayed he vnto them. Geue therfore to Cesar, & which is Cesars: And geue vnto God, that which is Goddes. ✣

Mar.xij.b Luc.xx.b

Tribute to Cesar.

☞ When they heard that they marueyled, and left hym, and went their waye.

The same day the Saduces came to hym (which say that there is no resurrection) and asked him sayyng: Master, Moyses bad, yf a man dye hauyng no chyldren, that the brother marye his wyfe, and reyse vp seed vnto his brother. There were with vs seuen brethren, and the first maryed and dyeased without yssue and left his wyfe vnto his brother. Lyke wyse the second and the third vnto the seuenth. Last of all the woman dyed also. Nowe in the resurrection whose wyfe shall she be of these seuen? For all had her. Jesus answered & sayd vnto them: ye are deceyued and vnderstande not the scriptures, nor yet the power of God. For in the resurrection they neither marye nor are maryed: but are as the angels in heauē.

Mar.xij.c Luke.xx.c

Saduces

Deut.xv.b

Resurrection

As touchyng the resurrection of the dead: haue ye not reade what is sayd vnto you of God which sayth: I am Abrahams God, and Isaacs God, & Jacobs God. God is not the God of the dead, but of the lyuynge. And when the people hearde that, they were astonyed at his doctrine.

Exod.iij.b

✣ When the Pharises had hearde, how that he had put the Saduces to sylence, they drewe together, and one of them whiche was a doctoure of lawe, axed a question tempting hym and sayinge: Master which is the chefe commaundement in the lawe? Jesus sayd to him: Loue the Lord thy God with all thyne herte, and with all thy soule, and with all thy mynd. This is the first and the chiefe commaundement. And there is another lyke vnto this. Loue thy neyghboure as thy selfe. In these two commaundementes hange all the lawe & the Prophetes.

Mar.xij.c

Chiefe commaundement

Deut.vi.a

Whyle the pharyses were gadered together. Jesus axed them sayinge: what thynke ye of Christ? Whose sonne is he? They sayed vnto him: the sonne of Dauid. He sayed vnto them: how then doeth Dauid in spirite, call him Lorde, sayenge: The Lorde sayed to my

Mar.xij.d Luke.xx.d

Dauids sonne

psalm.cx.a

r. Lord sit on my right hande tyl I make thyne enemyes thy fotestole. If Dauid call hym Lorde, how is he than hys sonne? And none coulde answere hym agayne one worde, neyther durste any from that daye forth axe hym any more question.

The notes.

Mariage garment. a. Thys is the garment that is mentioned in Esa. lxi. chap. in D. And it is none other but ỹ liuely fayth, which is moste beutifully decked wyth the workes of the spirite.

Geue to Cesar. &c. b. By this Cesar is ment all temporal rulers, to whome we ought of conference too geue all thinges that the lawe of the country we be in bindeth hys to geue. Whether it be our goodes our selfe, our chyldren, or seruauntes to do the seruice.

As Aungels. c. To be as Aungels, is to be without all corruptions and infirmities of the flesh, so that ỹ desires of the same do neuer trouble vs.

The God of the liuyng. d. If God be not the God of the dead but of the liuyng: Then must Abraham nedes liue, sythen he is Abrahams God. Wyshe not at thys place you Sadducees of our tyme, whyche will not beleue and confesse that the soule of man is immortall.

Lorde. e. Now withstandyng that Christe (in that he was called the sonne of Dauid, that is descended of the stocke of Dauid: yet Dauid speake in spirite that he was God, called hym Lorde. But the Pharisees (who were all fleshely) coulde not perceyue so muche of the spirite.

The.xxiii. Chapter.

¶ Christ warneth hys disciples, the Pharisees, Scribes and hypocrites, and prophesieth the destruction of Hierusalem.

THen spake Jesus to the people, & to hys disciples sayinge: The Scribes and the Pharisees sit in Moyses seate. All therfore whatsoeuer they bid you obserue, that obserue and do, but after their workes do not, for they say and do not. Yea, and they bynd heauy burthens and greuous to be borne and lay them on mens shoulders: but they thē selfe will not heaue at them with one of theyr fyngers. All their workes they do for to be seene of men. They set abroade theyr phylacteries, & make large borders on theyr garmentes, and loue to sit vppermoste at feastes, and to haue the chefe seates in the Synagoges, and gretynges in the marketes, and too be called of men Rabbi.

Heauy burthen. Luke xi. g Phylacteries. Chefe seates Gretynges

But ye shall not suffer youre selues to be called Rabbi. For one is your master, that is to witte Christ, and all ye are brethren. And call no man your father vpon the earth, for there is but one your father, & he is in heauē. Be not called maisters: for there is but one your maister: and he is Christ. He that is greatest among you shalbe your seruaunt. But whosoeuer exalteth hym selfe: shalbe brought lowe, and he that humbleth hym selfe, shalbe exalted.

Great. Exalt

Wo be vnto you Scribes and Pharisees, hypocrites, for ye shut vp the kyngdome of heauen before men: ye youre selues go not in, neyther suffer ye them that come to enter in.

The hypocrite is shut.

Wo be vnto you Scribes and Pharisees, hypocrites, ye deuoure widdowes houses, & that vnder a coloure of praying long prayers wherfore ye shall receyue great damnation.

Widdowes houses.

Wo be vnto you Scribes and Pharisees hypocrites: which compasse sea and lande, to bringe one into youre beleefe: and when he is brought ye make hym two folde more ỹ chyld of hell then ye your selues are.

Wo be vnto you blynde guydes, whyche say whosoeuer sweare by the temple, it is nothyng, but whosoeuer sweared by the golde of the temple: he offendeth. Ye fooles and blynd, whether is greater, the golde, or the temple ỹ sanctifieth the golde? And whosoeuer sweareth by the auitare, it is nothynge: but whosoeuer sweareth by the offeryng that lyeth on ỹ auitar, offendeth. Ye fooles and blynde, whether is greater the offeryng, or the auitar whiche sanctifieth the offeryng? Whosoeuer therfore sweareth by the auitare, sweareth by it and by all that theron is. And whosoeuer sweareth by the temple, sweareth by it and by hym ỹ dwelleth therin. And he that sweareth by heauen sweareth by the seate of God, and by him that sitteth theron.

Temple

Auter

Wo be to you Scribes and Pharisees, hypocrites, which tythe mynte, anyse and commen, and leaue the waighteyer matters of the lawe vndone: iudgement, mercy, and fayth. These ought ye to haue done, and not to haue left the other vndone. Ye blynde guydes whiche strayne out a gnat, and swallowe a cammell.

Mynte. Anys. Luke xi. Judgement and mercy Blynde guydes.

Wo be to you Scribes and Pharisees hypocrites, which make cleane the vtter side of ỹ cuppe, & of the platter: but within they are ful of bribery and excesse. Thou blynde Pharisee, cleanse first the inneside of the cup & platter, ỹ the outside of them may be clene also.

Iuncipie

Wo be to you Scribes and Pharisees hypocrites, for ye are lyke vnto painted tombes, whiche appeare beautifull outwarde, but are within full of dead bones and of all filthines. So are ye, for outwarde ye apeare righteous vnto men, when within, ye are full of hypocrisie and iniquitie.

Painted Sepulchres.

Wo be vnto you Scribes and Pharisees hypocrites, ye buylde the tombes of the Prophetes and garnysh the sepulchres of ỹ righteous, and saye: if we had bene in the dayes of our fathers, we woulde not haue bene partyners with them in the bloude of the Prophetes. So then ye be witnesses to your selues, ỹ ye are the chyldren of them whyche kylled the Prophetes. Fulfil ye likewyse the measure of your fathers. Ye serpentes and generacion of vypers howe shoulde ye scape the damnation of hell?

D Pe buylde ỹ tombes. Mathiiij

Wherfore, behold I send vnto you Prophetes, wise men, & Scribes. Of them ye shal kyl and

and crucifye: and of them ye shall scourge in
your synagoges, and persecute from cite to
cite that upon you may come all the righ-
teous bloude that was shedde upon the earth,
from the bloude of righteous Abel, unto the
bloude of Zacharias the sonne of Barachias,
whom ye slewe betwene the temple and the
aulter. Verely I say unto you, all these things
shall light upon this generation. Jerusalem,
Jerusalem which killest prophetes, and stone
them which are sent to the: howe often would
I have gathered thy children together: as the
henne gathered her chikes under her winges,
but ye. wold not. Beholde your habitacion
shalbe left unto you desolate. For I say to
you, ye shall not se me hence forth till that ye
say blessed is he that cōmeth in the name of
the Lorde.

2 Par. xxiij. f

Innocent bloude.

Luke. xiij. g. xix. d. d

¶ The notes.

Moises seate

a. It is to be taught that the Jewes had in their temples, som certaine place wherin was a seate or chaire for him that reade the lawe of Moises to the people, to sit on whilst he read (as we have nowe in our churches, for the that read the Epistel and Gospell to the people) which might right wel be called Moises seate, because Moises lawe onlye was read in that place.

Nowe the Scribes and Pharisies were appointed to that seate: wherfore our saviour commaunded his disciples to obserue all that they teache. For while they sate in that seate, they taught Moises lawe onlye. In lyke maner standeth it with us and our pharisies: so longe as they sytte on Christes seate and reade unto us Christe out of the holye Bibell boke: we are by Christes commaundements, bounde to obeye them. But when they runne to their owne traditions: we are as free from them as the Apostles were from the scribes & pharisies of their tyme.

father.

b. Here is the bishoppe of Rome declared a playne Antichriste in that he woulde be called the most holye father, and that all christen me shoulde acknowledge him for no lesse then their spirituall father notwithstandinge these playne wordes of Christe call no man youre father.

To shut the kingdome.

c. To shut up the kingdome of God before men is to dispence with mens consciences for the leauinge of Goddes commaundements undone appointinge them workes of their owne inuention to supplye the same (as our ghostly fathers have bin to do in confessyon.) For this is the kingdome of God, when men be studious to do the will of God, & thinke it not sufficient to leave Gods will undone and then to satisfye after their owne fantasy, wherfore all suche as hinder this study shute the kingdome of God before men.

Woulde not.

d. Upon this place is builded a wonderfull choyse and free will of man. Who may (as the papistes and certayne other Antechristes Imagin) withstande the will of God, which is (say they) that al men shoulde be saued and come to y acknowlegynge of the truthe: which thinge, man maye of him selfe refuse or embrace that then he not blessed in the (christian reader) thou shalt not that the will of God must be conceyued two maner of wayes. First it is eternall inuerutyble and unchangeable, so that it can not be resysted, but must be fulfylled, though all the world woulde say nay. After this maner woulde not Christe have ga thered the Jewes together. For: both Esaye in the vi. chap. & Psalmist xciij. & had prophesyed their obstinate, euen according ye as his eternall will of God had purposed. Secondarye the will of God is to be considered, as it is knowen to men by the scriptures. That is that men shoulde love God above all thynges, and do to other as they woulde be done by.

Esay. vi. g. xxix. d

Psal. xciij. f

After this sorte woulde God have gathered the Jewes together, in declaringe this his will unto them by the prophetes, but they woulde not because they were those stubborne herted people that the vnsearchable will of God, hadde ordayned to se y not perceyue, to heare and not vnderstand, lest they should conuerte and he shoulde heale them.

☞ The. xxiiij. Chapter.

¶ Christe foreseeth and declareth the destruction of the temple, the ende of the worlde and the comynge of the latter daye, and warneth them to watche, for the worlde shall vnwarely perishe.



AND Jesus went out and departed from the temple: and his disciples came to him for to shewe him the building of the temple. Jesus sayde unto them: Se ye not all these thinges? Verely I say unto you there shal not be here left one stone upon another that shall not be cast doune.

A Marc. xiij. a Destruction of the temple.

And as he sate upon the mounte Olivet: his disciples came unto him secretlye saying. Tell us when these thinges shalbe: and what signe shalbe of thy comynge and of the ende of the worlde? And Jesus answered and sayd unto them: take hede that no man deceyue you. For many shal come in my name saying: I am Christe: and shall deceyue many.

Luke. b. b Colos. ii. b Antechriste.

Ye shall heare of warres and of the fame of warres: but se that ye be not troubled. For all these thinges muste come to passe, but the ende is not yet. For nacion shall ryse against nacion and realme against realme: and there shalbe pestilence, hunger and earth quakes in certayne places. All these are the begynnynge of sorowes.

Then shall they put you to trouble, and shall kyll you: and ye shalbe hated of all nacions for my names sake. And then shall many be offended, and shal betray one another, and shall hate one the other. And many false prophetes shall arise, and shall deceyue many. And because iniquite shall have the vpper hande the love of many shall abate. But he that endureth to the ende, the same shall be safe. And this glad tydinges of the kingdome shalbe preached in all the worlde, for a witnes unto all nacions: & then shal y ende come.

John. xvi. c

false prophe tes.

When ye therfore shall se the abhominacion that betokeneth desolation, spoken of by Daniel the prophete, stande in the. a. holye place (let hym that readeth it, understande it) then let them which be in Jurye, flye into the mountaynes. And let him which is on ỹ house toppe not come downe to fetche ought thynge out of his house. Neither let him which is in ỹ fielde returne backe to fetche his clothes. Wo in those daies to them ỹ are with childe, and to them that geue sucke. But praye that youre flyght be not in the. b. Winter, neyther on the Sabboth daye. For then shalbe great tribulacion such as was not from the beginninge of the worlde to this tyme, no: shalbe: yea, and except those dayes should be shortened, there shoulde no fleshe be saued: but for the chosens sake, those daies shalbe shortened. Then if anye man shall saye vnto you: lo here is Christe, or there is christ: beleue it not. For there shall arise false Christes, and false prophetes, and shall do great myracles and wonders. In so much that if it were possyble the very electe should be deceyued. Take hede, I haue tolde you before. Wherfore if they shal saye vnto you: beholde he is in the deserte, in the secrete places beleue not. For as the lyghtenynge commeth out of the east, and shyneth in to the west, so shal the commynge of the sonne of man be. For wheresoeuer a dead carkes is, euen thyther wyll the egles resort.

Immediatly after the tribulacions of those dayes, shall the. c. sonne be darkened: and the mone shall not geue hyr lyght, and the starres shal fall frō heauē, & the powers of heauē shal moue. And then shal apeare the sygne of the sonne of man in heauen. And then shall all the kynredes of the earth mourne, and they shall se the sonne of man come in the cloudes of heauen with power and great glorye. And he shall sende his. f. aungels with the greate voyce of a trompe, and they shall gader together his chosen from the foure windes, and from the one ende of the worlde to the other.

Learne a symylytude of the fygge tree: whē his braunches are yet tender, and his leaues sprynge, ye knowe that sommer is nye, so lykewyse ye, when ye se all these thynges, be ye sure that it is neare euen at the doores. Verely I saye vnto you, that this. g. generation shal not passe tyll all these be fulfylled. Heauen & earth shal perishe, but my wordes shal abide. But of that daye and houre knoweth no man, no not the aungels of heauen, but my father onelye.

As the tyme of Noe was, so lykewyse shal the commynge of the sonne of man be. For as in the dayes before the floude, they did eate & dranke, mary and were maried, euen vnto the daye that Noe entred into the shippe, & knew of nothinge, tyll the floude came and toke thē all awaye. So shal also the commynge of the sonne of man be. Then. h. two shall be in the fielde, the one shalbe receyued, and the other shalbe refused, two shalbe grindinge at the mylle, the one shalbe receyued, and the other shalbe refused.

Wake therfore, because ye knowe not what houre your master wyll come. Of this be sure, that if the good man of the house knewe what houre the theefe would come, he would surelye watche, and not suffer his house to be broken vp. Therfore be ye also redye, for in. i. the houre ye thinke he wouldē not, wyll the sonne of man come. Who is there then a faythfull seruaunt and wyse, whome his master hath made ruler ouer his household to geue them meate in season conuenient: happy is that seruaunt whom his master (when he cometh) shall fynde so doynge. Verelye I saye vnto you, he shall make hym ruler ouer all hys goodes. But and if that cursed seruaunt shall saye in his herte, my master wyll defer hys commynge, and beg̃e to smyte his felowes, yea, and to eate and to dranke with the dronken: that seruauntes master wyll come in a daye when he loketh not for him, and in an houre that he is not ware of, and wyll deuide hym, and geue him his rewarde with hipocrites. There shalbe weping and gnashyng of tethe.

¶ The notes.

a. This holye place is the tēple of God, that is the congregacion of Christe, as Paule wryteth.

b. Here is to be thought, that Christe dyd counsell ye admonish his disciples of the tyme of the vere and daye of the destruction of Hyerusalem. For as Strabo wryteth in hys xvi. booke, Pompeius toke thē on the Saboth daye, and so dyd Titus and Vespasyan also. Ye is mentioned in Frontonius. But yet it is rather to be tought that he vsed these wordes winter and Saboth: to the entente to set forth the greatnes of the trouble that shoulde chaūce in those dayes, to be suche that if it fel in the wynter or in the Saboth daye (when they myght not by the lawe trauell paste one myle) it shoulde not be possyble for them to escape by flenge awaye.

c. It is not possyble that those whom God hath elected from the begynning of the worlde should be seduced so that they shoulde hate or persecute the waye of the Lorde, whiche they haue once professed.

d. Egles are byrdes that flye hygh and feade vpon carion. Wherfore they resorte vnto the dead carkas that lyeth somtyme far from thē. It is therfore a mete symylitude to declare that the Christians (whose conuersation is hyghe in heauen) shall at the laste daye resorte to Christe their fode, from all partes of the worlde.

e. The sunne shalbe darkned, shalbe made as sackcloth or smoke. The mone shal not geue her lyght, shall be tourned into bloude before that daye come and the starres shal fall. No doubt all this muste be spyrytually vnderstande. That is, for the sunne the worde of God whyche is the lyght of the worlde and for the

Daniel.ix.

Winter.

Mark.xiii.c
Luke.xxiij.c

Mark.xiii.c
Luke.xxi.c
Esay.xiii.b
Mat.xxiv.b
Apoc.vi.c

Figge tre.
Mark.xi.b
Luke.xxi.c

Gene.vii.b
Noe.

Luke.xvij.g

Warre.

Mark.xiii.c

Egles.

The sunne.

the more manye lyuen, &c. For as it was at Noes floude: so shall the commynge of the sonne of man be. But the same was knyght then euen to the verye houre. &c.

Angels. f. These aungels are the preachers and teachers of the latter dayes, who shall blowe the trumpe of his worde, and thereby gather together the chosen thro al quarters of ỹ world, as is declared in the reuelacion.

Generacion. g. Generacion is taken here for that empire which was then chefe of the whole worlde, that was Rome. While Rome therfore beareth the name of the chiefe empire of Christendome, shall the latter daye come. h. This declareth, that euen to the daye of iudgement, the good and bad shall dwell together.

In the houre ye thinke not. i. In the houre ye thinke not. Here maye we learne that all the signes of the laste daye are to be taken spyrytually. For so shall he come when men that loke for them to be carnallye fulfylled, thinke least.

The.xxv. Chapter.

The ten virgins, the talentes deliuered to the seruauntes, and of the generall iudgement.

Virgins. THen the. a. kingdome of heauen shalbe lykened vnto ti virgins, which toke their lampes and went to mete the bridegrom. Of whom fyue were wise, & fyue were folysshe. The folysshe toke their lampes, but toke none oyle with them. But the wise toke oyle with them in their vessels with their lampes also. While the bridegrome tarried, al slombred and slepte. And euen at midnight there was a crye made: beholde, the bridegrome cometh, goo out against hym. Then all those virgins arose, and prepared their lampes. And the folysshe sayed to the wise: geue vs of youre oyle for oure lampes go out. But the wyse answered sayinge not so, least there be not. c. enough for vs and you: but go rather to them that sell & by for youre selues.

And whyle they went to bye the bridegrome came: and they that were redye, went in with hym to the weddinge, and the gate was shut vp. Afterwardes cam also the other virgins sayinge: maister maister, open to vs. But he answered and sayd: verely I say vnto you: I knowe not you. d. watche therfore: for ye knowe neither the daye nor houre wher the sonne of man shall come.

Luke.xix.b D + Lykewyse as a certayne man, redye to take iorney to a straunge countre, called hys seruauntes and deliuered to them his goodes. And vnto one he gaue fyue talentes, to another. ii. and to another one: to euery man after his abylite, and straight waye departed. The he that had receyued the. v. talentes, went and occupied them and wan other fyue talentes. Likewise he that receiued two, gained other two. But he that receiued the one, went and digged a pit in the earth and hid his maisters money. After a longe season the Lorde of those seruauntes came and reckened with them.

Talentes. Then came he that had receyued. v. talentes, and brought other. v. talentes, sayinge: maister thou deliuerest vnto me fyue talentes behold I haue gained with them fyue talentes mo. Then his maister sayde vnto him: Well good seruaunt and faithfull. Thou hast ben faythfull in litle, I will make the ruler ouer manye. e. enter in into the ioye of thy maister. Also he that receiued. ii. talentes, came and sayd: maister thou deliuerest vnto me two talentes, beholde I haue wonne two other talentes with them. And his maister sayde vnto him, well good seruaunt and faithfull. Thou hast ben faythfull in litle, I will make the ruler ouer manye: go in into the ioye of thy maister. f

Then he which had receiued the one talent, came & sayde: maister, I considered that thou wast an harde man, which sowest where thou settest not, & gaderest where thou strawest not, and was therfore afrayde, and went and hid thy talente in the earth: beholde, there hast thyne owne. His maister answered and sayd vnto him: thou euyll seruaunte and slouthfull, thou knowest that I reape where I sowed not, and gadder where I strawed not: thou oughtest therfore to haue had my money to the chaungers, then at my comminge shoulde I haue receyued myne owne with vauntage. Take therfore the talent from him, and geue it vnto him which hath ten talentes. For vnto euerye man that hathe. f. shalbe geuen, and he shall haue aboundaunce, and from him that hath not, shall be taken awaye, euen that he hath. And caste that vnprofytable seruaunt into vtter darcknes: there shalbe wepinge & gnashinge of tethe. Luke.xix.a

The iudgement. + When the sonne of man cometh in his glorye, and all the holye aungels with him, then shall he sytte vpon the seate of his glorye, and before him shall be gathered all nacions, and he shall separate them one from another, as a shephearde deuideth the shepe from the gootes. And he shall set the shepe on his right hande, and the gootes on his lefte. Then shall the kinge saye to them on his right hande. Come ye blessed children of my father, enherite ye the kingdome prepared for you from the beginninge of the worlde. For I was an hongred & ye gaue me meate. I thirsted and ye gaue me drinke. I was herbourles and ye lodged me. I was naked and ye clothed me. I was sycke and ye visited me. I was in prysone and ye came vnto me. Then shal the righteous answere him sayinge, maister, when sawe we the an hongred, & fede the, or a thyrst, & gaue the drinke? when sawe we the herbourles, and lodged the? or naked and clothed the? or when sawe we the sycke or in prysone and came vnto the? And the kinge shall answere and saye vnto them: verelye I saye vnto you: in as much as ye haue done it vnto one of the least of these my brethren, ye haue done it vnto me. Shepe. Gootes. Mat.xxiii.b Luke.xiii.b Mark.xiii.b

D Then shall the kinge saye vnto them that shalbe on the lefte hande. Departe from me ye cursed, into euerlastinge fyre, which is prepared Psalm.lxi.c Luke.xvi.f

pared for the deuyll and hys angels. For I
was an hungred and ye gaue me no meate, I
thyrsted and ye gaue me no drynke, I was
herbourles, and ye lodged me not, I was na-
ked and ye clothed me not, I was sicke and in
prison, and ye vysited me not.

Then shal they answere him, sayinge: mayster when sawe we the an hungred, or a thyrst or herbourles, or naked, or sicke, or in prison, and dyd not ministre vnto the. Then shall he answere them, and saye: Verelye I saye vnto you, in as much as ye dyd it not to one of these litle ones: ye dyd it not vnto me. And these shall go into euerlasting payne. And the righ teous into lyfe eternall. ¶

Tournament.

John.v.d

The notes.

a. In this place the kyngdome of heauen sygnifyeth the whole congregacion of beleuers, beynge yet conuersaunte in this lyfe, whiche God gouerneth inuisiblye as Luke the.viii.d.

Kyngdom of heauen.

These lampes are suche dead sayth as James declareth to be in deuyls & rotten trees which bryngе forth no frute.

Lampes without oyle.

b. Here is to be noted that notwithstandynge the workes we do procede of sayth, and be neuer so copious, yet haue we none ouerplus to distribute vnto other, as the Hypocrites the reygnous fayned the selues to haue.d. The whole entent of this parable is that we should be alwayes in a redynes to departe this lyfe.

Inough

Watche

c. To entre into thy masters ioye, is to be partaker with hys mayster in his possessyons, and so shall the sayth full be ioynte heyres with Christ in hys kyngedome.

Entre into thy masters ioye.

f. Luke the exposicion of this afore. viii b g.

To hym that hathe.

Vtter darkenes: both here signifie extreme ignorance of God and hys worde. And the meanynge of the whole parable is no more, but that suche as do not thankefullye applye the gyftes that God geueth them to theyr profyte: shall haue those gyftes taken from them, and be made moste voyed of all suche gyftes.

Vtter darkenes.

The.xxvi. Chapter.

Mayster Magdalene annoynteth Christe, they eate the Easter lambe and the supper of the Lorde. Christe prayeth in the garden. Iudas betrayeth hym. Peter denyeth hym. Christe is examined by false witnesses. Peter denyeth hym.

AND it came to passe, when Jesus had fynyshed all these sayinges, he sayed vnto hys disciples,

The passyon. Mat.xvii.a Luke.xviii.a



¶ Ye know that after two dayes shalbe easter, and the sonne of man shalbe betrayed to be crucifyed.

Then assembled together the chefe priestes and the scribes and the elders of the people to the palace of the hye priest, called Caiphas, and helde a counsell, howe they myght take Jesus by suttelte, and kyll hym. But they sayed, not on the holy daye, lest any busynesse aryse amonge the people.

Caiphas.

When Jesus was in Bethany, in the house of Symon the leper, there came to hym a woman, which had an alabaster boxe of precious

oyntment, and poured it on hys heade, as he sate at the bourde. John.xii.a Mar.xiv.a

When hys disciples sawe that, they had indignacyon, sayinge: what nedeth this waste? This oyntment myght haue bene wel solde, and geuen to the poore. When Jesus vnderstode that, he sayed vnto the: why trouble ye the woman? she hath wrought a good worke vpon me. For ye shall haue poore folke alwaies with you, but me shall ye not haue alwayes. And in that she casted this oyntment on my body, she dyd it to burye me with al. Verelye I saye vnto you, wheresoeuer this gospell shalbe preached throughout al the world, there shal also this that she hath done, be told for a memorial of her.

He inuyted.

Then one of the twelue called Judas Iscarioth went vnto the chiefe priestes, and sayd: What wyll ye geue me, and I wyll betraye him vnto you? And they appointed vnto him thyrty peces of syluer. And from that tyme he sought opportunite to betraye hym.

b

He is solde.

The fyrst day of swete bread the disciples came to Jesus sayinge vnto hym: where wylt thou that we prepare for the to eate the paschall lambe? And he sayde: go into the cytye vnto suche a man, & saye to hym: the mayster sayth my tyme is at hande, I wyll kepe myne easter at thy house with my disciples. And the disciples dyd as Jesus had appointed them, and made redy the easter lambe. Mar.xiiii Luke.xxii.a

When the euen was come, he sate doune with the.xii. And as they dyd eate, he sayed: Verelye I saye vnto you, that one of you shal betraye me. And they were exceadynge sorowfull, and beganne euery one of the to saye vnto hym: is it I mayster? He answered & sayed: he that dypeth hys hand with me in the dish the same shall betraye me. The sonne of man goeth as it is written of hym: but wo be to that man, by whome the sonne of man shalbe betrayed. It had ben good for that man, yf he had neuer bene borne. Mar.xiiii Luke.xxii.b John.xiii.c Psalm.xli.a

Then Judas whiche betraued hym, answered and sayde: is it I mayster? He sayed vnto hym: thou hast sayed. As they dyd eate, Jesus toke bread and gaue thankes, brake it and gaue it to the disciples and sayed: Take, eate, this is my body. And he toke the cup, & thanked, and gaue it them, saying: drynke of it euery one: For this is my bloude of the newe testament, that shalbe shedde for many, for the remyssyon of synnes. I saye vnto you: I wyll not drinke henceforth of this frute of the vyne tree, but yll that daye, when I shall drinke it newe with you in my fathers kyngdome. The iudgment on the betrayer. i.Cor.xi.a Luke.xxii.b

And when they had sayde grace, they went out into mount oliuete. Then sayd Jesus vnto them: all ye shall be offended by me this nyght. For it is written, I wyll smyte the shepeherde, and the sheepe of the flocke shall be scattered abrode. But after I am ryssen agayne, I wyll goo before you into Galile. Peter answered and sayd vnto hym, though all men should be offended by the, yet would I neuer Mar.xiiii.b Luke.xxii.b John.xvi.a Zacha.xiii.a

Mar.xiiij.c Luke.xxij.b. John.xiij.d

I neuer be offended. Jesus sayde vnto hym: Verelye I saye vnto the, that this same nyght before the cocke crowe thou shalte denye me thryse. Peter sayed vnto hi: Yf I should dye with the, yet would I not denye the, lykewyse also sayed all the disciples.

Mat.xiij.d. Luc.xxij.d.

Then went Jesus with them into a place whiche is called Gethsemane, and sayde vnto the disciples: sit ye here whyle I go and praye ponder. And he toke with hym Peter and the two sonnes of Zebede, and began to waxe sorowful, and to be in an agoupe. Then sayd Jesus vnto them: my soule is heavy euē to the death. Tarye ye here, & watche with me. And he went a lytell aparte, and fell flat on hys face and prayed sayinge: O my father, yf it be possible, let this cup passe from me: neuertheless not as I will, but as thou wilte. And he came vnto the disciples, and founde them a slepe, & sayd to Peter: what, could ye not watche with me one houre: watche and praye, that ye fall not into temptacion. f. The spirite is ready, & the flesthe is weake.

He armeth him selfe against the pulpon.

Agayne he went awaye once more, & prayed, sayinge: O my father, yf this cup can not passe awaye frō me, but that I drinke of it, thy will be fulfylled. And he came and founde the a slepe agayne. For their eyes were heavye. And he lefte them, and went agayne and prayed the thirde tyme, sayinge the same wordes. Then came he to hys disciples and sayde vnto them: g. Slepe hence forth and take youre reste. For lo the houre is at hande, and the sonne of man shalbe delyvered into the handes of synners. Aryse, let vs be goinge: beholde, he is at hand that shall betraye me. While he yet spake: lo Judas one of the twelue came, and with hym a great multitude with sweardes and staues, sent from the chiefe preistes and elders of the people. And he that betrayed hym, had geuen them a token, sayinge: whosoeuer I kysse, that same is he, laye handes on hym. And forthe with he came to Jesus, and sayde: hayle master and kyssed hym. And Jesus sayde vnto hym: frende, wherfore arte thou come? Then came they, and layed handes on Jesus, & toke him. h. And beholde, one of them which were with Jesus, stretched out hys hande, and drue hys swerde, and stroke a seruaunt of the hye preist and smote of hys eare. Then sayed Jesus vnto hym: put vp thy swearde into hys place. For all that take hande on the swearde, shall perysh with the swerd. Esther thynkest thou that I can not nowe praye to my father, and he shal geue me more then .xii. legyons of Angelles? But how then shoulde the scriptures be fulfylled: for so must it be.

Mat.xiij.e Luke.xxij.f. Joh.xviij.e. he is taken.

The same tyme sayde Jesus to the multitude: be ye come out as it were vnto a theef with sweardes and staues, for to take me. I sat dayly teachynge in the temple amonge you, and ye toke me not. All this was done that the scriptures of the Prophetes myght be fulfylled. Then all the disciples forsoke hym and fled. And they toke Jesus, and ledde hym to Caiaphas the hye Preist, where the Scribes & the Elders were assembled. And Peter folowed hi a farre of vnto the hye preistes palayce: and went in and sat with the seruauntes, to se the ende.

He is falsifye accused.

The chiefe preistes and the elders, and all the counsell, sought false wytnes against Jesus, for to put hym to death, but founde none in so muche that when many false wytnesses came yet founde they none. At the laste came two false wytnesses, and sayed: This fellowe sayed: I can destroye the temple of God and buylde it agayne in thre daves.

John.ij.b.

And the chief preist arose, and sayd to hym: answerest thou nothynge? How is it that these beare wytnes against the? But Jesus held hys peace: And the chief Preist answered and sayed to hym: I charge the in the name of the liuynge God, that thou tell vs whyther thou be Christ the sonne of God. Jesus sayd to him thou hast sayed. Neuertheles I say vnto you, hereafter shall ye se the sonne of man sittynge on the ryght hand of power, and come in the cloudes of the skye.

Then the hye Preist rent hys clothes sayinge: He hath blasphemed: what nede we of anye more wytnesses? Beholde nowe ye have heard hys blasphemy what thynke ye? They answered and sayde: he is worthy to dye. Then spat they in hys face and bolleted hym with fistes. And other smot hym with the palme of their handes on the face, sayinge tell vs thou Christ who is he that smote the?

ff

Mar.xiiij.f Luc.xxij.f John.xviij.c. Peter denyeth.

Peter sate without in the palayce. And a damsell came to him sayinge: Thou also wast with Jesus of Galile: but he denyed before them all sayinge: I wote not what thou sayst. Whē he was gone onte into the porche, another wenche sawe hym, and sayde vnto them that were there. This fellowe was also with Jesus of Nazareth, and agayne he denyed with an oth that he knew not the man. And after a whyle came vnto hym they that stode by, & sayde vnto Peter: surely thou art euē one of them, for thy speache bewrayeth the. Then began he to curse and to sweare that he knew not the man. And immediatly the cocke crewe. And Peter remembred the wordes of Jesu which sayed vnto hym: before the cocke crowe, thou shalt denye me thryse. And went out at the doore and wept bitterlye.

¶ The notes.

Good worke

a. This good worke is it that the papistes buylde all the pompe and wast of their temples vpon, accountynge it so better bestowed, then vpō the poore. But far wyde. For Christ prayseth it not for a good dede, in that the thyng which myght have ben geuē to the poore was wasted: but because it was bestowed vpō him who (as then stode) nede of it. For the daye of his buryall was at hande when he should nede suche oyntmentes to be buryed accordig to the maner of the Jewes buriynge.

b. In the .xv. chapter of Exodus shalte thou

spoke

The daye of swete bread.

fynd the numbre of these dayes to be .lxx. And they are called the dayes of swete bread, because ỹ Iewes myght not in those dayes eate ange leuened bread.

This is my bodye.

Jn these fewe wordes lyeth all the controuersy that had bene & is about the beleue of the Sacramente of Christes bodye and blonde: Some say that when he spake those wordes: he poited to hys owne bodye, as who shoulde saye, he woulde speake one thynge, and poynte another, that none myght vnderstande hys meanynge, but suche as sawe hym onelye. Of these men I woulde aske to what he pointed, when he said this is my blonde, &c. An other sorte saye, that by the vertue of those wordes he turned the bread into hys verye natuall bodye and blonde really and realli. Of these men I woulde knowe whether hys bodye were then corruptible or not. The thirde sorte there be whiche saye, that he neyther pointed to hys owne bodye, nor yet turned the bread into hys bodye: but spake of the bread callonge it hys bodye in signification. As thoughe he shoulde haue saied this bread beynge broken, deuyded amonge you and eaten of you: signifyeth vnto you my bodye, whiche shal be broken for you. These men are called heretykes, but are in dede the true Christians.

Offence.

d. This offence is spoken of .xiiij. in the .xi. chap. c.

The soule.

This soule is the mynde or herte. For so it was the maner of the Hebrues to speake as it appeareth in the Psalmes abundantly.

The spirite is prompt.

f. The occasion that moue Saynoure had to speake these wordes to hys disciples, declareth that this spirite whiche he saieth is readye, is not the spirite of man (which Paul calleth the inward man) but the euyll spirite that tempteth man. For when he had exhorted the to watche and to praye: he shewed the ỹ cause why he will they shoulde be tempted. And the to declare the vehemency they had so to do, he telleth them that the spirite is readye (and as Saynt Peter saieth goeth about seekynge whome he may deuoure) and the flesshe is weake, not able to resist the temptacions.

Slepe hence forth.

g. This is an Ironye, whiche is one thynge spoken, and another mente. For in bydynge the slepe he admonysheth that it were more then needfull for them to slepe for the feruent considerynge how nyghe he was at hande that had betrayed hym.

To laye hande on the swerd.

h. He saieth hand on the swearde, that beynge a priuate person: wyll take in hande to rule ge with the swearde, without any lawe or consent of the contrye to beare hym (yea or rather to constrayne hym) and all suche are threatened to perysshe with the swearde.

Before ỹ cock crowe.

i. Here are two thynges to be noted. Fyrste howe able Peter was to fulfyll hys manfull promyse, whiche was that though he should dye with Christ, yet would he not denye hym. The other, how impossyble it is that the worde of God shoulde not be founde true and fulfylled.

The .xxvij. Chapter.

Christ is deliuered vnto Pilate, Judas hangeth hym selfe, Christ is crucified amonge theues, he dyeth and is buryed. The watchemen kepe the graue.

When the morninge was come, all the chief priestes & the elders of the people held a counsell agaynste Jesus, to put hym to death, & broughte hym bounde and deliuered hym vnto Pontius Pilate the debitie. Mat.xxvj. Luke.xxij. He is deliuered to Pylate.

Then when Judas whiche betraied him, saw that he was condemned, he repented him selfe, and brought againe the .xxx. plates of syluer to the chefe priestes and elders saiynge: I haue synned betrayinge the innocent bloud. And they sayde: what is that to vs? Se thou to that. And he caste doune the syluer plates in the temple, and departed, and went, and honge hym selfe. Judas.

And the chief priestes toke ỹ syluer plates, & sayed: it is not lawfull for to putte them into the treasury, because it is the pryce of blonde. And they toke counsell, and bought with the a potters fylde to bury straungers in. Wherfore that fylde is called the fylde of blonde vnto this day. Then was fulfylled that which was spoken by Jeremy the Prophete saiynge: and they toke thyrty syluer plates the pryce of hym that was valued, whō they bought of the children of Jsrael, and they gaue them for the potters fylde: as the Lorde appointed me. Actu.i. Zacha.xi.

Jesus stode before the debitie: and the debitie axed hym saiynge: Art thou the Kynge of ỹ Jewes? Jesus sayed vnto hym: Thou sayest. And when he was accused of the chief priestes & elders he answered nothynge. Then sayed Pylate vnto hym: hearest thou not how many thynges they laye against the? And he answered hym to never a worde: in so muche that the debitie maruepled greatly. Mat.xxvij. Luke.xxiij. He holdeth his peace

At that feaste, the debitie was wont to deliuer to the people a prysoner, whō they would desyre. He had the a notable prysoner called Barrabas. And when they were gathered together, Pylate sayde to them whether wyll ye that I let loose vnto you Barrabas or Jesu, whiche is called Christe? For he knewe well that for enuye they had delyuered hym. Barrabas

When he was set doune to geue iudgement hys wyfe sent to hym saiynge: haue ỹ nothynge to do with that iuste man. For I haue suffered many thynges this daye in a dreame about hym. But the chief priestes and the elders had perswaded the people, that they shulde aske Barrabas and destroye Jesus. Then the debitie answered and sayd vnto them: whether of the twayne will ye that I let loose vnto you? And they sayed: Barrabas. Pylate sayed vnto them: what shall I do then with Jesus whiche is called Christ? They all sayed vnto hym: let hym be crucified. Then sayed the debitie: what euyll hath he done? And they cried the more saiynge: let hym be crucified. Mar.xv. Luke.xxiij. Joh.xviij.

When Pilate sawe that he preuayled nothyng but ỹ more busynes was made, he toke water

His lodge cō-
fesseth hym an
innocente.

Hym schorged

water and washed his handes before the people sayinge I am innocēt of the bloude of this iust persone, ye on your perille be it. Thē answered al the people & sayd, his bloude be on vs and on oure childre. Then let he Barrabas louse vnto them, and schourged Jesus, and delyuered hym to be crucifyed.

Then the souldiers of the debyte toke Jesus to the common hall, and gathered to hym all the compayne. And they strypped hym, and put on hym a purpyll robe, and platted a croune of thornes & put vpon his head, and a reed in his ryght hande, & bowed their knees before him and mocked hym, sayinge: hayle kinge of the Jewes, and spitted vpon hym & toke the reed and smote him on the head.

Marke. xv. b
John. xix. a
Hys crouned

Marke. xv. b
Luke. xxiii. d
He aunswereth
wronge and
gal.
John. xix. f

And when they had mocked hym: they toke the robe of hym agayn, and put his owne rayment on hym, and lead him awaye to crucifye hym. And as they came out, they found a man of Cyren named Symon: him they compelled to beare his crosse. And whē they came vnto ỹ place, called Golgotha (that is to saye: a place of dead mens scolles) they gaue hym wronge to drynke mengled with gall. And when he had tasted therof: he would not drinke.

¶ He is crucified.

When they had crucifyed hym: they parted his garmentes, and did cast lottes, to fulfyll that was spoken by the prophete. They deuided my garmentes amonge them, and vpon my vesture dyd they cast lottes. And they sate and watched him there. And they set vp ouer his head the cause of his death written. This is Jesus the kinge of ỹ Jewes. And there were two theues crucifyed with him one on ỹ right hande, and another on the sylte.

He is railed on.

They that passed by, reuyled hym waggynge their heades & sayinge: Thou that destroyest the temple of God and buyldest it in thre dayes: saue thy selfe. If thou be the sonne of God: come downe from the crosse. Lykewise also the hye priestes mockynge hym with the scribes and elders sayde. He saued other, him selfe he can not saue. If he be the kinge of Israel let him now come downe frō ỹ crosse, and we wyll beleue him. He trusted in God, let hym deliuer hym now, if he wyl haue him: for he sayde I am ỹ sonne of God. That same also the theues which were crucified with him cast in his teth.

Psalm. xxi. a

From the sixte houre was there darckenes ouer all the lande vnto the nynthe houre. And aboute the nynthe houre Jesus cryed with a loude voice sayinge: Eli Eli lama sabachani. That is to saye, my God, my God, why hast thou forsaken me? Some of them that stode ther, when they hearde that, sayd. This man calleth for Helias. And straight waye one of them ranne & toke a sponge and fylled it full of wenegar, and put it on a rede, and gaue him to drinke. & other sayed, let be let vs se whether Helias wyll come and deliuer hym. Jesus cryed agayne with a loude voyce and yeldeth vp the ghost.

He geueth vp the ghost.

And beholde the vayle of the temple twayne from the toppe to the bottome and the earth dyd quake, and the rockes did rent, and graues did open, and the bodies of many sayntes which slept arose & came out of the graues after his resurrection: and came into the holy cite and appered vnto many.

The vayle of the temple deuyded in ayre.

When the Centurion and they that were with hym watchinge Jesus, sawe the earth quake and those thinges whiche happened they feared greatly sayinge: Of a surete this was the sonne of God.

And many women were there, beholding him a farre of, which folowed Jesus frō Galile, mynistring vnto him. Among which was Mary Magdalena and Mary the mother of James & Joses, and the mother of Zebedeus children.

When the euen was come, there came a riche man of Aramathia named Joseph, which same also was Jesus disciple. He went to Pilate and begged the body of Jesus. Then Pilate cōmaunded the body to be deliuered. And Joseph toke the body, & wrapped it in a cleane linnen cloth, & put it in his newe tombe which he had hewē out, euen in the rocke: and rolled a great stone to the dore of the sepulchre and departed. And there was Mary Magdalene and the other Mary sittynge ouer agaynste the sepulchre.

Marke. xv. b
Luke. xxiii. g
John. xix. g

He is buried.

The nexte daye that folowyth good frydaye the hye priestes and pharises gathe them selues to Pilate and sayd: Syr, we remēber that this deceyuer sayed whyle he was yet alyue. After thre dayes I will ryse agayne. Commaunde therfore that the sepulchre be made sure vntyll the thirde daye lest peraduenture his disciples come, and steale him awaye, and saye vnto the people, he is ryssen from deathe, & the last errour be worse then the fyrste. Pilate sayde vnto them: Take watche men: go, and make it as sure as ye can. And they went and made the sepulchre sure with watche me, and sealed the stone. ¶

They watched for ryssynge again.

¶ The notes.

a. This repentaunce of Judas was greate, for it caused him to hāge hym selfe, but it was not accepted, because it lacked fayth in Christ, whiche shoulde haue caused hym to haue remission and forgeuenes of his faulte.

Hange hym selfe.

b. A wonderful matter. The outwarde obseruation of the lawe sate so byghlye in their conscience that they woulde not put the money that they had hyered the traytour withall, into the treasurye. But the murderinge of the innocentes death, troubled them not at al. Let euery man searche his owne conscience and se whether there be not many lyke affections in these oure dayes.

Paper of bloude.

The.xxviij. Chapter.

¶ The resurrection of Christ, the two watchmen gyue the rulers large money, to saye that Christes bodye was stolen out of the graue. Christ appeareth to his disciples and sendeth them to preache and to baptyse.

A THe Saboth dape at euen which
Mar .xvi.b dawneth the morowe after ỹ sa-
John.xx.c both. Mary Magdalene, & the
other Marye came to se ỹ sepul
chre. And beholde there was a
great earthquake. For the aungell of the Lorde
descended from heauen: & came & rowled backe
the stone from the dore, and sat vpō it. His con-
tenaūce was lyke lyghtnyng, & his rayment
whyte as snowe. And for feare of him the ke-
pers were astonnied and became as dead me.

B The aungel answered & sayd vnto the woman:
feare ye not. I knowe ỹ ye seke Jesus, whiche
was crucifyed: he is not here: he is ryssen as
he sayd. Come & se ỹ place where ỹ Lord was
put, & go quickly & tell hys disciples ỹ he is ry
sen from death. And behold, he wil go before
you into Galile, there ye shall se hym. Lo, I
have told you.

+ And they departed quickly frō the sepulchre
with feare & greate ioye: & dyd runne to bring
hys disciples word. And as they went to tell
hys disciples: beholde, Jesus met them saying
all hayle. And they came & helde him by ỹ fete
and worshipped him. Thē sayde Jesus vnto
them: be not afrayd. Go and tell my brethren
ỹ they go into Galile, & there shal they se me.

C When they were gone: beholde, some of ỹ
kepers came into the citye, & shewed vnto the
hye Priestes all the thynges that were happe-
ned. And they gathered them together with ỹ
elders, and tobe counsel, & gaue large money
vnto the souldiers, sayinge: Saye ỹ his disci-
ples came by night, & stole him away whyle
ye slept: and yf this come to the rulers eares,
we will please him, & saue you harmles. And
they tobe ỹ money & did as they were taughte.
And this sayinge is noysed amonge ỹ Jewes
vnto this dape. +

D + Then ỹ xi. disciples wente away into Gali
Mat .xvi.b. le, vnto a mountayne wher Jesus had appoin
All power. ted thē. And when they sawe him they wor-
shipped him. But some of the doubted. And
Jesus came and spake vnto them sayinge: all
power is gyuē vnto me in heauē and in earth.
Go therfore & teache all nacyons, baptisyng
them in the name of the father, and the sonne,
& the holye ghost. Teachyng them to obserue
all thynges whatsoeuer I cōmaunded you.
And lo. I am with you alwaye, euen vntyll
the ende of the worlde. +

The notes.

Saboth. a Note that the Jewes Saboth was ỹ
dape which we call eatter euen, and our good
fryday was the day of preparyng. And the
dape after ỹ Saboth was our Eatter dape.

He is not here. b. This is spokē of his bodilie presence. For
In the Epistle to Darda- his diuine presence, was, is, and shalbe, there,
nus. here, and in al places (But as S. Augustine
I am with you. wytnesseth) his bodye is in some one place of
heauē. c. This beyng tō hys, is not as the pa-
pistes haue fayned, in ỹ sacrament of ỹ auter

but by the assistence of hys spirite, euen as he
said. Where two or thre are gathered toge-
ther in my name, there am I in the middell of
them.

Here endeth the Gospell
Of S. Mathew.

A Prologe
vpon the Gospel of S. Marke.



Of Marke reade (Actes. xij) how
Peter (after he was loked out of pry
son by the Angell) came to Mar kes
mothers house, where moost of the
disciples were prayinge for hys deli-
verance. And Paul & Barnabas tooke
hym with them from Hierusalem, and
brought hym to Antioche, Act. xiij. And Actu. xiij Paul
& Barnabas rode (Marke) with them when they were
sent to preache: from whom he also departed, as it ap
peareth in the sayde chapiter, & returned to Jerusalē
agayne. And Act. xv. Paul and Barnabas were at va
riaunce about hym, Paul not willynge to take hym
with them, because he forsoke them in their fyrst iour
ney. Notwithstandynge yet, when Paule wrote the
Epistle to the Colloshans, Marke was with hym, as
he sayeth in the fourth Chapter: of whome Paul also
recordeth both that he was Barnabas systers sonne,
and also hys felowe worker vnto the kyngdome of god.
And ij. Tim. iiij. Paule commaundeth Timothe to
bringe Marke with hym, allsayinge that he was ne
defull to him, to ministre to him. Finally, he was al-
wayes Peter when he wrote hys first Epistle, and so fa
miliar that Peter calleth him hys sonne. Whereof
ye se, of whom he learned hys Gospell, euen of the be-
gyn Apostles, with whome he had hys continuall con
uersation, and also of what authoryte hys writynge
is, and how worthy of credence.

A Finis.

The Gospell
of Saynt Marke.



The. j. Chapter.

The office of Iohan Baptist, the Baptisme of Christ
hys fastynge, hys preachynge, & the callynge of Peter
Andrewe, Iames and Iohn. Christ healeth the man
that had an vncleane spirit, Symon Peters mother in
lawe, and manye other sycke.

The

Mat.iii.a
Luke.iii.a
Mat.xi.b

Mal.iii.a
Esay.xl.a
John.i.c

John baptyseth.
Mat.iii.a

Mat.iii.a.
John.i.d.

Jesus is baptysed.
Mat.iii.d
Luke.iii.d.

Mat.iii.a
Luke.iii.a
Jesus tasteth
Mat.iii.b
Luke.iii.c
John.iii.f

Mat.iii.c
Luke.v.a
Simon Andrewe.

James, John.

Luke.iii.c

Unclenesse spirite is cast out.

THe begynnyng of the gospell of Jesu Christ, ye sonne of God, as it is written in the prophetes. Beholde, I sende my messenger before thy face which shal prepare thy waye before the. The voyce of a crier in the wildernes prepare the waye of the Lord: make his pathes straight.

John did baptyse in the wyldernes, and preache the baptisme of repentaunce: for the remission of synnes. And all the lande of Jury and they of Jerusalem went out vnto him, and were all baptysed of him in the ryuer Jordan: confessyng their synnes.

John was clothed with camelles heare, and with a gerdell of a skyn about his loynes. And he did eate locustes, and wilde honey, and preached sayenge: a stronger then I commeth after me, whose shoe latchet I am not worthy to stoupe downe, and vnlose. I haue baptysed you with water: but he shal baptyse you with the holye ghost.

And it came to passe in those dayes, that Jesus came fro Nazareth, a citye of Galile: and was baptysed of John in Jordan. And assone as he was come out of the water, he sawe heauen open, and the holy ghost descendynge vpō him lyke a doue. And there came a voyce from heauē: Thou arte my derre sonne in whō I delyte.

And immediatly the spirite draue him into wyldernes, and he was there in the wyldernes .xl. dayes, and was tempted of Sathā, and was with wylde beastes. And the Aungels mynistred vnto him.

After John was take, Jesus came into Galile, preachynge the gospell of the kyngedom of God, and sayenge: the tyme is come, and the kyngdome of God is at hande, repente and beleue the Gospell.

And as he walked by the sea of Galile, he sawe Simon and Andrewe his brother, castynge nettes into the sea, for they were fishers. And Jesus sayde vnto the: folowe me, and I wyll make you fishers of men: And straight waye they forsoke their nettes, and folowed him.

And when he had gone a lyttell further thence, he sawe James the sonne of Zebede, and John his brother, euen as they were in the shyppe mendynge their nettes. And anone he called them. And they left their father Zebede in the shyppe with his hyred seruauntes, and went their waye after him.

Luke.iii.c

And they entred into Capernaū: and straight waye on the Saboth dayes, he entred into the synagoge and taught. And they merueyled at his learning. For he taught them as one that had power with him, and not as the scribes.

And there was in their synagoge a man vexed with an vncleane spirite, that cryed sayenge: let be: what haue we to do with the thou Jesus of Nazareth? Art thou come to destroye vs? I knowe the what thou arte, euen the holye of God. And Jesus rebuked him, sayenge: hold thy peace, and come out of him. And the vncleane spirite tare him, and cryed with a loude voyce, and came out of him. And they were all amased, in so muche that they demaunded one of another, amonge them selues sayenge: what thyng is this? what a newe doctryne is this? For he commaundeth the foule spirites with power, and they obeye him. And immediatly his fame spred abroade throughout all the region rounde about in Galile.

Mat.viii.b.
Luke.iv.b

And forth with, assone as they were come out of the synagoge, they entred into the house of Simō and Andrew, with James and John. And Symōs mother in law lay sicke of a fever. And anone they told him of her. And he came and toke her by the hande, and lyfte her vp, and the fever forsoke her by and by: and she ministred vnto them.

D

And at euen when the sunne was downe, they brought to him all that were diseased, and them that were possessed with deuyls. And all the cyte gathered together at the dore, and he healed many that were sicke of sondry diseases. And he cast out many deuyls, and suffered not the deuyls to speake, because they knew him.

And in the morning verey early, Jesus arose and went out into a solytarye place, and there prayed. And Simon and they that were with him folowed after him. And when they had founde him, they sayed vnto him: all men seke for the. And he sayed vnto them: let vs go into the next townes, that I maye preach there also: for truely I came out for that purpose. And he preached in their synagoges, throughout all Galile, and caste the deuyls out.

A leper.
Mat.viii.a
Luke.v.c

And there came a leper to him, beseechynge him, and kneled downe vnto him, and sayde to him: yf thou wylt, thou canneste make me cleane. And Jesus had compassion on him, and put forth his hande, touched him, and sayd to him: I wyll, be thou cleane. And assone as he had spoken, immediatly the lepry departed from him, and he was clensed. And he charged him, and sent him awaye forthwith and sayde vnto him: se thou say nothyng to any man but get the hence, and shewe thy selfe to the preest, and offer for thy clensing, those thyngs which Moyses commaunded, for a testimonial vnto the. But he (assone as he departed) began to tell many thynges, and to publyshe the dede: in so muche that Jesus could no more openlye enter into the cite, but was without in desert places. And they came to him from euerye quarter.

The notes.

The holye ghost.

a. To baptyse with the holy ghost, is to worke that thynge inwardly, of the baptysme in water doeth signifye, that is to say, the sanctifyenge of Christes bloude.

Heauen open.

b. Not withstandynge that John sawe the heauens open, and the holy ghoste descendynge in the lykenesse of a doue, and herynge what voyce there was an other thynge to be noted in his openynge of the heauen. That is, that

he had manyfeste knowledge of the Godhead of Christe, and was fullye certifyed, that it was euen he that was sente of God to be the Sauioure of all that shoulde beleue in hym. As it is in Ezechyel.i.a.

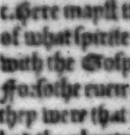
Newe doctrine. c. Here mayst thou perceyue (christian reader) of what spirite they be that be so sore offended with the Gospell, callynge it newe doctryne. For sothe euen of the spirite of ignorance, as they were that spake gaue it that name. For had they knowen the scriptures: they woulde haue saied, this is the doctryne that was spoken of by the Prophetes these many hundred yeares sence.

The.ij. Chapter.

¶ He healeth the man of the palsie, calleth Leuy the custumer, eateth with open synners, and excuseth his disciples.

Mat.ix.a Luke.v.d

A



Fter a fewe dayes, he entred into Capernaum agayne, & it was noysed y he was in a house And anone many gathered together, in so muche that nowthere was no rome to receyue them: no, not so much as about the dour. And he preached the worde vnto them. And there came vnto hym that brought one sicke of the palsie, borne of foure me. And because they coulde not come nye to hym for preace, they vncouered the rofe of the house, where he was. And when they had broken it open, they let doune the bed where in y sicke of the palsye lay. Whē Jesus sawe their fayth, he sayed to the sicke of the palsie, sonne thy synnes are forgeuen the.

Palsye

B And there were certayne of the scribes, sittynge there and reasounge in their hertes: how doth this felowe so blaspheme? Who cā forgeue synnes, but God onelye? And immediatly when Jesus perceyued in his spirite, y they so reasoned in thē selues, he said vnto thē: why thinke ye suche thynges in your hertes? Whether is it easyer to saye to the sicke of the palsie, thy synnes are forgeuen the: or to saye: aryse, take vp thy bed, and walke? That ye maye knowe that the sonne of mā hath power in earth to forgeue synnes, he spake vnto the sicke of the palsye: I saye vnto the, aryse and take vp thy bedde, and get the hēce into thyne owne house. And vp and by he arose, toke vp the bedde, & wente forthe before them all: in so muche that they were all amased, and glorifyed God sayinge: we neuer sawe it on this fashyon.

The visible myracle signe of the inuisible power.

C And he wente agayne vnto the sea, and all the people resorted vnto hym, and he taught them. And as Jesus passed by, he sawe Leuy the sonne of Alphey sit at the receipte of custome, and sayde vnto hym: folowe me. And he arose, and folowed hym. And it came to passe as Jesus sate at meate in his house, many publicans and synners sate at meat also with Jesus and his disciples. For there were many that folowed hym. And when the Scribes and pharyses sawe hym eate with Publicās and synners, they sayde vnto his disciples: howe is it that he eateth and drinketh with

Mat.ix.a Luke.v.d

Publicans and synners? When Jesus heard that, he sayde vnto them: The whole haue no nede of the phisicyon, but the sicke. I came not to call the righteous, but the synners to repentaunce.

Publycans synners

And the disciples of John and the Pharyses vsed fastes: and therfore came and sayde vnto hym. Why do the disciples of John and of the Pharyses fast, and thy disciples fast not. And Jesus sayde vnto them: can the chyldren of a weddyng fast, whyles the bridegrome is with them. As longe as they haue the bridegrome with them they cānot fast. But the dayes will come when the bridegrome shalbe taken from thē, & then shal they fast in those dayes.

Mat.ix.a Luke.v.f Chyldren of pleasure fast not

Also no man soweth a pece of newe clothe vnto an olde garmēt, for then taketh he away the newe pece frō the olde, and so is the rente worse. In lyke wyse no man powreth newe wyne into olde vessels, for yf he do, the newe wyne breaketh the vessels, and the wyne renneth oute, & the vessels are marred. But newe wyne must be poured into newe vessels.

Newe and agaynst

And it chaunced that he went thorowe the corne fieldes on the Sabboth daye: and his disciples as they wente on their way, began to pluche the eares of corne. And the Pharyses sayde vnto hym: beholde, why do they on the Sabboth dayes that which is not lawfull? And he sayde to them: haue ye neuer redde what Dauid dyd, whē he had nede, & was an hungred both he and they that were with hym? Howe he went into the house of God in the dayes of Abiathar the hye preeste, and dyd eate the halowed loues, which is not lawfull to eate, but for the preestes onelye: and gaue also to them, whiche were with hym? And he sayde to thē: the Sabboth daye was made a. for mā, & not man for the Sabboth daye. Wherfore the sonne of man is Lorde euen of the Sabboth daye.

Mat.xij.a Luke.vi.a They plucked the eares on y Sabboth daye.

1.Reg.xxi The Sabboth was made for man. Christ Lorde ouer the Sabboth.

¶ The notes.

a. As who shoulde saye, man is not so bounde to the outwarde obseruacion of the Sabboth, that he maye in no case breake it, but that vpō necessarye considerations, he may do thynges forbodē to be done as then.

The.iij. Chapter.

¶ He healeth the man with the dryed hande, chooseth his Apostles, & casteth out the vncleane spirite which the Pharisees attribute to the Deuyll. The brother, sister and mother of Christe.

A Nd he entred agayne into the synagoge, & there was a mā there which had a wyddred hande. And they watched hi to se, whether he would heale hym on the Sabboth daye, that they myght accuse hym. And he sayde vnto the man whiche had the wyddred hande: aryse and stand in y myddes. And he sayde to them: whether is it lawfull to do a good dede on the Sabboth dayes, or an euyll? to saue lyfe or kyll? But they held their peace. And he loked rounde about on them angerly, mournynge on the blyndnesse of their hertes, & said to y mā: stretch forth thyne hād.

Wyddred hande.

And

And he stretched it out. And hys hande was restored euen as whyle as the other. ¶

D And the Pharyses departed, and straight waye gathered a counsel with them that belonged to Herode agaynste hym that they might destroye hym. And Jesus auoyded with hys disciples to the sea. And a great multitude followed him from Galile, and from Jurie, and from Hierusalem, and from Idumea, and frō beyonde Jordane, & they that dwelled about Tyre and Sydon, a great multitude: whiche when they had hearde what thynges he dyd came vnto hym.

And he commaunded hys disciples, that a shyp shoulde wayte on hym, because of the people, lest they shoulde throunge him. For he had healed many, in so much that they preased vpon hym, for to touche hym as many as had plagues. And when the vncleane spirites sawe him: they fell doune before hym, and cryed, sayinge: thou art the sonne of God And he straytly charged thē that they should not vtter hym.

D And he wente vp into a mountayne, and called vnto hym whome he would, and they came vnto hym. And he ordeyned the.xij. that they shoulde be with hym, & that he myght sende them to preache, and that they myght haue power to heale sicknesses, and to caste oute deuyls. And he gaue Symō, to name Peter. And he called James the sonne of Zebede and John, James brother, and gaue thē Boanarges to name: whiche is to saye, the sonnes of thounder, and Andrew, and Philip, & Bartelmew, and Mathew, & Thomas, & James the sonne of Alphey & Taddeus, & Symō of Cane, and Judas Iscarpoth, which same also betraied hym.

E D And they came into an house, & the people assembled together agayne, so greatly & they had not leasure so much as to eate bread. And when they that longed vnto hym hearde of it, they went out to holde him. For they thought he had bene beside hym selfe. And the scribes which came from Jerusalem, sayde: he hathe Beelzebub, and by the power of the chefe deuyll casteth out deuyls. And he called thē vnto hym, and sayd vnto thē in similitudes.

D How can Sathan dryue out Satan? For if a realme be deuyded agaynst it selfe, that realme can not endure. And if a house be deuyded against it selfe, that house cannot endure: So yf Satan make insurrection agaynst hym selfe and be deuyded, he can not endure, but is at an ende. No man can entre into a strong mans house and take awaye hys goodes, except he fyrste bynd that stronge man, and then spoyle hys house. Verelye I saye vnto you: all synnes shalbe forgyue vnto mens childre and blasphemie wherwith they blaspheme: But he that blasphemeth the holye ghost, shall neuer haue forgyuenes, but is in daunger of eternal damnacio, because they said: he had an vncleane spirite.

D Then came his mother and his brethren, & stode theare, and sent vnto hym & called hym. And the people sate about him, & sayd vnto hym: beholde thy mother and thy brethren seke for the without. And he answered them sayinge: who is my mother and my brethren? And he lokyd rounde about on hys disciples, which sate in a compasse about him, & sayd: beholde my mother & my brethē. For whosoeuer doth the will of god he is my brother, my sister, and mother.

Mat.xii.b Luke.viij.c

His mother seketh hym.

¶ The notes.

a There are the mynne possessed with vncleane spirites called vncleane spirites. For it were the me that sawe Christ, and fell doune before him.

Vncleane spirites sawe Christe.

The.iiij. Chapter.

¶ The parable of the sower. Christ declareth the vtylite of the same, vnderstanded where vpon.

AND he began agayn to teache by A the sea side. And he gathered together vnto him muche people, so greatly that he entred into a shyp, & sate in the sea, and all the people was by the sea side on the lande. And he taughte them manye thynges in similitudes: and sayde vnto them in hys doctrine. Her kenne. Beholde, there went out a sower to sow. And it fortuned as he sowed, that some fell by the waye syde, & the fowles of the ayre came & deuoured it vp. Some fell on stony grounde, where it had not muche earth, & by & by sprang vp, because it had not depth of earthe, but assone as the sonne was vp it caught heate, and because it had not rotes withered awaye. And some fell among the thornes, and the thornes grew vp & choked it so that it gaue no frute. And some fell vpon good grounde, & dyd yelde frute, some thyrty folde, some sixty folde, and some an hundred folde. And he sayd vnto thē: He that hath eares to heare, let him heare. ¶

Vnto hym & hath.ye. Mat.xiij.a Luke.viij.a

And when he was alone, they that were about hym with the.xij. and hym of the similitude, & he sayd vnto thē: To you it is geuen to knowe the mysterye of the kyngedome of God. But vnto them that are without: all thynges be done in similitudes: & when they se, they shall se, and not discerne, and when they heare, they shal heare, and not vnderstande leste at any tyme they shoulde conuerte: then synnes shoulde be forgeuen them, and he said vnto them: Perceyue ye not this similitude? howe then shoulde ye vnderstand all other similitudes?

Sower.

D The sower soweth the worde, and they that are by the wayes side, where the worde is sowen, are they to whome assone as they haue hearde it, Satan cometh immediatly, & taketh awaye the worde that was sowen in their hartes. And lyke wyse they that are sowen on the stonye grounde, are they which whē they haue hearde the worde, assone receyue it with gladnes, yet haue no rotes in them selues and so endure but a tyme: and after an trouble and persecucion ariseth for the wordes sake, they fall immediatlye. And they that are sowen amonge the thornes are suche as heare

the worde, and the care of this worlde & the deceyptfulnes of ryches & ꝑ lustes of other thynges, entre in, and choke the worde: and it is made unfrutefull. And those that were sowed in good grounde are they that heare the worde, & receyue it, & bring forth frute, some thirty fold, some sixty folde, some an hundred folde.

Mat.v.b Luke.xiij.c Mat.x.c. Candell.

And he sayd vnto them: is the candle lighted, to be put vnder a bushell, or vnder the table, and not rather to be put on a candelstick? For there is nothyng so preuy, that shall not be opened: neyther so secrete, but that it shall come abroade. If any mā haue eares to heare let hym heare. And he sayde vnto them: take hede what ye heare. With what measure ye mete, with the same shall it be measured vnto you agayne. And vnto you that heare, shall more be geuē. For vnto hym that hath, shall it be geuen: and from hym that. b. hath not shall be taken away: euē that he hath

Measure. A couenaunte to them that loue ꝑ worde of god to win other wyth worde and dede, & another to them that lone it not, that it shalbe theyr destruccyon.

And he sayde: so is the kyngdome of God as yf a man shoulde sowe sede in the grounde, and shoulde slepe and ryse vp night and day, and the sede shoulde spryng & grow vp, he not ware. For the earth bryngeth forth frute of her selfe: fyrst the blade, then ꝑ eares, after that full corne in the eares. And assone as the frute is brought forth, anone he thrusteth in the sykell, because the harueste is come.

And he sayde: where vnto shal we lyken ꝑ kyngdome of God? or with what comparison shall we compare it? It is lyke a grayne of mustarde sede, which when it is sowen in the earth, is the least of all seedes that be in the earth: but after that it is sowen, it groweth vp and is greatest of al herbes and beareth great braunches, so that the foules of the ayre may dwell vnder the shadowe of it.

Mustarde seede. Mat.xiij.c Luke.xiij.d

And with many suche similitudes he preached the worde vnto them, after as they myght heare it. And without similitude spake he no thyng vnto them. But when they were apart he expounded all thynges to his disciples.

Mat.xiij.d Luke.viij.

And the same daye when euen was come he sayde vnto them: Let vs passe ouer vnto the other syde. And they lefte the people and toke hym euen as he was in the shyppe. And there were also with hym other shyppes.

Jesus sleepeth in the shyppe.

And there arose a greate storme of wynde and dashed the wawes into the shyppe, so that it was full. And he was in the sterne a slepe on a pelowe. And they awoke hym, and sayde to hym: Mayster carest thou not that we perysshe? And he rose vp, and rebuked the wynd and sayed vnto the sea: peace and be styll. And the wynde ceased, and there followed a great calme. And he sayde vnto them: Why are ye so fearfull? howe is it that ye haue no faythe? And they feared exceedyngly, and sayed one to another: What felowe is this. For both wynde and sea obeye hym.

¶ The notes.

a. Vnto you, that is vnto you which are without parables. Thys is, all they that heare is euen as obscure and darke to them: as though they were in dead parables.

Vnto you.

b. Vnto hym that hath. Luke in Mathewe xiij.b.

The.v. Chapter.

¶ He deliuereth the possessed from the vncleane spirite. He woundeth from the stoupe ryse, and raysed the Captaynes doughter.

AND they came ouer to the other syde of the sea into the coūtre of Gaderenites. And when he was come out of the shyppe, there met hym out of the graues a man possessed of an vncleane spirite, whiche had hys abydyng among the graues. And no man coulde bynde hym: no not with chaynes, because that when he was often bounde with fetters and chaynes, he plucked ꝑ chaynes a sunder, & brake the fetters in peces. Neyther coulde any man tame him. And alwayes both nyght and daye he cryed in the mountaynes & in the graues, and bet hym self with stones. When he had spyed Jesus a far of, he ranne & worshypped hym and cryed with a loude voyce, and sayde: what haue I to do with the Jesus the soune of the most hyest God? I requyre the in ꝑ name of God that thou tormet me not. For he had sayde vnto hym: come out of the man thou foule spirite. And he axed hi: what is thy name. And he answered sayinge: my name is Legyon, for we are many. And he prayed hym instantly, that he woulde not sende them awaye out of the countre.

A Gaderenites. Mat.viij.a Luke.viij. Hoathynish. Legyon.

And there was there nye vnto the mountaynes a great herde of swyne feedyng, and al the deuyls besought hym, sayinge: sende vs in to the herde of swyne, that we may entre into them. And anone Jesus gaue them leaue. And the vncleane spirites went out and entred into the swyne. And the herde stattled, and ranne hedlynge into the sea.

Swyne.

They were about two. M. swyne & they were drowned in the sea. And ꝑ swyne herdes fled, and tolde it in the cytye, and in the countre. And they came out for to se what had happened: and came to Jesus, and sawe hym that was vexed with the feende, and had the legion syth, both clothed and in hys right mynde, & were afrayed. And they that sawe it, tolde the how it had happened to hi that was possessed with ꝑ deuyl: and also of the swyne. And they beganne to praye hym, that he woulde departe

depaste from their rooftes. And when he was come into the shyppe, he that hadde the deuel, prayed hym that he might be with him. Howbeit, Jesus wouldе not sufferr him, but sayde vnto him: go home into thine owne house and to thy frendes, and shewe them what greate thinges the Lord hath done vnto the, and how he had compassion on the. And he departed, & began to publisshe in the ten cyties what greate thinges Jesus had done vnto him, and all me did meruayll.

Mat.ix.c. Luke.viij.f The rulers daughter

¶ And when Jesus was come ouer agayne by shyp vnto the other side, much people gathered vnto him, and he was nye vnto the sea. And beholde, there came one of the rulers of the Synagoges, whose name was Jarius: and when he sawe him, he fell doune at his fete, & besought hym greatly sayinge: my doughter lyeth at point of death, I wouldе thou wouldest come and laye thy hande on her, that she might be safe and lyue. And he went with hym, and muche people folowed him, & thronged him.

Bloudy issue

And there was a certayn woman, whiche was diseased of an yssue of bloude.xij. yeres, and had suffered many thynges of many physicions, and had spent all that she had, and felte none amendement at all, but were wurse & wurse. When she had herde of Jesus: she came into the prace behinde hym, and touched hys garmēt. ffor she thought: if I maye but touch his clothes, I shalbe whole. And streightwaye her fountayne of bloude was dryed vp, and she felt in her bodye, that she was healed of the plague.

¶ And Jesus immediatly felte in hym selfe, the vertu that went out of hym, and tourned him rounde about in the prace, & sayde: who touched my clothes? And his disciples sayde vnto him: seest thou the people thrulle the, and yet axest, who did touche me? And he loked rounde about, for to se her that had done that thing. The woman feared and trembled (for she knew what was done within her) and she came and fell doune before him, and tolde the trueth of euery thinge. And he sayde to her: Doughter, thy fayth hath made the whole: go in peace, and be whole of thy plage.

¶ Whyle he yet spake, there came frome the ruler of the Synagoges house, certayn which sayde: thy doughter is dead: why diseasest thou the master any further? Assone as Jesus herd that worde spoken, he sayd vnto the ruler of the Synagoge: be not afrayed, onely beleue. And he suffered no man to folowe him no then Peter and James and Jhon the brother of James. And he came vnto the house of the ruler of the Synagoge, and sawe the wondringe, & them that wepte and wayled greatly, & went in and sayde vnto them: why make ye this a do and wepe? The mayden is not dead, but slepeth. And they laught him to scorne. Then he put them all out, and toke the father & the mother of the mayden, & them that were with hym, and entred in where the mayden laye, & toke the mayden by the hande, and sayd vnto her: Talitha cumi: which is by interpretacion: mayden I saye vnto the aryse. And streyght the mayden arose, and went on her fete. ffor she was of the age of twelue yeres. And they were astonyed at it out of measure. And he charged them straytely that no man shouldе know of it, and commaunded to geue her meate.

The notes.

a. Worship here, is not to geue due honour pertayneth vnto God: but suche reuerence as pertayneth vnto men. As lowlynge of knees, or makynge of curtesye.

The.vj. Chapter.

¶ Christ heareth his Apostles to preache: & that they should. Of Herod and of Herode. Of the .v. loaues and two fishes, and of the walkyng on the sea. ¶

A Mat.xiij.g Luke.iiij.c.

ANd he departed thence, & came into hys owne countre, and hys disciples folowed him. And whē the Sabboth daye was come, he began to teache in the Synagoge. And many that heard him were astonied, and sayde: ffrom whence hath he these thinges? & what wysedome is this that is geuen vnto him? and suche vertues that are wrought by his handes? Is not this that carpenter Maries sonne, the brother of James and Joses, & of Juda and Simon? and are not his sisters here with vs? And they were offended by him. And Jesus sayde vnto them: a Prophet is not dispised but in his owne countre, and amonge his owne kinne, and amonge them that are of the same houshold. And he could there shewe no miracles, but layd his handes vpon a few sicke folke and healed them. And he meruayled at their vnbelefe.

Miracles. Carpenter

A Prophet is not honored in his owne countre.

¶ And he went about by the townes that lay on euery side, teachyng. And he called the.xij. and began to sende them, two and two, and gaue them power ouer vncleane spirites. And commaunded them, that they should take nothinge vnto their iourney, saue a rod onely: Neyther scrippe, neither bread, neither money in their pourses: but shoulde be shood with sandals. And that they should not put on two coates. And he sayde vnto them: wherersoeuer ye enter into an house, there abide tyll ye departe thence. And whosoeuer shal not receyue you no: heare you, when ye departe thence, shake of the dust: that is vnder your fete, for a witnesse vnto them. I say verely vnto you, it shalbe easier for Sodome and Gomorre at the daye of iudgement, then for that cytie.

Mat.x.a. Luke.ix.a The apostles are first sent

Act.xiij.g.

Dust

¶ And they went out and preached, that men should repent: and they cast out many deuils. And they anoynted many that were sicke with oyle and healed them.

Anoynt.

¶ And kynge Herode hearde of hym (for his name was spred abrode) & sayde: Jhon Baptist is risen agayne from death, and therefore myracles are wrought by him. Other sayde: it is Helyas: and some sayde: it is a Prophet: or as one of the Prophetes. But when Herode hearde of hym, he sayde: it is Jhon whome I

Mat.xiij.a Mat.xij.a

¶ beheaded, he is rysen from death agayne.

Mat. xiiii a Luke. ix b

✠ For Herode him selfe had sent forth, & had taken Jhon, and bounde him and cast him into prison for Herodias sake, whiche was his brother Philippes wyfe. For he had maried her. Jhon sayd vnto Herode: It is not lawful for the to haue thy brothers wyfe. Herodias layed wayte for him, and would haue killed him, but she could not. For Herode feared Johan, knowinge that he was a iust man and an holy: and gaue him reuerence: and when he hearde hym, he did many thynges, and heard him gladly.

Jhon Baptist is beheaded.

☞ But when a conuenient daye was come: D Herode on his byrth day made a supper to the lordes, captaynes, and chefe estates of Galile. And the doughter of the sayd Herodias came in and daunced, and pleased Herode, and them that sate at boorde also. Then the kyng sayde vnto the mayden: aske of me what thou wilt, & I wil geue it the.

And he sware to her, whatsoeuer thou shalt aske of me, I wil geue it the, euē vnto the halfe of my kyngdome. And she went forth & sayde to her mother: what shal I aske? And she sayd: Jhon Baptistes head. And she came in straight way with haste vnto the kynge, and asked saying: I wil that thou geue me by and by in a charger the head of Jhon Baptist. And the kynge was exceadinge sory: howbeit, for his othes sake, and for their sakes, whiche sate at supper also, he woulde not put her beside her purpose. And immediatly the kynge sent the hangman, and commaunded his headde to be brought in. And he went and beheaded hym in the prison, and brought his head in a charger, and gaue it to the mayden, and the maide gaue it to her mother. And whē his disciples heard of it, they came and toke vp his body, and put it in a tombe. ✠

Mat. xiiii. b Luke. ix. b

☞ And the apostles gathered them selues together to Jesus, & tolde him all thinges, both what they had done, & what they had taught.

☞ And he sayde vnto them: Come ye a parte into the wildernes and rest a while. For there were many comers and goers, that they had no leasure so much as to eate. And he went by ship out of the way into a desert place. But the people spied them when they departed: & many knew him and ran afote thither out of all cytes, and came thither before thē, & came together vnto hym. And Jesus went out and sawe much people, and had compassion on them, because they were lyke sheepe, whyche had no shepeherd. And he beganne to teache them many thinges.

Mat. xiii. b Luke. ix. b John. vi. a

☞ And when the daye was now farre spent, his disciples came vnto him saying: this is a desert place, and nowe the daye is farre passed, let them departe, that they maye go into the countrey rounde about, and into the townes and bye them bread, for they haue nothing to eate. He answered and sayd vnto them: geue ye them to eate. And they sayd vnto him: shal we go and bye .ij. C. pens worth of bread and geue them to eate? He sayde vnto them: howe many loues haue ye? Go and loke. And when they had serched they sayde: fyue and .ij. fishes. And he commaunded them to make them all sit doune by companyes vpon the grene grasse. And they sat doune, here a rowe and there a rowe, by hundredes, and fyftyes. And he toke the .v. loues and the .ij. fishes, and loked vp to heauē, and blessed and brake the loues & gaue them to his disciples to put before them: and the .ij. fishes he deuided amonge them all. And they all did eate and were satisfied. And they toke vp .xij. basshettes ful of the gobbettes and of the fishes. And they that eate were aboute fyue thousand men.

Fyue loues and .ij. fishes.

☞ And straight waye he caused his disciples to go into the ship, and to goo ouer the water before vnto Bethsaida, whyle he sent away the people. And assone as he had sent them away, he departed into a mountayne to pray.

Mat. xiiii. John. vi. b

✠ And when euen was come, the ship was in the middes of the sea, and he alone on the lande, and he sawe them troubled in rowing, for the winde was contrary vnto them. And about the fourth quarter of the night he came vnto them walking vpon the sea, and would haue passed by them. When they sawe hym walking vpon the sea, they supposed it hadde bene a spirite and cried out: for they all sawe hym, and were afraied. And anone he talked with them, and sayde vnto them. Be of good chere, it is I, be not afraied. And he went vp vnto them into the ship, and the wynd ceased, and they were sore amased in them selues beyonde measure, and meruayled. For they remembred not of the loues, because their hertes were blynded.

Jesus walketh on the sea.

And they came ouer and went into the lande of Genezareth, and drue vp into the hauen. And assone as they were come out of the ship, straight they knewe hym, and ran forth thorowout all the region round about, and began to carry aboute in beddes all that were sicke, to the place where they herde tell he was. And whether so euer he entred into townes, cities, or vilages, they layed their sicke in the stretes and prayed hym, that they might touche, and it were but the hemme of his vesture. And as many as touched hym were safe. ✠

Mat. xiiii. b

Edges or hemmes.

¶ The notes.

a In Mathew the .x. he is sayde: Nor a staffe. And in Luke the .ix. also, he should seme to forbid them a rode, yet doth not the texte meane so in dede.

But forbiddeth cote, shewes, rode, &c. by a figure to the entent onely, that they shoulde vtterly put frō them all carefulnes of any suche prouision, as a scrip or any of the other, amōg whych the staffe may be one, for almuche as it is a weapen of defence, where the rode is but rather a token or signe of peace.

¶ The disciples eate with vnwasshen handes. The commaundement of God is transgressed by mens traditions. Of the woman of Syrophenice. Of him that was deaf.

Mat.15.a

AND the Pharisees came together vnto hym, and diuers of ye Scribes, which came from Hierusalem. And when they sawe certayne of hys disciples eate breade with common handes (that is to say vnwashen handes) they complayned. For the Pharisees and all the Iewes, except they wash their handes ofte, eate not obseruinge the traditions of the elders. And when they come frō the market, except they wash they eate not. And many other thinges there be whyche they haue taken vpon them to obserue, as the washyng of the cuppes and cruses, and of brasen vessels, and of tables.

vnwashen handes.

Then axed hym the Pharisees and Scribes, why walke not thy disciples accordynge to the traditions of the elders, but eate breade with vnwashen handes? He answered and sayde vnto them: well prophesied Esayas of you hypocrites, as it is wryten: This people honoureth me with their lippes, but their hert is farre from me: In vayne they worship me, teachynge doctrines whyche are nothyng but the commaundementes of men. For ye laye ye commaundement of God apart, and obserue the traditions of men, as the washyng of cruses and of cuppes, and many other suche lyke thinges ye do.

Esa.xxix.b Hoseas commaundements.

And he sayde vnto them: wel, ye caste aside the commaundement of God too maintayne your owne traditions. For Moyses sayde: Honour thy father and thy mother: and whosoeuer curseth father or mother, let him dye for it. But ye saye a man shall saye to father or mother Corban: whiche is, that thou desyrest me to helpe the with, is geuen God. And so ye suffer him no more to do ought for his father or his mother, makynge the worde of God of none effect, throwe your owne traditions, which you haue ordeyned. And many suche thinges ye do.

Exod.xx.c. Deu.v.b. Ephe.vi.a. Exod.xxi.c. Leui.xx.b Prou.xx.c Corban

AND he called all the people vnto hym, and sayde to them. Herken to me, euery one of you and vnderstande. There is nothinge without a man that can defile him when it entereth into him: but those thinges which proceede out of hym are those, which defile the man. If any man haue eares to heare, let hym heare. And when he came into an house from the people his disciples axed him of the similitude. And he sayde to them: Are ye so without vnderstandyng. Do ye not perceyue that, whatsoeuer thinge from without entreth into a man it can not defile him, because it entreth not into his herte, but into his bealy: and goeth out in to the draught that purgeth out all meates.

Mat.15.b. That goeth in, defileth not. That cōmeth out of a man defileth.

And he sayde that defileth a man, whiche cometh out of a man. For from within, euen out of the herte of men, proceede euel thoughtes: aduoutry, fornication, murther, theft, couetousnes, wickednes, deceyte, vncleannesse and a wicked eye, blasphemy, pryde, foolishnes: all these euell thinges come from within and defile a man.

Mat.15.c

And from thence he rose and went into the borders of Tyre and Sidon, and entered into an house, and would that no mā should haue knowen: but he could not be hyd. For a certayn woman, whose doughter had a foule spirite herde of him, and came & fell at hys fete. The woman was a Greke out of Syrophenicia, and she besought him that he would caste out the deuel out of her doughter. And Jesus sayde vnto her: let the chyldren fyrste be fedde. For it is not mete, to take the chyldrens bread and to caste it vnto whelpes. She answered & sayde vnto him: euen so master, yet the lytle whelpes also eate vnder the table of ye chyldrens crommes. And he sayde vnto her: for this saying go thy waye, the deuell is gone out of thy doughter. And when she was come home to her house, she founde the deuell departed, & her doughter lyeng on the bed.

The Syrophenicia.

Mat.15.c

✣ And he departed agayne from the coostes of Tyre and Sidon, and came to the sea of Galile, throwe the middest of the coostes of Decapteris. And they brought vnto him one ye was deafe, and stambred in his speache, and prayed him to lay his hand vpon him. And he toke him a side from the people, and put his fingers in his eares, and did spitte and touched hys tonge, and loked vp to heauen, and sighed & sayde vnto him: Ephata, that is to say be opened. And straight way his eares were opened and the stringe of his tongue was loosed, and he spake playne. And he commaunded them that they shoulde tell no man. But the more he forbad them, so muche the more a greate deale they published it: and were beyonde measure astonyed, sayenge: He hath done all thinges well, and hath made both the deafe to heare & the domme to speake. ✣

The deafe & domme.

Mat.15.d Mar.vii.c

The viii. Chapter.

¶ The miracle of the seuen loues. The Pharisees aske a signe. The leuen of the Pharisees. The blynd receaueth his sight. ✣

IN those dayes when there was a very great company, and had nothinge to eate. Jesus called his disciples to hym and sayde vnto them: I haue compassion on this people, because they haue nowe bene with me three dayes, and haue nothyng to eate. And if I shoulde send them away fastynge to their owne houses, they should faynte by the waye. For diuers of them came from farre. And his disciples answered him: whether might a man haue breade here in the wildernes to satisfie these? And he asked them: how many loues haue ye? They sayde seuen. And he commaunded the people to sit doune on the grounde. And he toke the seuen loues, gaue thankes, brake, & gaue to his disciples to set before the. And they did set them before the people. And they had a few smale fishes. And he blessed them and commaunded them also to be set before the: And they ate and were satisfied. And they

Mat.15.d Seuen loues.

they toke vp of the broken meate that was left seuen basshettes full. And they that eate were in nombre about foure thousande. And he sent them awaye. ✠

Mat.xvi.a. Luke.xi.g. And anone he entered into a shyp with his disciples, and came into the partes of Dalmanutha. And the Pharisees came forth and began to dispute with hym, seynge of him a signe from heauen, tempting him. And he sighed in his spirite and saied: why doeth this generacion seke a signe. Verely I saye vnto you, there shal no signe be geuen vnto this generacion. And he left them and went into the shyp agayne, and departed ouer the water.

A signe

Math.xvi.a. And they had forgotten to take bread with them, neyther had they in the shyp with them more then one loffe. And he charged them saying:

Leuen. ✠ Take hede of the leuen of the Pharisees, & of the leuen of Herode. And they reasoned among them selues saying: we haue no bread. And when Jesus knew that, he said vnto the: why take ye thought because ye haue no bread perceyue ye not yet, neyther vnderstande? Haue ye your hertes yet blynded? Haue ye eyes and se not? and haue ye eares and heare not? Do ye not remember? When I brake .v. loues among .v. M. How many basshettes ful of broken meate toke ye vp? They sayde vnto him twelue. When I brake seuen among .iiii. thousande. How many basshettes of the leuynges of broken meate toke ye vp? They sayde, seuen. And he sayde vnto them: How is it that ye vnderstande not?

Jhon.vi.b

A blynde is he aled. ✠ And he came to Bethsaida, & they brought a blynde man vnto him, and desired him to touche him. And he caught the blynde by the hande, and leade hym out of the towne, & spat in his eyes, and put his handes vpon him, & axed hym whether he saw ought. And he looked vp and sayde: I se men: for I se them walke, as they were trees. After that he put his handes agayne vpon his eyes, and made hym se. And he was restored to his sight: and saw euery man clerely. And he sent him home to his house saying: neyther go into the towne, nor tell it to any in the towne. ✠

Mat.xvi.b. Luke.ix.c. Cesarea Philippi. And Jesus went out and his disciples into the townes that longe to the cyte called Cesarea Philippi. And by the way he axed his disciples saying: whom do men say that I am? And they answered: some say that thou arte Jhon Baptist: some say Helias: and some, one of the Prophetes. And he sayde vnto them: But whome saye ye that I am? Peter answered and sayd vnto hym: Thou art very Christ. And he charged them that they should tell no man of him. And he began to teache the: howe that the sonne of man must suffer many thynges, and should be reproued of the elders and of the princes and scribes, and be killed, and after thre dayes ryse agayne. And he spake this saying openly. And Peter toke him a syde, & began to chyde him. Then he turned about, and loked on his disciples and rebuked Peter saying: Go after me Sathan. For thou sauourest not the thynges of God, but the thynges of men.

The passion.

Peter is Sathan.

Mat.xvi.a. Luke.ix. Christen people. And he called the people vnto him, with his disciples also, and sayde vnto them: Who soeuer will folowe me, let him forsake him self, and take vp his crosse and folow me. For whosoeuer wil saue his life, shall lowse it. But whosoeuer shal lowse his life for my sake and the gospels: the same shall saue it. What shall it profite a man, if he shoulde wynne all the worlde, and lowse his owne soule? or els what shall a man geue, to redeme his soule agayne? Whosoeuer therfore shalbe ashamed of me and of my wordes, among this aduouterous and synfull generacion, of him shall the sonne of man be ashamed when he cometh in the glory of his father with the holy angels. And he sayd vnto them: Verely I saye vnto you: There be some of them that stande here, whiche shall not taste of death tyll they haue seue the kyngedom of God come with power.

Mat.xvi. Luke.ix.

The.ix. Chapter.

¶ The transfiguracion. The lunatyke is healed. The disputacion who shoulde be the greatest. Offences to be forbidden.

A Mat.xvii.a Luke.ix.f Transfiguracion.

AND after .vi. dayes Jesus toke Peter, James and Johan, and leade them vp into an hye mosi tayne out of the waye alone & he was transfigured before the. And his rayment did shyne, and was made very whyte, euen as snowe: so whyte as no fuller can make vpon the earth. And there apeared vnto them Helyas with Moyses, & they talke with Jesu. And Peter answered and sayde to Jesu: Master here is a good beyng for vs, let vs make thre tabernacles, one for the, one for Moyses, and an other for Helyas. And yet he wyste not what he sayde, for they were afrayde. And there was a cloude & shadowed them. And a voyce came out of the cloud saying: This is my deare sonne, heare hym. And sodenly, they loked rounde about them, and sawe no man more then Jesus only with them.

Heare hym

Mat.xvii.

And as they came doune from the hyll, he charged them that they shoulde tell no man what they had seue, tyll the sonne of man were ryssen from dethe agayne. And they kept that saying with them, and demaunded one of another, what that rising frō death agayn should meane. And they axed him saynge: Why then saye the Scribes that Helyas must firste come. He answered and sayde vnto them: He has verely that firste come and restore all thynges. And also the sonne of man as it is writte, shall suffer many thynges, and shalbe set at nought. Moreouer I saye vnto you that Helyas is come, and they haue done vnto hym whatsoeuer pleased them, as it is written of hym.

Mention of the passio folowyng that vision. Mat.xvii.b. Mar.ix.b Mat.xvii. Luke.ix.c.

And he came to his disciples, & saw muche people about them, and the Scribes disputing with them. And straight waye all the people when they beheld hym, were amased, & ranne to hym

to hym, and saluted hym. And he sayde vnto the Scribes: what dispute ye with them?

¶ + And one of the company answered & said: Master, I haue brought my sonne vnto the which hath a domme spirite. And whensoeuer he taketh hym, he teareth hym, and he foameth and gnasheth with his teethe, & pyneth away. And I spake to thy disciples that they should caste him out, and they could not.

He answered him and sayd: O generatiō without fayth, how long shall I be with you? How long shall I suffer you? Bryng hym vnto me. And they brought hym vnto him. And assone as ✝ spirite saw him, he tare him. And he fell doune on the grounde, walowing and fompyng. And he axed his father: howe long is it a go, seuce this hath happened him? And he sayde, of a chylde: & ofte times casteth him into the fyre, and also into the water too destroye him. But if thou canste do any thing, haue mercy on vs, and helpe vs.

And Jesus sayd vnto him: yea, if thou coul dest beleue, all thinges are possible to him that beleueth. And straight way the father of the chylde cryed with teares saying: Lorde I beleue, helpe myne vnbeleefe.

When Jesus sawe that the people came runnyng together vnto him, he rebuked the foule spirit, saying vnto him: Thou domme & deafe spirite, I charge the come out of him, & enter no more into him. And the spirit cryed & rent him sore, and came out. And he was as one ✝ had bene dead, in so much that many sayd, he is dead. But Jesus caught his hande and lyft him vp: and he rose. And when he was come into the house, his disciples axed him secretly why could not we cast him out? And he saied vnto them: this kynde can by no nother meanes come forth but by prayer and fastinge. ✝

¶ + And they departed thence, and toke theyr iourney through Galile, and he would not that any man should haue knowē it. For he taught his disciples, and sayde vnto them: the sonne of man shalbe deliuered into the handes of mē, and they shall kyll hym, and after that he is kylled he shall ryse agayne the thyrde daye. But they wiste not what that saying meante, and were afrayed to axe hym.

¶ And he came to Capernaum. And whē he was come into an house, he axed them: what was it that ye disputed betweene you by the waye? And they helde their peace: for by the waye they reasoned among them selues, who should be the chiefest. And he sate doune and called the twelue vnto hym, and sayde vnto them: if any mā desire to be first, the same shal be last of all, & seruaunt vnto all. And he toke a chylde, & set him in the middes of the: & toke hym in his armes and sayde vnto them: Who soeuer receyueth any such a chyld in my name receyueth me. And whosoeuer receyueth me, receyueth not me, but him that sent me. ✝

Jhon answered him saying: ✝ Master, we sawe one castinge out deuels in thy name whiche followeth not vs and we forbade hym, because he followeth vs not. But Jesus sayd: forbid him not. For there is no man that shall do a miracle in my name, & can lightly speake euill of me. Whosoeuer is not agaynst you, is on your part. And whosoeuer shall giue you a cuppe of water to drinke for my names sake, because ye belonge to Christe, verely I saye vnto you, he shall not loose his rewarde.

And whosoeuer shall offende one of these litle ones, that beleue in me, it were better for him that a millstone were hanged about his neche, & that he were caste into the sea. Wherefore if thy hande offende the, cut hym of. It is better for the, to enter into lyfe maymed, then hauing two handes, go into hel, into fyre that neuer shal be quenched, where their worme dyeth not, and the fyre neuer goeth out. Likewise if thy fote offende the, cut him of. For it is better for the to go halt into lyfe, then hauing two fete to be caste into hell, into fyre ✝ neuer shalbe quenched: where their worme dyeth not, and the fyre neuer goeth out. Euen so if thyne eye offende the, pluche hym out. It is better for the to go into the kyngedome of God with one eye, then hauing two eyes to be caste into hel fyre: where their worm dyeth not, and the fyre neuer goeth out. ✝

Euery man therfore shalbe salted with fyre. And euery sacrifice shalbe seasoned with salt. Salt is good. But if the salt be vnsauery what shall ye salte therwith? Se that ye haue salt in your selues, & haue peace amonge your selues, one with another.

¶ The notes.

a. Whatsoeuer thou wisheste at the commaūdement of God: thou shalte haue the rewarde therfore that pertayneth vnto a faythfull worker, which is life euerlasting. Not that it is due to the worke, but to thy fayth, out of the which, thy worke proceadeth. For we receyue that promise by fayth, and not by workes.

b. Fyre here signifieth tribulation. And the salte is Goddes worde.

Whatsoeuer is done for Christes sake shalbe reward ed with the rewarde that Christ hath deserued for vs.

Offende

Plucking out of eyes & hādes, is to geue ouer our owne wyll, & to obey Goddes worde.

Rewarde.

Salt is fyre

The.x. Chapter.

Of dewoorcement. The ryche man goeth sorowfully from Christ. Of the blessed of peace. Bartimeus the blind man.

Dewoorcement Deu.xxiiij. Mat.xix.a. Gene.ii.b

AND he rose from thence, & wente into the coostes of Jury, through the regiō that is beyōd Jordan. And ✝ people resorted vnto him a fresh, and as he was wont he taught them agayn. And the pharises came & axed him a question: whether it were lawfull for a man to put away his wife: to proue him. And he answered and sayd vnto the: What did Moyses bid you do? And they sayde: Moyses suffered to write a testimoniall of dewoorcement, and to put her away. And Jesus answered and sayde vnto the: For the hardnes of your herte he wrote this precept vnto you. But at the first creacion God made them man and woman. And for this cause shall man leaue his father and mother, & bide

i. Cor. vi. b Ephe. v. g

by

by hys wyfe, and they twayne shall be one fleshe. So then are they nowe not twayne but one fleshe. Therfore what God hath coupled, let not man separate:

And in the house hys disciples axed hym
10 agayne of the matter. And he sayed vnto the:
1.Co.vii.b Whosoever putteth away hys wyfe and ma
ryeth an other breaketh wedlocke to her ward
And yf a woman forsake her husbande & be
maryed to an other she committeth aduou-
trye.

Mat.xix.b. Luke.xviii.c. Children

And they brought children to hym, that he should touche the. And hys disciples rebuked those that brought them. When Jesus sawe it he was displeased, and sayed to them. Suffer the children to come vnto me, and forbyd the not. For of suche is the kyngdom of God. Verely I saye vnto you: whosoever shall not receyue the kyngedome of God, as a chylde, he shall not enter therein. And he toke them vp in hys armes, and put hys handes vpon them and blessed them.

Mat.xix.b. Luke.xviii.d

And when he was come into the way, there came one runnyng and kneled to him, & axed hym: good maister, what shall I do, that I maye enherit eternall lyfe? Jesus sayed vnto hym: why callest thou me good? There is a. none good but one, which is God. Thou knowest the commaundementes: breake not matrimony: kyll no man: steale not: beare not false wytnes: defraude no man: honour thy father & mother. He answered to hym: maister all these I haue obserued from my youth. Jesus beholde hym, and had a fauoure to him, and sayed vnto hym: one thynge is lacking vnto the. Go and sell all that thou haste, and geue to the poore, and thou shalte haue treasure in heaue, and come and followe me, and take vp thy crosse. But he was discomforted with that sayng, and went away mournyng, for he had greate possessions.

The rych men maye not offer that is to saue presumpcion.

And Jesus loked rounde about, and sayed vnto hys disciples: what an harde thynge is it for them that haue ryches, to enter into the kyngedome of God. And hys disciples were astonyed at his wordes. But Jesus answered agayne, and sayed vnto them: children howe harde is it for them, that trust in ryches, to enter into the kyngdome of God. It is easyer for a camell to go thorowe the eye of a nedle, then for a ryche man to enter into the kyngdō of God. And they were astonyed out of measure, sayinge betwene them selues: who then can be saued? Jesus loked vpon them & sayde: with men it is vnpossyble, but not with God, for with God all thynges are possyble.

Camell

Mat.xix.d. Luke xviii.e Hundred folde,

And Peter began to saye vnto hym: Lo, we haue forsaken all, and haue followed the. Jesus answered and sayed: Verely I saye vnto you: there is no man that forsaketh house, or brethren, or sisters, or father, or mother, or wyfe, other children, or landes for my sake & the Gospels, which shall not receyue an hundred folde now in this lyfe: houses, & brethren and systers, and mothers, and children, and landes with persecucions, and in the worlde to come eternal lyfe. Many that are first, shal be last, and the laste shall be fyrste. And they were in the waye goynge vnto Hierusalem. And Jesus wente before them: and they were amased, and as they followed, they were afrayed.

Mat.xx.a & Luke xviii.f

And Jesus toke the twelue agayne, and began to tell them what thynges shoulde happē vnto hym. Beholde, we go vp to Hierusalem and the sonne of man shalbe delyuered into the handes of the hye priestes, and vnto the Scribes: and they shall condempne hym to death, and shall delyuer hym to the gentyls: and they shal mocke him, & schourge him and spyte vpon hym, and hyl hym. And the thyrd daye he shall ryse agayne.

Passyon.

And then James & John the sons of zebede came vnto hym, sayinge: Master, we would that thou shouldest do for vs whatsoeuer we desyre. He sayed vnto them: what wouldē ye I shoulde do vnto you? They sayed to hym: graunte vnto vs that we may sitte one on thy ryght hande, and the other on thy lyft hande, in thy glory. But Jesus sayed vnto them: Ye wote not what ye aske. Can ye drinke of the cuppe that I shall drinke of, and be baptysed in the baptyme that I shalbe baptised in? And they sayde vnto hym: that we can. Jesus sayde vnto them: ye shal drinke of the cup that I shall drinke of, and be baptysed with the baptysme that I shalbe baptysed in: but to sit on my ryght hande, and on my lyft hande is not myne to geue, but to them for whom it is prepared.

The sonne of Zebede, Mat.xx.

Mat.xx.d

And when the.x. heard that they began to displeasse at James and John. But Jesus called them vnto hym, and sayde to them: Ye knowe that they which seme to beare rule amonge the gentyls, raygne as lordes ouer the. And they that be great among the, exercyse authorite ouer them. So shall it not be amōg you, but whosoeuer of you wil be great among you shalbe your minister. And whosoeuer wilbe chiefe, shalbe seruaūt vnto al. For euen the sonne of man came not to be mynystred vnto, but to minister & to geue hys lyfe for the redempcion of many.

Great.

And they came to Hierico: and as he went out of Hierico with hys disciples, and a great number of people, Barthymeus the sonne of Thimeus whiche was blynde, sate by the hye wayes syde beggynge. And when he heard, that it was Jesus of Nazareth, he beganne to crye and to saye: Jesus the sonne of Dauid, haue mercye on me. And many rebuked him that he shoulde holde his peace. But he cryed the more a great deale: Thou sonne of Dauid haue mercye on me. And Jesus stode stil, and commaunded hym to be called. And they called the blynde, sayinge vnto hym: Be of good comforte: ryse, he calleth the. And he threwe away his cloothe, and rose, and came to Jesus. And Jesus answered and sayde vnto hym: What wylte thou that I do vnto the.

Hierico Mat.xx Luke.xviii Barthimeus the blynde.

The

The blynde sayed vnto hym: Maister that I myght se. Jesus sayde vnto hym: Go thy waye, thy faith hath saued the. And by and by he receyued hys sight, and folowed Jesus in the waye.

¶ The notes.

No man good.
a. Luke in Mathewe.xix.
b. That is plucke thyne herte from al, that thou doest pollesse, and so forsake them with all thyne herte, that in all thy myndе thou doest set them and be redy also in dede to sell them: yf the necessitie of thy neyghboure requyre it. The affecte and trust in thynges possessed, muste we euer renounce, or els are we not perfecte.

The.xi.Chapter.

¶ Christ ryeteth to Hierusalem, ryp fygge tree dryed vp, the byers and sellers are thrown out of the temple. The Pharisees question with Christe.

Mat.xxi. Luke.xix.c. Bethphage.

AND when they came nye to Hierusalem vnto Bethphage and Bethanye, besydes mount Olyuete, he sent two of hys disciples, and sayde vnto them: Go your wayes into the towne that is ouer against you. And assone as ye be entred into it, ye shal fynde a coolte tied, whereon neuer man sate: loose hym, and bryng hym hyther. And yf any man say vnto you: why do ye so? Saye that the Lorde hath nede of hym: and strayghte waye he wyll sende hym hyther. And they wente theyr waye, & founde a coolte tyed by the dore without in a place where two wayes met, and they loosed hym. And diuers of them that stode there, sayd vnto the: What do ye louysyng the coolte? And they sayed vnto them euen as Jesus had commaunded the. And they let them go. And they broughte the coolte to Jesus, and caste theyr garmentes on hym: & he sate vpon hym. And many spredde theyr garmentes in the way. Other cut downe braunches of the trees, and strawed the in the waye. And they that went before, & they that folowed, cryed, saying. a. Osanna: blessed be he that commeth in the name of the Lord. Blessed be the kyngdome that commeth in y name of hym that is Lord of our father Dauid. Osanna in the hyest.

Coolte.
John.xii.d.
Osanna.

And the Lorde entred into Hierusalem, & into the temple. And whē he had loked round aboute vpon all thynges, and nowe the euen tyde was come, he wente out vnto Bethany with the twelue. And on the morowe when they were come out from Bethany, he hungred, and spied a fygge tree a farre of hauing leaues: and wente to se whether he myght fynde any thynge theron. But when he came therto, he founde nothyng but leaues: for the tyme of fygges was not yet. And Jesus answered & sayd to it: neuer mā eate frute of the here after whyle the world standeth. And hys disciples hearde it.

Mat.xxi.b. Luke.xix.g. Fygge tree.

And they came to Hierusalem. And Jesus went into the temple, and began to cast out sellers, and byers in the temple, & ouerthrewe the tables of the money chaungers, & the seates of them that solde doues, and wolde not suffer that any man carryed a vessell through the temple. And he taught saying vnto them: is it not written: my house shall be called the house of prayer vnto al nations? But ye haue made it a den of theues.

Sellers and byers are cast out.

Esay.lvi.c. Hier.vii.b.

And the Scribes & hye Priestes herde it: & and sought howe to destroy him. For they feared hym, because al the people marueyled at his doctrine. And when euen was come, he wente out of the citye. And in the mornynge as they passed by, they sawe the b. fygge tree dryed vp by y rotes. And Peter remembred, & sayd vnto him: master, behold the figge tree which thou cursedest, is wythered away. And Jesus answered, and sayed vnto them: Haue confydence in God. ✣ Verely I saye vnto you, that whosoeuer shall saye to this mountayne: take away thy selfe, and caste thy selfe into the sea, and shall not wauer in his herte, but shall beleue that those thynges whiche he sayeth, shall come to passe, whatsoeuer he sayeth, shalbe done to him. Therfore I saye vnto you, whatsoeuer ye desire when ye praye, beleue that he shall haue it, and it shall be done vnto you. And when ye stande, and pray, forgeue, yf ye haue any thyng against any mā, that your father also which is in heuē, may forgeue you your trespasses.

Mat.xxi.f. Mat.vii.a. Mat.vii.b Luke xi.b. Ecclesiastici.xxviii D Mat.xxi.c. Luke.xx.a

And they came agayne to Hierusalem. And as he walked in the temple, there came to him the hye priestes and the Scribes & the elders, and sayed vnto him: by what authoritie doest thou these thynges? And who gaue the thys authoritie to do these thynges? Jesus answered and sayed vnto them: I wyll also axe of you a certayne thynge: and answere ye me, and I wyll tell you by what authoritie I do these thynges. The baptisme of John was it from heauen, or of men? Answere me. And they thought in them selues, saying: yf we shall saye, from heauen: he wyll saye then: why dyd ye not beleue hym? But yf we shall saye, of men, then feare we the people. For al men counted John that he was a very Prophet.

The baptisme of John.

And they answered and sayd vnto Jesus: we can not tell. And Jesus answered and sayed vnto them, neyther wyll I tell you, by what authoritie I do these thynges. ✣

¶ The notes.

Osanna. Fygge tree Of men.

a. Luke in Mathewe.xxi.b.
b. Ibidem.
c. Luke in Mathewe.xxi.c.

The.xii.Chapter.

¶ The vynetowers is let out. Gene to Cesar. Not rendred to Cesar. Of the Phariseos. Of the resurrection of the dead. Hypocrysye muste be eschewed. The offerynge of the poore widowe.

Mat.xxi.d. Vynetarde.

AND he began to speake vnto the in symylitudes. A certayne man planted a vynearde, and compasse it wyth an hedge, and digged a wyne presse, & buylde a towre in it, And let it out to hyre vnto

Luke.xx.b
Mat.xxi.a
Matth.xii.d

bousht and men, & went into a straunge countrey. And when the tyme was come, he sente to the tenauntes a seruaunte, that he myght receyue of the tenauntes of the frute of the vyneyarde. And they caught hym, and sent him awaye emptye. And moreouer he sente vnto them another seruaunte, and at hym they cast stones, & brake hys head, & sent hym agayne all to reuyled. And agayne he sente an other and hym they killed: and many other, beatynge some, and killyng some.

Yet had he one sonne whom he loued tenderlye: hym also he sente at the laste vnto the, sayinge: they will feare my sonne. But the tenauntes sayed amonge them selues: this is the heyre: come let vs kyll hym, and the enheritaunce shall be ours. And they toke hym, & killed hym, & cast hym out of the vyneyarde. What shall then the Lorde of the vyneyarde do? He will come and destroye the tenauntes, and let oute the vyneyarde to other. Haue ye not read this scripture? The stone which the buylders dyd refuse, is made the chefe stone in the corner: this was done of the Lorde, and is meruayloule in our eyes. And they wente about to take hym. But they feared the people. For they perceyued that he spake that similitude against them. And they lefte hym.

Matth.xxi.b
Luke.xx.d

And they sente vnto hym certayne of the Pharyseis with Herodes seruauntes to take hym in hys wordes. And assone as they were come, they sayd vnto him: master, we know that thou arte true, and carest for no man: for considerest not the degre of men, but teachest the waye of God truly. Is it lawfull to paye tribute to Cesar or not. Oughte we to geue, or ought we not to geue? He vnderstode their simulacion, and sayde vnto them: Why tempte you me? Bringe me a peny that I maye se it. And they brought. And he sayde vnto them: Whose is this Image and superscripcion? And they sayde vnto hym: Cesars. And Jesus answered and sayde vnto them: Then geue to Cesar that which belongeth to Cesar: and to God that whiche pertayneth to God. And they merueyled at hym.

Tribute to Cesar.

Rom.xiij.c

Then came the Saduces vnto hym, which saye: there is no resurrection, and they axed hym, sayinge: Master, Moyses wrote vnto vs, yf anye mannes brother dye: and leaue his wyfe behynde hym, and leaue no chyldren, that then hys brother shoulde take hys wyfe, and raise vp seed vnto hys brother. There were seuen brethern: and the first toke a wyfe and when he dyed, he lefte no seede behynde hym. And the seconde toke her and dyed: neyther lefte any seede. And the thyrde lyke wyse. And seuen had her, and lefte no seede behynde them. Laste of all the wyfe dyed also. In the resurrection then, when they shal ryse agayne whose wyfe shall she be of them? For seuen had her to wyfe. Jesus answered and sayed vnto them: Are ye not therfore deceyued, and vnderstande not the scryptures, neyther the

Mat.xxii.b
Luke.xx.b
Deu.xxv.b
Saduces.

power of GOD? For when they shall ryse agayne from death, they neyther marye, nor are maryed, but are as the Angels which are in heauen. As touchynge the dead, that they shall ryse agayne: haue ye not reade in the boke of Moyses, how in the bushe god spake to him sayinge: I am the God of Abraham, & God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the lyuyng. Ye are therfore greatly deceyued.

Resurrecyō
Exod.iij.b
Mat.xxii.b
Luke.xx.

And there came one of the Scribes that had hearde them, disputynge together, & perceyued, that he had answered them well, and axed hym: Whiche is the fyrste of all the commaundementes? Jesus answered hym: The fyrst of all the commaundementes is, Heare Israel: The Lorde God is one Lorde. And thou shalt loue the Lorde thy God with all thyne herte, and with all thy soule, & with all thy mynde, and with all thy strength. This is the fyrste commaundement. And the seconde is lyke vnto this: Thou shalte loue thy neyghboure as thy self. There is none other commaundement greater then these.

Fyrst commaundemēt.
Deut.vi.a
Leui.xix.b
Mat.xxii.b
Roma.xiij.c
Galat.v.c

And the Scribe sayd vnto him: well master thou hast sayde the trueth, that there is one God, & that there is none but he. And to loue hym with all the herte, and with all the mynd, and with all the soule, & with all the strength. and to loue a mans neyghbour as hym self, is a greater thyng then all burntofferynges & sacrifices. And when Jesus sawe that he answered discretly, he sayde vnto him: Thou art not farre from the kyngdom of God. And no man after that, durst axe him any question.

And Jesus answered & sayde, teachynge in the temple: how say the scribes that Christe is the sonne of David? for David him self inspired with the holy ghost, sayde: The Lorde sayde to my Lorde, sit on my right hand, vntil I make thyne enemyes thy foote stole. Then David him self calleth him Lord: & by what meanes is he then his sonne? And much people hearde him gladly.

D
Mat.xxii.b
Luke.xx.g
Dauids sonne.
Psal.cx.a

And he sayd vnto them in his doctrine: beware of the Scribes, which loue to go in lōge clothynge and loue salutations in the market places, & the chefe seates in synagoges, and to sit in the vppermoste roumes at feastes & deuoure wydowes houses, and that vnder a colour of long prayeng. These shall receyue greater dampnacion.

Mat.xxiii.a
Luke.xi.f.
Longe clothes.

+ And Jesus sat ouer against the treasurye, and beheld howe the people put money into the treasurye. And many that were ryche, cast in muche. And there came a certayne poore wydowe, and she threwe in two mites, which make a farthynge. And he called vnto hym hys disciples, and sayde vnto them, Verely I saye vnto you, that this poore wydowe hath caste more in, then all they which haue caste into the treasurye. For they all dyd caste in of their superfluyte, but she of her pouertye dyd caste in all that she had, euen all her liuinge. +

Luke.xxi.a
Poore widow

The notes.

a. Not

Not farre from.

a. Not to be farre from the kyngdom of God is to haue the true knowledge of the lawe, & lacke nothynge but fayth and trust in Christ: by the whiche onelye commeth euerlastynge lyfe.

b. Tyll I make thyne enemyes thy fote stole, &c. Luke in Matthewe.xxij.b.

The.xiij. Chapter.

¶ The ende of the worlde. The dayes and houre is vnknowen.

A

Mat.xxiij.A The destruccyon of the temple.



ND as he went out of the temple one of hys disciples sayde vnto hym: Maister, se what stones, & what buyldynges are here. And Jesus answered, and sayd vnto hym: Seest thou these greate buyldynges? There shall not be left one stone vpō another, that shall not be throwen downe.

¶ And as he sate on mounte Olyuete, ouer against the temple, Peter, & James, & John, & Andrewe axed hym secretely: tell vs, when shall these thynges be? And what is the synne when all these thynges shalbe fulfylled? and Jesus answered the, and began to saye: take hede leste any man deceyue you.

Antichriste.

For many shall come in my name, sayinge: I am Christ, and shall deceyue many.

When ye shal heare of warre, and tydynges of warre, be ye not troubled. For suche thynges muste nedes be. But the ende is not yet. For there shall ryse nacyon agaynst nacyon, and kingdom against kyngdome. And there shalbe earthquakes in all quarters, & famyshment and troubles. These are the begynnynge of sorowes.

B

But take ye hede to your selues. For they shall bringe you vp to the counsels, and into synagoges, & ye shall be beaten: ye & shalbe brought fourthe rulers & kynges for my sakes for a testimonyall vnto them. And the Gospel muste fyrste be publyshed amonge all nacyons.

Mat.x.b. The spirite answereth.

But when they leade you, and present you, take no thought afore hande, what ye, shal saye, neither ymagin: but whatsoeuer is geuē you at the same tyme, that speake. For it shall not be ye that shall speake, but the holy ghost.

Ye, and the brother shal deliuer the brother to death, and the father the sonne, and the children shall ryse agaynst their fathers and mothers, and shal put them to death. And ye shal be hated of all men for my names sake. But

C

whosoeuer shall endure vnto the ende, the same shalbe safe. Moreouer, when ye se the abhominacyon that betokeneth desolacion, wherof is spoken by Daniel the Prophet, stande where it oughte not, let hym that readeth vnderstād, then let them that be in Jurye, flee to the mountaynes. And let hym that is on the house top, not descende downe into the house, neither entre therein, to fetche any thynge oute of hys house. And let hym that is in the fielde: not tourne backe agayne vnto the thynges, which he lefte behynde hym for to take hys clothes

Mat.xxiij. Luke.xxi.d Daniel.ix.a. Dampel.

with hym. Woo is then to them that are with chyld, and to them that geue sucke in those dayes. But praye, that your flight be not in

a. wynter. For there shalbe in those dayes such tribulacyon, as was not from the begynnynge of creatures whiche God created, vnto this time, neyther shalbe. And except that the Lord shoulde shorten those dayes, no man shoulde be saued. But for the electes sake whych he hath chosen, he hath shortened those dayes.

Mat.xxiij Luke.xxi.b

And then, yf any man say to you: lo here is Christ, lo, he is there: beleue not. For false Christes shal ryse, and false prophetes, and shall shewe myracles and wonders, to deceyue yf it were possible, euen the elect. But take ye hede: beholde I haue shewed you all thynges before.

Moreouer in those dayes, after that tribulacyon, the sonne shall waxe darke, and the moone shal not geue her light, and the starres of heauen shall fall: and the powers which are in heauen shall moue. And then shall they se the sonne of man comyng in the cloudes with great power and glorye. And then shal he sēd hys angels, & shall gather together hys electe from the foure wyndes, and from the one ende of the worlde to the other.

Ezy.xxxij.b Mar.xiij.b Joel.iij.c

D

Learne a symylytude of the fygge tree. When hys braunches are yet tender, & haue brought fouth leaues: ye know that the sommer is neare, so in like maner when ye se these thinges come to passe: vnderstande, that it is nye euē at the doores. Verelye I saye vnto you, that this generacyon shall not passe, tyll all these thynges be done. Heauen and earth shal passe, but my wordes shall not passe. But of the daye & houre knoweth no man: no not the Aungels whiche are in heauen. b. neyther the sonne him selfe (saue the father onelye).

Fygge tree.

That daye knoweth no man.

Take hede, watche and praye, for ye know not when the tyme is. As a man whiche is

C

gone into a straunge countreye, and hath left hys house, and geuen authorite to his seruauntes, and euerye man hys worke, and commaunded the porter to watche. Watche therefore, for ye knowe not when the maister of the house will come: whether at euen, or at mydnyght, whether at the cocke crowynge or in the dawnynge, leste yf he come sodenlye, he shoulde fynde you sleppynge. And that I saye vnto you: I saye vnto all men, watche.

Mat.xxiij. Watche and praye.

¶ The notes.

a. Luke in Matthewe.xxiij.b.

b. As he was man, he knewe it not. But as he was God he knewe it.

Winter Neyther the sonne hym selfe.

The.xiij. Chapter.

¶ Iudas bargayneth wyth Christes enemyes to betraye Christe. Christe to take. Peter knoweth hym, which maketh hym forsake Christe, and denyeth hym.

A
Mat.xxvi.a. Luke.xxij.a

AFter two dayes folowed easter and the dayes of swete breade. And the hye preistes and ỳ scribes soughte meanes howe they myght take hym by crafte, and put hym to death. But they sayde: Not in the feast daye least any busynes aryse among the people.

Mat.xxvi.a.

When he was in Bethania, in the house of Simon the leper, euen as he sate at meate there came a woman hauynge an alabastre boxe of ointment called narde, that was pure & costly, and she brake the boxe and powred it on hys head. And there were some that were not content in the selues, and sayde: what ment this waste of ointment? For it myght haue bene solde for more then thre hundred pence, & bene geuen vnto the poore. And they grudged agaynste her.

Jesus is anoynted.

And Jesus sayde: let her be in rest, why troubled ye her? she hath done a good worke on me. For ye shall haue poore men with you alwayes, & whensoeuer ye wyll, ye maye do them good, but me ye shal not haue alwayes. She hath done that she coulde: she came afore hande to anoynte my body to hys burynge warde. Verelye I saye vnto you: where so euer this gospel shall be preached throughout the whole worlde, there also that she hath done shalbe rehearsed in remembraunce of her.

Mat.xxvi.a Luke.xxii.a Judas betrayeth.

B

And Judas Ischarioth one of the twelue went awaye vnto the hye preistes, to betraye hym vnto the. When they hearde that, they were glad, and promysed that they wolde geue hym money. And he sought howe he myght conueniently betraye hym.

He is betrayed.

Mat.xxvi. Luke.xxii.a

And the first daye of swete breade, whē men offer the paschall lambe, hys disciples sayde vnto hym: where wilt thou that we go & prepare that thou mayest eat the easter lambe? And he sente forthe two of his disciples, and sayde vnto them: Go ye into the citye: and there shal a man mete you beareynge a pytcher of water, folowe him. And whyther soeuer he goeth in, saye ye to the good man of ỳ house: the master sayeth: where is the gest chaber, where I shall eat ỳ easter lambe with my disciples. And he will shewe you a great parloure, paued & prepared: there make ready for vs. And hys disciples went forth, and came to the citie, and founde as he had sayde vnto them: & made ready ỳ easter lambe.

Easter lamb Mat.xxvi Luc.xxii.b John.xiij.

And at euen he came with the twelue and as they sate at boorde, and eate, Jesus sayde: Verelye I saye vnto you: that one of you shal betraye me, whiche eateth with me. And they be gāne to mourne, and to saye to him one by one: is it I? and another sayde: is it I? He answered, and sayde vnto the: It is one of the. xii. & the same dippeth with me in the platter. The sonne of man goeth as it is writte of him, but woo be to that mā, by whom the sonne of mā is betrayed: good were it for hym, yf that mā had neuer bene borne.

Psalm.xl.

Luc.xxi.c.

And as they eate, Jesus toke bread, blessed and brake & gaue to the & sayde: Take, eat, this is my body. And he toke ỳ cup, gaue thankes, & gaue it to the, & they all dranke of it. And he sayde vnto them: This is my bloud of ỳ new Testament which is shed for many. Verely I saye vnto you: I wyll drinke no more of thys frute of the vyne, vntil that day, that I drinke it newe in the kingdome of God. And when they had grace, they went out to mount Oliuete.

The inst. on of the sacrament.

And Jesus sayde vnto them. All ye shalbe offended through me this night. For it is written: I wyll smyte the shepeherde, and ỳ shepe shalbe scattered. But after that I am risen again: I wyll go into Galile before you. Peter sayde vnto him. And though all me should be offended, yet woulde not I. And Jesus said vnto hym: Verelye I saye vnto the, this daye euen in thys nyght before the cocke crowe twyse, thou shalte denye me thryse. And he spake boldelyer: no, yf I shoulde dye with the I wyll not denye the. Lykewyse also sayde they all.

Mat.xxvi Zacha.xiij.a. Luke.xxii.b John.xvi.a John.xiii.a

D

And they came into a place named Gethsemane, and he sayde to hys disciples: Sytte ye here, whyle I go a parte and praye. And he toke with him Peter, James, and John, & he began to waxe abashed, and to be in an agonye, and said vnto the: My soule is very heauye euen vnto the death: tarye here & watche. And he went forthe a lytle and fell downe on the grounde, and prayed: that yf it were possyble, the houre myght passe from hym. And he sayde: Abba father, all thynges are possyble vnto the, take awaye this cup frō me. Neuertheles, not that I wyll but that thou wylte, be done.

Mat.xxvi Luke.xxii.b He armeth hym selfe against his passion.

And he came, and founde them slepynge, and sayde to Peter: Symō slepest thou? Couldest not thou watche vi me one houre? watche ye, and praye leaste ye enter into temptacyon, the spirite is redy, and the flesshe is weake. And agayne he went awaye and prayed and spake the same wordes. And he returned and founde them a slepe agayn, for their eyes were heauy: neither wyste they what to aunswere hym. And he came the thyrde tyme and sayde vnto them: slepe henceforth and take youre ease, it is ynough. The houre is come, beholde the sonne of man shalbe delyuered into the hādes of synners. Aryse vp let vs go. Lo, he that betrayeth me, is at hande.

Mat.xxvi. Luc.xxii.c John.xviij.

And immediatelye whyle he yet spake, came Judas one of the twelue, and with him a great multitude of people with swerdes & staues from the hyghe Preistes & Scribes & elders. And he that betrayed him, had geuen them a token saying: whosoeuer I do kysse, he is beste he it is: take hym & lede him awaye warely. Ed of Judas. And assone as he was come, he went straighte vnto hym, and sayde vnto him: master, master, and kyssed him. And they layde their hādes on hym, and toke him. And one of them by, that stode by, drewe out a swerde & smote a seruaunt of the hye preest, and cut off hys eare.

He is betrayed

And Jesus answered and sayde vnto them:

ye

pe be come oute as vnto a theefe with swerdes & with staues, for to take me. I was daylye wt you in the temple teachynge, and ye toke me not: but, that the scriptures shoulde be fulfylled. And they all forsoke him, & ranne awaye. And there folowed him a certayne yonge man clothed in lynnen vpon the bare, and the yonge men caught him, and he lefte his lynnen, and fled frō them naked. ☞ And they led Jesus awaye to the hyest priest of all, & to him came all the hye priestes, and the elders, and the scribes. And Peter folowed him a great waye off euen into the pallaice of the hye priest, and sat with the seruauntes, and warmed hym self at the fyre. And the hye priestes, and al the counsell soughte for witnes againste Jesu to put him to death, & founde none. Yet manye bare false witnes againste him, but their witnes agreed not together. And there arose certayne and brought false wytnes agaynst hym, saynge: We hearde him saye: I will destroy this temple made with handes, & within iii. dayes I will buylde another made without handes. But their wytnes agreed not together.

☞ And the hyest priest stode vp amōgest the: and axed Jesus, sayinge: Answerest thou nothynge? Howe is it that these beare witnes agaynst the? And he helde his peace, and answered nothynge. Agayne the hyest priest axed him, and sayed vnto him: Arte thou chriſte the sonne of the blessed? And Jesus sayed: I am. And ye shall se the sonne of man sit on the ryght hande of power, and come in the clowdes of heauen. Then the hyest priestes rent his clothes, & sayd: What nede we any further of witnesse? ye haue heard the blasphemy, what thynke ye? And then they all gaue sentence, that he was worth of death, and some began to spit at him, and to couer his face, and to beate him with fystes, and to saye vnto him: areade vnto vs. And the seruauntes bofeted him on the face.

☞ And as Peter was beneth in the pallaice, there came one of the wenches of the hyest priest, & when she sawe Peter warmyng him selfe she loked on him, and sayd: Walte not thou also with Jesus of Nazareth? And he denyed it, saying: I know him not, neyther woot I what thou sayest. And he went out into the porche, and the cocke crewe. And a damsell sawe him, and agayne began to saye to them that stode by: this is one of them. And he denyed it agayne. And anone after, they that stode by, sayed agayne to Peter: Surely thou art one of the, for thou arte of Galile, and thy speache agreeth therto. And he began to curſse and to sweare, saynge: I know not this man of whome ye speake. And agayne the cocke crewe, and Peter remembred the worde that Jesus sayed vnto him: before the cocke crowe twyse, thou shalte denye me thryse, & began to wepe.

¶ The notes.

Slepe. A. Luke in Mathewe.xxvi.

The.xv.Chapter.

The.xv.Chapter.

The pallyes of Christ. Of hys tenthe and bytyall.

AND anone in the dawnynge the hye priestes helde a counsell with the elders, and the scribes, and the whole congregacion & bounde Jesus and ledde him awaye, & delyuered him to Pilate. And Pylate axed him: arte thou the kynge of the Jewes? And he answered and sayde vnto him: thou sayest it. And the hyghe Priestes accused him of manye thynges. Wherfore Pylate axeth him agayne, saying: Answerest thou nothyng? beholde howe manye thinges they laye vnto the charge: Jesus yet answered neuer a worde, so that Pylate merueyled.

At that feaste Pylate was wonte to delyuer at their pleasure a prysoner, whosoeuer they wolde desyre. And there was one named Barrabas, whiche laye bounde with them that made insurrection, and the insurrection committed murther. And the people called vnto him, & began to desyre, accordyng as he had euer done vnto the: Pylate answered them, & sayd: Will ye that I lowse vnto you the kyng of the Jewes? For: he knewe that the hye priestes had deliuered him of enuye. But the hye priestes had moued the people that he shoulde rather delyuer Barrabas vnto them.

And Pylate answered agayne, & sayd vnto the: what wyl ye then that I do with him, whom ye call the kynge of the Jewes? And they cryed agayne: crucifye him. Pylate sayd vnto them: what euyl hath he done? And they cryed the more feruentlye: Crucifye him.

☞ And so Pylate wyllyng to content the people, lowsed the Barrabas, and delyuered Jesus, when he had scourged him, for to be crucifyed. And the soudyers ledde him awaye in to the common hall, and called together the whole multytude, and they clothed him with purple, and they platted a croune of thornes and crowned him with al, and began to salute him: Hayle kynge of the Jewes. And they smote him on the head with a rede, and spatte vpon him, and kneled doune & worshipped him.

And when they had mocked him, they toke the purple of him, and put his owne clothes on him, and led him out to crucifye him. And they compelled one Symon of Cirene (which came out of the feld, and was father of Alexander and Rufus) to beare his crosse. And they brought him to a place named Golgotha (whiche by interpretacyō, the place of dead mens sculles) and they gaue him to drynke wyne myngled with myrre, but he receyued it not.

☞ And when they had crucifyed him, they parted his garmentes castynge lotes for the, what euerye man shoulde haue. And it was about the thyrde houre, and they crucifyed him. And the tytle of his cause was written: The kynge of the Jewes. And they crucifyed

The yonge man & was clothed in lynnen. Mat.xxvi. Luke.xxij.f

He is falsly accused.

Joh.xij

He holdeth his peace.

He is mocked, spit on, blindfolded and bofeted.

Mat.xxvi.g. Luke.xxij.f. Joh.xviij.e.

Peter denyeth.

Mat.xxvi. Luke.xxij.f Joh.xviij.e.

Slepe.

A

Mat.xxvij. Luke.xxiij. Joh.xviij.

He is delyuered to Pilate Mat.xxvij. Luke xxiij.a. He holdeth his peace.

Barrabas.

B

Mat.xxvij.b. Luke.xxiij Joh.xviij.g.

He is scourged & then delyuered to death.

Mat.xxvij.

He is crowned.

He is bofeted.

Mat.xxvij. Luke.xxiij.

C

Golgotha Mat.xxvij Luke.xxiij.b.

His garmentes are deuyded.

Joh.xix.d

He is crucified.

Mar.lib.b.

Mat.xxvii.b hym two theues, the one on the ryght hande, and the other on his left. And the scripture was fulfylled which sayth: he was counted amonge the wycked.

He is rayled on. And they that wente by rayled on hym: waggynge their heades and sayinge: A wyse, that destroyest the temple, and buyldest it in thre dayes: saue thy selfe, and come doune from the crosse: Likewise also mocked hym the hye prestes amonge them selues with the scribes and sayde: he saued other men, hym selfe he can not saue. Let Christe the kinge of Israel now descende from the crosse, that we may se and beleue. And they that were crucyfyed with hym, checked hym also.

D And whe the syxte houre was come, darkenes arose ouer all the earth vntyll the nynthe houre. And Jesus cryed with a loude voice saying: Eloi Eloi lamasabethani, whiche is if ye be interpreted, my God my God, why hast thou forsaken me? And some of them that stode by, when they hearde that: Sayde: behold he calleth for Helias. And one ran and fylled a sponge full of vynegre and put it on a rede, and gaue hym to drinke, saying let him alone, let vs se whether Helyas will come and take him doune.

Psalm.xxii.

Vynegre is offred hym to drynke.

But Jesus cryeth with a loude voice, and gaue vp the ghost. And the. a. vayle of the temple dyd rent in two peces from the toppe to the bottome. And when the. b. Centurion which stode before him, sawe that he so cryed and gaue vp the ghost he sayde: truly this man was the sonne of God. Ther were also wome a good waye off beholdyng hym: among whi was Mary Magdalen, and Mary the mother of James the lytle, and of Joses, & Mary Salome: whiche also when he was in Galile, folowed hym, and mynistred vnto hym: and many other women, whiche came vp with hym vnto Jerusalem:

He geueth vp his spirite. The vayle rendeth.

E And now when nyght was come (because it was the euē that goeth before the Sabboth)

Mat.xxvii. Luke.xxiii. Joseph of Armathia a noble Counceliour which also lokid for the kyngdome of God, came and went in boldly vnto Pylate, & begged the bodye of Jesu. And Pylate merueyled that he was already deade, and called vnto hym the Centurion, and axed of hym, whether he had bene ought whyle deade. And whe

He is buryed Joh.xix.g he knewe the truth of the Centurio, he gaue the body to Joseph. And he bought a lynnen clothe, and toke hym doune, and wrapped hym in the lynnen clothe, and layde hym in a tōbe that was hewen out of the rocke, and rolled a stone vnto the dore of the sepulchre. And Mary Magdalen & Mary Joses beheld where he was layed.

The notes.

The vayle. A. This vayle was a certayne clothe that hanged in the temple, dyuidynge the most holye place from the rest of the temple, as our cloth that is hanged vp in braue, deuideth the quere from the rest of the churche. The rentyng of whiche vayle signified, that the shadowes of Moyses law should vanyshe away at the ryghtshynge lyght of the Gospell. b. Centurion, is a captayne, that hath vnder hym an hundred men.

The.xvi.Chapter.

¶ Christe is ryssen against, and appeareth to the Apostles, to whome he commaundeth the preachyng of the Gospell.

ANd when the Sabboth was past. Mary Magdale, and Mary Jacobi, and Salome, bought her odoures, that they myght come & anoynt hym. And very early in the mornynge the next daye after the Sabboth daye they came to the sepulchre, whe the sunne was ryssen. And they sayed one to another: who shal rolle vs awaye the stone from the dore of the sepulchre? And when they loked, they sawe howe the stone was rolled awaye: for it was a very great one. And they wente into the sepulchre, and sawe a yonge man syttyng on the ryght syde, clothed in a lōg white garmēt, & they were abashed.

A Luc.xxiii.a Joh.xx.a

Mat.xxviii. Joh.xx.a

And he sayed vnto them, be not afrayed: ye seke Jesus of Nazareth whiche was crucyfyed. He is ryssen, he is not here. Beholde the place where they put hym. But go your waye, and tell his disciples and name ye Peter: He wil go before you into Galile, there shal ye se him as he sayde vnto you. ¶ And they wente out quickly, and fled from the sepulchre. For they trembled and were amased. Neyther sayed they ought vnto ought man, for they were afrayed.

B Mat.xxviii.c

+ When Jesus was ryssen the morowe after the Sabboth daye, he appeared fyrst to Mary Magdalen, out of whome he cast seuē deuils.

Mary Magdalen.

And she went and tolde them that were with hym as they mourned & wepte. And whē they heard that he was alyue, and he had appeared to her, they beleued it not. After that he appeared to two of them in a straunge fygure, as they walked and went into the countre. And they wente and tolde it to the remnaunt. And they beleued them neyther. ¶

Luke.xxiiii.b

+ After that he appeared vnto the eleuen, as they sate at meat, and caste in their teth their vnbeleue and hardnes of hert: because they beleued not them which had sene him after his resurrection. And he sayed to them. Go ye into all the worlde, and preache the glad tydynges to all creatures. He that beleueth & is baptysed, shall be saued. But he that beleueth not, shalbe damned.

C Mat.xxviii. Luke.xxiv.i Joh.xx.c Mat.xxviii.b

And these sygnes shall folowe them that beleue. In my name they shall caste out deuils, & shall speake with newe tonges, & shall kyll serpentes, and yf they dronke any deadly thynge, it shall not hurte them. They shall lay their handes on the sycke, and they shal recouer.

Luke.xxiii.b

So then when the Lorde had spoken vnto them he was receyued into heauen, and is set doune on the ryght hande of God. And they wente forth and preached euerye where.

And the Lorde wrought with them, and confirmed the word with miracles that followed. ¶

¶ The notes.

Go into all the worlde.

a. In the .x. Chapter of Mathewe he saieth. Go you not into the waye that leadeth to the gentyls. Whiche is declared there. But nowe he sendeth them into all the worlde, because as then he had made but one flocke of all the whole worlde which was before devided into two.

Here endeth the Gospell of sayne Marke.

¶ A Prologe upon the Gospell of sayne Luke.

W7.

Luke was Paules companion, at the first made from the .xvi. of the actes forthe, and went with him in all his ambassages. And he wrote vnto Theophile as the table gathers to Diascorides. And fro thence he followeth Paul to Cesarea where he lyeth .ii. yeares in prison. And from Cesarea he wente with Paule to Rome, where he lyeth .ii. other yeares in prison. And he was with Paule when he wrote to the Colossians, as he calleth him the .iiii. chapt. Saynge the beloued Luke the Physition saluteth you. And he was with Paule when he wrote the seconde Epistle to Timothe, as he saieth in the fourth chapt. Saynge: Onely Luke is with me. Marke ye (I the authoure of mine) one of what credence and reuerence the writinges of Luke the .iii. and thirde of whom he learned the losse of his Gospell, as he him selfe saieth, howe that he learned it and searched it out with all diligence of them that sawe it and were also partakers of the doynge. And as by the actes of the Apostles he was at the doynge of them (at the leastwise the moste parte and had his parte therin, and therfore wrote of his owne experience.

Finis.

The Gospell of Sayne Luke.



Or almoche as manye haue taken in hande to compyle a treatyse of those thynges which are surelye knowen amonge vs, euē as they declared them vnto vs, which from the begynnynge sawe them with their selues, and were ministres at the doynge, I determined also, allowe as I had searched out diligently all thinges from the beginning, that then I would write vnto the, good Theophilus: that thou mightest knowe the certaintye of those thynges wherof thou art enstructed.

The fyrste chapter.

¶ The conception and birth of Iohn Baptiste. The salutacion of Marie. The thanksgeuing songes of Zacharye and Elizabeth.

There was in the dayes of Herode kynge of Iurye, a certaine preiste named Zacharias, of the course of Abia. And his wyfe was of the doughters of Aaron and her name was Elizabeth. Both were perfect before God, and walked in al the lawes and ordinaunces of the Lorde, that no man coulde fynde fawte with the. And they had no childe: because that Elizabeth was barren, and both were well stricken in age. I Pa. xviii. a Zacharias. Elizabeth.

¶ And it came to passe, as he executed the preistes office before God, as his course came (according to the custome of the preistes office) his lot was to burne incense. And wente into the temple of the Lorde and the whole multytude of the people were without in prayer while incense was a burninge. And there appeared vnto him an Aungell of the Lorde standynge on the ryght syde of the al- Exod. xxx. b Leuit. xvi. b

tare of incense. And when Zacharias sawe him, he was abashed, and feare came on him.

℣ And the aungel sayde vnto him: feare not Zacharye, for thy prayer is heard: And thy wyfe Elyzabeth shall beare the a sonne, & thou shalt call his name John, and thou shalt have ioye and gladnes, and manye shall reioyce at his birth. For he shalbe greate in the syghte of the Lorde, and shall neyther drinke wyne nor stronge drinke. And he shalbe fylled with the holy ghost, euen in his mothers wombe: and manye of the children of Israel shal he turne to their Lorde God. And he shall go before hym in the spyrte of power of Helyas, to turne the. a. hertes of the fathers to the children and the vnbeleuers to the wisdome of the iust me, to make the people redy for the Lord.

Psal.cxxxi. Mal.iii.b Matth.xi.b A sygne is gyuen.

And Zacharias sayde vnto the aungel: wherby shal I knowe this? for I am olde and my wyfe well stryken in yeares. And the aungell answered and sayd vnto hym, I am Gabryel that stande in the presence of God, and am sente to speake to the: & shewe the these glad tidynges. And beholde thou shalt be dombe, and not able to speake vnto the tyme that these thinges be performed, because thou beleuest not my wordes whiche shalbe fulfylled in their season. And the people wayted for Zacharias, and maruayled that he taryed in the temple. And when he came out he coulde not speake to them. Whereby they perceyued that he had sene some vysyon in the temple. And he beckened vnto them, and remayned speacheles.

✣ And it fortuned assone as the time of his office was out, he departed home into his owne house. And after those dayes his wyfe Elyzabeth conceyued and hid her selfe .v. monethes, sayenge. This wyse hath God dealt with me in the dayes when he. b. loked on me, to take from me the rebuke that I suffred amonge men. And in the .vi. monyth the aungell Gabriel was sent from God, vnto a cyte of Galile, named Nazareth, to a virgin spoused to a man whose name was Joseph, of the house of Dauid, and the virgins name was Mary. And the aungel went in vnto her, & sayde. c. Haple full of grace, the Lorde is with the: blessed art thou amonge women.

When she sawe hym, she was abashed at his sayenge: and caste in her mynde what maner of salutacion that shoulde be. And the aungell sayed vnto her: feare not Mary: for thou haste founde grace wyth God. For thou shalt conceyue in thy wombe & shalt beare a sonne, and shalt call his name Jesus. He shalbe greate, and shalbe called the sonne of the hyest. And the Lorde God shal geue to hym the seat of his father Dauid, and he shall raigne ouer the house of Jacob for euer, & of his kingdome shall be no ende. Then sayde Mary to the aungell. How shall this be, seynge I knowe not a man? And the aungell answered and sayd vnto her: The holye ghoste shall come vnto the, and the power of the hyest shall ouer shadowe the. Therfore also that holye thynge whiche shall be borne shalbe called the sonne of God. And beholde thy cosyn Elyzabeth hath also conceyued a sonne in her age: & this is her syxt moneth though she be called barren: for with God can nothing be vnpossyble. And Mary sayde: beholde the handmaide of the Lord, be it vnto me euē as thou hast said. And the aungel departed from her.

✣ And Mary arose in those dayes, & went into the mountaines with haste, into a cyte of Iurye, and entred into the house of Zacharye, and saluted Elisabeth. And it fortuned as Elysabeth hearde the salutacion of Mary, the babe sprange in her belly. And Elizabeth was fylled with the holye ghost, and cryed wyth a loude voice, and sayde: Blessed art thou amōg women, and blessed is the fruite of thy wombe. And whyter happeneth this to me that the mother of my Lorde shoulde come to me? For lo, assone as the voice of thy salutacion sounded in myne eares, the babe sprange in my bellye for ioye. And blessed art thou that beleuedest: for those thinges shall be performed, whiche were tolde the from the Lorde. And Mary sayde: My soule magnifyed the Lorde. And my sprite reioyceth in God my sauiour.

Mary goeth into Iurye, to Elisabeth

Magnificat.

For he hath loked on the poore degre of his handmaiden. Beholde now from henceforth shall all generacions cal me blessed.

For he that is mighty hath done to me great thinges, and holy is his name.

And his mercy is on them that feare hym thorowe out all generacions.

He sheweth strenght with his. d. arme, he scatereth them that are proude in the ymagynacion of their hertes.

He putteth doune the mighty from their seates, and exalteth them of low degre.

He fylleth the hongry with good thinges, & sendeth away the ryche empty.

He remembreth mercye, and helpeth his seruaunte Israell.

Euen as he promysed to our fathers Abraham and to his sede for euer. Gene.xvii

And Mary abode with her aboute .iii. monethes, and returned againe to her owne house.

✣ Elyzabeths time was come that she should be delyuered, and she brought forth a sonne.

And her neighbours and her cosyns harde tell howe the Lorde had shewed great mercye vpon her, And they reioyceth with her.

℣ And it fortuned the .viii. daye, they came to circumcyse the childe, and called his name Zacharias, after the name of his father. Howbeit his mother answered, and sayde: not so, but he shalbe called Jhon. And they saide vnto her: There is none of thy kinne that is named with this name. And they made sygnes to his father: howe he would have him called. And he axed for writtyng tables, and wrote sayenge: his name is Jhon. And they maruayled all. And his mouthe was opened immediatlye, and his tonge also, and he

Luc.i.c Elisabeth. Jesus. Jhō is borne

spake

spake landinge God. And feare came on all them that dwelt nye vnto them. And all these sayinges were noysed abrode throughout all the hyll countrey of Jury, and all that heard them laide them vp in their hartes sayinge: What maner chylde shall this be? And the hande of the Lorde was with him. And his father Zacharias was fylled with the holye ghost, and prophecied sayinge:

C Benedictus. psalm. lxxiij. Gen. xxiij. a

Blessed be the Lorde God of Israel, for. e. he hath visyted and redemed his people. ✠

And hath reysed vp an horne of saluacion vnto vs in the house of his seruaunt Dauid.

Euen as he promised by the mouthe of his holye prophetes which were synce the worlde began.

That we shoulde be saued from oure enemyes, & from the power of all that hate vs.

Gen. xxii. b Gen. xxij. c Gene. vi. c.

To fulfyll the mercy promysed to oure fathers, and to remember his holye couenaunt.

And to performe the othe which he sware to oure father Abraham, for to geue vs.

That we delyuered out of the power of oure enemyes, might serue him without feare all the dayes of our lyfe, in such holynes and rygh tuousnes as are accept before hym.

Malch. iij. a Zach. xij. d

And thou chylde shalt be called ỹ prophete of the hyest: for thou shalt go before the face of the Lorde to prepare his wayes.

And to geue knowledge of saluacion vnto his people for the remyssion of synnes.

Though the tender mercye of oure God, whereby the ✳ daye sprynge from on hye hath vysyted vs.

Christ is the day spring & geueth lyght to them that sit in darkenes of the ignorance of God.

To geue lyght to them that sate in darckenes & in shadowe of death, and to gyde oure fete into the waye of peace.

And the chylde grewe and waxed stronge in spirite and was in wyldernes tyll the daye came when he shoulde shewe him selfe vnto the Israelytes.

¶ The notes.

a. To make the chyldren haue suche an herte to God as Abraham and the fathers had.

b. That is, when he sheweth fauour or grace to me.

c. ffull of grace, is as muche to saye, as to whome God hath shewed aboundaunt fauoure.

d. The arme of God is Christe by whome he worketh great and mighty thinges.

e. God visyteth his people, when according his promise he sheweth the same greate benefayte, and agayne when by punyshmente & aduersyte he calleth them to repentaunce.

¶ The.ij. Chapter.

The birthe and circumcision of Christe. Howe he was presented of his parentes. And howe he was founde in the temple amonge the doctours.

AND it chanced in those dayes: that there wente out a commaundemente from Augustus the Emperour, that all the worlde shoulde be taxed. And this taxynge was the fyrste, and executed when Syrenius was lieftenaunt in Syria. And euerye man wente vnto his owne cyte to be taxed. And Joseph also ascended from Galile out of a cyte called Nazareth, into Jury vnto the cyte of David which is called Bethlem, because he was of the house and lynage of David, to be taxed with Marye his spoused wyfe which was with childe.

Christe is borne.

And it fortuned whyle they were there, her tyme was come that she shoulde be delyuered. And she brought forth her fyrst begotte sonne, and wrapped him in swaddlynge clothes, and layed him in a manger, because there was no roume for them within the ynne.

15 Shepherdes

And there were in the same region shepherdes abydinge in the fielde, and watchinge their flocke by night. And lo the aungel of the Lord stode harde by them, and the brightnes of the Lord shone round about them, and they were sore afrayed. But the aungel sayde vnto them: Be not afrayed. For beholde, I bringe you tydinges of great ioye that shall come to al the people: for vnto you is borne this day in the cyte of David, a sauioure which is Christe the Lorde. And take this for a signe: ye shall fynde the chylde swadled and layed in a manger. And straight waye there was with the aungel a multitude of heauenly soudiours, laudinge God and sayinge: Glory to God on hye, and. b. peace on the earth: and vnto men thoroughout.

Signes.

And it fortuned, assone as the aungels were gone awaye from them into heauen, ✣ the shepherdes sayed one to another: let vs go euen vnto Bethleem & se this thing that is happened which the Lorde hath shewed vnto vs. And they came with haste: and founde Mary and Joseph and the babe layed in a manger. And when they had seue it, they published abroade the sayinge which was tolde them of that chylde. And all that heard it, wondered at those thinges which were tolde them of the shepherdes. But Mary kept all those sayinges, and pondered them in her herte. And the shepherdes returned, praysynge and laudinge God for all that they had hearde and seue, euen as it was tolde vnto them. ✠

C

✣ And when the eyght daye was come, that the chylde shoulde be circumcysed, his name was called Jesus, which was named of the aungell before he was conceyued in the wombe. ✠

Leui. xij. a Christe is circumcised.

D

✣ And when the tyme of their purifycacion (after the lawe of Moyses) was come, they brought him to Jerusalem, to present him to the Lorde (as it is written in the lawe of the Lorde: euerye male that openeth the matrix, shall be called holye to the Lorde) and to offer (as it is sayde in the lawe of the Lorde) a paire of turtel doues or two yonge pygeons.

Leuit. xij. a Exod. xiij. a Num. iviij. c Leuit. xij. c

Symeon.

And beholde there was a man in Hierusalem whose name was Symeon. And the same man was iuste and feared God, and longed for the consolacion of Israel and the holye ghost was

in

in him. And an answere was geuen him of the holye ghost, that he shoulde not se death, before he had sene the Lordes Christe. And he came by inspiration into the tempell.

And when the father and mother broughte in the childe Jesus, to do for him after the custome of the lawe, then toke he him vp in hys armes and saied.

lauded saying. Nunc dimittis.

Lorde. Nowe lettest thou thy seruaunt departe in peace, according to thy promes. For mine eyes haue sene the saueour sent from the. Which thou hast prepared before the face of all people. A lyght to lighten the gentils and the glorye of thy people Israel. ✠

✠ And his father and mother mervayled at those thinges which were spoken of him. And Symon blessed them, & said vnto Mary his mother: beholde, this childe shalbe the fal and resurrection of many in Israel, & signe which shalbe spoken against. And moreouer the .c. swearde shall pearce thy soule, that the d. thoughtes of many hertes may be opened.

Esay.xlij.c Roma.xv.g 1.Petr.ij.b

And there was a prophetesse, one Anna the doughter of Phanuell of the tribe of Aser which was of a great age, and had lived with her husbande .vij. yeares from her virginite.

Anna.

And she had bene a widdowe about .iiij. score and .iiij. yeares, which went neuer out of the temple, but serued God with fastinge and prayer night & daye. And the same came forth that same houre and praysed the Lorde and spake of him to all that loked for redemption in Jerusalem.

And assone as they had performed all thynges according to the lawe of the Lorde they returned into Galile to their owne cyte Nazareth. And the childe grewe & waxed stronge in spirite, and was filled with wisdome, & the grace of God was with him. ✠

ff And his father and mother went to Hierusalem euerye yeare at the feaste of easter. ✠ And when he was .xij. yeare olde, they went vp to Jerusalē after the custome of the feaste.

And when they had fulfilled the dayes, as they returned home, the childe Jesus bode still in Jerusalem vnknowinge to his father and mother. For they supposed he had bene in the company, and therfore came a dayes iourney and sought him amonge their kinsfolke and acquaintaunce. And whē they founde him not, they went backe againe to Jerusalem, & sought him. And it fortuned after three dayes that they founde him in the tempell, sittinge in the middes of the doctours, both hearynge them and posynge them. And all that hearde him, mervayled at his wit and answeres.

Christe is founde disputinge in the tēple.

And when they sawe him, they were astonyed. And his mother sayde vnto him: Sonne, why hast thou thus dealt with vs? Beholde thy father and I haue sought the, sorowing. And he saied vnto them: howe is it that ye sought me? Wyst ye not that I must go about my fathers busynes? And they vnderstode not the sayinge that he spake to them. And he went with them, and came to Nazareth, and was obedient to them: But his mother kepte all these sayinges in her herte. And Jesus increased in wisdome and age, and in fauoure with God and man. ✠

¶ The notes.

a. Luke in Mathew the fyfte. b.

First begyn Peace in yͤ earth.

b. This peace is the quietnes of conscience, which happeneth to all the faythfull beleuers in Christ by reason that thorowe him they are assured of remission of their synnes.

The swerde.

c. This swerde is the sorowe that shoulde pearce her herte, to se the sonne of God despysed and cruelly dealte with all of the wicked.

That the thoughtes of many.

d. The faythfull shall openlye confesse that they thinke hym to be the sonne of the liuinge God. The wicked and vnbeleuers shal declare by their gapyng saying him, that they thinke hym to be a deceuer. So shall the thoughtes of many be opened.

¶ The .iij. Chapter.

A The preachinge baptisme and imprisonment of Iohn. The baptisme of Christe, and a rehersall of the generacion of the fathers.

A Tethemie. Iohn the baptiste. Mathēw Marke.i

AND in yͤ .xv. yeare of the raygne of Tiberius the Emperoure. Pōtius Pilate beinge lieftenaunte of Jury, and Herode beinge. a. Tethiarch of Galile, and his brother Philippe Tethiarch in Ituree & in the region of Traconytes and Lysanias the Tetrarche of Abilene, when Anna and Caiphas were the hye priestes: the word of God came vnto John the sonne of Zacharias in the wildernes. And he came into all the costes about Jordan, preaching the baptisme of repentaūce for the remission of synnes, as it is written in the boke of yͤ sayinges of Esaias the prophete which sayeth. The voyce of a cryer in wildernes, prepare the waye of the Lorde, make hys pathes straight. Euerye valley shall be filled, and euerye mountayne and hyll shall be brought lowe. And croked thinges shalbe made straight: and the rough wayes shalbe made smoth: and all fleshe shall se the sauioure sent of God. ✠

Esay.xl.a Jhon.i.d

B Math.iij.b

Then sayde he to the people that were come to be baptysed of him. O generacion of .b vipers, who hath taught you to flye from the wrath to come? Bringe forth therfore frutes of repentaunce, and begin not to saye in your selues, we haue Abraham to our father: For I say vnto you God is able of these stones to rayse vp children vnto Abraham. Now also is the axe layed vnto yͤ rote of the trees, so that euery tree which bringeth not forth good frute shall be hewen downe, and cast into the fyre.

The .xpe.

And the people axed him sayinge: What shall we do then? He answered and sayd vnto them: He that hath two cotes, let him parte with him that hath none, & he that hath meate let him do likewyse.

publicans.

Then came there publicans to be baptysed, and sayde vnto hym: Maister, what shall we do? And he sayde vnto them: require nomore then

that

that which is appointed vnto you.

E Souldiours. The souldiours likewyse demaunded of him saynge: and what shall we do? And he sayde to them: Do violence to no man: neither trouble any man wrongfully: but be content with your wages.

Math. iij. c Ioh. i. d. As the people were in a doubte, and all men disputed in their hertes of Ihon, whether he were very Christ, Ihon answerred and sayde to them all: I baptyse you with water, but a stronger then I cometh after my, whose shoe latchet I am not worthy to vnlouse: he wyll baptyse you with the holye ghost, and with fyre. Whych hath his fanne in his hande, and wyll purge his floore, and wyll gather the corne into his barne, but ꝑ chaffe wil he burne with fyre ꝑ neuer shalbe quenched. And many other thinges in his exhortacion preached he vnto the people.

D Math. xiij. a Marc. i. b Ihon is prisoned. Christ is baptysed. Then Herode the Tetrarche (when he was rebuked of hi for Herodias his brothers wyfe and for al the euyls, which Herode had done) added this aboue al, and layed Ihon in prison.

And it fortuned as all the people receyued baptisme (And when Iesus was baptised and did praye) that heauen was opened, and the holye ghost came doune in a bodelye shape lyke a doue vpon him, and a voyce came from heauen saynge: thou art my deare sonne, in the do I delyte.

E Genealogye. And Iesus him selfe was entring the thyrtye yeare of his age as men supposed hym to be the sonne of, d. Ioseph,
which was the sonne of Heli,
which was the sonne of Mathat,
which was the sonne of Leui,
which was the sonne of Melchi,
which was the sonne of Janna,
which was the sonne of Joseph,
which was the sonne of Mattathias,
which was the sonne of Amos,
which was the sonne of Nahum,
which was the sonne of Esli,
which was the sonne of Nagge,
which was the sonne of Maath,
which was the sonne of Mattathias,
which was the sonne of Semei,
which was the sonne Joseph,
which was the sonne of Juda,
which was the sonne of Joanna,
which was the sonne of Rhesa,
F which was the sonne of Zorobabel,
which was the sonne of Salathiel,
which was the sonne of Neri,
which was the sonne of Melchi,
which was the sonne of Addi,
which was the sonne of Cosam,
which was the sonne of Elmadam,
which was the sonne of Her,
which was the sonne of Jesu,
which was the sonne of Eliezer,
which was the sonne of Joram,
which was the sonne of Mathat,
which was the sonne of Leui,
which was the sonne of Symeon,
which was the sonne of Juda,
which was the sonne of Joseph,
which was the sonne of Jonam,
which was the sonne of Eliachim,
which was the sonne of Melea,
which was the sonne of Menam,
which was the sonne of Mathathan,
which was the sonne of Nathan,
which was the sonne of Dauid,
which was the sonne of Jesse,
which was the sonne of Obed,
which was the sonne of Booz,
which was the sonne of Salmon,
which was the sonne of Naason,
G which was the sonne of Aminadab,
which was the sonne of Aram,
which was the sonne of Esrom,
which was the sonne of Phares,
which was the sonne of Juda,
which was the sonne of Jacob,
which was the sonne of Isaac,
which was the sonne of Abraham,
which was the sonne of Thara,
which was the sonne of Nachor,
which was the sonne of Saruch,
which was the sonne of Ragau,
which was the sonne of Phaleg,
which was the sonne of Heber,
which was the sonne of Sala,
which was the sonne of Cainan,
which was the sonne of Arphaxat,
which was the sonne of Sem,
which was the sonne of Noe,
which was the sonne of Lameth,
which was the sonne of Mathusalem,
which was the sonne of Enoch,
which was the sonne of Jareth,
which was the sonne of Malaleel,
which was the sonne of Cainan,
which was the sonne of Enos,
which was the sonne of Seth,
which was the sonne of Adam,
which was the sonne of God,

¶ The notes.

a. Luke in Matthewe. iij. A.
b. Luke in Math. iij. B.
c. Luke in Math. iij. C.
d. Let it not trouble the christian reader, that the Euangelist Luke reherseth the Genealogie of christ, vnder other names the Matthew both: for the fathers of the olde testament, are for the moste parte of two names then ouer. As for ex̄ple Dauids father, who was named both Obed and Jesse. And Jacob, who was named also Israel.

Tetrarcha. Diuers. Christ. Sonne of Joseph.

The. iiij. Chapter.

¶ Iesus ful of the holy ghost, and led of the spirit of the temptacion, ouercometh the deuil, and is sent to preache in Galeeth and Capernaum. The Jewes beleue him, the deuil is cast out of a possessed person. He cureth many diseases, healeth the mother in lawe, and heareth greate companie.

Iesus

A Jesus the full of the holye ghost returned from Jordan & was caried of the spyrite into wildernes, and was .xl. dayes tempted of the deuil. And in those dayes eate he nothinge. And when they were ended he afterwarde hungred. And the deuyll sayde vnto him: If thou be the sonne of God, commaunde this stone that it be bread. And Jesus answered him sayinge: It is written, man shall not lyue by bread onlye, but of euerye worde of God.

And & deuyll toke him vp into an hye mountayne, and shewed him all the kyngdomes of the worlde euen in the twinchinge of an eye. And the deuyll sayde vnto him: all this power will I geue thy euerye whit and the glorye of them for that is delyuered to me & to whom soeuer I wyll, I geue it. If thou therfore wilt worshyp me, they shalbe all thine. Jesus answered him and sayde, Gone from me Sathan. For it is writte: Thou shalt honoure the Lord thy God and him onlye serue.

B And he caryed him to Jerusalem, and set him on a pynacle of the temple, and sayde vnto him. If thou be the sonne of God caste thy selfe downe from hence: for it is written, He shall gyue his aungels charge ouer the to kepe the and with their handes they shall lyft the vp that thou dashe not thy foote agaynst a stone. Jesus answered and sayde to him, it is sayde: Thou shalt not tempt the Lorde thy God. Assone as the deuyll had ended all his temptacion, he departed from him for a season.

C + And Jesus returned by the power of the spyrite into Galile, and there went a fame of him throughout all the regyon rounde about. And he taught in their synagoges, and was commended of all men.

D And he came to Nazareth where he was nourished: and as his custome was, went into the synagoge on the Sabboth dayes, & stode vp to reade. And there was delyuered vnto him the boke of the prophete Esaias. And when he had opened the boke, he founde the place where it was written: The spyrite of the Lorde vpon me, because he hath anointed me: to preache the gospell to the poore he hath sent me, and to heale the broken herted, to preache deliuerance to the captiue, and sight to the blynde, and freely to set at liberte them that are bruised, and to preache the acceptable yeare of the Lorde.

And he closed the boke, and gaue it againe to the minister, and sate downe. And the eyes of all that were in the synagoge were fastened on him. And he began to saye vnto them, This daye is this scripture fulfylled in youre eares. And all bare him witnes, and wondred at the gracious wordes which proceded out of his mouthe, & sayde: Is not this Josephs sonne?

And he sayde vnto them: Ye maye verye well saye vnto me this parable: Physicion, heale thy selfe. + Whatsoeuer we haue herde done in Capernaum, do the same here in thine owne countrye. And he sayde: verely I saye vnto you. No prophete is accepted in his owne countrye.

But I tell you of a truthe, manye widdowes were in Israel in & dayes of Helias, whe heauen was shut thre yeares & syx moneths when great famyne was throughout all the lande, and vnto none of them was Helias sent, saue vnto Sarepta beside Sydon vnto a woman that was a widowe. And manye lepers were in Israel in the tyme of Helyseus the prophet, and yet none of them was healed, saynge Naaman of Syria.

And as many as were in & synagoge when they heard that, were fylled with wrath: and rose vp, and thrust him out of the citye, & ledde him euen vnto the edge of the hyll, where on their cytye was built, to cast him downe hedlynge. But he went his way euen through & myddes of them. + And came into Capernaum a cytye of Galile, and there taught them on the saboth dayes. And they were astonyed at his doctryne, for his preachinge was with a power.

And in the synagoge there was a man which had a spyrite of an vncleane deuyll, and cried with a loude voyce sayinge: let me alone, what haue we to do with the, thou Jesus of Nazareth? Art thou come to destroye? I knowe the what thou arte, euen the holye of God. And Jesus rebuked him sayinge: holde thy peace & come out of him. And the deuyll threwe him in the myddes of them and came out of him and hurte him not. And feare came on them all and they spake amonge the selues sayinge what maner of thinge is this? For with authoryte and power he commaundeth the vnclene spirites, and they come out. And the fame of him spread abroade throughout all places of the countrye rounde about. +

+ And he arose vp & came out of the synagoge, and entred into Simons house. And Simons mother in lawe was taken with a great feuer and they made intercession to him for her. And he stode ouer her, and rebuked the feuer, and it left her. And immediatly she arose and ministred vnto them.

When the sunne was downe, all they that had sicke, take with diuerse diseases, brought them vnto him, and he layde his handes on euery one of them, and healed them. And deuyls also came out of many of them cryinge and sayinge: thou arte Christ & sonne of God. And he rebuked them, and suffered them not to speake: for they knewe that he was Christe.

Assone as it was daye, he departed & went awaye into a desert place, & the people sought him and came to him, and kept him that he shoulde not departe from them. And he sayde vnto them: I muste to other cytyes also preache the kyngdome of God: + For therfore am I sent. And he preached in the synagoges of Galile.

The

power. a. Luke in Math. viii.c.

The .v. Chapter.

¶ Christ preacheth in the ship. The disciples forsake all and followe him. He cleanseth the leper, healeth the man of the palsie, calleth Matthewe the publicane, & eateth with open synners.

A



Math. iiii.c Marc.i.b

T came to passe as the people preased vpō him to heare the worde of God, that he stode by the lake of Genezareth: and sawe two shippes stande by the lake syde, but the fisher men were gone out of them, and were washynge their nettes. And he entred into one of the shippes, which pertayned to Symon, and prayed him, that he would thrust out a lytle from the lande. And he sat doune and taught the people out of the shippe.

B When he had left speakynge, he sayed vnto Simon: launce out into the depe, and let slip your nettes to make a draught. And Simon answered and sayed vnto hym: Master, we have labored all nyght, and have taken nothynge. Neverthelater at thy worde I will lose fourth the net. And when they had so done, they enclosed a greate multytude of fyshes. And their net brake: but they made sygnes to their fellowes which were in the other shyp that they shoulde come and helpe them. And they came and filled both the shippes that they sonke againe.

When Simon Peter sawe that, he fell doune at Jesus knees sayinge: Lorde go from me for I am a synfull man. For he was vtterlye astonyed and all that were with hym at the draughte of fyshe, which they toke: and so was James and John the sonnes of Zebede, which were partners with Symon. And Jesus sayed vnto Simon: feare not, from hence forth thou shalt catche men. And they brought the shippes to lande, and forsoke all and followed hym.

C And it fortuned as he was in a certayne cyte: beholde, there was a man full of leprosye: Math. viii.a Marc.i.d. and when he had spyed Jesus, he fell on his face, and besought hym sayinge: Lorde, if thou wylt thou canst make me cleane. And he stretched forth the hande and touched hym sayinge: I wyl, be thou cleane. And immediatlye the lepre. Leuit. xiiij. a leprosye departed from him. And he charged hym that he shoulde tell no man but that he should go and shewe him selfe to the preeste and offer for his cleansyng, according as Moyses comaunded was, for a witnes vnto the.

But so much the more went there a fame abroad of him, & much people came together to heare and to be healed of him, of their infirmyties. And he kepte him selfe aparte in the wyldernesse, and gaue him selfe to prayer.

D ✠ And it happened on a certayne daye, that he taught, and there sate the pharisies and the doctours of lawe, which were come out of all the townes of Galile, Jury, and Hierusalem. And the power of the Lorde was to heale them. And beholde men brought a man lynge in his bedde which was taken with a palsy: palsy. & sought meanes to bringe him in, and to laye him before him. And whē they could not finde by what way they might bring him in, because of the prease, they went vp on the toppe of the house, and let him doune thorowe the tylyng, bedde & all in the middest before Jesus. When he sawe their faith, he sayed to him: man, thy synnes are forgeuen the. And the scribes and pharyseis began to thinke saynge: What fawlse is this which speaketh blasphemye? who can forgeue synnes but God onlye?

E When Jesus perceiued their thoughtes, he answered and sayd vnto them: What thinke ye in your hertes? Whether is it easyer to say, thy synnes are forgeuen the, or to saye: ryse & walke? But that ye may knowe that the sonne of man hath power to forgeue synnes on earth, he said to the sycke of the palsye, I say to the, aryse, take vp thy bed & go home to thy house. And immediatlye he rose vp before them, and toke vp his bed wherein he lay, and departed to his owne house praysing God. And they were all amased, and they lauded God & were filled with fear saying: We have seen straung thinges to daye.

And after that he went forth and sawe a Publican named Leui, sittinge at the receite of custome and bade vnto him: folowe me. And he left al, rose vp and folowed him. And the same Leui made him a great feaste at home in his owne house. And there was a great compayne of publicans and of other that sate at meat with him. And the scribes and pharyseis murmured againste his disciples saynge: Why eate ye, and dronke ye with publicans and synners? Jesus answered and sayde vnto them: They that are whole nede not of the physicians: but they that are sicke. I am not come to call the righteous, but synners to repentaunce.

F Math. ix.a Marc.ii.b Leui. Publicans & synners. Math. ix.b.

Then they sayed vnto him: Why do the disciples of Jhon faste often and praye, and the disciples of the pharisies also: and these eate and dronke? And he sayed vnto them: Can ye make the children of the weddinge faste, as longe as the bridgrome is present with them? The dayes will come, when the bridgrome shall be taken awaye from them: Then shall they faste in those dayes. Marc.ii.c. The disciples faste not.

G Then spake he vnto them in a symylytude. No man putteth a pece of a newe garmente, into an olde vesture: for if he do, then breaketh he the newe and the pece that was taken out of the newe agreeth not with the olde. Also no man poureth newe wine into olde vessels. For if he do, the newe wyne breaketh the vessels, and runneth out it selfe, and the vessels perishe: But newe wyne muste be poured into newe vessels, and both are preserued. Also no man that drinketh olde wyne, strayght Newe and olde agree not.

wayte can awaye with newe, for he sayeth the olde is pleasanter.

Power.

¶ The notes.

a. Luke in Mathew.9. Chapter.a.

The .vj. Chapter.

¶ He excuseth his disciples that pluckt the eares of corne. He healeth the man with the withered hande, chosen his twelue Apostles. Maketh a sermon, & teacheth to do good for euill.

A Math.xii.a Marc.ii.d Luke.vi.

IT happened on an after saboth, that he went through the corne fyelde, and that his disciples plucked the eares of corne and eate, and rubbed them in their handes. And certayne of the pharyseis sayde vnto the: Why do ye that whiche is not lawfull to do on the saboth dayes? And Jesus answered them and sayde: Haue ye not read what Dauid did when he him selfe was an hongred, and they which were with hym: how he went into the house of God and toke and eate the loues of halowed breade, & gaue also to them which were with him, which was not lawfull to eate, but for the preestes onlye. And he sayed vnto them: The sonne of man is Lorde of the saboth daye.

The Saboth daye is broke. 1. Reg. xxi.g

B Math.xii.a Marcan.a Luke.vi. Dryed hand.

✚ And it fortuned in another saboth also, that he entred into the synagoge and taught. And there was a man whose right hande was dried vp. And the scribes and pharyseis watched him, to see whether he would heale on the saboth daye, that they myght fynde an accusacion against him. But he knewe their thoughtes, and sayde to the man which had the withered hande: Aryse vp and stande forth in the middes. And he arose and stepped forth. Then sayde Jesus vnto them: I will axe you a question: Whether is it lawfull on the saboth dayes to do good or to do euyll? to saue lyfe, or for to destroye it? And he beheld them all in compasse, and sayde vnto the manne: Stretche forth thy hande. And he dyd so, & his hande was restored, and made as whole as the other. And they were fylled full of madnes, and communed one with another, what they might do to Jesus. ✚

Madnes.

C Math.v.a Marc.iii.d

And it fortuned in those dayes that he went out into a mountaine for to praye, and continued all night in prayer to God. And assone as it was daye, he called his disciples, and of them he chose .xii. whiche also he called Apostles: Symon whom he named Peter, & Andrewe his brother, James and Jhon, Philippe and Bartelmewe, Mathewe and Thomas, James the sonne of Alpheus, and Symon called Zelotes, and Judas James sonne, and Judas Iscarioth which same was the traytour.

The twelue are chosen.

D

✚ And he came downe with them & stode in the playne fyelde with the companye of his disceples, and a great multitude of people out of all partyes of Jurye and Jerusalem & from the sea coste of Tyre and Sydon, which came to heare hym, and to be healed of their diseases, and they also that were vexed with foule spyrytes, and they were healed. And all the people prased to touche hym, for there went vertue out of hym, and healed them all.

Math.b.a

And he lyfte vp his eye vpon the disciples, and sayde: Blessed be ye. a. poore: for yours is the kyngdome of God. Blessed are ye that hōger nowe: for ye shalbe satisfyed. Blessed are ye that wepe nowe for ye shall laughe. Blessed

Louemanners

are ye when men hate you, and thrust you out of their compasse, and raple, & abhorre youre name as an euill thinge, for the sonne of mans sake. Reioyse thē, and be glad: for behold your reward is great in heauen. ✚ After this maner their fathers entreated the prophetes.

True prophetes.

But woe be to you that are riche: for ye haue therin your consolacion. Woe be to you that are full: for ye shal honger. Woe be to you that nowe laugh: for ye shall waple and wepe. Woe be to you when all men prayse you: for so dyd their fathers to the false prophetes.

E Louemanners Loue. Math.b.g Do good. Blesse. Praye. All the lawe.

But I say vnto you which heare: loue your enemyes. Do good to them which hate you. Blesse them that course you. And praye for them which wrongfully trouble you. And vnto him that smyteth the on the one cheke, offer also the other. And him that taketh away thy goune, forbyd not to take thy cote also. Gyue euerye man that axeth of the. And of them that taketh awaye thy goodes, axe them not again. And as ye wolde that men should do to you: so do ye to them likewyse. ✠ If ye loue them which loue you, what thanke are ye worthy of? For the verye synners loue their louers. And if ye do for them which do for you, what thanke are ye worthye of? For the verye synners do euen the same. If ye lende to them of whom ye hope to receiue, what thanke shall ye haue: for the very synners lende to synners to receiue much againe. Wherfore, loue ye your enemyes, do good and lende, lokinge for nothynge againe, and your reward shall be greate, and ye shalbe the children of the hyest for he is kinde vnto the vnkinde and to the euyll.

Tobiasz Math.b.g Lende. Louemanners

✚ Be ye therfore mercifull, as your father is mercyfull. Judge not and ye shall not be iudged. Condemne not, and ye shall not be condemned. Forgeue you, ye shalbe forgeuen. Gyue, and it shalbe gyue vnto you: good measure, pressed downe, shaken together and runnynge ouer, shal men gyue vnto your bosome. For with what measure ye mete with the same shall men mete to you agayne.

F Math.vii.a Marc.xii.a Forgeue.

And he putteth forth a symylytude vnto them: Can the blinde leade the blinde? Do they not both then fall into the dyche? The disciple is not aboue his master. Euery man shalbe perfecte if he be as his mayster is. Why seist thou a moote in thy brothers eye, and considerest not the beame that is in thyne owne eye? Either howe canst thou saye to thy brother: Brother, let me pul out the moote that is thine eye: When thou perceyuest not the beame that

Math.xv.b Wealme. Math.xi Moote. John.viii.b Math.vii.a Beame.

is in thine owne eye? Hypocrite, cast out the beame that is in thine owne eye first, and then shalt thou se perfectly to pul out the mote out of thy brothers eye. ✠

Math.vii.c The tre is knowē by his fruit.

It is not a good tre that bringeth forth euyll frute neither is that an euil tre that bringeth forth good frute. For euery tre is knowē by his fruite. Neyther of thornes gather men figges, nor of bushes gather they grapes. A good man out of the good treasure of his hert bringeth forth that which is good. And an euil man out of the euyll treasure of his herte bringeth forth that which is euyll. For of the aboundaunce of the herte, his mouth speaketh.

Ex mouthe speketh of ỹ fulnes of the hert.

Why call ye me Master Master, and do not as I byd you? Whosoeuer cōmeth to me, and heareth my sayinges, and doth the same, I wyll shewe you to whom he is lyke.

To builde on a roche.

He is lyke a mā which builde an house and digged depe and layde the foundacion on a roche. When the waters arose, the floud bet vpon that house, and coulde not move it for it was grounded vpon a roche. But he that heareth and doeth not, is lyke a man that without foundacō bylt an house vpō the earth, against which the floude dyd beate and it fell by and by, and the fall of that house was greate.

To builde on sande.

¶ The notes.

a. Luke in Mathewe.b. Chapter d.
a. Luke in Mathewe.xij. Chapter.c.

Poure lyche.

The. vii. Chapter

✠ He healeth the centurions seruaunte, raiseth vp the widowes sonne from death to life, confoundeth the disciples whom Iohn Baptiste sent vnto him, answereth vnto Iohn, and reproueth the Iewes for their vnstedfastnes. He eateth with the Pharyseus. The woman washeth his fete with her teares. And he forgeueth her synne.

Math.viii.a Centurion.

WHē he had ended al his sayinges in the audience of ỹ people, he entred into Capernaum. And a certayne Centurions seruaunt was syche and redye to dye, whom he made much of. And when he herd of Iesu, he sent vnto him the elders of the Iewes, beseching him that he wolde come & heale his seruaunte. And they came to Iesus and besought him instauntly sayinge: He is worthye that thou shouldest do this for him. For he loueth oure nacion, and hath bylt vs a synagoge. And Iesus went with them.

And whē he was not farre from the house ✠ the Centurion sent frendes to him sayinge vnto him: Lorde trouble not thy selfe, for I am not worthy that thou shouldest enter vnder my rofe. Wherfore I thought not my selfe worthy to come vnto the: but saye the worde and my seruaunte shalbe whole. For I lyke wise am a man vnder power, and haue vnder me souldiers, and I saye vnto one, go and he goeth. And to an other, come: and he cometh. And to my seruaunte, do this: and he doeth it. Whē Iesus herde this, he marueiled at him, & tourned him about & saide to ỹ people that folowed him: I saye vnto you, I haue not founde so greate fayth, no, not in Israel. And they that were sent, turned backe home againe, and founde the seruaunte that was syche, whole.

✠ And it fortuned after that, that he wente into a cytye called Naim, and many of his disciples went with him and much people. ✠

When he came nye to the gate of the cytye, beholde there was a dead man caryed out which was the onlye sonne of his mother and she was a widowe, and much people of the cytye was with her. And when the Lorde sawe her, he had compassion on her and saide vnto her, wepe not. And he went and touched the coffin, and they that bare him, stode styll. And he sayde: Ponge man, I say vnto the, aryse. And the dead sate vp, and began to speake. And he delyuered him to his mother. And there came a feare on them all. And they glorified God sayinge: a greate Prophete is risen among vs, and God hath visited his people. ✠ And this rumour of him went forth throughout all Iurye, and throughout all the regions which lye rounde about.

The dead is raysed.

✠ And the disciples of Iohn shewed him of all these thinges. And Iohn called vnto him two of his disciples, and sente them to Iesus sayinge: Arte thou he that shall come: or shall we loke for another? When the mē were come vnto him they sayde: Iohn Baptiste sent vs vnto the sayinge. Art thou he that shall come, or shall we wayte for an other? And at that same tyme he cured many of their infirmyties and plages and of euyll spirites, and vnto many that were blinde he gaue sight. And Iesus answered and saide vnto them: Go your wayes and shewe Iohn what thinges ye haue seene and herde: howe that the blind se, the halt go, the lepers are cleansed, the deafe heare, the dead aryse, to the poore is glad tydinges preached, and happye is he that is not a. offended by me.

Iohn baptiste tendeth to Christe. Math.xi.a.

✠ When the messengers of Iohn were departed, he began to speake vnto the people of Iohn. What went ye out into the wildernes for to se? Went ye to se a reed shaken with the winde? But what went ye out for to se? a man clothed in softe raiment? Beholde they which are gorgeously apparilled, and lyue delicately are in kinges courtes. But what went ye forth to se? a Prophete, yea I saye vnto you, and more then a prophete. This is he of whom it is written: Beholde I sende my messenger before thy face, to prepare thy waye before the. For I saye vnto you: a greater Prophete then Iohn, amonge women borne children is there none. Neuertheles he that is lesse in the kingdome of God, is greater then he. ✠

Mal.iij.a

Publicanes iustifye God Pharyseis despise the counsel of God.

And all the people that herde and the publicanes iustifyed God, and were baptysed with the baptisme of Iohn. But the Pharyseis and scribes despised the counsel of God against them selues, and were not baptysed of him.

✠ Math.xi.b

And the Lorde sayed: Wherunto shall I lyken the men of this generacion, and what thinge are they? They are lyke vnto children

ſtryng in the marcked place, & cryenge one to an other, and ſayenge: We haue pyped vnto you and ye haue not dawnced: we mourned to you, & ye haue not wept. For Jhon Baptyſte came, neyther eatinge bread nor drinckinge wyne, and ye ſaye: he hath the deuyll. The ſonne of man is come and eateth and drincketh, and ye ſaye: beholde a man which is a glotte, and a dronckerd of wine, a frende of publicans and ſynners. Wisdome. Yet is. c. wysdome iuſtyfyed of all her chyldren. ✣ And one of the pharyſees deſyred hym that he wolde eate with him. And he wente into the pharyſees houſe and ſate downe to meate.

Marye of Bethanye.

And beholde a woman in that cytye which was a ſynner, allone as ſhe knewe that Jeſus ſate at meate in the pharyſees houſe, ſhe brought an alabaſter boxe of ointment, and ſhe ſtode at his fete behynde him wepynge, and began to waſſhe his fete with teares, and dyd wype them with the heares of her head, and kyſſed his fete, and annoynted them with ointment.

When the pharyſey which bade him, ſawe that he ſpake with him ſelfe ſayenge: If this man were a Prophete, he wolde ſurely haue knowen who and what maner woman this is which toucheth him, for ſhe is a ſynner. And Jeſus answered and ſpake vnto him: Symon I haue ſome what to ſaye vnto the. And he ſayed: Maiſter ſaye on. There was a certayne lender, which had two detters, the one owght fyue hundred pens and the other fyfty. When they had nothynge to pay, he forgaue them both. Which of them tell me, wyll loue him moſt. Symon answered and ſayde: I ſuppoſe that he to whom he forgaue moſte. And he ſayde vnto hym: Thou haſte truely iudged.

And he turned to the woman, and ſayde vnto Symon: Seeſt thou this woman? I entred into thy houſe, and thou gauyſt me no water to my fete, but ſhe hath waſſhed my fete with teares and wyped them with the heares of her head.

Loue is the ſygne that the the tyme I came in, hath not ceaſed to kyſſe my fete. For. d. ſynnes are forgeuen her.

Thou gauyſt me no kyſſe: but ſhe, ſence the tyme I came in, hath not ceaſed to kyſſe my fete. Myne head with oyle thou dyddeſt not annoynte, but ſhe hath annoynted my fete with ointmente. Wherfore I ſaye vnto the. d. manye ſynnes are forgeuen her, for ſhe * loued moche. To whom leſſe is forgeuen, the ſame doth leſſe loue.

And he ſayde vnto her, thy ſynnes are forgeuen the. And they that ſate at meate with him, began to ſaye with in them ſelues: Who is this which forgeueth ſynnes alſo? And he ſayde to the woman. Thy faythe hath ſaued the. Go in peace. ✣

¶ The notes.

To be ouerdone by thyſelf. a. Luke in Matheuwe the.xi. Chapter.
Fell in the. b. Luke in Matheuwe xi Chapter.
Wysdome. c. Luke in Matheuwe the.xi.
Many ſinnes d. Not that the loue obtayned remiſſyon of forgeuen. forgeuen, but faythe out of the which her loue proceaded, and therfore Chriſt openlye affyrmeth. Thy faythe hath made the ſafe. Ffor as ſayncte Paul ſayeth. Without faith it is impoſſyble to please God. Hebrewe.xi.a. And whatſoeuer is not of faythe, the ſame is ſynne. Roma.xiij.d.

The.viij.Chapter.

A Chriſte goeth from towne to towne and preacheth. Declareth the parable of the ſower telleth who is his mother and his brother. Stylleth the ragynge of the ſea, he caſteth the poſſeſſed, and dryueth the deuyll into the herde of ſwyne, helpeth the ſycke woman, and raiſe the daughter.

And it fortuned after that, that he him ſelfe went thorowe out cyties and townes preachynge and ſhewynge the kyngdome of God, and the. xij. with hym.

And alſo certaine women, which were healed of euyll ſpyrites and infyrmyties: Marye called Magdalene, out of whom went ſeuen deuyls, and Joanna the wyfe of Chuſa Herodes ſtewarde, and Suſanna, and manye other: which miniſtred to them of their ſubſtaunce.

✣ When much people were gathered together, and were come to hym out of all cyties, he ſpake by a ſymilitude. A ſower went out to ſowe his ſede: and as he ſowed, ſome fell by the waye ſyde: and it was troden vnder fete, and the foules of the ayre deuoured it vp. And ſome fell on the ſtone, and aſſone as it was ſpronge vp, it withered awaye becauſe it lacked moyſture. And ſome fell amonge thornes, and the thornes ſprange vp with it, and choked it. And ſome fell on good grounde and ſprange vp and bare fruite an hundred folde. And as he ſayed theſe thinges he cryed: He that hath eares to heare, let hym heare. Math. xiij. Marc. iiij. Sower.

And his diſcyples axed him ſayenge: what maner of ſymylytude is this? And he ſayed, vnto you is geuen to knowe the ſecretes of the kyngdome of God: but to other in ſymylytudes, that when they ſe, they ſhoulde not vnderſtande. B Math. xiij. Marc. iiij. b. John.xij. Roma.xj.b

The ſymylytude is thus. The ſede is the worde of God. Thoſe that are beſyde the waye, are they that heare, and afterwarde commeth the deuyll and taketh awaye the worde out of their hertes leſte they ſhould beleue & be ſaued. Then on ſtones, are they which when they heare, receiue the worde with ioye. But theſe haue no rotes, whiche for a whyle beleue, & in tyme of temptacion go awaye. And that whiche fell amonge thornes, are they which heare, and go forth, and are choked with cares and with ryches, and voluptuouſe lyuinge, and bringe forth no fruite. That in the good grounde, are they whyche with a good and pure herte, heare the worde and kepe it, and bringe forth fruyte with pacience. ✣ The ſower is expounded.

L

Candell. Math.v.b Marc.iiij.c Luke.xi.c

No man lighteth a candell, and coureth vnder a vessell, neither putteth it vnder a table, but setteth it on a candelstike, that thei that enter in, maye se the lyghte. Nothinge in secrete, that shall not come abrode: Neyther any thynge hyd that shall not be knowen, and come to light. Take hede therfore how ye heare. ffor. b. whosoeuer hath, to hym shall be geuen: And whosoeuer hath not, from hym shal be taken, euen that same which he supposeth that he hath. Then came to hym his mother and his brethren and coulde not come at hym for preache. And they tolde hym saynge: Thy mother and thy brethren stande without, and woulde se the. He answered and sayde vnto them: my mother & my brethren are these which heare the woorde of God and do it.

Mother and brethren. Math.xii.b Marc.iij.b

D

+ And it chaunced on a certaine daye that he went into a shippe, and his disciples also, and he sayed vnto them: Let vs go ouer to the other syde of the lake. And they lanched forth. And as they sayled he fell on slepe, and there arose a storme of winde in the lake, and they were fylled with water, and were in ieoparde. And they went to him and awoke him saynge: Master Master we are lost. Then he rose & rebuked the winde & the tempeste of the water, & they ceased, & it were calme. And he sayed vnto them: Where is your faythe? They feared and woondered saynge one to another, what felowe is this: for he commaundeth both ye windes & water, & they obey him?

Jesus stilleth ye ship. Math.viij.c Marc.iv.a

+ And they sayled vnto the region of the Gadarenites, which is ouer against Galile.

Gadarenites

And as he went out to lande, there met him a certaine man out of the cite, which had a deuil long time, & ware no clothes, neither abode in ane house: but amonge graues. When he sawe Jesus he cried and fel doune before him, and with a loud voice saied: What haue I to do with the Jesus the sonne of the God moste hieh? I beseech the tormente me not. Then he commaunded the fowle spirte to come out of the man. ffor oft times he caught him, and he was bounde with chaines, and kept with fetters, and he brake the bondes, and was caried of and the deuil into wildernes.

Legion.

E

And Jesus axed him saynge: what is thy name? And he saied: Legion, because many deuils were entred into him. And they besought him, that he woulde not commaunde them to go out into the depe. And there was there by an hearde of many swine, feadinge on an hyll and they besought him, that he woulde suffer them to enter into them. And he suffered. Then went the deuils out of the man, and entred into the swine: and the hearde take their course, and ranne headlinge into the lake, and were choked. When the heardmen sawe what had chaunced, they fled and tolde it in the cyte, and in the villages. And they came out to se what was done: and came to Jesus, and founde the man out of whom the deuils were departed sittynge at the fete of Jesus, clothed and in his right mynde, and they were

Swine.

afraied. They also which sawe it tolde them by what meanes he that was possessed of the deuill, was healed. And all the whole multitude of the Gadarenites, besought hym that he woulde departe from them: for they were taken with greate feare. And he gate him into the shyppe, and returned backe againe. Then the man out of whom the deuils were departed, besought him that he myght be with him. But Jesus sent hym awaye saynge. Go home againe into thine owne house, and shewe what greate thinges God hath done to the. And he went his waye, and preached throughout all the cytye what great thinges Jesus hath done vnto him.

ff

And it chaunced when Jesus was come againe that the people receiued him. ffor they all wayted for hym. And beholde there came a man named Jairus (and he was a ruler of the synagoge) and he fell doune at Jesus fete, and besought hym that he woulde come into his house, for he had but a doughter only bpon a twelue yere of age, and she lay a dyenge. As he went the people thronged hym.

Math.ix.c Marc.v.c

The rulers doughter is raysed.

And a woman haunge an yssue of blonde twelue yeares (which hath spent all her substaunce amonge physicions, neyther coulde be holpen of anye) came behinde him, and touched the heme of his garment and immediatlye her yssue of blonde staunched. And Jesus sayde: Who is it that touched me? When euerye man denyed, Peter and they that were with him, saide: Master, the people thrusle the and were the, and sayest thou who touched me? And Jesus saide: Some bodye touched me. ffor I perceyue that vertue is gone out of me. When the woman sawe that she was not hyd, she came trymblynge, and fell at his fete, and tolde hym before all the people for what cause she had touched him, and howe she was healed immediatlye. And he sayde vnto her: Doughter be of good comfort. Thy faith hath made the whole, go in peace.

Yssue of blonde.

Whyle he yet spake, there came one from the rulers of the synagoges house, which said to hym thy doughter is dead, trouble not the master.

When Jesus heard that. He answered g the father saynge: feare not beleue onelye, and she shalbe made whole. And when he came to the house he suffered no man to go in with him, saue Peter, James, and John, and the father and mother of the mayden. Euerye bodye wept and sorowed for her. And he sayd: Wepe not: for she is not dead but sleepeth. And they laughe hym to scorne, ffor they knewe that she was dead. And he thrust them all out, and caught her by the hand, and cried saynge: Mayde arise. And her spirite came againe, and she arose straight waye. And he commaundeth to geue her meate. And the father and the mother of her were all amased. But he warned them that they shoulde tell no man, what was done.

The

¶ The notes.

Coo pouit. Who so hath etc.

a. Luke in Marke xiii.b.
b. Luke in Math.xiii.b.
c. Legion, is after Vegetius the number of syx thousande vn hundred and xiiii.

Legion.

¶ The.ix. Chapter.

Christ endueth the xii. Apostles to preache. Herode hea reth tidings of him. He feadeth fyue thousande men with fyue loues and .ii. fishes. The disciples confesse him to be the sonne of God. He transfigureth himself vpon the mounte, dispatcheth the possessed, and readeth his disciples in de lowly. They betraye vnmeasure, but he reproueth them.

A Math.x. a Marc.vi.b The xii. are sent out from house to house as frends do. Act.xiii.a

Then called he the. xii. together, and gaue them power, and authorite ouer all Deuyls, and that they myght heale diseases. And he sent them to preache the kyngdome of God, and to cure the sycke. And he sayed to them: Take nothinge to yocker you by the waye. a. neither staffe, nor scrippe, neyther bread neyther money, neither haue. ii. cotes. And wharsoeuer house ye enter into, there abyde and thence departe: And wholsoeuer will not receyue you, when ye go out of that cyte shake of the verye dust from your fete, for a testimonye against them. And they went out, and went through the townes, preachyng the gospell: and healyng euerye wher. b.

Duste.

Math.xiii.a Marc.vi.b

And Herode the. b. Tetrarch heard of al that was done by hym, and doubted, because that it was sayde of some, that Johu was risen agayne from death, and of some that Helyas had appeared: and of other that one of the olde prophetes was risen agayne. And He rode sayde: Jhon haue I beheaded: who then is this of whom I heare such thinges? And he desyred to se hym.

B Math.xiii.b. Marc.vi.a

And the Apostels returned, and told him what great thinges they had done. And he tooke them and went a syde into a solitary place nye to a cyte called Bethsayda. And the people knew of it, & folowed him. And he receiued them and spake vnto them of the kyngdome of God, and healed the that had nede to be healed. And when the daye began to weare alway then came the twelue and sayde vnto hym, sende the people away, that they maye go in to the townes and villages rounde about and lodge, and get meate, for we are here in a solytarye place or wyderues. But he sayed vnto them: Geue ye them to eate. And they sayde: We haue nomore but fyue loues and two fyshes, excepte we should goo & by meate, for al these people. And they were about a fyue thousande men. And he sayd to his disciples: Cause them to syt doune by fyftyes in a company. And they dyd so, and made the all syt doune. And he tooke the fyue loues and the two fishes, and loked vp to heauen and blessed them, and brake, and gaue to the disciples, to set before the people. And they eate, and were all satisfyed. And there was take vp of that remained of them, twelue basshettes full of broke meate.

Fyue loues & fyshes.

C Math.xiii.b Marc.viii.c

And it fortuned as he was alone prayenge his disciples were with him, and he axed them sayeng: Who saye the people that I am? They answered and sayd: John Baptiste. Some saye, Helyas. And some saye, one of the olde prophetes is risen agayne. He sayde vnto them: who saye ye that I am? Peter answered and sayde: thou arte the Christe of God. And he warned and commaunded them that they shoulde tell no man that thynge sayenge: that the sonne of man muste suffer manye thinges, and be reproued of the elders, and of the hye prestes and scribes and be slayne, & the thirde daye ryse agayne.

Passyon. Math.xvi.d Marc.viii.d

D And he sayed to them all, if anye man will come after me, let him denye hym selfe, & take vp his crosse daily, and folowe me. Who soeuer will. c. saue his life, shall lose it. And whosoeuer shall lose his lyfe for my sake, the same shall saue it. For what auaunteth it a man to winne the whole worlde if he lose him selfe, or ruine in damage of him selfe. For whosoeuer is ashamed of me, and of my sayenges: of hym shall the sonne of man be ashamed, whe he cometh in his owne glory, & the glory of his father, and of the holye aungels. And I tell you of a surtye. There be. d. some of them that stode here, which shall not taste of death, till they se the kyngdome of God.

Christes disciple. Math.xvi.d Marc.viii.d John.xii.d

Marc.viii.d Covenaunte.

E Math.xvii.d Marc.ix.a Transfyguration.

And it folowed about an. viii. dayes after those sayenges: that he tooke Peter, James, and John, and went vp into a mountayne to prayr. And as he prayed, the fashion of his countenaunce was chaunged, and his garment was white and shone. And beholde, two men talked with him, and they were Moyses & Helias, which appeared gloriously, and spake of his departinge, which he shoulde ende at Jerusalem, Peter & they that were with him were heauy with slepe. And when they awoke, they sawe his glory, and two men standinge with hym.

And it chaunced as they departed from him, Peter sayd vnto him: Maister, it is good beynge here for vs. Let vs make thre tabernacles, one for the, and one for Moyses, & one for Helyas, & wist not what he sayde. Whyle he thus spake, there came a cloude & shadowed them, and they feared when they were come vnder the cloude. And there came a voice out of the cloude sayenge: This is my deare sonne, heare hym. And allone as the voice was paste Jesus was founde alone. And they kept it close and tolde no mā in those dayes anye of those thinges which they had sene.

Heare him.

F Math.xvii.d Marc.ix.c The spirite of the falling sicknes is cast out.

And it chaunched on the nexte dayes as they came downe from the hill, much people met him. And beholde a man of the company cried out sayeng: Maister, I beseche the beholde my sonne, for he is all that I haue: and se, a spirite taketh him, and sodenlye he cryeth, and he teareth him that he foameth agayne, and with much payne departeth from him, when he hath rent him. And I besought thy disciples to cast him out, and they coulde not. Jesus answered and sayde: O generacion without fayth, and croked, howe longe shall I be with you? & shall suffer you? Bringe thy sonne

sonne hyther. As he yet was a commynge, the fende rēt hym, and tare hym. And Jesus rebu ked the vncleane spirite and healed the chyld, and delyuered hym to hys father. And they were all amased at the myghtye power of God.

Passyon. Whyle they wondred euerye one at all thi-ges, whiche he dyd, he sayde vnto hys disciples: Let these sayinges sinke doune into youre eares. The tyme wil come, when the sonne of man shalbe delyuered into the handes of me. But they wiste not what the worde meante, & it was hyd from them, that they vnderstode it not. And they feared to aske him of that sayinge.

Ma. xviij. a. Mat. ix. c. Then there arose disputacyon amonge the: who should be the greatest. When Jesus per ceyued the thoughtes of theyr hertes, he toke a chylde, and set hym harde by hym, & sayde vnto them. Whosoeuer receyueth thys chylde in my name receyueth me. And whosoeuer re ceyueth me, receyueth hym that sent me. For he that is least among you all the same shalbe great.

Greatest. Forbyd. And John answered and sayeth: Master we sawe one castyng out deuils in thy name, and we forbad hym, because he folowyth not with vs. And Jesus sayed vnto hym: forbyd ye hym not. For he that is not agaynste vs: is with vs.

And it folowed when the tyme was come, that he shoulde be receyued vp, then he set his face to go to Jerusalem, and sent messengers before hym. And they went and entred into a cytye of the Samaritans: to make readye for hym. But they wouldē not receyue hym, be cause hys face was as thoughe he woulde go to Jerusalem. When his disciples James and John sawe that, they sayde: Lorde, wilte thou that we commaunde that fyre come doune frō heauen and consume them, euen as Helyas dyd. Jesus turned about, and rebuked them sayinge: ye wote not what maner spirite ye are of. The sonne of man is not come to de-stroye mennes lyues, but to saue them. And they wente to another towne.

Fyre from heauen. G Mat. viij. c. Foxes. ✠ And it chaunced as he went in the waye a certayne man sayde vnto hym: I wyl folowe the, whyther soeuer thou go. Jesus sayd vnto him: foxes haue holes, and byrdes of the ayre haue nestes, but the sonne of man hathe not wheron to laye hys heade.

Burye hys father. And he sayed vnto another: folow me. And the same sayde: Lorde suffer me fyrste to go & burye my father. Jesus sayde vnto him. Let the dead burye her dead: but go thou & preach the kyngedom of God.

Plowe. And another sayed: I wyll folowe ye Lord but let me fyrste go byd them fare wel, which are at home at my house. Jesus sayed vnto hym. No man that putteth hys hande to the plough, and loketh backe, is apte to the kyng-dome of God. ✠

The notes.

a. Luke in Matthewe the. x. Chapter.
b. Luke in Matthewe. xviij. a
c. That is, whosoeuer (in thys worlde) re gar-deth so hys life, that he wyll not put it in ieo-pardye for me, when the tyme requyreth the same shall lose hys life eternally.
d. There be some that stande here. xx. Luke in Matthew the. xvi. b.
e. Luke in Matthew the. viij. c.

Neyther Bale. Tetrarcha. Who so wyl saue hys life. Some that Let ye dead ge

The. x. Chapter.

The sendeth the seuēty before hym to preache, & gy ueth them a charge howe to behaue them selues, gree-ueth two vnkyndly cyties, reioyceth the Apostles that tongues bow, & (by the exemple of the Samaritane) teacheth who is a right neighboure. Martha recey-ueth the Lorde into her house. Mary Magdalen is re proued in hearyng hys worde.

A Seuentye are sente. Mat. x. a

AFter these thynges, the Lord ap poynted other seuentye also: and sent them, two & two before hym into euery cytie and place, whyther he hym selfe woulde come.

Harueste And he sayed vnto them, the haruest is great, but the labourers are fewe. Praye therfore the Lorde of the haruest, to sende forth labourers into hys haruest. Go youre wayes: beholde, I sende you forth as lambes among wolues.

Lambes among wol-ues. Beare no wallet neyther scryppe, no: shues, and salute no man by the way. Into whatso-euer house ye enter, fyrste saye: Peace be to thys house. And yf the sonne of peace be there your peace shal reste vpon hym: yf not, it shal returne to you agayne. And in the same house

Faythe shall minister all. tary styll, eatynge and drynckynge suche as they haue. For the labourer is worthy of hys rewarde. ✠

B Math. x. a Go not from house to house, & into whatsoeuer cytie ye enter, yf they receyue you, eate suche thynges as are set before you, and heale the sycke that are there, and saye vnto the: the kyngedome of God is come nye vnto you.

Dust. But into whatsoeuer cytie ye shall enter, yf they receyue you not, go youre wayes out in to the streates of the same and saye: euen the very dulle, whiche cleaueth on vs of your cy-tie, we wype of agaynste you. Notwithstan-dynge marke this that the kyngdome of God was come nye vpon you. Yea, and I saye to you, that it shalbe easier in that daye for Sodome then for that cytie.

Chorazim Bethsayda Tyre & Sidō Capernaum. Mat. x. b. John. viij. c. Wo be to the Chorazim, wo be to the Beth saida. For yf the myracles had ben done in Tyre and Sidon, whiche haue ben done in you, they had a great whyle a gone repented, sittynge in hayre and ashes. Neuertheles, it shalbe easyer for Tyre and Sidon at the iud-gement, then for you. And thou Capernaum, which arte exalted to heauen, shalt be thrust doune to hell. He that heareth you, heareth me, and he that dispyseth you, dispyseth me: & he that dispyseth me, dispyseth hym that sente me.

And the seuentye returned againe with ioye saynge. Lorde euen the very deuyls are subdued to vs throughe thy name. And he sayde vnto them: I sawe Sathā, as it had ben lyght tenynge, fall doune from heauen. Beholde, I

Reioyse

geue vnto you power to treade on serpentes & scorpions, & ouer all maner power of the enemye, and nothynge shall hurte you. Neuerthelesse, in this reioyse not that the spirites are vnder youre power: but reioyse because your names are written in heauen.

D

Mat.xi.d Wales

That same time reioyced Iesus in the spirite, and sayde: I confesse vnto the father, Lorde of heauen and earth, that thou hast hyd these thynges from the wyse and prudente, and hast opened them to the babes. Euen so father for so pleased it the. All thynges are geuen me of my father. And no man knoweth who the sonne is, but the father: neyther who ỹ father is, saue the sonne, and he to whom the sonne will shewe hym.

He meaneth ỹ vnderstandyng of Christ into whether father Mat.xvi.b.

And he turned to his disciples, and sayed secretely: ✣ Happy are the eyes, which se that ye se. For I tell you that many prophetes and kinges haue desired to se those thinges which ye se, and haue not seene them, and to heare those thynges whiche ye heare And haue not heard them.

E

Mat.xxii.d Mark.xii.c. Eternal lyfe. Deut.vi.b.

And beholde a certaine lawyer stode vp, & tempted hym, sayenge: Master what shall I do to enherite eternall lyfe? He sayed vnto hi: What is written in the law? how redest thou? And he answered and sayde: Loue thy Lorde God with all thy hert, and with all thy soule, and with all thy mynde, and thy neyghboure as thy selfe. And he sayed to hym: Thou hast answered right. Thys do and thou shalte lyue. a. He willinge to iustifye hym self, sayde vnto Iesus Who is then my neyghboure?

Sam. eitan

✣ Iesus answered, and sayde: A certayne man descended from Ierusalem into Hierico, and fell into the handes of theues, which robbed hym of his rayment, and wounded hym, and departed leuynge him halfe dead. And by chance there came a certayne preest that same waye, and when he sawe hym, he passed by. And lyke wyse a Leuite, when he was come nye to the place, went and loked on hym, and passed by. Then a certayne Samaritayne, as he iourneyed, came nye vnto hym, and when he sawe hym, he had compassion on hym, and went to: and bounde vp his woundes, & powreth in oyle and wyne, and put hym on his owne beaste, and brought hym to a common inne, and made prouision for him. And on ỹ morowe when he departed, he toke out two pence, and gaue them to the hoste, and sayde vnto hym: Take cure of him, and whatsoeuer thou spendest more, when I come agayne, I will recompence the. Whiche nowe of these three thinke thou, was neyghboure vnto him that fell into the theues handes? And he sayde: he that shewed mercy on hym. Then sayd Iesus vnto hym: Go, & do thou lykewyse. ✣

F

A neighbour who.

G ✣ It fortuned as they went, that he entred into a certayne toune. And a certayne woman named Martha, receyued hym into her house. And this woman had a sister called Mary which sate at Iesus fete, and heard his preachynge. And Martha was combred about

Martha. Mary

muche seruynge, and stode and sayed: Mayster doest thou not care, that my sister hath left me to minister alone? Byd her therfore, that she helpe me. And Iesu answered & sayd vnto her: Martha, Martha, thou carest, and arte troubled about many thynges, verely one is nedefull. b. Mary hath chosen her that good part which shall not be taken away fro her. ✣

The notes.

a. That is, willynge to set forth hym selfe as iuste, and as one that was learned: sayd, who is my neyghboure. &c.

Willyng to iustifie hym selfe.

b. That is, she hath chosen the hearyng of the worde of God, whiche euer endureth, and is the waye of euerlastyng lyfe.

Mary hath chosen.

The .xi. Chapter.

✣ He teacheth his disciples to praye, answereth certe frendly, and rebuketh the blasphemous Pharisees. They desire signes and tokens. He cureth many the Pharisees, & reproueth the hypocrisye of the Pharysees, Scribes, and Hypocrites.



And it fortuned as he was praynge in a certayne place: whe he ceased, one of his disciples said vnto hym: Master, teache vs to praye, as Iohn taught his disciples. And he sayde vnto them: Whe ye praye saye: O oure father whiche arte in heauen, hallowed be thy name. Thy kyngdome come. Thy will be fulfylled euen in earthe as it is in heauen. Geue vs oure dayly breade euermore. And forgeue vs oure synnes: for euen we forgeue euery mā that trespasseth vs: And lede vs not into temptacyon. But deliuer vs from euyll.

A Mat.vi.b

The Paternoster.

And he sayde vnto them: ✣ Yf any of you shoulde haue a frende, and shoulde go to hym at mydnight, and saye vnto hym: frende lende me thre loues, for a frende of myne is come out of the waye to me, and I haue nothynge to set before him: and he within shoulde answere & saye: trouble me not, the dore is now shut, and my seruauntes are with me in the chamber. I cannot ryse, and geue them to the. I saye vnto you, though he wolde not arise and geue him, because he is his frende: yet because of his importunite he wold ryse, and geue him as many as he neded.

Prayer what it doth.

B Louemaist.

And I saye vnto you: aske and it shalbe geuen you. Seke, and ye shall finde. Knocke, and it shalbe opened vnto you. For euery one that asketh, receyueth: and he that seketh, findeth: & to hym that knocketh shall it be opened Yf a sonne shall aske bread of any of you that is a father, will he geue hym a stone? Or yf he aske fysshe, will he for a fysshe geue hym a serpente? Or yf he aske an egge, will he offer hym a scorpion? Yf ye then which are euyll, cā geue good gyftes vnto youre chyldren, howe much more shall the father of heauen geue an holy spirite to them that desire it of hym? ✣

Mat.vii.b Mat.xii.d Joh.xiii.b Jacob.i.c

✣ And he was castynge oute a deuyll, which was domme. And it folowed when the deuyll was gone out, the domme spake, & the people wondred. But some of them sayed: he casteth spirite is

Mat.ix.b Mat.xii.d The domme

out

out deuyls by the power of Belzebub ỹ chief of the deuyls. And other tempted hym, seking of him a signe from heaue. But he knew their thoughtes, and sayd vnto them: Euery kingdome deuyded within it selfe, shalbe desolate: and one house shall fall vpon another: So yf Satan be deuyded with in him selfe: how shal hys kyngdome endure? Because ye saye that I caste oute deuyls by the power of Belzebub If I by the power of Belzebub caste oute deuyls: by whom do youre chyldren caste them oute? Therfore shall they be youre iudges. But yf I with a the finger of God caste oute deuyls, no doubte the kyngedome of God is come.

Out deuyls by the power of Belzebub

When a strong man armed, watcheth hys house, that he possesseth is in peace. But when a stronger then he cometh vpon hym & ouer commeth hym: he taketh frō hym his harnes, wherin he trusted and deuydeth hys goodes. He that is not with me, is agaynste me. And he that gadereth not with me, scattereth.

When the vncleane spirite is gone oute of a man, he walketh through drye waterlesse places, seking rest. And when he findeth none, he sayeth, I wyll returne agayne vnto my house whence I came out. And when he cometh, he findeth it swepte and garnished. The goeth he and taketh to him seuē other spirites worse then hym selfe: and they enter in, and dwell there. And the ende of that man, is worse the the beginninge.

Seuē worse then hym selfe.

And it fortuned as he spake those thinges, a certayne woman of the compayne lyft up her voyce, and sayde vnto hym: Happy is the wombe that bare the, and the pappes whiche gaue the sucke. But he sayde: Yea, happye are they that heare the worde of God, and kepe it.

Happy who.

When the people were gathered thycke to gether: he began to saye: This is an euyll generacion: they seke a signe, and there shal no signe be geuen them, but the signe of Jonas the prophet. For as Jonas was a signe to the Ninimites, so shall the sonne of man be to this nacion. The quene of the south shall ryse at iudgemēt with the men of this generacion: & condēne them: for she came from the ende of the world to heare the wysdome of Salomon. And beholde a greater then Salomon is here. The men of Nimine shall ryse at the iudgement with this generacion, and condemne them: for they repented at the preaching of Jonas. And beholde a greater then Jonas is here.

Mat.xii.c Signe of Jonas.

Quene of ỹ south. iii.Reg.x.a. ii.Par.ix.a Ninuites.

No man lyghteth a candell, & putteth in a preuy place, neyther vnder a bushell: but on a candelstycke, that they that come in, maye se the lyght. The lyght of thy body is the eye. Therfor whē thyne eye is a single: then is al thy body full of lyght. But yf thyne eye be euyll: then shall thy bodye also be ful of darkenes. Take hede therfor: that the lyght whiche is in the, be not darckenes. If yf all thy body shalbe lyght, hauyng no parte darke, thē shal all be full of lyght, euen as when a candell

Jona.ii.a Mat.v.b. Mat.vi.c Mat.vi.c

both lyght the with hys brightnes.

And as he spake, a certayne Pharisey besought hym to dine with hym, and he went in, & sat downe. When the Pharisey sawe that he marueyled that he had not fyrste washed before dyner. And the Lorde sayde to hym: Now do ye pharyses make clene the outside of the cup, and of the platter: but your inward parties are full of rauenyng and wickednes. Ye foles, dyd not he that made that which is without: make that whiche is within also? Nouerthelesse geue almose of that ye haue, and beholde all is cleane to you.

If

Almose

But wo be to you Pharyses: for ye tythe ỹ mint and rew, and al maner herbes, and passe ouer iudgement and the loue of God. These ought ye to haue lefte the, other vndone. Wo be to you Pharises, for ye loue the vppermost seates in the synagoges, and gretynges in the marketes.

Tythe mint Mat.xxiii.c Mat.xxiii.d Vppermost seates.

Wo be to you scribes and pharyses, hypocrites, for ye are as graues which appere not, and the men that walke ouer thē, are not ware of them.

Then answered one of the lawyers, and sayd vnto hym: Master, thus sayeng, thou puttest vs to rebuke also. Then he sayde: Wo be to you also ye lawyers, for ye lade men vp burthens greuous to be borne, and ye youre selues touche not the packes with one of youre fyngers.

Lawyers. Mat.xxiii.a.

Wo be to you: ye buylde the sepulchres of the Prophetes, and youre fathers slewe them, truelye ye beare witnes, that ye allowe the dedes of youre fathers: for they slewe them, and ye buylde their sepulchres.

Buylde sepulchres.

Therfor sayde the wysdome of God: I wyll sende them Prophetes and Apostles, and of them they shall slea and persecute, that the blonde of all Prophetes which was shedde frō the beginnyng of the worlde, maye be requyred of this generacion from the blonde of Abell vnto the blonde of Zacharye, whiche perysshed betwene the aulter and the temple. Verely I saye vnto you, it shalbe requyred of this nacion.

Gene.iiii.b ii.Par.xxiiii. Zacharye.

Wo be to you lawyers: for ye haue taken away the keye of knowledge, ye entred not in youre selues, and them that came in, ye forbade.

Kepe.

When he thus spake vnto them, the lawyers, and the Pharyses began to wexe busye about hym, and to stop hys mouthe with manye questyons, layenge wayte for hym, and to hunge to catche some thynge of hys mouthe, wherby they myghte accuse hym.

The finger of God. Dyuers places. Kepe.

The notes.

a. Gods fynger, is here hys power. As though he shulde haue sayed, If I by the power of God &c.

b. Loke in Mathewe the xiii c

c. Loke in Mathewe the xxiii.chap.

The

The .xii. Chapter.

¶ The lust of the Pharyseis, Christ cõmendy hys disciples against dissimulacyõ warnyth them to be ware of couetousnes, by the similitude of a certayne riche mã. He wyll not haue them to hãg vpõ earthly thynges: but to watche and be redy ageynst the commynge.

A Mat.xbi.a. Mar.b.iiij.b

AS there gathered together an innumerable multitude of people (in so muche that they trode one another) he began to saye vnto hys disciples: ffyrste of all beware of the leuen of the Pharisein, which is hypocrisye. ffor there is nothynge couered / shall not be vncouered: neyther hydde, that shall not be knowen. ffor whatsoeuer ye haue spoken in darknes: that same shall be heard in lyghte. And that whiche ye haue spoken in the eare, euen in secrete places, shall be preached euen on the toppe of the houses.

Leuen,

I saye vnto you my frendes: Be not afrayde of them that kyll the bodye, and after that haue no more that they can do. But I wil shew you whom ye shall feare. ffeare hym whiche after he hath kylled, hath power to caste into hell. Yea I saye vnto you, hym feare. Are not fyue sparrowes bought for .ii. farthynges? And yet not one of them is forgotten of God. Also euen the very heares of your heades are numbred. ffeare not therfore: Ye are more of value then many sparowes.

Mat.x.c. Mar.viij.c Who is to be feared.

I saye vnto you whosoeuer confesseth me B before men, euen hym shall the sonne of man confesse also before the Angels of God. And he that denyeth me before men, shalbe denied before the Angels of God. And whosoeuer speaketh a worde agaynste.b. the sonne of man it shall be forgeuen hym. But vnto hym, that blasphemeth the holy ghost, it shall not be forgeuen.

Mat.xij.d Mar.xiij.d Luc.xxi.d Cournasites.

When they bringe you vnto the synagoges and vnto the rulers and officers take no thought, how or what thynge ye shall answere or what ye shall speake. ffor the holye ghost shall teache you in the same houre, what ye ought to saye.

A promyse / the spirite shall teache vs.

✠ One of the compayne sayde vnto hym: Master byd my brother deuyde the enheritaunce with me. And he sayde vnto hym: Man who made me a iudge or deuyder ouer you? Wherfore, he sayde vnto them: take hede, and beware of couetousnes. ffor no mannes lyfe standeth in the abundaunce of the thynges whiche he possesseth. And he put forth a similitude vnto them, sayinge.

The lyfe standeth not in ryches but in beyng gods cõmaũdemẽtes.

The grounde of a certayne ryche mã brought forth fruites plenteously, and he thought in hym selfe sayinge: what shall I do / because I haue no rowme where to bestowe my fruites? And he sayed: This will I do. I wyl destroy my barnes, and buylde greater, and therin wyll I gather all my fruites, and my goodes, and I wyll saye to my soule: Soule thou hast moche goodes layde vp in store for many yeres: take thyne ease, eate, drinke, and be mery. But God sayed vnto hym: Thou fole, this nyghte wyll they fetche awaye thy soule agayne from the. Then whose shall those thynges be which thou hast prouyded? So is it with hym that gathereth ryches, and is not ryche in God.

Ryche man Luc.xvi.c

¶ And he spake vnto his disciples: Therfore I saye vnto you: Take no thought for youre lyfe, what ye shall eate, neyther for your body what ye shall put on. The lyfe is more then meate, and the bodye is more then rayment. Consyder the rauens, for they neyther sowe, nor repe, which neyther haue store house nor barne, and yet God fedeth the. Howe muche are ye better then the fowles.

Mat.bi.c i.Petr.b.b. Psal.liij.a

Rauens.

Which of you with takynge thought can adde to his stature one cubyte? If ye then be D not able to do that thyng whiche is least: why take ye thought for the remnaunt? Consyder the lylyes howe they growe. They labour not, they spin not, and yet I saye vnto you: / Salomon in all his royalite, was not clothed lyke to one of these.

Lylyes, or rather flowers

If the grasse whiche is to daye in the fielde and to morowe shalbe caste into the fornace, God so clothe: howe muche more wyll he clothe you, o ye endued with lytell faythe.

And are not what ye shall eate, or what ye shall drinke, neyther climme ye vp an hye: for all suche thynges the heathen people of the worlde seke for. Your father knoweth that ye haue nede of suche thinges. Wherfore seke ye after the kyngdome of God, and all these thynges shall be ministred vnto you.

Mat.bi.c Luke flocke

ffeare not litel flocke, for it is your fathers pleasure, to geue you a kyngdõ. Sell that ye haue, and geue almes. And make you bagges which were not old, and treasure that faileth not in heauen, where no theefe cometh, neyther mothe corrupteth. ffor where youre treasure is there wyll youre hertes be also.

Lopnes Lyghtes.

Let youre lopnes be gerdde about, and your lyghtes burninge, and ye youre selues lyke vnto men, that wayte for their master, when he wyll returne from a weddyng: that assone as he commeth and knocketh, they may open vnto hym. Happye are those seruauntes, whõ the Lorde when he commeth, shall fynde waynge: Verely I saye vnto you, he wyll gerde hym selfe about, and make them sytte downe to meate, and walke by, and mynyster vnto them.

Seconde watche.

And yf he come in the seconde watche, yea yf he come in the thyrd watche, and shal fynd them so: happye are those seruauntes.

Mat.xxiiij.b Mar.xiij.b

Thys vnderstande, that yf the good man of the house knewe what houre / there would come, he woulde surely watche, and not suffer hys house to be broken vp. We ye prepared therfore: for the sonne of man will come at an houre, when ye thynke not.

Apoc.xbi.a

¶ Then Peter sayd vnto hym: Master tellest thou thys similitude vnto vs, or to all men? And the Lorde sayde: Yf there be any faythfull seruaunte and wyse, whom hys Lorde shall make ruler ouer hys housholde, to geue them their mete at due season: happy is that seruaunt: whom his master when he commeth, shall fynde so doinge.

Of

Of a truth I say vnto you: that he will make him ruler ouer all that he hath: But and yf that euyll seruaunte shall saye in his herte. My master will deferre his commynge, & shall begynne to smyte the seruauntes, & maydens and to eate and drynke and to be dronken: the lorde of that seruaunte will come in a daye when he thynketh not: and at an houre when he is not ware, and will deuyde him, & will geue him his rewarde with the vnbeleuers.

Full seruaute

The seruaunt that knewe his masters will, and prepared not him selfe, neyther did accordynge to his will, shalbe beaten with many stroppes. But he that knewe not, & yet did commytte thynges worthye of stroppes, shalbe beaten with fewe stripes. For vnto whome muche is geuen, of him shalbe muche required. And to whom men muche commytte, the more of him will they axe.

Seruaunte

I am come to sende fyre on earth, & what is my desire but that it were all readye kyndled? Notwithstandyng I muste be baptysed with a baptisme, and howe am I payned tyll it be ended? Suppose ye that I am come to sende peace on earth? I tell you.N.nay, but rather debate. For from hereforth there shalbe fyue in one house deuyded, three againste two, and two agaynst three. The father shalbe deuyded agaynste the sonne, and the sonne agaynst the father. The mother agaynst her doughter, and the doughter agaynst the mother. The motherelawe agaynst her doughter lawe, and the doughterelawe agaynste her motherlawe.

G

fyre.

Baptisme.

Mat.x.d

Peace.

Then sayde he to the people: when ye se a cloude ryse out of the west, strayght waye ye saye. We shall haue a shower, and so it is. And when ye se the southe wynde blowe, ye saye: we shall haue heate, and it commeth to passe. Hypocrites, ye can skyll of the fashyon of the earth, and of the skye, but what is the cause that ye can not skyll of this tyme? Ye and why iudge ye not of your selues, what is ryghte?

Mat.xvi.a.

Mark.viij.b.

Whyle thou goest with thyne aduersarye to the ruler, as thou arte in the waye, geue dyligence that thou mayest be deliuered from him, leaste he brynge the to the iudge, and the iudge deliuer the to the iayler, & the iayler cast the into prysone. I tell the, thou departest not thence, tyll.c. thou haue made good the vttermoste myte.

Mat.v.d.

Aduersarye

The notes.

Lawe.

a. Lobe in Mathewe the.xvi.

The sonne of man.

b. To speake a worde agaynste the sonne of man: is to be offended with the humanitie or manhod of Christe, for his base and lowe degree, as were many of the Iewes.

Fell all.

c. Of this is spoken in Mathew.xix.

Not peace but debate.

d. Not the peace and quietnes of this worlde where in euery man that is cyuyll, contenteth him selfe with his wickednesse: but debate, & is suche an inward hate to vice, that & spirite shall contynually stryue agaynste the fleshe.

e. Not that there is any place of punyshmente after this lyfe, where satisfaccion shalbe made and so the partie shalbe deliuered, but that all suche as lyue dilygently here without & feare of Gods iudgemente, shall eternally perysh.

The.xiij. Chapter.

¶ Of the Galileans whome Pilate slewe, and of all that were in Syloe. The fruytefulnes of the fygge tree. Christ healeth the sicke woman. The parables of the mustarde seede and leuen. Christ entreteth the kyngdome, Christ reproueth Herode and Hierusalem.

A Galileans.

Here were present at the same season, that shewed him of the Galileans, whose blood Pilate mengled with their owne sacrifice. And Iesus answered, and sayde vnto them: Suppose ye that these Galileans were greater synners then all the other Galileans, because they suffred suche punishment? I tell you naye: but except ye repente, ye shall all lykewyse perysshe. Or those.xviij. vpon whome the towre in Syloe fell, & slewe them, thinke ye that they were synners aboue all men that dwell in Hierusalem? I tell you naye: But except ye repente, ye shal all lykewyse perysshe.

Towre of Syloe.

✠ He put forth this similitude: A certayne man had a fygge tree planted in his vyneyarde, & he came and sought fruite therin, and founde none. Then sayde he to the dresser of his vyneyarde: Beholde thys three yeare haue I come and sought fruite in this fyggetree, and founde none, cut it downe: why cumbreth it the grounde. And he answered, & sayde vnto him: Lorde let it alone this yeare also, tyll I digge rounde about it, and dounge it, to se whether it wyll beare fruite, and yf it beare not then, after that cut it downe.

B

Fygge tree

¶ And he taught in one of their synagoges on the Sabboth dayes. And beholde there was a woman which had a spirite of infirmytye.xviij. yeares, and was bowed together, and could not lyfte vp her selfe at all. When Iesus sawe her, he called her to him, and sayed to her: woman thou arte deliuered from thy disease. And he layde his handes on her, and immediatly she was made straight, and glorysyed God. And the ruler of the synagoge answered with indignacion (because that Iesus had healed on the Sabboth daye) & sayed vnto the people.

C

The woman that was bowed together

There are.vi. dayes, in whiche men ought to worke, in them come and be healed, & not on the Sabboth daye.

The Sabboth is broken.

Then answered him the Lorde, and said: Hypocryte, doth not eache one of you on the Sabboth daye, louse his oxe or his asse from the stall, and leade him to the water. And ought not this doughter of Abraham, whome Satã hath bounde lo xviij. yeares, be lowsed from this bonde on the Sabboth daye? And when he thus sayde, all his aduersaryes were ashamed, and all the people reioyced on all the excellent deedes, that were done by him.

D

Then sayde he: what is the kyngedome of God lyke? or whereto shall I compare it? It is lyke a grayne of mustarde seede, whiche a man

Mustard seede.

man toke and sowed in hys garden: & it grew and wexed a greate tree, and the foules of the ayre made nestes in the braunches of it.

Mar.iiij.c. Mat.xiij.d. Leuit. And agayne he sayed, where vnto shall I lyken the kyngedome of God: or in lyke sruen, which a woman toke, and hyd in thre bushels of floure, tyll all was thorowe leuended. And he went thorowe all maner of cities & townes teachynge and iourneynge towardes Hierusalem.

L Mat.vii.e. Strayte. gate. Mat.xxv.d. e.b Then sayde one vnto hym: Loude, are ther fewe that shalbe saued? And he sayde vnto them: Stryue with your selues to enter in at ye strayte gate: for many I saye vnto you wyll seke to enter in, & shal not be able.a. Whe the good man of the house is ryse vp, and hathe shut to the dore, ye shall begynne to stande without, and to knocke at the dore, sayinge: Loude Loude open to vs: and he shall answere and saye vnto you: I knowe you not whence ye are. Then shal ye begyn to saye: We haue eaten, in thy presence and dronke, and thou hast taught in oure stretes. ☞ And he shall saye: I tell you I knowe you not whence ye are: departe frome me all ye workers of iniquite. There shalbe wepynge and gnashing of teth, when ye shall se Abraham and Isaac and Jacob, and all the Prophetes in the kyngdome of God, and your selues thrust oute at dores. And they shall come from the.b. eastes & from the west, and from the northe, and from the southe, and shall sit doune in the kyngdom of God. And beholde there are laste which shalbe fyrste, and there are fyrste which shal be laste.

Psal.lxc. Mat.viij.b & xxij.d. Mat.xxi.d.

The same daye there came certayne of the Pharises and sayde to him: Get the out of the waye, and departe hence: for Herode wyl kil the. And he sayed vnto them, Go ye and tell that fore, beholde I caste oute deuyls, & heale the people to day and to morowe, and ye third daye I make an ende.

Herode is a fox.

Nerthelesse, I must walke to daye and to morowe and the daye folowynge. For it can not be, that a prophet perysh any other where, saue at Hierusalem.

Hierusalem killeth prophetes.

O Hierusalem, Hierusalem, whiche killest Prophetes, and stonest them that are sent to the: howe often wolde I haue gathered thy children together, as the hen gathered her nestes vnder her wynges, but ye.r. would not. Beholde your habitacion shall be lefte vnto you desolate. For I tell you, ye shal not se me vntyll the tyme come that ye shall say, blessed is he that commeth in the name of the Loude.

Mat.xxiij.b

¶ The notes.

When the good man of the house. a. That is when the couenaunte made in the bloude of Christe is blynded: then men payne them selues with holy workes, trustynge ther by to enter, but all in vayne.

Wyll or sit Wolde not b. Luke in Mathewe the.viij. Chapter.

c. Luke in Mathewe .xxiij.

☞ Jesus cureth wyth the Pharisey. He teacheth the disciples on the Sabeth daye, exorteth to be lowlye, telleth of the great supper, and warneth them that wyll folowe him, to take ther ryches accordyng before whan it wyll cost them. The sette of the cotys.



And it chaunced that he went in A into the house of one of the chefe Pharisees to eate breade, on a Sabeth daye: and they watched hym. And beholde there was a man before hym whiche had the dropsye. And Jesus answerred and spake vnto the lawyers and Pharyseis sayinge: is it lawfull to heale on the Sabeth daye? And they helde their peace: And he toke hym, and healed him, and let hym go: and answerred the saying, which of you shall haue an asse, or an oxe fallen into a pytte, and wyll not straighte waye pul him out on the Sabeth daye? And they coulde not answerre hym agayne to that. Dropsye. B

He put forth a similitude to the gestes, whe he marked howe they praysed to the fyrst roumes, and sayed vnto them: When thou arte bydden to a weddynge of anye man, sit not downe in the fyrst roume, leall a more honorable man then thou be bydden of hym, & he that bade both hym and the, come and saye to the: geue this man roume, and thou then begynne with shame to take the lowest roume. But rather when thou arte bydden, go and sit in the lowest roume, that when he that bade the, commeth, he maye saye vnto the frende sit vp hyer. Then shalte thou haue worshyppe in the presence of them that sitte at meat with the. For whosoeuer exalteth him selfe, shalbe brought lowe. And he that humbleth him selfe, shalbe exalted. ✠ Prou.xxv.a Psalm. Humble. Mat.xxiij.d Job.xl.b. Prou.iij.b.

Then sayde he also to hym that had desyred hym to dyner. ✠ When thou makest a dyner or a supper: call not thy frendes, nor thy brethren, nether thy kynsmen nor yet ryche neyghboures: leall they byd the agayne, and a recompence be made the. L

But when thou makest a feaste, call the poore the maymed, the lame, and the blynde, & thou shalte be happy, for they can not recompence the. But thou shalte be recompensed at the resurrection of the iust men. Fell ye poo.

When one of them that sate at meate also harde that, he sayed vnto hym: happye is he that eateth breade in the kyngdom of God. ✠ Then sayde he to hym. ✠ A certayne man ordeyned a greate supper, and bade manye, & sente hys seruaunte at supper tyme to saye to them that were bydden, come, for all thynges are nowe readye. And they all at once began to make excuse. The fyrste sayed vnto him: I haue boughte a ferme, and muste nedes go, & se it, I praye the haue me excused. And another sayed: I haue bought fyue yocke of oxen, and I go to proue them, I praye the haue me excused. The thyrde sayed: I haue maryed a wyfe and therfore I can not come. And the seruaute went and brought his master worde therof. Supper. Mat.xxii.a Apoc.xix.b D

Then was the good man of the house displeased,

Then was the good man of the house displeased, and saied to his seruaunt: Go out quickly into the stretes and quarters of the citie, and bringe in hither the poore, and the maymed and the halte and the blynde. And ỹ seruaunt sayde: Lorde it is done as thou commaundest, and yet there is roume.

And the Lorde sayd to the seruaunt: Go out into the hygh waies, and hedges and compel them to come in, that my house may be filled. For I saye vnto you that none of those men
D which were bydde, shall taste of my supper. ✠
Christes disciple. Mat.x.d. Mar.viii.d
There went a great companye with him, and he turned and sayde vnto them: ✠ If a man come to me, and hate not his father and mother, and wyfe, and children and brethren & sisters, moreouer and his owne life, he can not be my disciple.

Tower.
Which of you disposed to buylde a tower, sitteth not downe before, & rouneth the costes whether he haue sufficient to perfourme it, lest after he hath layde the foundacion, and is not able to perfourme it, all that beholde it beginne to mocke him, saiyng: this man beganne to buylde, and was not able to make an end. Or
E what kynge goeth to make battayle agaynste another kynge, & sytteth not downe fyrste, and casteth in his mynde, whyther he be able with ten thousande to mete him that cometh against him with twentye thousande. Or els whyle ỹ other is yet a great waye of, he wyll send an ambassadours, and desire peace. So likewise none of you that forsaketh not all that he hath, can be my disciple. ✠
Christes disciples. Mat.v.b. Mar.ix.g.
Salt is good, but yf salt haue lost her saltnes, what shall be seasoned therwith? It is neyther good for the lande nor yet for ỹ dounghyll, but men caste it out at the doores. He that hath eares to heare, let him heare.

¶ The notes.

a. That is to dyne, or to take repast.
Eat bread
b. He that wyll folowe Christ, muste hate father and mother, euen as he muste hate him selfe. That is, he must not beare suche loue to them, that they shall withdrawe him from folowyng Christ. Yet neuertheles according as the lawe byddeth, he muste loue them and honoure them.
To hate.

The.xv. Chapter.

¶ The louyng mercye of God to repentyng sinners in the parable of the lyuyng sheepe, and of the penny that was lost.

A Publicans. Sinners.
Then resorted vnto him all the publicans and sinners for to heare him. And the Pharises & scribes murmured saiyng. He receyued to his company sinners, and eateth with them. Then put he forth this similitude to them, saiyng: What man of you hauyng an hundred sheepe, yf he loose one of them, doth not leaue nynety and nyne in the wilderness, and go after that which is lost vntyl he fynde him? And when he hath found him, he putteth him on his shoulders with ioye. And assone as he cometh home, he calleth together his louers and neyghbours, saiyng vnto them: reioyce with me, for I haue found my sheepe which was lost. I saye vnto you, that lykewyse ioye shalbe in heauen ouer one sinner, that repenteth, more then ouer nynetye and nyne iust persons which nede no repentaunce. Either what woman hauyng .x. grotes yf she loose one, doth not lyght a candell, and swepe the house, and seke diligently, vntyl she fynde it? And when she hath founde it, she calleth her louers and her neyghbours, saiyng: Reioyce with me, for I haue founde the grote which I had lost. Lykewyse I saye vnto you ioye is made in the presence of the Angels of God ouer one sinner that repenteth. ✠
Found sheepe. Mat.xviii.b
L The ryotous sonne
✠ And he sayde: A certayne man had two sonnes, and the yonger of them sayde to his father: geue me my parte of the goodes that to me belongeth. And he deuyded vnto them his substaunce. And not longe after, the yonger sonne gathered all that he had together, & toke his iourney into a farre countrye, & there he wasted his goodes with ryotous liuing. And when he had spent all that he had, there arose a great dearth throughout all that same lande, & he began to lacke. And he wente and claue to a citizen of the same countrye, whiche sent him to his fielde, to kepe his swyne. And he would fayne haue filled his belye with the codes that ỹ swyne eate. And no man gaue him.
D Then he came to him selfe, and sayde: Howe many hyred seruauntes at my fathers haue breade ynough, and I dye for hunger. I wyll arise, and go to my father, and will say vnto him: father I haue synned agaynst heauen and before the, and am no more worthye to be called thy sonne, make me as one of thy hyred seruauntes. And he arose and wente to his father. And when he was yet a great way of, his father sawe him, and had compassion
E and ran and fell on his necke, & kyssed him. And the sonne sayde vnto him: father, I haue synned agaynst heauen in thy syghte, & am no more worthy to be called thy sonne. But his father sayde to his seruauntes: bringe forthe that beste garmentes, & put it on him, and put a ringe on his hande, & shoues on his fete. And bringe hither the fatted caulfe and kyll him, and let vs eate and be merye: for this my sonne was dead, and is aliue agayne, he was lost and is nowe founde. And they began to be merye.

F The elder brother was in the fielde, & whē he came, & drewe nye to the house, he herde minstrelcy and dauncyng, and called one of his seruauntes, and axed what these thinges meant. And he sayed vnto him: thy brother is come, & thy father hath killed ỹ fatted caulfe, because he hath receyued him safe and sounde.

And he was angry, and would not go in. Then came his father out, and intreated him. He answered and sayde to his father: Loo this many yeares have I done ye service, neyther brake at any time thy commaundement, & yet gauest thou me neuer so much as a kyd to make merp with my louers: but assone as this thy sonne was come, which hath deuoured thy goodes with harlotes, thou hast for his pleasure killed the fatted caulfe. And he sayde vnto him: sonne thou wast euer with me, and all that I haue, is thyne. It was mete that we should make merye, and be glad: for this thy brother was dead, and is alyue again and was lost, and is founde. ✠

The.xvi.Chapter.

¶ The parable of the wycked Mammon. How one ought of goodes wrongfully gotten to purchase. Of the ryche man and poore Lazarus.

A The wrongfull stewarde.

AND he sayed also vnto his disciples. ✠ There was a certayne ryche man which had a stewarde that was accused vnto him: that he wasted his goodes. And he called him, and sayde vnto him: Howe is it, that I heare this of the? Gyue a comptes of thy stewardshyppe. For thou mayest be no longer stewarde. The stewarde sayde within him selfe, what shall I do? for my master will take away from me the stewardshyppe. I can not dygge, and to begge, I am ashamed. I wote what to do, that when I am put oute of stewardshyppe, they maye receyue me into their houses.

Then called he all his masters debtors, & B sayed vnto the first, how much owest thou vnto my master? And he sayed: an hundred tonnes of oyle. And he sayed to him: take thy bil and sit downe quickly, and write fyfty. The sayed he to another: what owest thou? And he sayed: an hundred quarters of wheate. He said to him: Take thy bill, and write fourscore. And the Lord commended the vniust stewarde because he had done wysely. For the children of this worlde are in their kynde, wyser then the children of lyght. And I saye also vnto you: make you frendes, of the wycked mammon, that when ye shall depart, they maye receyue you into euerlastynge habitacyons. ✠

C ✠ He that is faythfull in that whiche is least, the same is faythfull in muche. And he that is vnfaythfull in the least, is vnfaythfull also in muche. So then yf ye haue not ben faythfull in the wycked Mammon: who will beleue you in that which is true? And yf ye haue not ben faythfull in another mannes busynes, who shall geue you your owne? No seruaunte can serue two masters, for other he shal hate the one and loue the other, or els he shall leane to the one, and despyse the other. Ye can not serue God and Mammon.

Mammon.

Mat.vi.c. Two masters.

All these thynges hearde the pharisees also D which were couetous, and they mocked him. And he sayde vnto them: Ye are they whiche b.iustifye your selues before men: but God knoweth your hertes. For that which is high ly esteemed amonge men, is abhominable in ye sight of God. ✠

The lawe and the Prophetes rayned vntyll the tyme of Iohn: and sence that tyme the kyngdom of God is preached, and euery man streyneth to go in. Sooner shall heauen & earthe perysshe, then one title of the lawe shal perish. Whosoeuer forsaketh his wyfe and marryeth another, breaketh matrimony. And euery man which marryeth her that is deuorsed from her husbande committeth aduoutrye also. Mat.xi.b Mat.iiii.c Mat.v.b Mat.v.b

✠ There was a certayne ryche man, whiche E was clothed in purple and fyne bysse, & fared deliciously euery daye. And there was a certayne begger named Lazarus, whiche laye at his gate full of sores, desiryng to be refreshed with the crommes which fell from ye riche mans bourde. Neuertheles the dogges came and lycked his sores. And it fortuned that the begger dyed, and was caryed by the Angels into.c. Abrahams bosome. The ryche man also dyed and was buryed. 1.Cor.xiii.b The ryche glotton and Lazarus.

And beynge in hell in torments, he lyfte F vp his eyes, and sawe Abraham a farre of, & Lazarus in his bosome, and he cryed & sayed: father Abraham haue mercy on me, and send Lazarus that he maye dyppe the typpe of his fynger in water, and cole my tonge, for I am tormented in this flamme. But Abraham sayd vnto him. Sonne, remembre that thou in thy lyfe tyme, receyuedest thy pleasure, and contrary wyse Lazarus payne. Nowe therfore is he conforted, and thou arte punyshed. Beyonde all this, betweene you and vs there is a great space set, so that they whiche would go from hence to you can not, neyther maye come from thence to vs.

Then he sayed: I praye the therfore father, sende him to my fathers house. For I haue fyue brethren, for to warne them lest they also come into this place of tormente. Abraha said vnto him: they haue Moyses and the Prophetes: let them heare them. And he sayd: nay father Abraham, but yf one came vnto them from the dead, they would repent. He sayed vnto him: yf they heare not Moyses, and the Prophetes, neyther will they beleue, though one rose from death agayne. Moyses & ye Prophetes is the olde Testament.

The notes.

a. This worde Mammon is a worde of the Syrian speache, and signifyeth ryches. So that the text meaneth bestowe youre ryches accordynge to the worde of God, that God be pleased with youre doynges, and not deceytfully, as the stewarde dyd. Mammon.

b. Luke before in the.x. of Luke. Iustifye him selfe.

c. Some by the bosome of Abraham, do vnderstande the fayth of Abraham. Other some also vnderstande it of the place, where the elect and chose that folowe the fayth of Abraham do reste after their death. But where that place is (because the Scripture doth not expresselye determyne it) can we not tell. And therfore Abrahams bosome.

therfor maye no man be so bolde to dekyne it.

The.xvij. Chapter.

✠ Christ teacheth his disciples to auoyde occasions of euyll, one to forgeue another, thankfully to reuile to God, and no man to presume in his owne workes. He declareth the.2. tempers, (peaces) of the later dayes, and of the ende of the worlde.

Mat.xviij.a. Mar.ix.k. Offence. Millstone, Mat.xviij.b Leuit.xix.d Eccle.xix.b. Ma.xviij.c.

THen sayde he to the disciples, it cannot be auoyded but that offences will come. Neuertheles wo be to hym: through whome they come. It were better for hi that a mylstone were hāged about his necke, and that he were cast into the sea, then that he shoulde offende one of these litelons. Take hede to youre selues. ¶ If thy brother trespalle agaynst the, rebuke hym, and yf he repēt, forgeue hym. And though he synne agaynst the seuen tymes in a day,, & seuen tymes in a day turne agayne to the sayng: it repenteth me, forgeue hym. And the Apostles sayed vnto ỳ Lorde: encrease oure fayth.

Sycamine tree

¶ And the Lorde sayde: yf ye had fayth lyke a grayne of mustarde seede, and shoulde say vnto thys sycamine tree, pluche thy selfe vp by ỳ rootes, and plāte thy selfe in the sea: he should obeye you.

¶ Who is it of you, yf he had a seruaūt plowyng or kepyng catell, that woulde say vnto hym when he were come from the fielde. Go quickly, and sit doune to meate, and woulde not rather say to him: dresse, wherwith I may suppe, and gyrde vp thy selfe, and serue me, til I haue eaten and dronchen, & afterwarde eate thou, and drinke thou: Doth he thanke that seruaunte, because he dyd that whiche was cōmaunded to hym? I trowe not. So lyke wyse ye, when ye haue done al those thinges which are commaunded you, saye: we are vnprofytable seruauntes. We haue done that whiche was oure dutye to do.

Cm lepers.

✠ And it chaunced as he wente to Jerusalem that he passed through Samaria and Galile. And as he entred into a certayne toune: there met hym, x. that were lepers. Whiche stode a farre & put forth theyr voyces and sayde: Jesu maister, haue mercy on vs. When he sawe thē he sayde vnto them: Go and shew youre selues to the preestes. And it chaunced as they went, they were clensed. And one of them when he sawe that he was clensed, turned backe agayn and with a loude voyce praysed God and fel doune on his face at hys fete, & gaue him thākes. And the same was a Samaritane. And Jesus answered and sayed: are there not ten clēsed? But where are those nyne? There are not founde that returned agayne to geue GOD prayse, saue only this straunger. And he sayd vnto him: aryse, and go thy waye, thy fayth hath made the whole. ✠

Mat.xxiiij.b Mar.xiij.c.

¶ rather among you,

✠ When he was demaunded of the Pharises when the kyngdom of God shoulde come: he answered them, and sayd: The kingdome of God cometh not with wayting for. Neyther shal men saye: Lo here, lo there. For behold the kyngdom of God is ✠ within you.

And he sayed to his disciples: The dayes wyll come, whē ye shall desyre to se one daye of the sonne of man, & ye shall not se it. And they shall saye to you. Se here. Se there. Go not after thē, nor folowe them. For as the lyght lyghtnyng that appeareth out of the one part of the heauen, and shyneth vnto the other parte of heauen: So shall the sonne of man be in his daye. But fyrste muste he suffer many thynges, and be refused of this nacyon.

Gene.vij.b Ma.xxiiij

As it happened in the tyme of Noe: So shal it be in the tyme of the sonne of mā. They ate, they dranke, they maryed wyues, and were maryed euen vnto the same daye that Noe went into the arke, and the floude came & destroyed them all. Lyke wyse also, as it chaunced in the dayes of Lot. They ate, they dranke they bought, they solde, they plaunted, they buylte. And euen the same daye that Lot went out of Sodome, it rayned fyre and brymstone from heauen, and destroyed thē. After these ensamples, shal it be in the daye when the sonne of man shall appeare.

Gene.xix.c

At that daye he that is on the house toppe, and hys stuffe in the house: let him not come doune to take it out. And lyke wyse let not him ỳ is in the fielde turne backe agayne to that he left behynde. Remembre Lottes wyfe. Who soeuer wyll go about to saue his lyfe, shal lose it. And whosoeuer shal lose hys lyfe, shall saue it.

Lots wyfe. Gene.xix.c Mat.x.d. Mar.viij. Joh.xij.d Mat.xxiij.d

I tel you: In that nyght there shalbe two in one bed, the one shalbe receyued, & the other shal be forsaken. Two shalbe also a grinding together, the one shalbe receyued, and ỳ other shalbe forsaken. And they answered, & sayde to him: where Lorde? And he sayed vnto thē: wheresoeuer the body shalbe, thyther wyl the eagles resorte.

Eglen.

¶ The notes.

a. In workes maye no sayncte be put, for by them is no man iustifyed before God, but by sayncte onclye.

Workes iustifye not.

b. In this place the kyngdome of God betokeneth the commynge of Christe, or Christe when he shoulde come, as doth easily appeare by the texte. And therfore (in myne opinyon) ỳ translation shoulde better to say. The kingdome of God is amonge you. For Entos, the greke worde, beyng referred to the tyme, maye signifye amonge. As Entos ymon, Amonge you at this present.

The kingdō of God.

Eglen.

c. Luke in Matheiwe the.xxiiij. Chapter.

The.xviij. Chapter.

The parable to be frequent in prayer continually. Of the Phariye and the Publican. The kyngdome of God belongeth vnto children. Christ commaundeth the ryche and worldly rulers vnto all sortes to distribute vnto the poore, and foloweth him. The blynde and is restored to hys syghte.

AND he put forth a symylitude vnto the signifyeng that men ought alwayes to pray, & not to be wery, saynge.

Eccle.xviij.c. Thes.b.d Wicked iudge.

There was a Judge in a certayne cyte, which feared not God, neyther

regarded man. And there was a certaine wedowe in the same cite whiche came vnto hym saynge: auenge of myne aduersarye. And he wouldē not for a whyle. But afterwarde he sayde to hym selfe, though I feare not God, nor care for man, yet because thys wedowe troubleth me, I wil auenge her least at ỹ least she come and hagge on me.

And the Lord sayed: heare what the vnrighteous iudge sayeth. And shall not God auenge his elect, which crye daye and nyght vnto hym, ye though he defarre them? I tell you, he wil auenge them, and that quickly. ✠ Neuertheles when the sonne of man commeth, suppose ye, that he shall fynde fayth on earth?

✠ And he put forth thys similitude vnto certayne, which trusted in them selues that they were perfecte, and despyseth other. Two mē went vp into the temple to praye, the one a pharise and the other a publican. The Pharyse stode and prayed thus with hym selfe: God I thanke the, that I am not as other men are, extortioners, vniust, aduouterers, or as this publican. I faste twyse in the weke, I geue tythe of all ỹ I possesse. And the Publicane stode a farre of, and wouldē not lyft vp his eyes to heauen, but smote his brest, saynge: God be mercyfull to me a synner. I tell you: this man departed home to his house iustifyed more then the other. For euery man that exalteth hym selfe, shalbe brought lowe. And he that humbleth hym selfe, shalbe exalted. ✠

They brought vnto hym also babes: that he shoulde touche them. When his disciples saw that they rebuked them. But Jesus called them vnto hym, and sayed: Suffer children to come vnto me, and forbyd them not. For of suche is the kyngdome of God. Verely I say vnto you: whosoeuer receyueth not the kyngdome of God, as a chylde, he shall not enter therin.

And a certayne ruler axed him, saynge: Good Master, what ought I to do, to obtayne eternall lyfe? Jesus sayde vnto hym: Why callest thou me good? No mā is good, saue God onlye. Thou knowest the commaundementes: Thou shalte not committe aduoutrye. Thou shalte not kyll. Thou shalt not steale. Thou shalte not beare false wytnesse: Honoure thy father and mother. And he sayed: al these haue I kepte from my youth. When Jesus hearde that, he sayed vnto hym. Yet lackest thou one thynge. Sell all that thou hast, and distribute it vnto ỹ poore, and thou shalt haue treasure in heauen, and come, & folowe me. When he hearde, that he was ryche: for he was very ryche.

When Jesus sawe hym morne, he sayed: with what difficultye shall they that haue ryches, enter into the kyngedome of God: it is easyer for a camel to go thorowe a nedels eye then for a ryche man to enter into the kyngdō of God. Then sayed they that hearde that: And who shall then be saued? And he sayed: Thynges which are vnpossyble with mē are possyble with God.

Then sayed Peter: Loo we haue lefte al, & folowed the. And he sayed vnto thē: Verely I saye vnto you, there is no man that leaueth house, other father or mother, other brethē or wyfe or children, for the kyngdom of Goddes sake, which same shall not receyue much more in thys worlde: and in the world to come, lyfe euerlastynge.

✠ He toke vnto hym twelue, and sayed vnto them. Beholde we go vp to Hierusalem, & all shal be fulfylled that are wryten by ỹ Prophetes of the sonne of mā. He shalbe deliuered vnto the gentils, and shalbe mocked, and shalbe dyspytefully entreated, and shalbe spitted on, and when they haue scourged him, they wyll put hym to death, and the thyrde daye he shall ryse agayn. But they vnderstode none of these thynges. And this saying was hyd frō them. And they perceyued not the thynges whiche were spoken.

And it came to passe, as he was come nye vnto Hiericho, a certayne blynde man sat by ỹ waye syde beggynge. And when he harde the people passe by, he axed what it meante: And they sayed to him, that Jesus of Nazareth passed by. And he cryed, saynge: Jesus the sonne of Dauid, haue thou mercye on me. And they whiche wente before, rebuked hym, that he shoulde holde his peace. But he cryed so much ymore, ỹ sonne of Dauid haue mercy on me. And Jesus stode still, and commaunded hym to be brought vnto hym.

And when he was come neare, Jesus axed hym, saynge: What wilt thou that I do vnto the? And he sayde: Lorde that I maye receyue my syght. Jesus sayde vnto hym: receyue thy syght: thy fayth hath saued the. And immediatly he sawe, & folowed hym, praysyng God. And all the people when they sawe it, gaue laude to God. ✠

The notes.

a. Lobe Mathewe the.xix. Chapter. Sell all.

The.xix. Chapter.

¶ Of Zacheus and the tenne talentes to whome the talentes were deliuered. Christ ryeth to Hierusalem and weepeth ouer it.



And he entred in and went thorowe Hiericho. And behold, ther was a man named Zacheus, which was a ruler amonge the Publicans, and was riche also. And he made meanes to se Jesus, what he shulde be, and coulde not for the preasse, because he was of a lowe stature. Wherfore he ran before and ascended vp into a wylde figge tree, to se him: for he should come ỹ same way. And when Jesu came to the place, he loked vp and sawe hym, and sayed vnto hym: Zache, attonce come downe, for to daye I must abyde at thy house. And he came downe hastely & receyued hym ioyfully. And when they sawe that, they al grudged saynge: He is gone in to tarye with a man that is a synner.

A Zacheus.

And

B And Zache stode forthe and sayed vnto ỹ Lord, beholde Lord, the halfe of my goodes I geue to the poor, and yf I haue done ayre man wronge, I wyl restore hym foure folde: And Jesus sayed to him: this daye is healthe come vnto thys house, for as muche as it also is become the chyld of Abraham. ffor ỹ sonne of man is come to seke, and to saue that which was loste. Mat.xviii.b.

As they hearde these thynges, he added therto a similitude, because he was nye to Hierusalem, and because also they thoughte that the kyngdome of God should shortly appere. Mat.xxv.b. Ten pounde

He sayde therfore: ✣ A certayne noble man wente into a farre countre, to receyue him a kyngdome, and then to come agayne. And he called hys ten seruaunte, ỹ deliuered the ten pounde sayenge vnto them: bye and sell tyll I come. But hys citizens hated hym, and sente messengers after hym, sayenge: we will not haue thys man to reygne ouer vs.

C And it came to passe, when he was come agayne, and had receyued hys kyngdome, he commaunded these seruaunte, to be called to hi (to whom he gaue hys money) to wyt what euery man had done. Then came the fyrste sayenge: Lorde, thy pounde hath encreased ten pounde. And he sayde vnto hym. Well good seruaunte, because thou waste faythfull in a very lytell thynge, take thou authoryte ouer ten cities. And the other came, sayenge: Lorde thy pounde hath encreased fyue pound. And to the same he sayde, and be thou also ruler ouer .v. cities. And the.iii. came ỹ sayde: Lorde, behold here thy pounde, whiche I haue kept in a napkyn, for I feared the, because thou art a straight man, thou takest vp that thou laydest not downe, and reapest that thou dyddest not sowe. D And he sayde to him: Of thyne owne mouthe iudge I the thou euil seruaute. Knowest thou ỹ I am a straight man takyng vp that I layde not downe, and reapyng that I did not sowe? Wherfore then gauest not thou my money in to the banke, that at my comminge I might haue requyred myne owne with aduauntage.

And he sayed to them that stode by: take frō hym that pounde, and geue it hym that hath ten pounde. And they sayde vnto him: Lorde, he hath ten pounde. I saye vnto you, that vnto all them that haue, it shalbe geuen: and frō hym that hath not, euen that he hath shalbe taken from hym. Moreouer those myne enemyes which woulde not that I should raigne ouer them, bryngē hyther, and slea thē before me. And when he had thus spoke, he procedēd forthe ascendyng vp to Jerusalem ✣

To him that hath it, shalbe geuen. Mat.xiii.b. Mar.iiii.c.

E And it fortuned, when he was come nye Bethphage and Bethanye, besydes mounte oliuete, he sente two of hys disciples, sayenge: Go ye vnto the toune whiche is ouer against you, In the whiche assone as ye are come, ye shall fynde a colt tyed, whereon yet neuer man sate. Lowse him, and bring him hyther. And yf any man axe you, why that ye lowse him: thus say vnto him: ỹ Lorde hath nede of him. Mat.xxi.a. Mar.xi.a Bethphage Bethanye Luke.

They that were sente, wente they: wayed ỹ founde as he had sayed vnto them. And as they were alowsynge the colte, the owners sayed vnto them: why lowse ye the colte? And they sayed: for the Lorde hath nede of him. And they brought hym to Jesus. And they caste their rayment on the colte, and set Jesus theron. And as he wente, they spredde their clothes in the waye. John.xii.b

And when he was nowe come, where he shoulde go doune frō the mount Oliuete, the whole multitude of the disciples began to reioyce, and to laude God with a loude voyce for all the myracles that they had sene, sayeng: Blessed be the kyng that cometh in the name of the Lorde: peace in heauen, and glorye in ỹ hyest. And some of the Pharises of the cōpanye sayde vnto him: Master rebuke thy disciples. He answered and sayed vnto them: I tell you, yf these shoulde holde their peace, ỹ stones would crye. F

✣ And when he was come neare, he behelde the citie, and wept on it, sayeng: yf thou haddest knowen those thynges which belong vnto thy peace, euen at this thy tyme. But nowe are they hydde from thyne eyes. For ỹ dayes shall come vpon the, that thyne enemyes shall cast a banke about the, ỹ compasse the round and kepe the on euery syde, and make the euē with the grounde, with children whiche are in the. And they shall not leaue in the one stone vpon another, because thou knowest not the tyme of thy visitacyon. G Mat.xxiiii.a. Mar.xiii.a Luke.xxi.a

And he went into the temple, and began to cast oute them that solde therin, and them that bought, sayeng vnto them, it is written: my house is the house of prayer, but ye haue made it a den of theues. And he taught daily in the temple. ✣ The hye Priestes and the Scribes and the chefe of the people wente about to destroye him, but coulde not fynde what to do. For all the people stacke by him, and gaue him audience. Sellers ỹ byers. Mat.xxi.b. Mar.xi.b Luke.xix.c. Hierem.vii.b

¶ The notes.

a. Luke in Mathewe the.xiii. Chapter. b

b. Here peace is taken for: health. Jsa. Septuag. To him that hath peace.

The.xx.Chapter.

¶ They aske: Christe one question, and he asketh them another. The parable of the husbandmen. Of tribute to be geuen to Cesar, and howe Christ stopped the mouthes of the Saduces.

A Dit fortuned in one of those dayes as he taught ỹ people in the temple, ỹ preached ỹ gospel: ỹ hye priestes ỹ the scribes came with the elders, and spake vnto him sayeng: Tell vs by what authoryte thou doest these thynges? Eyther who is he that gaue the this authoryte? He answered ỹ sayd vnto them: I also will axe you a question, and answere me. The baptyme of John, was it frō heauē, or of men? And they thought with them selues, sayeng: yf we shal say, from heauen, he wil say: why then beleued ye him not? Mat.xxi.c Mar.xi.d Baptisme of John.

But and yf we shall saye of men, all the people wyll stone vs. For they be perswaded ỹ John is a Prophet. And they answered that they coulde not tell whence it was. And Jesus sayde to them: neyther tell I you by what auctorite I do these thinges.

Vineyard. Mar.xrj.a. Esay.v.a. Ezech.xv.d

¶ Then began he to put forthe to the people this similitude. A certayne man planted a vineyarde, and let it forthe to fermers, and went hym selfe into a straunge countre for a greate season. And when the tyme was come, he sente a seruaunt to ỹe tenauntes that they shoulde geue hym of the fruytes of the vineyarde. And the tenauntes dyd beate hym, & sent him awaye empty. And agayne he sent yet another seruaunt. And they dyd beate hi, & foule entreated hym also, & sent hym awaye emptye. Moreouer, he sent the third to, & hym they wounded, and cast out. Then sayde the Lorde of the vineyarde: what shall I do? I wil sende my deare sonne, hym peraduenture they wyll reuerence, when they se hym.

L But when the fermers sawe hym, they thoughte in them selues sayinge: this is the heyre, come let vs kyll him, that ỹ inheritaūce maye be ours. And they cast hym out of the vineyarde, & kylled him. Now what shall the Lorde of the vyneyarde do vnto the? He wyll come and destroye those fermers, and wyl let out his vineyarde to other: When they heard that, they sayde: God forbyd.

Psal.cxvij.d Actu.iiij.b Roma.xj.g. i.Petr.ij.a Esa.xxviij.a.

And he beheelde them, and sayde: what meaneth then that is wryten. The stone that the buylders refused, the same is made ỹ head corner stone? Whosoeuer fleleth at that stone shalbe broken: but on whomesoeuer it fal vpō it wyll grynde hym to powder. And the hye preestes and the scribes the same houre wente about to laye handes on him, but they feared the people. For they perceiued that he had spoken this similitude against them.

M ¶ And they watched hym, and sent forthe spyes whiche shoulde fayne them selues perfect, to take him in his wordes, and to deliuer him vnto the power and auctorite of the debite. And they axed him, sayinge: Master, we knowe that thou sayest and teachest right, neyther considerest thou any mans degree, but teachest the waye of God truely. Is it lawfull for vs to geue Cesar tribute or no? He perceiued their craftynes, and sayde vnto them. Why tempt ye me? Shewe me a peny. Whose ymage and superscription hath it? They answered and sayde: Cesars. And he sayed vnto them: Geue then vnto Cesar, that which belōgeth vnto Cesar: and to God ỹ which pertayneth to God. And they coulde not reproue his sayinge before the people. But they maruayled at his answere, and helde their peace.

Mat.xrij. b. Mar.xij.b

Tribute to Cesar. Rom.xiij.b.

Sadurees. Mat.xxij. Mar.xij.

L ¶ Then came to him certaine of the Sadurees which denye that there is anye resurrection. And they axed him, sayinge: Master, Moses wrote vnto vs, yf anye mans brother dye hauyng a wyfe, and the same dye without plue ỹ then his brother shoulde take his wyfe, and rayse vp seede vnto his brother. There were .vij. brethren, and the first toke a wyfe, & dyed without chyldren. And the seconde toke the wyfe, and he dyed childelesse: And the third toke her, and in likewyse the residue of ỹ seuē. and left no chyldren behynde them, and died. Laste of all the woman dyed also. Nowe at ỹ resurrection whose wife of them shal she be? For seuen had her to wyfe.

Deut.xxv.b

Jesus answered, & sayde vnto them. b. The chyldren of this world marye wyues, & are maryed. But they which shalbe made worthy to enioye that worlde and the resurrection frō death, neyther marye wyues, neyther are maryed, nor yet can dye anye more. For they are equal vnto the angels, & are the sonnes of god in as muche as they are the chyldren of the resurrectiō. And that the dead shal ryse agayne euē Moises signifyed besides the bushe, whē he sayed: The Lord God of Abraham, and the God of Isaac, and the God of Jacob. For he is not the God of the dead, but of them which lyue. For al lyue in him. Then certayne of the Pharises answered and sayd: Maister thou hast wel sayde. And after that durst they not axe him any question at all.

M Exod.iij.d

¶ Then sayde he vnto them: how saye they, that Christe is Dauides sonne? And Dauid hym selfe sayth in the boke of the Psalmes. The Lorde sayde vnto my Lorde, sitte on my ryghte hande, tyll I make thyne enemyes thy foote stole. Seynge Dauid called hym Lorde: howe is he then hys sonne?

G Mat.xxij.d. Mar.xij.b. Psalm.cx.a

¶ Then in the audience of all the people, he sayed vnto his disciples, beware of the Scribes, whiche desyre to go in longe clothyng, & loue gretinges in the marketes, and the hyest seates in the synagoges, & chiefe roumes at feastes, whiche deuoure wydowes houses, & that vnder a coloure of long prayng: these same shall receyue greater damnacion.

Mat.xxiij. Mar.xij.a Luke.xx.f

The notes.

a. Luke in Mathewe.xxi.c.

b. Here is a place for them that holde so much with the wyrdes lyte, yf it be fleshly take (as in dede they vse to take all scriptures) but take it after the spirite, as it is spoken of the childre of God after the resurrection, and it serueth nothynge for them. For Abraham, Isaac, and Jacob, were of those children of GOD, that Christe speaketh of here, and yet were maryed in this lyfe.

Of men. The children of Godmay not.

The.xxi. Chapter.

Christ commendeth the poore widowe, telleth of the destruction of Hierusalem, of false teachers, of the sorowe and troubles to come, of the ende of the worlde, and of his comyng.

A Mat.xxiij.d Poore widowe. Mat.xxiij.a Mar.xij.a Luke.xx.g

S he beheelde, he sawe the ryche men how they cast in their offrynges into the treasurye, And he sawe a certayne poore widowe, whiche caste in thether two mytes. And he sayde: of a truethe I saye vnto you this poore widow hath put in more then they all. For they all haue of their superfluytie

stuite added vnto the offering of god: but, she, of her pouerte hath caste in all the substaunce that she had.

B Destruction of the temple.

And as some spake of the tempell, howe it was garnished wyth goodly stones and pewels, he sayde: The dayes will come, when of these thinges which ye se shal not be left stone vpon stone, that shall not be throwen downe. And they axed him sayinge: Maister when shall these thinges be, and what sygne wyll ther be, when suche thinges shall come to passe.

1.Ihon.iij.a

And he sayd: take hede that ye be not deceiued. For many wyll come in my name sayinge: I am he and the tyme draweth neare. Folowe not them therfore. But when ye heare of warre and dissencion, be not afraied. For these thinges muste fyrste come: but ȳ ende followeth not by & by. Then sayd he vnto them:

C

Nacion shall rise against nacion, and kingdō against kingdom, and great earthquakes shall be in all quarters * and honger, and pestilēce and fearfull thinges. And great sygnes shall ther be from heauen.

* or: rather certaine places.

But before all these, they shall laye their handes on you and persecute you, delyueringe you vp to the Synagoges & into prysons, and bringe you before kinges and rulers for my names sake. And this shall chaunce you for a testimoniall. Set it styche therfore faste in your hertes, not once to studye before what ye shall answere: For I wyll geue you a mouthe and wisdome, where against all youre aduersaries shall not be able to speake nor resyste. Yea and ye shalbe betraied of your fathers and mothers, and of your brethern, and kinsmen and louers, and some of you shal they put to death. And hated shall ye be of all men for my names sake. Yet there shal not one heare of your heades perishe. With your pacience. a. possesse your soules.

A prompte.

D Mar.xiij.b Luc.xxj.b Dan.ix.g

And whē ye se Jerusalem besieged with an hoste, then vnderstande that the solacion of the same is nye. Then let them which are in Jewry flye ȳ to mountaines. And let thē which are in the middes of it depart out. And let not them that are in other countries, enter therin. For these be the dayes of vengeaunce, to fulfil all that are written. But wo be to them that be with chylde, and to them that geue sucke in those dayes: for ther shalbe great trouble in the lande, and wrath ouer all this people. And they shall fall on the edge of the swearde, and shalbe lead captyue into all nacyons. And Jerusalem shalbe troden vnder fote of the gentyls vntyll the tyme of ȳ gentyls be fulfylled.

E Luc.xxj.b Mar.xiij.c Dan.vij.b Ezec.xxxij.b Iudith.a

And ther shalbe signes in the sunne, and in the mone, and in the starres: & in the earth, the people shalbe in such perplexitye, that they shall not tel which waye to turne them selues. The sea and the waters shall roore, and mens hertes shall faple them for feare, & for lokinge after those thinges whiche shall come on the earth. For the powers of heauen shal moue. And then shall they se the sonne of man come in a cloude with power and great glory. Whē these thynges beginne to come to passe then loke vp, and. b. lift vp your heades, for youre redempcion draweth nye.

And he sheweth them a symilytude: beholde the fygge tree, and all other trees, when they shut forth their buddes, ye se and knowe of your owne selues that sommer is then nye at hande. So likewyse ye (whē ye se these thinges come to passe) vnderstande that the kingdome of God is nye. Verelye I saye vnto you this generacion shall not passe tyll all be fulfylled. Heauen and earth shall passe: but my wordes shall not passe.

+ Take hede to your selues, lest your hertes be ouercome with surfetinge and dronkenes and cares of this worlde: and that that day come not on you vnwares. For as a snare shall it come on all them that syt on the eare thy. Watche therfore contynually and praye, that ye may obtayne grace to flye all this that shal come, and that ye may stande before the sonne of man.

G Watche.

In the dayes tyme, he taught in the tempell and at night, he went out and had abiding in the mounte Oliuete. And all the people came in the morninge to him in the tempell, for to heare him.

The notes.

a. The soule is possessed, when thorowe faith in Christe, we paciently suffer all aduersyties.
b. To lyfte vp thy head, is to be merry and reioyce at the remembraunce of a thinge.

To possesse ȳ soule.
To lift vp the heade.

The .xxij. Chapter.

A Christ is betrayed, they eate the Easter lambe. The institucion of the Sacrament. They stryue who shall be greatest. He reproueth them. He prophesyeth their synnes vpon the mounte. They take him and bringe him to the hye preestes house. Peter denyeth him thrise, and they bringe him before the counsell.

THe feast of swete bread drue nye whiche is called easter, and the hye preestes and scribes sought how to kyll him, but they feared the people. Then entred Sathā into Judas whose syr name was Iscarjot (whych was of the number of the twelue) and he went his waye and communed with the hygh Priestes and officers how he myght betraye him to them. And they were glad, and promysed to geue him money. And he consented, and sought opportunitye to betrap him vnto them * when the people were awaye.

A Math.xxvi.a Marc.xiij.a

Christ is betraied. * or: rather without trouble.

Then came the daye of swete bread whē necessyte the easter lambe muste be offered.

Math.xxvi.b Luc.xxij.b Easter lambe

And he sent Peter and Jhon sayinge: go & prepare vs the easter lābe, that we may eate. They said to him: Where wilt thou that we prepare? And he sayed vnto them: Behold whē ye be entred into the cītye, ther shall a man mete you beringe a pycher of water, him folowe into the same house that he entreth in, & saye vnto the good man of the house: The maister sayeth vnto the: wher is the gest chaber, where I shall eate myne easterlambe with my disciples? And he shall shewe you a

great parloure paued. There make redy. And they went and founde as he had sayde vnto them, and made redy the eastertambe.

Math.xxvi.b Marc.xiiij.b

B ¶ And when the houre was come, he sate doune and the twelue Apostles with him. And sayde vnto them: I haue inwardlye desyred to eate this eastertambe with you, before that I suffer. For I saye vnto you: henceforth I will not eate of it anye more, vntill it be fulfylled in the kingdome of God. And he toke the cuppe and gaue thankes, and sayde: Take this and deuide it amonge you. For I say vnto you: I will not drinke of the frute of the vine vntyll the kyngdome of God be come.

The facrament of mill mute.

And he toke bread, gaue thankes, brake it, & gaue it vnto them, saynge: This is my body which is geuen for you. This is the remembraunce of me. Lykewyse also, when they had supped he toke the cup saynge: This cup is the newe testamente in my blonde, whiche shall for you be shed.

Math.xxvi.b Marc.xiiij.b Jhon.xiij.c

Yet beholde, the hande of him that betrayeth me, is with me on the table. And the sonne of man goeth as it is appointed. But woo be to that man by whome he is betrayed. And they began to enquire amonge them selues which of them it shoulde be, that shoulde do that.

Greatest. Math.xx.b Marc.x.d

C ✣ And there was a stryfe amonge them, which of them shoulde be taken for the greatest. And he sayde vnto them: the kinges of the gentyls raigne ouer them, and they that beare rule ouer them, are called gracious Lordes. But ye shall not be so. But he that is greatest amonge you, shalbe as the yongest: and he that is chefe shal be as the minister. For whether is greater, he that setteth at meate: or he that serueth? Is not he that setteth at meate? And I am amonge you as he that ministreth. Ye are they whiche haue bydden with me in my temptations. And I appointe vnto you a kyngdome, as my father hath appointed to me, that ye maye eate and drinke at my table in my kingdome, and sytt on seates, and iudge the twelue tribes of Israel. ✣

Simon saith. Faileth not. Math.xxvi.d Marc.xiiij.c

And the Lorde sayde: Simon Simon behalde, Sathan hath desyred you, to syfte you, as it were wheate, but I haue prayed for the, that thy faith fayle not. And when thou arte conuerted, strengthe thy brethren. And he said vnto him: Lorde I am redye to go with the in to prison, and to death. And he sayde: I tell the Peter, the cocke shal crowe this daye, tyll thou haue thryse denied that thou knowest me.

By a sword. Marc.vi.b

D And he sayde vnto them: when I sente you without wallet and scrip and shoes, lacked ye anye thinge? And they saide no. And he sayde vnto them: but nowe he that hath a wallet let him take it vp and lykewyse his scrip. And he that hath no swerde, let him sell his cote and bye one. For I saye vnto you: that yet that which is written, must be perfourmed in me: euen with the wicked was he numbred. For euen thinges whych are written of me, haue an ende. And they sayde: Lorde beholde here are two swerdes. And he sayde vnto them: it is Two swerdes
ynough.

Math. xxvi. Marc.xiiij. Jhon.xviij.a

And he came out, and went as he was wont to mounte Oliuete. And the disciples folowed hym. And when he came to the place, he sayde to them: praye, least ye fall into the temptation.

E Christ armeth hi selfe against his passion. An angell fortifieth hym. He sweateth blonde.

And he gate him selfe from them, about a stones cast, & kneled doune, & prayed saynge: Father if thou wylt, withdrawe this cup frō me. Neuertheles, not my will, but thyne be fulfylled. And there appered an angell vnto him from heauen, confortinge him. And he was in agonye, and prayed some what longer. And his sweate was lyke droppes of blonde trickinge doune to the grounde. And he rose vp from prayer, and came to his disciples, and founde them slepinge for sorowe, and sayde vn to them: Why slepe ye? Aryse and praye, lest ye fall into temptacion.

Eare is smitten of.

¶ Whyle he yet spake: beholde there came a company, and he that was called Judas, one of the twelue, went before them, and drewe nygh vnto Jesus to kysse him. And Jesus said vnto hym: Judas, betrayest thou the sonne of man with a kysse? When they whiche were about him sawe what woulde folowe, they sayed vnto him: Lorde, shall we smite with swearde? And one of them smote a seruaunte of the hiest prieste of all, & smote of his right eare. And Jesus answered and saide: Suffer ye thus farre forth. And he touched his eare and healed him.

F Math.xxvi.d Marc. xiiij.a Jhon.xviij.a

¶ Then Jesus sayed vnto the hye priestes and rulers of ỹ temple, and the elders which were come to him. Be ye come out as vnto a theefe with sweardes and staues? When I was daylye with you in tẽple, ye stretched not forth handes agaynste me. But this is euen youre herres houre, and the power of darcknes. Then toke they him, and ledde him and brought him to the hye priestes house. And Peter folowed afarre of.

Peter denieth

When they had kindled a fyre in the myddes of the palace, and were set doune together: Peter also sate doune amonge them: And one of the wenches, beholde hym as he sate by the fyre and set good eye vpon him and sayde: this same was also with him. Then he denyed hym saynge: woman I knowe him not. And after a lytle while another sawe him and said: thou arte also of them. And Peter sayed: man I am not. And about the space of an houre after, another affirmed saynge: verely euen this felowe was with him, for he is of Galile, and Peter sayed: man I wote not what thou sayest. And immediatlye whyle he yet spake, that cocke crewe. And the Lorde tourned backe and loked vpon Peter. And Peter remembred the wordes of the Lorde, howe he sayed vnto him, before the cocke crowe, thou shalt denye me thryse. And Peter wente out, and wepte bitterlye. Math.xxvi.d Marc. xiiij.d Jhon.xviij.a

G And the men that stode about Jesus mocked hym and smote him, and blindfolded him, and

Chall is moc and smote his face. And axed him, saynge are-
ke. de who it is that smote the? And manye other
Math.xxvi.g thinges despitfully saied they against him.
Mar.xviij.g And assone as it was daye the elders of the
John.xviij.g people and the hyghe priestes an scribes came
together, and ledde him into their counsell
saynge: are thou verye Christe? tell vs. And
he sayde vnto them: If I shall tell you, ye wyl
not beleue. And if also I axe you, ye wyll not
answere me or let me go. Hereafter shall the
sonne of man syt on the ryghthande of the po-
wer of God. Then sayde they all: Arte thou the
the sonne of God? He sayde to them: ye say that
I am. Then sayde they: what nede we anye
further wytnes? We our selues haue hearde
of his owne mouthe.

The .xxiij. Chapter.

¶ Jesus is brought before Pilate and Herode. The
women make lamentacion for him. He prayeth for his
enemies. Foreseeth the thefe vpon his ryght hande, a
dyeth on the crosse and is buryed.

A He is delue-
rede to Pilate.
Math.xxvij.b
Mar.xvij.b
John.xviij.

ANd the whole multytude of the
arose, & ledde him vnto Pilate.
And they began to accuse hym
saynge: We haue founde thys
felowe peruertinge the people &
forbiddinge to paye tribute to Cesar, saynge:
that he is Christ a kinge. And Pylate axed
him saynge: art thou the kynge of the Jewes?
He answered him and sayde: thou sayest it.
The said Pilate to ỹ hye prestes, & to the peo
ple: I fynde no faute in this man. And they
were the more fearce saynge. He moueth the
people, teachinge thorowout all Jewrye, and
began at Galile, euen to this place.

B He is sent to
Herode.
When Pilate hearde mencion of Galile,
he axed whether the man were of Galile. And
as sone as he was knowen that he was of He-
rodes iurisdicciō he sent him to Herode, which
was also at Jerusalem in those dayes: And
when Herode sawe Jesus, he was exceding lye
glad. For he was desyrous to se hym of a
lōg season, because he had heard many thinges
of him, and trusted to haue sene some miracles
done by hym. Then questioned he with hym
of many thinges. But he answered him not
one worde. The hye priestes and scribes, stode
fouth and accused him straightlye. And Herode
with his men of warre despysed him and moc
hed him, and arayed him in white, and sent
Math.xxvij.c him again to Pilate. And the same daye Py-
Mar.xv.b late and Herode were made frendes together.
John.xviij.g For before they were at variaunce.

C And Pilate called together the hye priestes
and the rulers, and the people, and sayed vnto
them. Ye haue brought this man vnto me, as
one that peruerted the people. And beholde I
haue examined him before you, & haue founde
no faute in this man of those thinges wherof
ye accuse him: no nor yet Herode. For I sent
you to him, and lo nothinge worthy of death
is done of him. I wil therfore chasten him and
let him louse. For of necessyte he muste haue
let one louse vnto them at that feaste.

And all the people cryed at once saynge:
away with him and delyuer to vs Barrabas
which for insurrection made in the cytye, and
murther, was cast into prison. Pilate spake
agayne to them willinge to let Jesus louse.
And they cryed saynge: Crucifye him, crucy-
fye him. He sayde vnto them the thirde tyme.
What euill hath he done? I fynde no cause of
death in him. I will therfore chasten him, & let
him louse. And they cryed with loude voice, &
required that he might be crucyfyed. And the
voice of them and of the hye priestes preuailed.

Barrabas.

D ¶ And Pilate gaue sentence that it should
be as they required, and let louse vnto them
him that for insurrectiō and murther, was cast
into prison whom they desyred, and deliuered
Jesus to do with him what they would. And
as they led him away: they caught one Simō
of Syren, comming out of the fielde and on him
laide they the crosse, to beare it after Jesu.

Simon of Cy-
ren
Mat. xxvij.b
Mar.xv.b
John.xix.b

And there folowed him a great companye
of the people and of women, whiche women
bewailed and lamented him. But Jesus turned
backe vnto them, and sayed: Doughters of Je
rusalem, wepe not for me: but wepe for your
selues and for your children. For beholde the
dayes wyll come, when men shall saye:
Happye are the barren and the wombes that
neuer bare, and the pappes that neuer gaue
sucke. Then shall they beginne to say to the
mountaynes fal on vs: to the hilles, couer vs.
For if they do this to a grene tre, what shal be
done to the dye?

Luke.xxiij.d
Apoca.vi.
Esay.liij.a

¶ And there were two euyll doers led
with him to be slayne. And when they were
to the place which is called Caluarye, there they
crucyfyed him and the euill doers, one on the
right hande, and the other on the lifte. Then
said Jesus: father forgeue them, for they wote
not what they do. And they parted his ray-
ment, and cast lottes. And the people stode and
beheld.

Mat. xxvij.d
Mar. xv.b
John.xix.d
Math.xxvij.
Mar.xv.b

And the rulers mocked him with the saynge:
he holpe other men let him helpe himselfe, if
he be Christ the chosen of God. The souldiers
also mocked him and came and gaue him vine-
ger and sayed: if thou be that kinge of the Je-
wes, saue thy selfe. And his superscriptiō was
written ouer him, in greke in latine and in He
brew: This is the kinge of the Jewes.

He is mocked

E And one of the euyll doers which hanged,
raged on him saynge. If thou be Christ saue
thy selfe and vs. The other answered and re-
buked him saying. Neither feareste thou God,
because thou art in the same damnation? We
are ryghtuously punished, for we receyued ac-
cordinge to our dedes. But this man hath done
nothinge amisse. And he sayd vnto Jesus: Lord
remembre me when thou comeste into thy
kyngdome. And Jesus sayd vnto him: Verely
I saye vnto the: to daye shalt thou be with me
in. a. Paradise.

Paradise.

¶ And it was about the syxte houre. And
there came a darkenes ouer all the lande, vntyl
the ninthe houre, and the sonne was darke-
ned.

Vayle.

ned. And the vaile of the temple dyd rent euen
throughe the myddes. And Jesus cryed with a
great voyce, and sayd: ffather, into thy handes
I commende my spirite. And whē he thus had
He geueth vp the Ghoste. sayd: he gaue vp the ghoste. When the Centu-
rion sawe what had happened, he glorifyed
God sayinge: Of a suretye this man was per-
fecte. And all the people that came together to
the syght beholdinge the thinges which were
done: smote their breastes, and returned home.

And all his acquaintaunce, and the women
that folowed him from Galyle, stode a farre
His frendes stand a far off. of beholdinge these thinges.

And beholde there was a man named Jo-
seph, a counsellour, and was a good man and
a iuste, and did not consente to the counsell and
G Mat. xxvij. g Marc. xv. d John. xix. g Joseph of Aramathia. dede of them which was of Aramathia, a cytye
of the Jewes: which same also waited for the
kingdome of God: he wente vnto Pilate, and
begged the bodye of Jesus, and toke it downe,
and wrapped it in a lynnen clothe, and layed it
in a hewen tombe, wher in was neuer man be-
fore layed. ✠ And that same day was the Sa-
both euen, and the Saboth drewe on. The wo-
men that folowed after, which came with him
from Galyle, behelde the sepulchre, and how
his bodye was layed. And they returned and
prepared odours and ointmentes: but rested
the Saboth daye, accordinge to the commaun-
dement.

¶ The notes.

Paradise. a. Paradise is almuch to saye, as a place of
singular quietnes and pleasure.

The .xxiiij. Chapter.

A The women came to the grave. Christe appeareth vnto the two disciples that go to the towne Emaus: Ap-
peareth in the myddes of all his disciples openeth their
vnderstandinge in the scriptures. Geueth the a charge
to tarye at Jerusalem. And ascended vp to heauen.

A



Mat. xxviij. a Marc. xvi. a Joan. xx. a

O The morowe after the
Saboth, early in the mor-
ninge, they came vnto the
tombe and broughte the
odoures which they had
prepared and other wom̄
with thē. And they founde
the stone rouled awaye
from the sepulchre, and wente in, but founde
not the bodye of the Lorde Jesu. And it happe-
ned, as they were amased therat, Behold two
men stode by them in shininge vestures. And
as they were afrayed, and bowed doune their
faces on the earth: they sayed to them: Why
seke ye the lyuinge amonge the dead? he is not
here, but is ryssen. Remember howe he spake
vnto you, when he was yet with you in Ga-
lile, sayinge: that the sonne of man must be delyu-
ered into the handes of synfull men, and be
crucifyed, and the thirde daye ryse againe.

Mat. xxviij. d Marc. xvi. a B ✠ And they remembred his wordes, and re-
turned from the sepulchre, and tolde all these
thinges vnto the eleuē, and to all the remnaūte.
It was Mary Magdalene, and Joanna, and
Mary Jacobi, and other that were with them
which tolde these thinges vnto the Apostles, &
their wordes semed vnto them fayned thinges,
neyther beleued they them. Then arose Peter
and ranne vnto the sepulchre, and stouped in & Peter ranne to the grave.
sawe the linnen clothes layde by them selfe, &
departed wondringe in him selfe at that which
had happened. ✠

✠ And beholde, two of thē went that same C
daye to a towne which was from Jerusalem
about three scure furlonges called Emaus, and Emaus.
they talked together of all these thinges that
had happened. And it chaunced as they com-
muned together and reasoned, that Jesus him
selfe drue neare, and went with thē. But their
eyes were holden that they coulde not knowe
him. And he sayed vnto them: What maner of
communications are these that ye haue one to
another as ye walke, and are sadde. And the
one of them named Cleophas, answered and
sayed vnto him art thou only a straunger in
Jerusalem, and hast not knowen the thinges
which haue chaunsed therin in these dayes? To
whom he sayde: what thinges? And they sayde
vnto him: of Jesus of Nazareth which was a
Prophete, mighty in dede and worde before
God, and all the people. And howe the hye
preestes and oure rulers delyuered him to be
condempned to death: and haue crucifyed him.
But we trusted that it shoulde haue bene he,
that shoulde haue delyuered Israell. And as
touchinge all these thinges, to daye is euen the
thirde daye, that they were done.

Yea and certayne women also of our com- D
pany made vs astonied, whiche came earlye
vnto the sepulchre, and founde not his bodye:
and came sayinge, that they had seene a vision
of angels, which saide that he was alyue.
And certayne of them which were with vs wēt
their waye to the sepulchre, and founde it euen
so as the women had sayde: but him they
sawe not.

And he sayed vnto them: O fooles and slowe
of herte to beleue all that the Prophetes haue
spoke. Ought not Christ to haue suffred these
thinges and to enter into his glorye? And he
began at Moyses, and at all the Prophetes, &
interpreted vnto them in all scryptures, which
were written of him. And they drue nie vnto
the towne which they wente to. And he made
as though he woulde haue gone further. But
they constrayned him sayinge, abyde with vs,
for it draweth towardes nyght, and the daye
is farre passed. And he wente into tarye with
them.

And it came to passe as he sate at meate E
with them, he toke breade, blessed it, brake and
gaue to them. And their eyes were opened and
they knewe him: and he vanyshed out of their
sight. And they sayde betwene them selues: did
not our hertes burne within vs whyle he tal-
ked with vs by the waye, and as he opened to
vs the scryptures? And they rose vp the same
houre, and returned againe to Jerusalem and
founde the eleuē gathered together, and them
that were with them, which sayde: The Lorde
is ryssen in dede, and hath appeared to Simon.
And they tolde what thinges were done in the
waye,

wape, and howe they knewe him in breakinge of breade. ‡

Mat. xxviij. g Mar. xvi. b Jhon. xx. c

As they thus spake. ✣ Jesus him selfe stode in the middes of them, and saide: Peace be with you. And they were abashed and afraied, supposynge that they had sene a spirite. And he sayde vnto them: Why are ye troubled, and why do thoughtes aryse in your hertes? Beholde my handes and my fete, that it is euen my selfe. Handle me & se: for a spirite hath not flesh and bones as ye se me have. And when he had thus spoken, he shewed them his hādes and his fete. And while they yet beleued not for ioye, and wondred, he said vnto them: have ye here aught meate? And they gaue him a peece of brouled fyshe, and of an hony combe. And he toke it, and eate it before them.

He geueth the keyes.

And he sayde vnto them: These are the wordes which I spake vnto you, whyle I was yet with you: that all muste be fulfilled which was written of me in the lawe of Moyses and in the

Psalm. xviij. prophetes and in the Psalmes. Then opened he their wittes, that they myght vnderstande the scriptures, and sayde vnto them: Thus is it written, and thus it behoued Christ to suffer: and to ryse agayne from death the thirde day, and that repentaunce and remission of synnes shoulde be preached in his name amonge all

Act. i. a Mar. xvi. d nacions. ‡ And must begynne at Jerusalem. And ye are witnesses of these thinges. And beholde, I wyll sende the promes of my father vpon you. But tary ye in the cyte of Jerusalē, vntyll ye be endewed with power frō an hye.

Luc. i. d.

And he led them out into Bethany, and lift vp his handes, & blessed them. And it came to passe, as he blessed them, he departed from thē, and was caryed vp into heaven. And they worshipped him, and returned to Jerusalem, with great ioye, and were contynually in the temple, praysynge and laudinge God.

AMEN.

Here endeth the Gospell of Saynt Luke.

CA Prologe vpon the Gospell of Saynt Jhon.

OHn what he was, to manifest by the thre fyrste Euangelistes. Fyrst Cherdon Apostle, and that one of the chefe. Then Cherdon are banished, and by two Euangelist conuerted & reformed. Hegesippus beleueth, and by quiet fortheryng with Cherdon, one out of the thre wrestles of most latent thinges. The cause of his marriage. Many errours bredeth that world in his tyme, and namely two, of which one denyed Christ to be very man, and to haue in deede flesh and nature of man. Against which time brethren, he wrote both his Gospell and also in his fyrste Epistel, and in the beginninge of his Gospell confuteth the heyght of things that at the beginninge was with God, & was also very God, and that all thinges there created & made by it, and that it was also made flesh, that is to say, christened mans man. And he doeth amonge his fyrste he, and not alone his gospell.

And in the beginninge of his Gospell, he speaketh of three pointes of his things: that was frō the beginning, which also we haue, & we with our eyes, and our hādes handled. And agayne the fyrste pointe rehearsynge he, that was with the father and appeared to vs, and we heard and sawe. &c. In that he speaketh that it was from the beginninge and that it was eternall he, & that it was with God, he abydeth him to be very God. And that he speaketh we heard, sawe, and felte, he witnesseth that he was very man also. Then also where I also and therfore counted not the ioye that the other had compyled. But myssyth moche of the fyrste and principle, and of the kyngdome of Christe. This he subscribeth concerninge the ende. Exemplyfyeth, and then Authorysyth, and myssyth to be beleued.

Finis.



The Gospell of Saynt Jhon.

The fyrste Chapter.

✣ The everlastynge byrth of Christe, and howe he became man. The testymonye of Jhon. The callynge of Andrewe Peter. &c.



IN the begyn. ning was the worde, and the worde was with God, & the worde was God. The same was in the begynninge with God. All thynges were made by it and without it was made nothynge that was made. In it was lyfe, and the lyfe was the lyght of men, & the lyght shyneth in the darkenes, but the darkenes comprehended it not.

Mat. iij. a Mar. i. a

There was a man sent from God, whose name was Jhon. The same came as a witnes to beare witnes of. a. the lyght, that all men through him myght beleve. He was not that lyght

lyght but to beare witnes of the lyght. That was a true lyght, which lyghteth all men that come into the worlde. He was in the worlde, & the worlde was made by him, & yet the worlde knewe him not.

(Owne) is his owne people. Ffathe maketh be the sonnes of God. Matth.x. Luke.ii.d Joh barre wit nes 1.John.ni.b

b (Owne) is his owne people. Ffathe maketh be the sonnes of God. Matth.x. Luke.ii.d Joh barre wit nes 1.John.ni.b

He came amonge his (owne) & his owne receaued him not. But as many as receaued him to them he gaue power to be the sonnes of God in that they beleaued on his name: which were borne not of the blonde nor of the wyll of the flesh, nor yet of the wyll of man: but of God.

And the worde was made flesh & dwelt amonge vs, and we sawe the glorye of it, as the glorye of the onlye begotten sonne of the father, which worde was full of grace & verite. ‡

‡ John bare witnes of him & cried sayinge: This was he of whō I spake, he that cometh after me was before me, because he was yet then I. And of his fulnes haue all we receaued. rnem. h. (grace) for grace. For the lawe was geuen by Moyses, but grace and truthe came by Jesus Christ. No man hath sene God at anye tyme. The onlye begotte sonne which is in the bosome of the father, he hath declared hym. ‡

c ‡ And this is the recorde of John: When the Jewes sent prestes and Leuites from Jerusalem, to aske him what arte thou? And he confessed and denied not, and sayd plainlye: I am not Christe. And they axed hym what then? Art thou Helias? And he sayed: I am not. Art thou a Prophete? And he answered no. Then sayed they vnto him: what art thou? that we may geue an answere to them that sent vs? What sayest thou of thy selfe? He sayde: I am the. b. voice of a cryar in the wyldernes, make straight the waye of the Lorde, as sayde the Prophete Esaias.

Matth.iii.a Marc.i.a Luke.iii.a Esay.xl.a

d And they which were sent, were of the phareses. And they axed him and sayd vnto him: why baptysest thou then if thou be not Christ, nor Helias, neyther a Prophete? John answered them sayinge: I baptyse with water, but one is come amonge you whō ye knowe not, he it is that cometh after me, which was before me, whose shoe latchet I am not worthy to vnlose. These thinges were done in Bethabara beyonde Jordane wher John did baptyse. ‡

‡ The nexte daye John sawe Jesus commynge vnto him, and sayde: behold the lambe of God, which taketh away the synne of the worlde. This is he of whom I sayde. After me cometh a man which was before me, for he was yet then I, and I knewe him not: but that he shoulde be declared to Israel, therfore am I come baptysynge with water.

Lambe.

e And John bare recorde sayinge: I sawe the spirite descende from heauen, lyke vnto a doue, and abide vpon him, and I knewe him not. But he that sent me: to baptyse in water, the same sayde vnto me: vpon whom thou shalt se the spirite descende and tarye stylle on him, the same is he, which baptyseth with the holye ghost. And I sawe and beare recorde that this is the sonne of God.

Matth. iii.b Marc.i.b Luke.iii. b

The next daye after John stode againe, and two of his disciples. And he beholde Jesus as he walked by, & sayde: beholde the lambe of God. And the. ii. disciples hearde him speake & folowed Jesus. And Jesus turned about and sawe them folowe, and sayde vnto them: what seke ye? They sayde vnto him: Rabbi (which is to saye by interpretacion, Maister) wher dwellest thou? He sayed vnto them: come and se. They came and sawe wher he dwelte: and abode with him the daye. For it was about the tenth houre.

f One of the two which hearde John speake and folowed Jesus, was Andrew Simon Peters brother. The same founde his brother Simon first, and sayde vnto him: we haue founde Messias, which is by interpretacion, anointed: and brought him to Jesus. And Jesus behelde him and sayde: thou art Simon the sonne of Jonas, thou shalt be called Cephas: which is by interpretacion, a stone.

Andrew. Peter.

g The daye folowinge Jesus woulde go into Galyle, and founde Philip, and sayde vnto him: folow me. Philip was of Bethsaida the cyte of Andrewe and Peter. And Philipp founde Nathanael, and sayde vnto him. We haue founde hym of whom Moyses in the lawe, and the prophetes did write: Jesus the sonne of Joseph of Nazareth. And Nathanael sayd to him: Can there any good thing come out of Nazareth? Philip sayde to him: come and se.

Philippe. Nathanael. Gene.xlix. Deut.xviii. Esay.xi. Eze.xxxiiii. Dan.ix.

h Jesus sawe Nathanael commynge to him and sayde of him: Beholde a right Israelyte, in whom is no gyle. Nathanael, sayde vnto him: wher knewest thou me? Jesus answered, and sayde vnto him: Before that Philipp called the when thou wast vnder the frygge tree, I sawe the. Nathanael answered & sayde vnto him: Rabbi, thou art the sonne of God, thou art the kynge of Israel. Jesus answered and sayde vnto him: Because I sayde vnto the: I sawe the vnder the frygge tree, thou beleuest. Thou shalt se greater thinges then these. And he sayed vnto him: Verely verely, I saye vnto you: here after shall ye se heauen open, and the angels of God ascendinge and descendinge ouer the sonne of man,

Mat.xxiiii

The notes.

a. By the light, is vnderstande Christ, and by the darknes, vngodly and vnbeleuinge men, amonge whom Christe came, and they beleued him not, as Ephesians. iii. d. The light.

b. By grace vnderstande fauour. The meaninge is. For the fauoure that God the father hath to his sonne Christe hath he receyued vs into fauoure. So that as Christe is beloued of the father, euen so are we beloued for his sake, As Rom. v. c. Grace for grace.

c. There can no bodelye eye behold the substaūce of God in his essentiall nature, as he is. As we haue declared in Exod. xxxiii. b. To se God.

d. In that John Baptiste affirmeth him selfe to be that same forgoer of Christe, of whō it was spoken in Esay. xl. Chapter. a. The boke.

The

The ii. Chapter.

✠ Christe turneth the water into wyne, and dryueth the byers and sellers out of the temple.

A Mariage Cane of Galile.

ANd ỳ thyrd day, was ther a mariage in Cana a citie of Galile: & the mother of Jesus was ther. And Jesus was called also & his disciples vnto the mariage. And when the wyne fayled, the mother of Jesus sayde vnto him: they haue no wine. Jesus said vnto her: woman, what haue ✱ I to do with the? Myne houre is not yet come. His mother sayd vnto the mynysters: whatsoeuer he saith vnto you, do it. And ther were standing there, sixe waterpots of stone after the maner of the purifying of the Jewes containinge two or three fyrkins a peece.

Or rather what haue I to do?

Water into wyne.

And Jesus sayd vnto them: fill the waterpottes with water. And they filled them vp to ỳ brymme. And he sayd vnto them: drawe out now, & beare vnto ỳ gouerner of ỳ feaste. And they beare it. When the ruler of ỳ feaste had tasted the water ỳ was turned vnto wyne, & knew not whence it was (but the mynysters whyche drue the water, knewe) he called the bridegrome, and sayd vnto him: All men at ỳ beginning, set forth good wine and a. when men be dronke, the that which is worse. But thou hast kept back ỳ good wine vntil now.

a. This beginning of miracles did Jesus in Cana of Galile, and shewed his glory, & hys disciples beleued on him. ¶ After that he descended into Capernaum, and his mother and his brethren, and his disciples: but continued not many dayes there.

✠ And the Jewes easter was nye at hande, & Jesus went vp to Jerusalem, and founde syttinge in the temple those ỳ solde oxen & sheepe and doues and chaungers of money. And he made a scourge of smal cordes: and draue the all out of the temple with the sheepe and oxen, and poured out the chaungers money, and ouerthrue the tables, and sayd vnto them that solde doues: Haue these thinges heuce & make not my fathers house an house of marchaundise. And his disciples remembred how that it was written: the zele of thyne house hath eaten me.

Sellers in the temple, are cast out.

Psal.lxviij.b

Then answered the Jewes & said to him: what token shewest thou vnto vs, seyng that thou doest these thinges? Jesus answered and said vnto them: destroy this temple & in three dayes I will reare it vp again. Then said the Jewes. xlvi. yeres was this temple a buildynge, and wylt thou reare it vp in. iij. daies? But he spake of the temple of his bodie. Assone therfore as he was risen from death again, his disciples remembred that he thus said. And they beleued the scripture, and the wordes whyche Jesus had sayd.

Mat.xxvi.f Mar.xiiij.f

Psal.xvj.b. Act.ij.c

When he was at Jerusalem at easter in the feaste many beleued on his name, when they sawe his miracles which he dyd, but Jesus put not hi self in their hades, because he knewe all men, and neded not that any man shuld testify of man. For he knew what was in man. ¶

¶ The notes.

a. That is when men be fulfilled & satisfied. When men lit dronke.

The.iij. Chapter.

¶ The communication of Christ with Nicodemus. The doctrine and baptisme of Jhon, and what materials he bestowed of Christe.

THer was a man of ỳ Pharises named Nicodemus a ruler amonge the Jewes. The same came to Jesus by nyghte & sayd vnto him: Rabbi, we knowe that thou art a teacher whiche art come from God. For no man coulde do such miracles as thou doest, except God were with him. Jesus answered & said to him: verely verely, I say vnto the: except a man be borne a. a newe, he can not se the kingdome of God. Nicodemus said vnto him: how can a man be borne whē he is olde? can he enter into his mothers wombe and be borne againe? Jesus answered verely, verely, I saye vnto the: except that a man be borne of water and of the spirite, he can not enter into the kyngdome of God. That whyche is borne of the flesshe is flesshe: and that whyche is borne of the spirite, is spirite. Marueyle not that I said to ỳ, ye must be borne a newe. The wynde bloweth whēr it listeth: and thou hearest the sounde therof: but canst not tell whence it cometh and whyther it goeth: So is every man that is borne of the spirite.

A Nicodemus.

And Nicodemus answered and said vnto him: how can these thinges be? Jesus answered & said vnto him: art thou a master in Israel, and knowest not these thinges? Verely, verely, I say vnto ỳ we speake that we know and testify that we haue seue, & ye receyue not our witnes. If whē I tell you earthly thinges ye beleue not: howe shuulde ye beleue if I shall tell you of heauenly thinges?

And no man. b. ascendeth vp to heaue, but he that came doune from heauen, that is to say, the sonne of man which is in heauen. And as Moyses lyfte vp the serpent in the wyldernes, euen so must the sonne of man be lyft vp, that none that beleueth in him perish, but haue eternall life. ¶

Nu.xxi.f Serpent.

✠ For God so loueth the. e. worlde, ỳ he hath geuen his only sonne, that none that beleue in him, should perishe: but should haue euerlastinge lyfe. For God sent not his sonne into ỳ world, to condemne the worlde: but that the world though him, might be saued. He that beleueth on him, shal not be condemned. But he that beleueth not is condemned alredy, because he beleueth not in the name of the only sonne of God. And this is the condemnacion, that light is come into the worlde, and the men loued darknes more then lyght, because their dedes were euyll. For euery man that euyll doeth, hateth the light: neither commeth to the lyght: lest his dedes shuulde be reproued. But he that doeth truth, commeth to the light that his dedes myght be knowen, how that they are wrought in God. ¶

C Faith. 1.Joh.iij.d

Condemnacion.

After these thinges came Jesus & his disciples into the Jewes lande, and there he tarried

ted with them & baptised. And John also baptised in Enon beside Salim, because there was much water there, & they came and were baptised. For John was not yet cast into prison.

D ✠ And there arose a question between Johns disciples and the Jewes about purifyinge. And they came unto John, and sayed unto him: Rabbi, he that was with þ beyond Jordan, to whom thou bearest witnes, Behold the same baptyseth, and all men come to him. John answered, and sayed: A man receyue nothing at all except it be geuen him from heauen. Ye youre selues are witnesses how that I sayde: I am not Christ, but am sent before him. He that hath the bryde is þ bridegrome. But the frend of the bridegrom, which standeth by and heareth him rejoyseth greatlye of the bridegromes voyce. This my ioye is fulfilled. He must increase: and I must decrease.

✠ He that commeth from an hye is above al. He that is of the earth, is of the earth, & speaketh of the earth. He that commeth from heauen, is above all, and what he hath seue and heard: that he testifyeth: but no man receiueth his testimony. Howbeit he that hath receiued his testimony hath set to his seale that God is true. For he whom God hath sent, speaketh the wordes of God: c. For God geueth not þ spirite by measure. The father loueth þ sonne and hath geuen all thinges into his hand. He that beleeueth on the sonne, hath euerlasting life, and he that beleeueth not þ sonne shall not se life: but þ wrath of God abydeth on him. ✠

Nom.10.A Measure. 1.Ioh.5.b

¶ The notes.

To be born agayne. a. This new byrth, is the mortification of the flesh preached by John Baptiste, and the remynge of the spirite which is remission of sinnes by Christ.

To ascende to heauen. b. To ascende to heauen, is to haue the perfect knowledge of heauenly thinges, which no manne hath, but the naturall and onely sonne of God hath it.

The world. c. In this place, the worlde signifieth the chosen and them only that do beleue.

To sette to his seale. d. That is to print in his belief as it were with seale.

God geueth spirites. e. Howe the spirite or gyftes of the spirite are geuen by measure, reade Rom. xij. 1.Co.xij.

The.iiij. Chapter.

✠ The louynge communication of Christe with the Women of Samarie by the Welles syde. How he teacheth the ryghte sonne.

A S sone as the Lord had knowledge, how the Pharisees had hearde, that Jesus made & Baptised more disciples then John (though that Jesus him self baptised not: but his disciples) he left Jewry, & departed agayne into Galile. And it was so þ he must nedes go through Samaria. Then came he to a citie of Samaria called Sichar, beside the possessyon that Jacob gaue to his sonne Joseph. And there was Jacobs well. Jesus then wearied in his iourney, sate thus on the wel.

Gen. xlviij. & xxxiij. d

B And it was about .x. the vi. houre: and there came a woman of Samaria to draw water. The woman And Jesus sayed unto her: geue me drinke of Samaria. For his disciples were gone away unto the towne to bye meate.

Then sayde the woman of Samarya unto him: howe is it, þ thou beynge a Jewe, axest drynke of me which am a Samaritane? for the Jewes medle not with the Samaritans. Jesus answered & sayd unto her: if thou knewest the gyfte of God, and who it is that sayeth to the geue me drynke, thou wouldest haue axed of him, and he would haue geuen the water of lyfe. The woman sayd to him: Sir thou hast nothinge to drawe with, and the well is depe: from whence then hast thou that water of lyfe? Art thou greater, then our father Jacob, whyche gaue us this well, and he him selfe dranke therof, and his children, and his cattell?

✠ Jesus answered & sayde unto her: whosoeuer drynketh of this water: shall thyrste agayne. But whosoeuer shall drinke of þ water that I shall geue him, shall neuer be more a thyrste: but the water that I shall geue him, shall be in him a well of water, springinge up into euerlasting lyfe. The woman sayde unto him: Sir geue me of that water, that I thyrst not neyther come hither to draw. Jesus sayd unto her: Go and call thy husbande, and come hither. The woman answered and sayde to him: I haue no husbande. Jesus sayde to her, Thou hast well sayed, I haue no husbande. For thou hast had fyue husbandes and he whome thou nowe hast is not thy husbande. That saydest thou truelye.

The woman sayd unto him: Sir I perceiue that thou art a prophete. Oure fathers Deutr.xij.a worshipped in this mountayne: and ye saye Regū.viij.f þ in Jerusalē is the place where men ought to worship. Jesus sayd unto her: woman beleeue me, the houre cometh, when ye shal neyther in this mountayne, nor yet at Jerusalem worshippe the father. Ye worshippe, ye wote not what: we knowe what we worshippe. For saluation cometh of the Jewes. But the houre howe and cometh and nowe is, when the true worshyppers shal worshippe the father in spyrite and in wythe truth. For verelye such the father requireth shyppers, to worshipp him. God is a spyryte, and they that worshipp him, must worshipp him in spyryte and truth.

The woman sayd unto him: I wot well Messias that shall come, whiche is called Christe. When Ioh.iij.d he is come, he will tell us all thinges. Jesus sayd unto her: I that speake unto the am he. And euen at that poynte, came his disciples, & merueyled that he talketh with the woman. Yet no man said unto him: what meanest thou, or why talkest thou with her? The woman then left her waterpotte, and went her way into the citie, and sayed to the men. Come se a man whiche told me all thynges that euer I dyd. Is not he Christ? Then they went out of the cytye, and came unto him.

And in the meane while his disciples praied him

hym saying: Master, eate. He said vnto them: I haue meate to eate, that ye knowe not of. Then said the disciples betwene them selues: hath ayne manne brought hym meate? Jesus said to them: my meate is to do the wil of him that sent me. And to fulfille his workes. Saye not ye: there are yet foure monethes, and then cometh heruest? Behold I saye vnto you, lyfte vp youre eyes, and loke on the regions: for they are whyte al ready vnto haruelte. And he that reapeth receyueth rewarde, and gathereth fruite vnto lyfe eternall: that both he that soweth, and he that reapeth might reioyce together. And herein is the saynge true, that one soweth, and another reapeth. I sente you to reape that wherein ye bestowed no labour. Other men laboured, and ye are entred into their labours.

F Many of the Samaritans of that citie beleued on hym for the saynge of the woman, whyche testified, he tolde me all thynges that euer I did. Then when the Samaritans were come vnto him they besought hym that he would tarye with them. And he abode ther. ij. daies. And many more beleued because of his owne wordes, & said vnto the woman. Now we beleue not because of thy saying. For we haue heard hym our selues, & knowe that this is euen in dede Christe the Sauioure of the worlde.

Mat. xiij. Mar. vi. a. Luke. iiij. c. After ij. daies he departed thence, and went awaye into Galile. And Jesus him selfe testified, that a Prophet hath no honoure in his own countrye. Then assone as he was come into Galile, the Galileans receyued him whych had sene al the thynges that he did at Hierusalē at the feaste. For they went also vnto the feaste daye. And Jesus came againe into Cana of Galile: where he turned water into wine.

Ruler. G And there was a certayne ruler, whose sonne was sicke at Capernaum. Assone as the same heard that Jesus was come out of Jury into Galile, he went vnto him, and besoughte him, that he would descende and heale his sonne: for he was euen readye to dye. Then saied Jesus vnto him: except ye se signes and wonders ye can not beleue. The ruler said vnto him: Sir come awaie or euer my childe dye. Jesus said vnto him: Go thy waie, thy sonne liueth. And the man beleued the wordes that Jesus had spoken vnto him, and went his waye. And anone as he went on his waye, his seruauntes mette him and tolde him saynge, thy childe liueth. Then enquered he of the the houre when he began to amende, and they said vnto him yesterdaye the seuenth houre the feuer left him. And the father knewe that it was the same houre in whyche Jesus said vnto him: Thy sonne liueth. And he beleued and al his houshold. This is againe the seconde miracle, that Jesus did after he was come out of Jury into Galile.

¶ The notes.

The bi. houre a. The Jewes reckened the houres of their daies frome the sunne vprisynge to the sunne settynge, so the syxte houre was .xij. houres after the sunne vprisynge whych at the time of the yere, was about none.

I haue meate to eate. b. Thys meate is to do the wil of his father, the chiefe thinge of his fathers will, is to preach the Gospell to all the worlde, whyche thynge was euen nowe at hande to be done, as when corne is ripe, men muste fall to heruest.

The. v. Chapter.

The diuers kyndes of men that were sicke, receyue speed. The Jewes accuse him, he answereth for him selfe and reproueth them.

S Exod. xxiij. a Deut. xvi. a After that there was a feast of the Jewes and Jesus went vp to Jerusalem. And ther is at Jerusalē by the .s. Shepherdes, a pole called in the Ebrue tonge .b. Bethesda, hauing .v. porches, in which lay a greate multitude of sycke folke, of blinde halt and withered, waityng for the mouyng of the water. For an angell went downe at a certaine season into the pole and troubled the water. Whosoeuer then fyrste after the steringe of the water, stepped in, was made whole of whatsoeuer disease he had. And a certayne man was there whyche had ben diseased .xxxviij. yeares. Whē Jesus sawe him lye and knewe that he nowe longe tyme had bene diseased, he said vnto him: Wylt thou be made whole? The sicke man answered him. Sir: I haue no man when the water is troubled to put me into the pole. But in the meane time while I am about to come, another stepped downe before me.

The man that lay .xxxviij. yere by the pole is healed

B And Jesus sayde vnto him: Aryse take vp thy bed, and walke. And immediatly the man was made whole, and toke vp his bedde, and went. And the same day was the Sabboth daye.

The Sabboth is broken. Jerem. xvij. c The Jewes therfore sayd to him that was made whole it is the Sabboth day, it is not lawful for the to carye thy bed. He answered them: he that made me whole, said vnto me: take vp thy bed, and get the home. Then axed they him what man is he whyche said vnto the, take vp thy bed & walke. And he that was healed, wiste not who it was. For Jesus had gotte him selfe awaye, because there was preasse of people in the place.

C And after that, Jesus found him in the temple & said vnto him: behold thou arte made whole, synne no more, lest a worse thynge happe vnto the. The man departed & told the Jewes that it was Jesus, which had made him whole. And therfore the Jewes did persecute Jesus, and soughte meanes to slea him, because he had done these thinges on the Sabboth daye. And Jesus answered them: my father worketh hether to & I worke. Therfore the Jewes soughte the more to kill him not only because he had broke the Sabboth, but said also that God was his father, and made him selfe equal with God.

D Then answered Jesus and said vnto them: verely verely, I say vnto you: the sonne can do nothynge of him selfe, but that he seeth the father do. For whatsoeuer he doth, that doeth the sonne also. For the father loueth the sonne, & sheweth him all thynges, whatsoeuer he him selfe doeth. And he will shewe him greater workes then these, because ye should marueile.

Christ is mad ge ouer all.

For lykewyse as the father rayseth vp the dead, and quickeneth them: euen so the sonne quickeneth whom he wyll. Neyther iudgeth the father anye man: but hath committed all iudgement vnto the sonne, because that all me should honoure the sonne, euē as they honour the father. He that honoureth not the sonne: the same honoureth not the father, which hath sent him. Verely, verely I say vnto you he that heareth my wordes, and beleueth on him that sent me, hath euerlasting lyfe, & shal not come into damnacio: but is escaped from deathvnto lyfe.

Faith.

D Verely verely, I saye vnto you: The tyme shall come, and nowe is, whē the dead shall heare the voyce of the sonne of God. And they that heare shall lyue. For as the father hath lyfe in him selfe, so hath he geuen to the sonne to haue lyfe in him selfe, and hath geuen him power also to iudge, in that he is the sonne of man. Marueile not at this, the houre shall come in the which, c. all that are in the graues, shal heare his voice, and shall come forth: they that haue done good, vnto the resurrection of lyfe, and they that haue done euil, vnto the resurrection of damnacion. ✠

D Math.xxv.

Resurrection.

E He that seketh his owne wyll, iudgeth not truelye.

✠ I can of myne owne selfe do nothynge at all. As I heare, I iudge: and my iudgement is iust, because I seke not mine owne wyll but the wyll of my father which hath sent me. If I beare witnes of my selfe, my witnes is not true. There is another that beareth witnes of me, and I am sure that the witnes which he beareth of me, is true.

Ye sent vnto John, and he bare witnes vnto the truth. But I receyue not the record of man. Neuertheles, these thynges I say that ye might be safe. He was a burninge and a shyninge light: and ye would for a season haue reioyced in his light. But I haue greater witnes then the witnes of John. For the workes which the father hath geuen me to fynysshe the same workes which I do, beare witnes of me that the father sent me. And the father himselfe which hath sent me, beareth witnes of me. Ye haue not heard his voice at anye tyme nor ye haue seene his shape. Hereto his wordes haue ye not abydinge in you. For whom he hath sent, him ye beleue not.

Math.iii.d

Deut.xviii.c.

F Searche the scripture.

Searche the scriptures, for in them ye thinke ye haue eternall lyfe: and they are they which testifye of me. And yet will ye not come to me that ye might haue lyfe. I receyue not prayse of men. But I knowe you, that ye haue not the loue of God in you. I am come in my fathers name, and ye receyue me not. If another shall come in his owne name, him will ye receyue. Howe can ye beleue which receyue honoure one of another, and seke not the honoure that commeth of God only?

He that seketh honour can not beleue.

> or rather glorye.

Do not thinke that I will accuse you to my father. There is one that accuseth you euen Moyses in whom ye trust. For had ye beleued Moyses, ye would haue beleued me, for he wrote of me. But seynge ye beleue not his writinge, how should ye beleue my wordes. ✠

Moyses.

The.vj. Chapter.

The notes.

a. The grekes hath shephouse. A place where they hylleth the beastes that were offred.

Slaughter house.

b. Some wryte, Bethseda. It is a church to say as a spyttel or hospitall, wherin poore folke haue their beinge, which place was by a poole, wher the shepe that were offered in the temple were kept. And the sycke remayned there, lokinge for the mouing of the water. &c.

Bethseda.

c. That is, my father ceaseth not to do good vnto all men euen on the Saboth daye, and no more do I.

My father worketh.

d. Here he speaketh of the resurrection and inuisyble operacion whereby the wicked ariseth from his wyckednes, and whereby the synner is brought from the death of his synnes to the lyfe of rightuousnes, and especially of the callinge of the gentyls which was done after the commynge of the holy ghost. For the gentyls were styll counted as dead men.

The dead shal heare.

e. Here meaneth he of the generall resurrecio which shalbe in the laste daye.

All that are in graues.

The.vj. Chapter.

✠ Iesus feedeth .v. thousand men, he perceyueth also that they should not make him kyng, he reproueth the fleshly desyres of his people. The carnall are offended at him.

A



Fter these thynges Jesus went his way ouer the sea of Galile, whyche is also called Tyberias. And a great multitude folowed him, because they had seene his miracles which he did on them that were diseased. And Jesus went vp into a mountayne, and there he sate with his disciples. And easter a feast of the Jewes was nye. ✠

Math.xiii.b Marc.vi.a Luc.ix.b

✠ Then Jesus lift vp his eyes, and sawe a company come vnto him, and sayd vnto Philip: whence shall we bye bread, that these might eate? This he sayde to proue him, for he him selfe knewe what he would do.

B Philip answered him, two hondred pens worth of bread are not sufficient for them, that euerye man haue a lytel. Then sayde vnto him one of his disciples, Andrew Symō Peters brother. There is a lad here, which hath fyue barly loues and two fyshes: but what is that among so many? And Jesus sayde: make the people sytte downe. There was much grasse in the place. And the men sate doune, in nombre, about fyue thousande. And Jesus toke the bread and gaue thankes, and gaue to the disciples, and his disciples to them that were set doune. And likewyse of the fyshes as much as they would.

Fyue loues & two fyshes.

Math.xiiii.c Marc.vi.f Luke.ix.b.

When they had eaten enough, he sayd vnto his disciples: gather vp the broken meate that remayneth: that nothinge be lost: And they gathered it together and fylled twelue hallettes with the broken meate, of the fyue barly loues and two fyshes which broken meate remained vnto them that had eaten. Then the men when they had seene the miracle that Jesus did, sayde: this is of a truthe the prophete that shoulde come into the worlde. ✠

C When Jesus perceiued that they would come, & take him vp to make him kyng, he departed

ted againe into a mountaine him selfe alone. And when euen was come his disciples went vnto the sea and entred into a shippe and wet ouer the sea vnto Capernaum. And anone it was darke, and Jesus was not come to them. And þ sea arose vp a great winde þ blewe. And whē they had rowen about a xxv. or a.xxx. furlonges, they sawe Jesus walke on the sea, and drawe nye vnto the shippe and they were afraped. And he sayde to them. It is I: be not afraped. Then would they haue receyued him into the shippe, and the shippe was by and by at the lande whither they wente.

D The daye folowinge, the people which stode on the other syde of the sea, sawe that ther was none other shipp ther saue that one wherein his disciples were entred and that Jesus went not in with his disciples into the shipp but that his disciples were gone awaye alone. How be it there came other shippes from Tiberias nye vnto the place wher they eate breed when the Lorde hath blessed. Then when the people sawe that Jesus was not there neyther his disciples, they also toke shippinge and came to Capernaum seking for Jesus.

And when they had found him on the other syde of the sea, they sayde vnto him: Rabbi when camest thou hither? Jesus answered the and sayde verely, verely I say vnto you ye seke me, not because ye sawe the miracles, but because ye eate of the loues, and were fylled.

+Labour not for the meate which perysheth, but for the meate that endureth vnto euerlasting lyfe, which meate the sonne of mā shall geue vnto you. For him hath God the father. a. sealed.

Then sayde they vnto him: what shall we do þ we might worke the workes of God? Jesus answered and sayde vnto them: This is the worke of God, that ye beleue on him: whom he hath sent. They said vnto him: what signe shewest thou them that we may se and beleue the? What doest thou worke? Our father did eate manna in the desert as it is written. He gaue them breed from heauen to eate. Jesus sayde vnto them: verely, verely I say vnto you: Moyses gaue you not breade from heauen: but my father geueth you the true breade from heauen. For the. b. bread of God is he which commeth downe from heauen, and geueth lyfe vnto the worlde.

Then sayde they vnto him: Lord euermore geue vs this breade. And Jesus sayde vnto them: I am that breade of lyfe. He that cōmeth to me, shall not hunger: and he that beleueth on me shall not thirste. +

But I saye vnto you: that ye haue seue me, and yet beleue not. All that the father geueth me shall come to me, and him that cometh to me, I cast not awaye. For I came downe from heauen: not to do myne owne will, but his will which hath sent me. And this is the fathers will which hath sent me, that of all whyche hath geuen me, I shulde lose nothinge: but shulde rayse it vp agayne at the laste daye. And this is the will of him that sent me: that euerye man which seeth the sonne and beleueth on him haue euerlasting lyfe. And I will rayse him vp at the laste daye.

The Jewes the murmured at him, because he sayd: I am that bread which is come downe from heauen. And they sayde: Is not this Jesus the sonne of Joseph, whose father and mother we know? How is it then that he saieth: I came downe from heauen? Jesus answered and saide vnto them. Murmure not amonge youre selues. + No man can come to me excepte the father which hath sent me drawe him. And I will rayse him vp at the laste day. It is written in the prophetes: that they shalbe all taught of God. Euery man therfore that hath heard and hath learned of the father commeth vnto me. Not that anye man hath seue the father, saue which is of God, the same hath seue the father.

Verely, verely, I say vnto you, he that beleueth on me, hath euerlasting lyfe I am that bread of lyfe. Youre fathers did eate Manna in the wyldernes and are dead. This is that bread which commeth from heauen that he which eateth of it, shoulde also not dye. I am that lyuinge bread: which came downe frō heauen. If any man eate of this bread, he shall lyue forever. And the bread that I will geue is my flesh, which I will geue for the life of the worlde. +

And the Jewes stroue amonge them selues saynge: How can this felowe geue vs his flesh to eate? Then Jesus sayde to them. Verely, verely, I say vnto you: except ye eate the flesche of the sonne of man and drinke his bloude, ye shall not haue lyfe in you. Whosoeuer eateth my flesh, and drinketh my bloude, hath eternal lyfe: and I will rayse him vp at the laste day.

+ For my flesh is meate in deede, and my bloude is drinke in deede. He þ eateth my flesh, and drinketh my bloude, dwelleth in me and I in him. As the liuinge father hath sent me, euen so lyue I by my father, and he that eateth me shall lyue by me. This is the bread which came from heauen: not as your fathers haue eaten Manna and are dead. He that eateth of this breade, shall lyue euer. +

These thinges sayde he in the synagoge as he taught in Capernaum. Many therfore of his disciples, when they had herde this sayd: this is an harde saynge: who can abide the hearinge of it? Jesus knewe in him selfe, that his disciples murmured at it, and sayde vnto them: Doth this offende you? What and if ye shall se the sonne of man ascende vp wher he was before? It is the spirite that quickeneth, the flesh profiteth nothing. The wordes that I speake vnto you, are spirite and lyfe. But there are some of you that beleue not. For Jesus knewe from the beginninge, which they were that beleued not, and who should betraye him. And he sayde: therfore said I vnto you that no man cometh vnto me, except it were geuen vnto him of my father.

From that tyme many of his disciples
wente backe, and walked no more with him.
Then sayde Jesus to the twelue: will ye also
Math.xvi.c. go awaye? Then Symon Peter answered:
Master to whom shall we go? Thou hast the
wordes of eternall lyfe, and we beleue and
knowe thou arte Christe the sonne of the lyu-
inge God. Jesus answered them: Haue not
I chosen you twelue, and yet one of you is the
deuyll? He spake it of Judas Iscariothe ye sonne
of Simon: For he it was that shoulde betraye
him, and was one of the twelue. ✠

¶ The notes.

Sealed. a. That is, he hath put his marke of the holy
ghoste on him, which testifyeth with miracles
what he is.

The bread of God. b. The worde of the gospell which is Christe
is the true and lyuelye breade of heauen, that
geueth lyfe to the whole worlde.

Doeth this offend you. c. This is if my wordes do so offende you,
what will then the perfourmance of them
do: when the sonne of man shall do in deede that
he hath nowe spoken.

The.vij. Chapter.

¶ Jesus cometh to Jerusalem at the feast of tabernacles and reproueth them. ¶ There are diuers opinions of him amonge the people. The pharyses rebuke the officers, because they have not taken him and chyde with Nicodemus for takinge his parte.

Leuit.xxiij.f. AFter that Jesus went about into
Galile, and would not go about
in Jewry, for the Jewes sought
to kyll him. The Jewes taberna
cle feaste was at hande. His.
brethren therfore sayde vnto him: get thee
hence, & go into Jewry that thy disciples maye
se thy workes that thou doest. For there is no
man that doeth any thing secretly, and he him
selfe seketh to be knowen openly. If thou do
such thinges shewe thy selfe to the worlde. For
as yet his brethren beleued not in him.

Then Jesus sayde vnto them: My tyme is
not yet come, but tyme is alway redye. The
worlde can not hate you. But me it hateth: be-
cause I testifye of it, that the workes of it are
euyll. Go ye vp vnto this feaste, I wyll not go
yet vnto this feaste for my tyme is not yet full
come. These wordes he sayde vnto them, and
abode styll in Galyle. But assone as his bre-
thren were gone vp, he wente also vp vnto the
feast: not openly, but as it were preuyely.

Then sought him the Jewes at the
feaste, and sayde: where is he? And much mur
muringe was there of him amonge the people.
Some sayde: He is good. Other sayd nay, but
he deceaueth the people. Howbeit no man spake
openlye of him, for feare of the Jewes. ✠

D He ye leueth ye wyll of God to kepe his lawe: he some vnderstandeth the doctrine. People. ✠ In the middes of the feaste Jesus wente
vp into the temple and taught. And the Jewes
marueyled saynge: How knoweth he the scrip
tures, seinge that he neuer learned? Jesus an-
swered them, and sayde: My doctryne is not
myne: but his that sent me: If any man wyl do
his. b. wyll he shall knowe of the doctryne,
whither it be of God, or whither I speake of
my selfe. He that speaketh of him selfe, seketh
his owne prayse. But he that seketh his prayse
that sent him, the same is true and no vnrighte-
ousnes is in him.

Exod.xvi. Dyd not Moises geue you a lawe, and yet
c. none of you kepeth the lawe? Why go ye
about to kill me? The people answered and
sayde: thou hast the deuyll: who goeth about to
kyll the? Jesus answered and saide to them:
I haue done one worke, and ye all marueyle.
Moyses therfore gaue vnto you circumcision:
not because it is of Moises, but of the fathers.
And yet ye on the Sabboth daye, circumcyse a
man. If a man on the Sabboth daye receyue cir
cumcision without breakinge of the lawe of
Moyses: disdayne ye at me because I haue
made a man euery whit whole on the Sabboth
daye? Judge not after the vtter apearaunce: but
iudge righteous iudgement.

D Leuit.xxiij. Sabeth. Deut.v.

Then sayde some of them of Hierusalem: is
not this he whom they go about to kyll? Be-
holde he speaketh boldly, & they say nothinge
to him: Do the rulers knowe in deede that this
is very Christe? Howbeit we knowe this man
whence he is: but when Christ cometh, no man
shall knowe whence he is. Then cried Jesus in
the temple as he taught saynge: ye knowe me,
and whence I am ye knowe. And yet I am
not come of my selfe, but he that sent me is
true, whom ye knowe not. I knowe him: for
I am of him, and he hath sent me. Then they
sought to take him: but no man layde handes
on him, because his tyme was not yet come.
Many of the people beleued on him and sayd:
when Christe cometh wyll he do mo miracles
then this man hath done?

The pharyses hearde that the people mur-
mured such thinges about him. Wherfore the
pharises and hye preestes sente ministers forth
to take him. Then sayde Jesus vnto them: Yet
am I a lytle while with you, and then go I
vnto him that sent me. Ye shall seke, and shal
not fynde me: and where I am, thither can ye
not come. Then sayd the Jewes amonge them
selues: whither wyll he go, that we shall not
fynde him? Wyll he go amonge the gentyls
which are scattered all abrode and teache the
gentyls: What maner of sayinge is this that
he saide: ye shall seke me, and shall not fynde
me: and wher I am thither can ye not come?

In the last day, that great daye of the feaste
Jesus stode and cried saynge: If a man thirste,
let him come vnto me and drinke. He that bele-
eueth on me, as sayeth the scripture, out of his
bellye shall flowe riuers of water of lyfe.
This spake he of the spirite which they that be
leeueth on him, shoulde receyue. ✠ For the ho-
lye ghost was not yet because that Jesus was
not yet glorifyed.

The holye ghost was not yet that is was not yet ye-

✠ Many of the people, when they hearde
that saynge sayed: of a truthe this is a Pro-
phete, other sayed: this is Christe, some saide: wed to the
shal Christ come out of Galile? Saieth not the worde.
scripture ye Christ shal come of ye sede of Da Mich.v.a
uid, & out of the towne of Bethlee wher Dauid Math.ij.
was?

was? So was there dissencion among ỹ people aboute hym? And some of them wolde haue taken him: but no man layed handes on hym.

G Then came the ministers to the hye priestes and Pharisees. And they sayd vnto them: why haue ye not brought hym? The seruauntes answered: neuer man spake as thys man doth. Then answered them the Pharisees: are ye also deceyued? Doth ange of the rulers or the Pharisees beleue on hym? But the commune people which know not the lawe, are cursed. Nicodemus sayed vnto them. He that came to Jesus by night, and was one of them. Doeth our lawe iudge ange man, before it heare him and knowe what he hath done? They answered and sayed vnto hym: art thou also of Galile? Searche and loke, for out of Galile ariseth no Prophete. And euery man went vnto hys owne house. ✠

Rulers and Pharisees beleue not

The notes.

Warburn. To vnderstande &c. To kepe the lawe.

a Loke in Genesis. xix. b.

b He that loueth the will of God to kepe his lawe the same vnderstandeth that doctryne.

c Loke in Mathewe. v. c.

The. viij. Chapter. ✠

Of a woman ta-ken in aduoutery. Christ deliuereth her. The freedome of suche as folowe Christ, whome they seeme to haue the deuyll within hym, and go about to stone hym. ✠

A And Jesus went vnto mounte Oliuete. And early in the mornynge came agayne into the temple, and all the people came vnto him, and sate doune & taught them. And the Scribes and Pharisees brought vnto hym a woman taken in aduoutrye, and set her in the middest, and sayed vnto hym: Master, this woman was taken in aduoutrye, euen as the dede was a doynge. Moyses in the lawe commaunded vs ỹ suche shoulde be stoned. What sayest thou therfore? And this they sayed to tempte hym, that they myghte haue, wherof to accuse hym. Jesus stouped doune, and with hys fynger wrote on the ground. And whyle they continued ask-ynge hym, he lyft hym selfe vp, and sayd vnto them: let hym that is amonge you without synne caste the fyrst stone at her. And agayne he stouped doune, and wrote on the grounde. And assone as they hearde that, they went out one by one, the eldest fyrst. And Jesus was left alone, and the woman standynge in the myddes. When Jesus had lyft vp hym selfe agayn and sawe no man but the woman, he sayd to her. Woman where are thyne accusers? Hath no man condēned the? She sayed no man Lorde. And Jesus sayde: Neyther do I condemne the. Go, and a-synne no more. ✠

Deut. xvij. d.

Then spake Jesus agayne vnto them, sayinge. I am the lyghte of the worlde. He that folowyth me, shall not walke in darkenes: but shall haue the lyghte of lyfe. The Pharisees sayde vnto hym: thou beareste recorde of thy selfe thy recorde is not true. Jesus answered

B lyghte. 1 Joh. i. b

and sayed vnto them: though I beare recorde of my selfe, yet my recorde is true: for I know whence I came, and whether I go. But ye can not tell, whence I came, and whether I go. Ye iudge after the flesh. I iudge no man. Yea and if I iudge, yet is my iudgement true. For I am not alone: but I and the father that sent me. It Deut. xvij. b
is also written in your lawe, that the testimo- Mat. xviij. a
ny of two men is true. I am one that beare witnes of my selfe, and the father that sent me beareth witnes of me. Then sayde they vnto hym: where is thy father? Jesus answered: ye neyther knowe me nor yet my father. If ye had knowen me, ye shoulde haue knowen my father also. These wordes spake Jesus in C
the treasury, as he taught in the temple, and no man layde handes on hym, for hys tyme was not yet come. ✠

Christ is his doctryne.

Then sayde Jesus agayne vnto them. ✠ I go my waye, and ye shall seke me, & shall dye in youre synnes. Whether I go, thither can ye not come. Then sayde the Jewes: will he kyll hym selfe, because he sayth: whether I go thyther can ye not come? And he sayde to the: ye are from beneth. I am from aboue. Ye are of thys worlde. I am not of thys worlde. I sayd therfore vnto you, ỹ ye shall dye in youre synnes. For except ye beleue that I am he, ye shall dye in youre synnes. Then sayed they vnto hym, who arte thou?

Then Jesus sayde vnto them: Euen the ver- D
ye same thynge that I saye vnto you, I haue Gotr.
many thynges to saye, and to iudge of you: but he that sent me is true. And I speake in ỹ worlde, those thynges which I haue hearde of hym. Howe be it, they vnderstode not that he spake of hys father.

Then sayde Jesus vnto the: when ye haue lyfte vp an hye the sonne of man, then shall ye knowe, that I am he, and ỹ I do nothynge of my selfe: but as my father hath taught me, euē so I speake: and he that sente me, is with me. The father hath not left me alone, for I do al wayes those thynges, that please hym. ✠ As he spake these wordes, many beleued on hym. ✠ Then sayde Jesus to those Jewes whyche beleued on hym. If ye abyde in my wordes: then are ye my very disciples, and shal know the truth, and the truthe shall make you free. They answered hym. We be Abrahams seede, and were neuer bonde to any man: why sayest thou thenne shalbe made free?

Jesus answered them: therefore, verely I Rom. vi. d.
say vnto you, that whosoeuer committeth synne
is the seruaunte of synne. And the seruaunte 2. Pet. ij. d
abydeth not in the house for euer. But ỹ sonne abydeth euer. If the sonne therfore shall make you free, then are ye free in dede. I knowe that ye are Abrahams seede, but ye seke meanes to kyll me, because my sayinges haue no place in you. I speake that I haue seen with my father: and ye do that which ye haue seen with youre father.

They answered, & sayde vnto hym. Abra-ham is oure father. Jesus sayde vnto them: if

E pe were Abrahams children, pe woulde do ỹ
Abraham deades of Abraham. But nowe pe go about to
kyll me, a man that haue tolde you the truthe
whiche I haue hearde of God, thys dyd not
Abraham, pe do the deades of your father. The
sayde they to him: we were not borne of fornica-
cion. We haue one father, whiche is God. Je-
sus sayde vnto them: yf God were youre fa-
ther, then woulde ye loue me. For I proceaded
forth, and come from God. Neyther came
I of my selfe, but he sente me. Why do ye not
knowe my speache? Even because ye cannot
abyde the hearynge of my wordes.

F Ye are of youre father the deuyll, and ỹ
lustes of your father ye wyll do. He was a
murtherer from the beginnyng, and abode
1. John. iii. b not in the truth, because there is no truthe in
The deuyll him. When he speaketh a lye, then speaketh
he of hys owne. For he is a lyar, and the fa-
ther therof. And because I tell you the truthe,
therfore ye beleue me not.

+ Which of you can rebuke me of synne? Yf
I saye the truth, why do not ye beleue me? He
that is of God, heareth Goddes wordes. +
Ye therfore heare them not, because ye are not
of God. Then answered the Jewes, and sayd
vnto him: Saye we not well that thou arte a
Thou art a Samaritane, and hast the deuyll? Jesus an-
Samaritan & hast ỹ deuyll swered: I haue not the deuyll: but I honoure
my father, & ye haue dishonoured me. I seke
not myne owne prayse: but there is one that
seketh, and iudgeth.

Verely verely I saye vnto you, yf a man
G kepe my sayenges, he shall neuer se death.
Then sayed the Jewes to him. Nowe knowe
we that thou hast the deuyll. Abrahā is dead,
and also the Prophetes, and yet thou sayest,
yf a man kepe my sayenges he shall neuer taste
of death. Art thou greater then oure father A-
brahā which is dead? And the Prophetes
are dead: Whome makest thou thy selfe? Je-
sus answered. Yf I honoure my selfe, myne
honoure is nothynge worthe. It is my father,
that honoureth me, which you saye is youre
God, and ye haue not knowen him: but I
knowe him. And yf I shoulde saye: I knowe
him not, I shoulde be a lyer lyke vnto you.
But I knowe him, and kepe his sayenge.
Your father Abrahā was glad to se my daye
and he sawe it, and reioyced. Then sayed the
Jewes vnto him: thou arte not yet .l. yeares
olde, and hast thou sene Abraham? Jesus sayd
vnto them: Verely verely I saye vnto you:
yer Abraham was I am. Then toke they vp
stones to caste at him. But Jesus hyd him self
and wente oute of the temple.

¶ The notes.

Synne no more. a. The Gospell preacheth not to remyt synne
of synners vnto vs that we shoulde continue in
synne: but that we shoulde chaunge our lyfe &
walke in a newe lyfe of the spirite, neuer put-
posyng to synne any more.

My dayes. b. All the holye fathers that were before the
commynge of Christ, from the beggynnyng of
the worlde had the same fayth in Christe, that
we haue which be called christen.

The .ix. Chapter.

✠ Christ maketh the man to se that was borne blynde.

ANd as Jesus passed by, he sawe a A
man which was blynde frō hys
byrthe. And his disciples axed
him: Master, who dyd synne:
this man or his father and mo-
ther: that he was borne blynd? Jesus answe-
red: Neyther hath this man synned nor yet
hys father and mother: but that the workes of
God shoulde be shewed on him. I must work
the workes of him that sente me, whyle it is
daye. The nyght cometh, when no man cā
worke. As longe as I am in the worlde.

I am the light of the worlde. B

Assone as he had thus spoken, he spatte on
the grounde, and made claye of the spytle, and
rubbed the claye on the eyes of the blynde, and
sayed vnto him: Go, washe the in the pole of The pole of
Syloe, whyche by interpretacyon, signifyeth Syloe.
sente. He went his waye, and washed & came
agayne, seyng: The neyghbours and they ỹ
had sene him before, how that he was a begg-
gar, sayed: is not this he that satte & begged.
Some sayed: this is he. Other sayed: he is like
him.

But he him selfe sayd: I am even he. They
sayed vnto him: Howe are thyne eyes opened
then? He answered and sayde. The mā that
is called Jesus, made claye, & anoynted myne
eyes, and sayed vnto me: Go to the pole
Siloe, and washe. And I wente and washed &
receyued my syght. They sayde vnto him:
where is he? He sayde: I can not tell.

Then brought they to the Pharises, him C
that a lytle before was blynde: for it was the
Sabboth daye, when Jesus made the claye and
opened hys eyes. Then agayne the Pharises
also axed him, how he had receyued his sight. The Sabboth
He sayed vnto them: he put claye vpon my is broken.
eyes, and I washed and do se. The sayd some
of the Pharises: this man is not of God, be-
cause he kepeth not the Sabboth daye. Other
sayed: howe cā a man that is a synner, do such
miracles? And there was stryfe among them.
Then spake they vnto the blynde agayne.
What sayest thou of him, because he hath
opened thyne eyes? And he sayed: He is a Pro-
phete.

But the Jewes dyd not beleue on the fo- D
lowe, howe that he was blynde and receyued
hys sight, vntyll they had called the father &
mother of him that had receyued his sight.
And they axed them, sayenge: Is this youre
sonne, whom ye say was borne blynde? How
doth he now se then? His father and mother
answered them, and sayed: We wote well ỹ
this is oure sonne, & that he was borne blind,
but by what meanes he now seeth, that cā we
not tell, or who hath opened hys eyes, can we
not tell. He is olde ynough, axe him, let him
answere for him self. Such wordes spake his
father and mother, because they feared ỹ Je-
wes. For the Jewes had consented already,

that

that yf any man dyd confesse that he was Christe, he shoulde be excommunicate out of the synagoge, therfore sayd hys father & mother: he is olde ynough, aske hym.

E Then agayne asked they the man that was blynde, & sayd vnto hym: Geue God y prayse we knowe that this man is a synner. He answered and sayde: Whither he be a synner or no, I can not tell, one thyng I am sure of, that I was blynde, and now I se. Then sayd they to hym agayne: What dyd he to the? Howe opened he thyne eyes? He answered them: I tolde you yet whyle, and ye dyd not heare. Wherfore wolde ye heare it agayne? wyll ye also be his disciples? Then raued they hym, & sayde: thou arte his disciple: we be Moyses disciples. We are sure that God spake wyth Moyses, this felowe we knowe not from whence he is.

F The man answered, and sayd vnto them: This is a meruelous thynge, that ye wote not whence he is, seyng he hath opened myne eyes. For we be sure that. b. God heareth not synners. But yf any man be a worshypper of God, and do hys wyll, hym heareth he. Sence the worlde began: was it not hearde that any man opened the eyes of one that was borne blynde. If this man were not of God, he coulde haue done nothynge. They answered, and sayde vnto hym: thou arte all together borne in synne, and doest thou teach vs? And they cast hym out.

Jesus hearde, that they had excommunicate hym, he sayde vnto hym: doest thou beleue on the sonne of God? He answered, and sayde: Who is it Lord that I myght beleue on him? And Jesus sayde vnto hym: Thou haste sene hym, and he it is that talked with the. And he sayde: Lorde I beleue & worshypped hym. ✠ Jesus sayd: I am come vnto iudgement into this worlde, that they which se not myght se, and they which se, myght be made blynde. And some of the Pharises whiche were with him, hearde these wordes, and sayde vnto hym: are we then blynde? Jesus sayde vnto them: yf ye were blynde, ye shoulde haue no synne. But now ye saye: we se, therfore your synne remayneth.

The notes.

The nyght. a. This nyght is the tyme of ignorance, wherein the knowledge of Christ how he only iustifyeth, is lost. Then can no man worke a good worke in the sight of God, how glorious so euer hys workes appeare.

God heareth no synner. b. That is, he heareth none that repente not, nor are in mynde to leaue their euyll lyfe.

The .x. Chapter.✠

Of Christe is the true shepherde, and the dore of the shepe. Some false. Christ hath the deuell, and is mad. Other say that he speaketh not the wordes of one that hath the deuell, because he restoreth the blynde. The Jewes take vp stones to caste at him as a blasphemer, and go about to take him. ✠



Verely verely I saye vnto you: he that entreth not by the dore, into the shepe folde: but climeth vp some other waye, the same is a theefe and a robber. He that entreth in by the dore, is the shepeherde of the shepe, to him the porter openeth, and the shepe heare hys voyce, and he calleth hys owne shepe by name, and leadeth them out. And when he hath sente forth hys owne shepe, he goeth before them, and the shepe folowe him, for they knowe hys voyce. A straunger they wyll not folowe, but will flye fro him, for they knowe not the voyce of straungers. This similitude spake Jesus vnto them: But they vnderstode not what thynges they were whiche he spake vnto them.

A Dore. Joh.viij.b

D Then Jesus sayd vnto them agayne: Verely verely I saye vnto you: I am the dore of yͤ shepe. All, euen as many as came before me, are theues and robbers: but the shepe dyd not heare them. I am the dore: by me yf any man enter in, he shalbe safe, and shall go in & out, and fynde pasture. The theefe commeth not, but for to steale, kyll, and destroye. I am come, that they might haue lyfe, and haue it more aboundantly.

Christ is the dore.

✠ I am the good shepherde. The good shepherde geueth hys lyfe for the shepe. An hyred seruaunte, which is not the shepeherde, neyther the shepe are hys owne, seeth the wolfe comynge, and leaueth the shepe, and fleeth, and the wolfe catcheth them, & scatereth yͤ shepe. The hyred seruaunte fleeth, because he is an hyred seruaunte, and careth not for the shepe. I am that good shepeherde, and knowe myne and am knowen of myne. As my father knoweth me, euen so knowe I my father. And I geue my lyfe for the shepe: and other shepe I haue whiche are not of this folde. Them also muste I bynge that they maye heare my voyce, and that there maye be one flocke, and one shepeherde.

E Shepherde. 1.Sa.xvij.c Ezy.xxxiiij.f

Ezy.xxxvij.f

Therfore doth my father loue me, because I put my lyfe from me, that I myght take it agayne. No man taketh it from me, but I put it awaye of my selfe. I haue power to put it from me, and haue power to take it agayne. This commaundemente haue I receyued of my father. And there was a dyuision agayne among the Jewes for these sayenges, & many of them sayd: he hath the deuel, and is madde: why heare ye hym? Other sayd: these are not the wordes of hym that hath the deuyll. Can the deuyll open the eyes of the blynde?

D Acto.xvi.g

✠ And it was at Jerusalem the feaste of the dedication of the temple, and it was wynter, & Jesus walked in Salomons porche. Then came the Jewes rounde about hym, & sayed vnto hym: Howe longe dost thou make vs doubte? yf thou be Christe, tell vs playnely. Jesus answered them: I tolde you, and ye beleue not. The workes yͤ I do in my fathers name, they beare witnes of me. But ye beleue not because ye are not of my shepe. As I sayd vnto

F

vnto youre my sheepe heare my voice, & I knowe them, and they folowe me, and I geue vnto them eternall lyfe, and they shall neuer perish neyther shall any man plucke them out of my hande. My father which gaue them me, is greater then all, and no man is able to take them out of my fathers hande. And I and my father are one.

Then the Iewes agayne toke vp stones to stone hym with all. Iesus answered them: many good workes haue I shewed you frō my father: for whiche of them wyll ye stone me? The Iewes answered him, sayinge: For thy good workes sake we stone the not, but for thy blasphemye, and because that thou beynge a man, makest thy selfe God. Iesus answered them: is it not written in youre lawe, I sayde: ye are gods? If he called them Gods vnto whom the worde of God was spoken (& the scripture can not be broken) sayde ye then to hym, whom the father hath sanctified, & sent into the worlde, thou blasphemest, because I sayed, I am the sonne of God? If I do not the workes of my father, beleue me not. But if I do them though ye beleue not me, yet beleue the workes, that ye maye knowe and beleue, that the father is in me, and I in hym.

Agayne they went about to take hym: but he escaped out of their handes, and went awaye agayne beyonde Iorden, into the place where Iohn before had baptysed, and there abode. And many resorted vnto hym, & sayed: Iohn dyd no miracle, but all thynges that Iohn spake of this man, are true. And many beleued on hym there.

¶ The notes.

Gods. a. They are called Gods, because they are the Images and do resemble God, that is vpō the earth, they iudge betweene man and man, and ought by their vocation to punyshe the offender, and defend the innocente.

The .xi. Chapter.

¶ Christ raiseth Lazarus from death. The high priestes and Pharisees gather a counsayle agaynste him to geue him out of the waye.

A Certayne man was sicke, named Lazarus of Bethania, the towne of Mary and her sister Martha. It was that Mary whiche anoynted Iesus with oyntment and wyped his fete with her heire, whose brother Lazarus was sicke, and his sisters sente vnto hym, sayinge: Lorde, beholde, he whome thou louest, is sicke. When Iesus heard, that he sayed: this infirmitie is not vnto death, but for the laude of God that the sonne of God myght be praysed by the reason of it. Iesus loued Martha and her sister and Lazarus. The after he had heard that he was sicke, yet abode he two dayes styll in the same place, where he was.

Mat.xvi.a.

B Then after that sayde he to his disciples: Let vs go into Iewry agayne. His disciples sayde vnto hym: Master, the Iewes late lye sought meanes to stone the, and wylt thou go thyther agayne? Iesus answered: are there not .xii. houres in the daye? If a man walke in the daye, he stombleth not, because he seeth the lyght of this worlde. But if a man walke in the nyght, he stombleth, because there is no lyght in him. This sayed he, and after that, he sayed vnto them: oure frende Lazarus sleepeth but I go to wake him out of slepe. The sayed his disciples: Lorde if he slepe, he shall do well ynough. Howbeit Iesus spake of his death: but they thought that he had spoken of the naturall slepe. Then sayd Iesus vnto the plainly: Lazarus is dead, and I am glad for youre sakes, that I was not there, because ye may beleue. Neuertheles let vs go vnto him. Then sayde Thomas which is called Didymus, vnto the disciples: Let vs also go, that we maye dye with hym.

Then went Iesus, and founde that he had lyen in his graue foure dayes already. Bethanye was nye vnto Hierusalem aboute .xv. furlonges of, and many of the Iewes were come to Martha and Mary to comforte the ouer their brother. Martha allone as she hearde that Iesus was commynge, went, and met hym: but Mary sat styll in the house.

C

✝ Then sayde Martha vnto Iesus: Lorde, if thou haddest ben here, my brother had not ben dead: but nevertheles, I knowe that what soeuer thou aske of God, God wyll geue it the. Iesus sayde vnto her: thy brother shall ryse agayne. Martha sayed vnto him: I knowe that he shall ryse agayne in the resurrection vpon the laste daye. Iesus sayed vnto her: I am. a. the resurrection and the lyfe. He that beleueth on me, yee though he were dead, yet shall he lyue. And whosoeuer lyueth, and beleueth on me, shall neuer dye. Beleuest thou this? She sayd vnto him: ye Lorde I beleue that thou arte Christe the sonne of God, which should come into the worlde. ✝

Luke.xiij.

D And allone as she had so sayd, she went her waye, and called Mary her sister secretely, sayinge: The master is come, and calleth for the. And she allone as she heard that, arose quickly, and came vnto him. Iesus was not yet come into the towne, but was in the place where Martha met him. The Iewes then which were with her in the house and comforted her, when they sawe Mary, that she arose vp hastely, and went out, and folowed her, sayinge: She goeth vnto the graue, to wepe there.

Then when Mary was come, where Iesus was, and sawe him, she fell doune at his fete, sayinge vnto him: Lorde if thou haddest ben here, my brother had not ben dead. When Iesus sawe her wepe, and the Iewes also wepe which came with her, he groned in the spirite, and was troubled in him self, & sayd: Where haue ye layed him? They sayde vnto him: Lorde, come and se. And Iesus wepte. Then sayde the Iewes: Beholde, howe he loued him. And some of them sayde: coulde not he which opened the eyes of the blynde, haue made also that this man shoulde not haue dyed? Iesus

John.ij.a

agayne

agapne groned in hym selfe, and came to the graue: it was a caue and a stone layde on it.

And Jesus sayde: take ye away the stone. Martha the sister of hym that was dead, sayd vnto him: Lorde by this tyme he stinketh: for he hath bene dead foure dayes. Jesus sayd vnto her: Sayd I not vnto the, that yf thou beleuedest, thou shouldest se ỹ glory of God. Then they toke awaye the stone from ỹ place where the dead was layde. And Jesus lyft vp his eyes, and sayde: ffather I thanke the because that thou haste hearde me. I wote that thou hearest me alwayes: but because of the people that stande by, I sayed it, that they may beleue that thou hast sent me.

And when he thus had spoken: he cryed with a loude voyce: Lazarus come forth. And he ỹ was dead, came forth, bounde hand and fote with graue bandes, and his face was bounde with a napkin. Jesus sayd vnto them, louse him, and let him go. Then many of the Jewes which came to Marye, and had sene the thynges which Jesus dyd, beleued on hym. But some of them went their wayes to the Pharises, and tolde them what Jesus had done.

Then gathered the hye Prestes and Pharyses a counsell and sayd: What do we? This man doth many miracles: yf we let hym scape thus, all men will beleue on hym, & the Romaynes shall come and take away our countrey and the people. And one of them named Caiphas which was the hye prieste that same yeare sayde vnto them: ye perceyue nothynge at all, nor yet consyder that it is expedyent for vs, that one man dye for the people, & not that all the people perysshe. This spake he not of hymselfe, but beynge hye Prieste that same yeare he prophesyed that Jesus shoulde dye for the people, and not for the people only, but that he shoulde gather together in one the chyldre of God which were scattered abrode. Fro that daye forth they helde a counsell together, for to put hym to death.

Jesus therfore walked no more openlye amonge the Jewes, but went hys waye thence vnto a countrey nygh to the wyldernes, into a cotye called Ephraim, & there haunted with his disciples. And the Jewes Easter was nye at hande, and many went out of the countrey vp to Jerusalem before the Easter, to purifie themselues. Then sought they for Jesus, and spake amonge themselues, as they stode in ỹ temple: What thynke ye, seynge he commeth not to the feast? The hye prestes and Pharyses had geuen a commaundement, that yf any man knewe, where he were, he shoulde shewe it, that they myght take hym.

The notes.

a. Christ calleth hym selfe the resurrection and lyfe: because he is the authoure of the resurrection and lyfe. As he sayth. Those that beleue in me, will I rayse vp at the last day into lyfe euerlastynge, and those that are dead, shall lyue by me, because they beleued in me.

Resurrection and lyfe.

The xij. Chapter.

¶ Mary anoynteth Christes fete. Judas murmureth. Christe entreth into Jerusalem. The Greekes desyre to se Jesus.

Then Jesus .vi. dayes before Easter, came to Bethanye where Lazarus was which was dead, and whom Jesus raysed from death. There they made hym a supper, & Martha serued: but Lazarus was one of them that sate at the table with hym. a Mary.

Then take Mary a pounde of oynement called Nardus, perfecte and precyous, and anoynted Jesus fete, and wyped his fete with her heare, and the house was fylled with the sauioure of the oynement. Then sayed one of his disciples named Judas Iscariot, Symons sonne, which afterwarde betrayed hym: why was not this oynement solde for thre C. pens and geuen to the poore? This sayed he, not that he cared for the poore, but because he was a thefe, and kepte the bagge, and bare that whiche was geuen. Then sayed Jesus Let her alone, against the daye of my buriynge she kept it. The poore alwayes shall ye haue with you, but me shall ye not alwayes haue.

Muche people of the Jewes had knowledge that he was there, & they came not for Jesus sake onely, but that they myghte se Lazarus also whom he raysed from death. The hye prestes therfore helde a counsell, that they myght put Lazarus to death also, because that for his sake many of the Jewes went away, and beleued on Jesus. b

On the morowe muche people that were come to the feast, when they hearde that Jesus shoulde come to Jerusalem, toke braunches of palme trees, and went and met hym, and cryed: Osanna, blessed is he that is in the name of the Lorde cometh hynge of Israell. Jesus gotte a yonge asse, and sate thereon, accordynge to that which was wrytten, feare not doughter of Sion, beholde thy kynge cometh, sittynge on an asses colte. These thinges vnderstode not his disciples at the fyrst: but when Jesus was glorifyed, then remembred they that suche thynges were written of him, and that suche thynges they had done vnto him. Matt.xxi.a Mar.xi.a Luke.xix.d c Osanna. Zacha.ix.b

The people that was with hym, when he called Lazarus out of his graue, and raysed him from death, bare witnesse. Therfore met him the people, because they hearde that he had done suche a miracle. The Phariseis therfore sayed amonge themselues: perceyue ye howe we preuayle nothyng: beholde ỹ worlde goeth after him.

There were certayne Grekes among thē, that came to feaste at the feaste: the same came to Philippe which was of Bethsaida a cotye in Galile, and desyred him, sayenge: Syr we wolde fayne se Jesus. Philip came and told Andrewe. And agayne Andrewe and Philip tolde Jesus. And Jesus answered them, sayenge: The houre is come that the sonne of man shall be glorifyed.

c

D ✠ Verelye verelye I saye to you, except the
Mat.x.b wheate corne fall into the grounde and dye, it
Mat.xvi.d bydeth alone. If it dye, it bringeth forth much
frute. He that loueth his life, shall destroye it:
and he that hateth his life in this world, shal
kepe it vnto life eternall. If any man minis-
ter vnto me, let him folowe me, and where I
am, there shal also my minister be. And if any
man minister vnto me, him will my father
honoure. ✠

Luke.xx.g Nowe is my soule troubled, and what shal
q.xvij.g I saye? Father deliuer me from this houre:
but therfore came I vnto this houre. Father,
glorifye thy name. Then came there a voyce
from heauen: I haue glorified it, and wil glo
rifye it agayne. Then harde the people that
stode by, and heard it: they sayde, Other sayd
an angell spake to him. Jesus answered and
sayde: this voyce came not because of me, but
for your sakes.

✠ Nowe is the iudgement of this world: nowe
E shall the prince of this worlde be caste oute.
And I, if I were lyft vp from the earth, will
drawe all men vnto me. This sayde Jesus, sig
nifyenge what death he shoulde dye. The pe
Psal.cx.b ople answered him: We haue heard out of
Esay.xl.c. the lawe, that Christe byderh euer: and howe
Ezec.xxxvij.g sayest thou then that the sonne of man must
be lyfte vp? who is that sonne of man? Then
Light. Darckenes. Jesus sayed vnto them: yet a lytell whyle is
the light with you. Walke, whyle ye haue
light, lest the darckenes come on you. He that
walketh in the darcke, wotteth not whether he
goeth. Whyle ye haue light, beleue on the
light, that ye maye be the children of light. ✠

F These thynges spake Jesus, and departed,
Mat.xiij.c and hid himselfe from them. And though he
Rom.x.d had done so many myracles before them, yet
Esay.liij.c beleued not they on him, that the sayenge of
Mark.xvi.b Esaias the Prophete myght be fulfylled, that
Mat.xvi.b he spake: Lorde, who shall beleue our sayeng?
Luke.xvi.b And to whome is the arme of the Lorde ope-
Rom.xi.f ned? Therfore could they not beleue, because
Rom.xi.b that Esaias sayth agayne: he hath blynded
their eyes and hardened their hertes, that they
shoulde not se with their eyes, and vnderstand
with their hertes, and shoulde be conuerted,
and I shoulde heale them. Such thynges said
Esaias when he sawe his glorye, and spake
of him. Neuertheles emong the chief rulers
many beleued on him. But because of the Pha
rises they woulde not be knowen of it, least
they shoulde be excōmunicate, for they loued
the prayse that is geuen of men, more then the
prayse that commeth of God. And Jesus cry-
ed and sayde: he that beleueth on me, beleueth
G not on me, but on him that sente me. And he
Light. that seeth me, seeth him that sent me. ✠ I am
come a light into the worlde, that whosoeuer
beleueth on me, shoulde not byde in darkenes.
And if anye man heare my wordes, & beleue
not, I iudge him not. For I came not to iudge
the worlde, but to saue the worlde. He that re-
fuseth me, and receiueth not my wordes, hath
one that iudgeth him. The wordes that I haue
spoken, they shall iudge him in the laste day.
For I haue not spoken of my selfe: but the fa-
ther which sent me, he gaue me a commaun-
dement what I shoulde say, & what I should
speake. And I knowe that his commaunde-
met is lyfe euerlasting. Whatsoeuer I speake
therfore, euen as the father bade me, so I
speake.

The.xiij. Chapter.

>✠ Christ washeth the disciples fete, teacheth them of
loue the traytour, and commaundeth them eernestly to
loue one another.

BEfore the feast of Easter when
Mat.xvi. Jesus knewe that his houre was
Luke.xvi. come, that he shulde depart oute
Mar.xiij. of this worlde vnto the father.
When he loued his which were
in the worlde, vnto the ende he loued them.
And when supper was ended, after that the
deuyl had put in the herte of Judas Iscarioth
Simons sonne, to betraye him. Jesus kno-
wyng that the father had geuen all thynges
into his handes, and that he was come from
God, and went to God, he rose from supper,
and layde aside his vpper garmentes, & toke
a towell, and gyrde himselfe. After that pou-
red he water into a bason, & began to wash Jesus wa-
his disciples fete, and to wype them with a shed his di-
towell, wherewith he was gyrde. sciples fete.

Then came he to Symon Peter. And Pe-
ter sayde vnto him: Lorde shalt thou washe
my fete? Jesus answered, and sayed vnto hi:
what I do, thou wotest not nowe, but thou
shalt knowe hereafter. Peter sayed vnto him:
thou shalt not washe my fete whyle y worlde
standeth. Jesus answered him: if I washe
thee not, thou shalte haue no parte with me. Si
mon Peter sayed vnto him: Lorde not my fete
onely: but also my handes and my heade. Je
sus sayed vnto him: he that is washed, nee-
deth not saue to washe his fete, and is cleane
euery whyt. And ye are cleane: but not al. For
he knewe his betrayer. Therfore sayed he: ye
are not all cleane.

After he had washed their fete, and recey-
red his clothes, and was set downe agayne, Mat.xx
he sayed vnto them. Wote ye what I haue Luke.xxij
done to you? Ye call me maister and Lorde, &
ye sape well, for so am I. If I then your lord
and maister haue washed your fete, ye also
ought to wash one anothers fete. For I haue
geuen you an ensample, that ye shoulde do as
I haue done to you. Verelye verelye I say vn
to you: the seruaunte is not greater then his
master, neyther the messenger greater then
he that sent him.

If ye vnderstande these thynges, happye L
are ye if ye do them. I speake not of you all. I Psalm.xl.c
knowe whome I haue chosen. But that y scri-
pture myght be fulfylled, he that eateth bread
with me, hath lyft vp his hele against me.
Nowe tell I you before it come, that when it
come to passe, ye myght beleue that I am he.
Verelye verelye I saye vnto you. He that re-
ceyueth whomesoeuer I sende, receyueth me.
And

And he that receyueth me, receyueth him that sent me.

When Jesus had thus sayed, he was troubled in the spirite, and testifyed, sayinge: verely verely I saye vnto you, that one of you shall betraye me. And then the disciples loked one on another, doubtinge of whom he spake. There was one of hys disciples which leaned on Jesus bosome whome Jesus loued. To hi beckened Simon Peter that he should aske who it was, of whom he spake. He then as he leaned on Jesus breste sayed vnto hym: Lorde who is it? Jesus answered, he it is to whom I geue a sop, when I haue depte it. And he wet a soppe, and gaue it to Judas Iscarioth Simons soune. And after the sop, Satan entred into hym.

Then sayde Jesus vnto hym: that thou doest, do quickly. That wist no man at the table, for what intent he spake vnto hym. Some of them thought, because Judas had ỹ bagge, that Jesus had sayed vnto hym, bye those thinges that we haue nede of against the feast: or that he shoulde geue some thyng to the poore. Assone then as he had receyued the sop, he went immediatlye out. And it was nyght. When he was gone out, Jesus sayde: nowe is the soune of man glorifyed. And God is glorifyed by hym. ỹf God be glorifyed by hym, God shall also glorifye hym in hym selfe, and shall strayghte waye glorifye hym.

✠ Deare children, yet a lytell whyle am I with you, ye shall seke me, and as I sayde vnto the Jewes: whyther I go, thyther can ye not come. Also to you saye I nowe A newe commaundement geue I vnto you, that ye loue together, as I haue loued you, that euen so ye loue one another. By thys ✶ shall all men knowe that ye are my disciples, yf ye shall haue loue one to another. Simon Peter sayed vnto hym. Lorde whyther goest thou? Jesus answered hym: Whyther I go thou canste not folowe me nowe, but thou shalt folowe me afterwarde. Peter sayde vnto him: Lorde, why can not I folowe the nowe? I will geue my lyfe for thy sake. Jesus answered hym: wilte thou geue thy lyfe for my sake? Verely verely I saye vnto the, the cocke shall not crowe, tyll thou haue denyed me thryse.

¶ The notes.

a. He washed theyr fete, to declare that he came to minister vnto other, and not to be ministred vnto. And further to teache by thys washynge, that hys ministracyon was, to purge and washe away the fylthe of synne, whyche is done by the sheadyng of hys blood for the blood of Christ sprinkled into our heartes by the worde of hys gospell, and receyued by fayth: cleuseth vs from synne.

b. To lyfte vp the hele, is to oppresse by violence. ffor whom ye thrust or trippe with the hele: them do ye vtterly ouerthrowe.

c. Satan was entred into hym before, as the Euangelyste affirmeth in the begynnynge of thys Chapter, but nowe began he more to enforce hys strength, and more openly to shewe hym selfe. In lyke maner, the Apostles had ỹ holy Ghost, before Christes resurrection, when they beleued in hym, when they confessed hym to be the soune of God. But they vnderstode hym, when Christ was risen and.Actu.ij.a.

The.xiiij. Chapter.

The argument of the.xiiij. chapter. Christ comforteth agayne the troubled and perplexed hartes with the sure ground of the hope of eternall lyfe. ✠



Lod he sayd vnto hys disciples: Let not youre hertes be troubled. Beleue in god, ỹ beleue in me. In my fathers house are many mansyons. yf it were not so, I wolde haue told you. I go to prepare a place for you. And yf I go to prepare a place for you, I wyll come agayne, and receyue you vnto my selfe, that where I am, there may ye be also. And whyther I go, ye knowe, and the waye ye knowe.

Thomas sayde vnto hym: Lorde we knowe not whether thou goest. Also howe is it possyble for vs to knowe the waye? Jesus sayd vnto hym: I am the waye, the truthe and ỹ lyfe. And no man commeth to the father, but by me. yf ye had knowen me, ye had knowne my father also. And nowe ye knowe hym, ỹ haue sene hym.

Philip sayde vnto hym: Lorde shewe vs the father, and it sufficeth vs. Jesus sayd vnto hym. Haue I bene so longe time with you, and yet haste thou not knowen me, Philip, he that hath sene me, hath sene the father. And howe sayest thou then: shewe vs the father? Beleuest thou not ỹ I am in the father, ỹ father in me? The wordes that I speake vnto you, I speake not of my selfe: but the father ỹ dwelleth in me, he doth the workes. Beleue me that ỹ I am in the father, and the father in me: At the least beleue me for the very workes sake. Verely, verely I saye vnto you, he that beleueth on me, the workes that I do, shall he do, and greater workes then these shall he do, because I go vnto my father. And whatsoeuer ye aske in my name that will I do. a. ỹ ỹ father myght be glorifyed by the soune. yf ye shall aske any thyng in my name, I wyll do it. ỹ

A promyse. Mat.vij.a Mat.xxi.c

✠ yf ye loue me, kepe my ✶ commaundementes, ỹ I will praye the father, and he shall geue you another comforter, that he may byde with you euer, whych is b. the spirite of truth whom the worlde can not receyue, because the worlde seeth hym not, neyther knoweth hym. But ye knowe hym. For he dwelleth with you, ỹ shall be in you. I will not leaue you comfortlesse, but will come vnto you.

By ỹ keping of the commaundementes is ment that he knoweth man knoweth God.

Yet a lytell whyle and the worlde seeth me no more: but ye shall se me. ffor I lyue, and ye shall lyue. That daye shall ye knowe that I am in my father, and you in me, and I in you. He that hathe my commaundementes and keepeth them, the same is he that loueth me. And

Who loueth shall.

I he

he that loueth me, shal be loued of my father: And I will loue hym, and will shewe myne owne selfe to him. Judas (sayd unto hym (not Judas Iscariothe) Lord what is the cause that thou wilte shewe thy selfe unto us, & not unto the worlde? Jesus answered and sayd unto hym, yf a man loue me, and will kepe my sayinges, my father also will loue hym & we will come unto hym, and will dwell in hym.

Who keepeth Christes sayinges.

He that loueth me not, keepeth not my sayinges. And the worde which ye heare, are not myne, but the fathers which sent me.

D These haue I spoken unto you, beynge yet present with you. But that comforter which is the holy ghost, whome my father wil send in my name) he shal teache you all thinges, & bringe all thinges to youre remembraunce whatsoeuer I haue tolde you.

Peace.

Peace I leaue with you, my peace I geue unto you. Not as the worlde geueth, geue I unto you. Let not your hertes be greued, neyther feare ye. Ye haue heard how I sayde unto you. I go and come agayne unto you. Yf ye loued me, ye would verely reioyce, because I sayde: I go unto the father. For the father is greater then I. And nowe haue I shewed you before it come, that whē it is come to passe, ye might beleue.

Here after will I not talke many wordes unto you. For the ruler of this world cometh and hath nought in me. But that the worlde maye knowe that I loue the father: therfore as the father gaue me commaundement euen so do I. Aryse, let vs go hence.

The notes.

That the father maye be glorified

a. The father is glorified by the sonne, when we acknowledge and geue thankes, that he gaue his sonne for vs to saue vs.

The spirite of truth.

b. He is called the spirite of truth, not onlye because he is true, but because he maketh the man unto whome he entreth, true. Where as all that they do without the spirite is nought other thyng but lyes.

The.xv. Chapter.

¶ The true vine and the husbandman. 2 Barrenes of fruit, and a threte. 3 Loue and persecution. ✠

I Am the true vyne, and my father is an husbandman. Euery braunche that beareth not fruite in me, he wyll take away. And euerye braunche that beareth fruite, wil he pourge, that it maye bryng more fruite. Now are ye clene through the wordes which I haue spoken unto you. Byde in me, and let me byde in you. As the braunche can not beare fruite of it selfe, except it byde in the vyne: no more can ye except ye abyde in me.

Vyne

¶ I am the vyne, and ye are the braunches. He that abydeth in me, and I in him, the same bryngeth forth muche fruite. For without me can ye do nothyng. Yf a man byde not in me, he is cast forth as a braunche, and is wyther'd: and men gather it, and cast it into the fyre, and it burneth.

Yf ye byd in me and my wordes abyde in you: aske what ye wyll, and it shalbe done to you. ✠ Commaun.

Here is my father glorified that ye beare muche fruite, and be made my disciples. B

As the father hath loued me, euen so haue I loued you. Continue in my loue. Yf ye shal kepe my commaundementes, ye shall byde in my loue, euen as I haue kepte my fathers commaundementes, and abyde in hys loue. To kepe the fathers and Christes commaundementes is ryghte to loue of the nature of Christe. Ephe.5.a

These thynges haue I spoken unto you, that my ioye myght remayne in you, and yᵗ your ioye myght be full. 1.Thes.4.b

✠ This is my commaundement, that ye loue together as I haue loued you. Greater loue then this hath no man, then ✠ a man bestowe his life for his frendes. Ye are my frendes, yf ye do whatsoeuer I commaunde you. Henceforth call I you not seruauntes: for the seruaunt knoweth not what his lorde doth. But you haue I called frendes, for all thynges ✠ I haue heard of my father, I haue opened vn to you. 1.John.3.b

¶ Ye haue not chosen me, but I haue chosen you and ordeyned you, ✠ ye go & bringe forth fruite, and that your fruite remayne, and that whatsoeuer ye shall aske of the father in my name, he thoulde geue it to you. ✠

✠ This commaunde I you, that ye loue together. C

Yf the worlde hate you, ye know that it hated me before it hatred you. Yf ye were of the worlde, the worlde would loue his owne. Nowe be it because ye are not of the worlde, but I haue chosen you out of the worlde, therfore hateth you the worlde. Remember ye saying that I sayde unto you: the seruaut is not greater then his lorde. Yf they haue persecuted me, so wyll they persecute you: yf they haue kept my sayinges, so wyll they kepe yours. 1.John.3.b

But all these thynges wyll they do unto you, for my names sake, because they haue not knowen him that sent me. Yf I had not come, and spoken unto them, they should not haue had synne: but now haue they nothynge to cloke their synne with all. He that hateth me, hateth my father. Yf I had not done workes amōg the which none other man dyd, they had not had synne. But now haue they seen, & yet haue hated both me & my father: euē ✠ the saying might be fulfilled that is writē in their lawe: they hated me without a cause. ✠ Matt.23.and xxiij.a.

D

✠ But when the comforter is come, whome I will sende unto you from the father, which is the spirite of truth, which proceadeth of ✠ father, he shall testifye of me. And ye shall beare witnes, also because ye haue bene with me from the beginnynge. Psal.xxxv.a Luke.xxiiij.b

The notes.

a. He that will abyde in Goddes loue, must kepe Gods commaundement. To abyde in Gods loue What.

b. In the.b. chapter of this Gospell, Christe sayeth that he receyueth no witnes of man. But here he sayth that his disciples shal bear him witnesse. Understande therfore, that for hym selfe he needeth not witnesse, But for

for vs it was necessarye, that hys disciples shoulde beare wytnesse of hys truth, that tho sowe them we might beleue.

The.xvi. Chapter.

¶ Consolacyon agaynst trouble, prayers are heard thorowe Christe.

1 Mat.xxiiij.a. THese thynges haue I spoken vnto you, because ye shoulde not be offended. They shall excommunicate you: ye the tyme shall come, that whosoeuer kylleth you, wil thinke that he doeth god seruice. And suche thinges shall they do vnto you, because they haue not knowen the father, nether yet me. But these thynges haue I tolde you, that when that houre is come ye myght remember them that I tolde you of. ✠ These thynges spake I not vnto you at the begynnynge, because I was present with you.

5 ✠ But nowe I go my waye to hym that sent me, and none of you axeth me, whyther goest thou? But because I haue spoke suche thynges vnto you, youre hertes are full of sorowe. Nevertheles I tell you the truth, it is expedient for you that I go awaye. For yf I go not awaye, that comforter wil not come vnto you. But yf I departe, I wil sende hym vnto you. And when he is come, he wil rebuke ỹ world of synne, and of ryghteousnesse, and of iudgement. a Of synne, because they beleue not on me: of ryghteousnesse, because I go to my father, and then ye shall not se me, and of iudgement, because the chefe ruler of this worlde is iudged alreadye.

Synne. Ryghteousnes. Iudgement.

12 ✠ I haue yet many thynges to say vnto you, but ye cannot beare them awaye now. Howe be it when he is come (I meane the spirite of truth) he wyll lead you into all truth. He shall not speake of hym self, but whatsoeuer he shal heare, that shall he speake, and he wyll shewe you thynges to come. He shall glorifye me, for he shall receyue of myne, and shall shewe vnto you. All thynges that the father hath, are myne. Therfore sayd I vnto you, that he shal take of myne, and shewe vnto you. ỹ

16 ✠ After a whyle ye shall not se me: & agayne after a whyle ye shall se me: for I go to the father. Then sayed some of hys disciples amonge them selues: what is this that he sayeth vnto vs? after a whyle ye shall not se me, & agayne after a whyle ye shall se me, and that I go to the father. They sayd therfore, what is it that he sayeth, after a whyle? we can not tell what he sayth.

19 ✠ Iesus perceyued that they wolde axe him and sayde vnto thē. This is it that ye enquire of amonge your selues that I sayde after a whyle ye shall not se me, and agayne after a whyle ye shall se me. Verely verely I say vnto you: ye shall wepe and lament, & the world shall reioyce. Ye shall sorowe, but your sorow shalbe turned into ioye.

21 ✠ A woman when she trauayleth, hathe sorowe, because her houre is come: but assone as she is deliuered of ỹ child she remembreth no more the anguish, for ioye that a man is borne into the worlde. And ye now are ye sorowfull but I wyll se you agayne, and your hertes shall reioyce, and your ioye shall no man take fro you. ✠ And in that day shal ye axe me no question. ✠ Verely verely I say vnto you: what soeuer ye shall axe the father in my name, he wyll geue it you. Hytherto haue ye axed nothyng in my name. Axe and ye shall receyue, that your ioye maye be full.

Mat.vij.a. Mat.xxi.c Luke.xi.b. Iacob.i.a. Prouerbe.

25 These thynges haue I spoken vnto you in prouerbes. The tyme will come when I shall no more speake vnto you in prouerbes: but I shall shewe you plainly from my father. At that day shall ye axe in my name: And I say not vnto you that I wyll speake vnto my father for you. For the father hym self loueth you, because ye haue loued me, and haue beleued, that I came out from God. I went out from the father, and came into the worlde, and I leaue the worlde agayne, and go to ỹ father.

29 ✠ Hys disciples sayde vnto hym: lo now speakest thou plainly, and thou vsest no prouerbe. Nowe knowe we that thou vnderstandest all thynges, and nedest not that any man shoulde axe the any question. Therfore beleue we that thou camest from God. ✠ Iesus answered them: Now ye do beleue. Beholde, the houre draweth nye, and is all redye come that ye shalbe scattered euery man hys waye, and shall leaue me alone. And yet am I not alone, for the father is with me.

Mat.xxvi.c Mat.xxiij.d

33 These wordes haue I spoken vnto you, ỹ in me you myght haue peace. For in ỹ worlde shall you haue tribulacyon: but be of good cheare. I haue ouercome the worlde.

¶ The notes.

a. The worlde is rebuked of synne, because they beleue not. So is vnbeliefe the synne that condemneth the worlde (by the worlde vnderstand the wicked, repugnant, and vnfaythful, & not all the creatures that be in the worlde) and sayth in the ryghteousnes of beleuers. And because the worlde and naturall reason wyl not knowe thys thynge, but will be iustified and saued by their owne workes the holy ghoste shall rebuke the worlde, and shewe that they shalbe iustly condemned. Of synne,

The.xvij. Chapter.

¶ The mediatour betyx and amonge mankynde of Christ vnto his father, his office to glorifye his father.

1 THese wordes spake Iesus, & lyfte vp his eyes to heauen, and sayde: Father the houre is come: glorifye thy sonne, that thy sonne maye glorifye the: as thou hast geuen hym power ouer all flesh, that he should geue eternall lyfe to as many as thou hast geuen hym. This is ye eternall lyfe that they myght knowe, the that onely very God, and whome thou hast sente Iesus Christ. Eternall lyfe.

4 I haue glorifyed the on the earthe, I haue fynyshed the worke whyche thou gauest me to

B do. And nowe glorifye me thou father with thyne owne selfe with the glorye which I had with the, per the worlde was. a. I have declared thy name vnto the men which thou gauest me out of the worlde. Thyne they were and thou gauest them me, and they have kepte thy sayenges. Nowe they knowe that all thynges whatsoeuer thou hast geue me, are of the. For I have geuen vnto them the wordes whiche thou gauest me, and they have receyued them and knowe surely that I came out from the, and do beleue that thou dyddest sende me. I praye for them, and praye not for. b. ye worlde but for them whome thou haste geuen me, for they are thyne. And all myne are thyne, and thyne are myne, and I am glorifyed in them. And nowe am I no more in ye world, but they are in the worlde, and I come to the. ✠

C ✠ Holy father kepe in thyne owne name, the whom thou hast geuen me, that they maye be one, as we are. Whyle I was with them in ye worlde, I kept them in thy name. Those that thou gauest me, have I kept, and none of the is lost, but that lost chylde, that the scripture myght be fulfylled.

Psal.xl.a

Nowe come I to the, and these wordes speake I in the worlde, that they myghte have my ioye full in them. I have geuen them thy wordes, and the worlde hath hated them, because they are not of the worlde, euen as I am not of the worlde. I desyre not that thou shouldest take them out of the worlde: but that thou kepe the fro euyl. ✠ They are not of the worlde, as I am not of the world. Sanctifye the with the truthe, thy sayeng is truthe. As ye thoudest sende me into the world, euen so have I sent the into the worlde, & for their sakes sanctifye I my selfe, that they also myght be sanctified through the truth.

D I praye not for them alone: but for the also which shall beleue on me through their preachyng that they all maye be one, as thou father art in me, and I in the that they maye be also one in vs, that the worlde maye beleue ye thou haste sent me. And that glorye that thou gauest me, have I geuen them, that they may be one, as we are one. I in them, and thou in me, that they maye be made perfect in one, & that the worlde maye knowe that thou haste sent me, & hast loued the as thou haste loued me. Father, I will that they which thou haste geuen me, be with me where I am, that they maye se my glorye which thou hast geuen me. For thou lovedest me before the makynge of the worlde. O righteous father, ye verye world hath not knowen the: but I have knowen the, and these have knowen that thou haste sente me. And I have declared vnto the thy name, & will declare it that the love wherewith ye haste loued me, be in them, and that I be in them.

The notes.

I have declared thy name, &c. a. That is, thy renowme and glorye, that thou arte mercifull, forgeuest synnes for my sake, & arte good and righteous.

b. The worlde in thys place is taken for the wicked, frowarde, and vnbeleuers. The worlde.

The.xviij.Chapter.

C Christe is betrayed. The woordes of hys mouthe smyte the ofhyers to the grounde. Peter smyteth of Malchus eare. Jesus is brought before Anna, Caiphas and Pylate.

When Jesus had spoke these wordes, he wente forth with his disciples ouer the broke Cedron, where was a garden into the whiche he entered with his disciples. Judas also which betrayed hym, knewe the place: for Jesus ofttymes resorted thither with hys disciples. Judas then after he had receyued a bande of men, and ministers of the hye priestes and Pharisees, came thyther with lanternes and fyrebrandes, and weapons. The Jesus knowyng all thynges that should come on hym, wente forth, and sayed vnto the: whom seke ye? They answered hym: Jesus of Nazareth. Jesus sayed vnto them: I am he. A Mat.xxvi. Mar.xiiij. Luke.xxij. Iohn.xviij. Malchus

Judas also which betrayed hym, stode with them. But assone as he had sayd vnto them: I am he, they went backwarde, and fell to the grounde. And he asked them agayne: whome seke ye? They answered: Jesus of Nazareth. Jesus answered: I sayde vnto you: I am he. If ye seke me, let these go their waye. That the sayenge myght be fulfylled which he spake of them which thou gauest me, have I not loste one. B

Simon Peter hadde a swerde, & drewe it, and smote the hye Priestes seruaunte, and cut of hys right eare. The seruauntes name was Malchus. Then sayed Jesus vnto Peter: put vp thy swerde into the sheath: shall I not drinke of the cup whiche my father hathe geuen me? Then the company and ye captaine and the ministers of the Jewes, toke Jesus & bounde hym, and led hym awaye to Anna firste: for he was fatherinlawe vnto Caiphas, whiche was the hye priest that same yeare. Caiphas was he that gaue counsell to the Jewes, that it was expedient, that one man shoulde dye for the people. C

And Simon Peter folowed Jesus, & another disciple: that disciple was knowne of the hye priestes, and went in with Jesus into the palace of the hye priest. But Peter stode at the dore without. Then went oute that other disciple whiche was knowne vnto the hye priestes, and spake to the damsell that kepte the dore, & brought in Peter. Then sayed the damsell that kepte the dore, vnto Peter: Arte not thou one of thy mans disciples? He sayed: I am not. The seruauntes and the ministers stode there and had made a fyre of coles, for it was colde, and they warmed them. Peter also stode amonge them, and warmed hym selfe. Mat.xxvi. Mar.xiiij. Luke.xxij. D

The hye Priest axed Jesus of hys disciples and of hys doctryne. Jesus answered him: I spake openly in the world. I euer taught in the synagoge, and in the temple whyther all

all the Jewes resorted, and in secrete haue I sayde nothynge. Why axest thou me? Axe the
Mat.xxvi.f Mar.xiiii.f Luke.xxii.f whiche hearde me, what I sayde vnto them. Beholde, they can tell what I sayde. When he had thus spoke, one of the ministers which stode by, smote Jesus on the face, sayinge: answerest thou the hye preest so? Jesus answered hym: If I haue euyll spoken, beare wytnes of the euyll, yf I haue well spoken, why smytest thou me? And Annas sent him bounde vnto Caiphas the hye preest.

E Symon Peter stode and warmed him self and they sayed vnto hym: arte not thou also one of hys disciples? He denyed it, and sayde: I am not. One of the hye preestes seruauntes (hys cosin whose eare Peter smote of) sayde vnto him: dyd not I se the in the garden with him? Peter denyed agayne, and immediatlye the cocke crewe.

F Then led they Jesus from Caiphas into
Mat.xxvii.a Mar.xv.a. Luke.xxiii.g the hall of iudgement. It was in the morninge and they themselues went not into the iudgement hall leaste they shoulde be defyled, but that they might eate the paschall lambe. Pylate then wente oute vnto them, and sayde: what accusacion bringe ye agaynste this man? They answered, and sayed vnto him. If he were not an euyll doer, we woulde not haue delyuered him vnto the. Then sayed Pilate vnto them: take ye hym, and iudge hym after youre owne lawe. Then the Jewes sayed vnto hym: It is not lawfull for vs to put any man to death. a. That the wordes of Jesus might be fulfylled, whiche he spake, signifynge what death he shoulde dye.

Then Pilate entred into the iudgemente
Mat.xxvii.c. Mar.xv.b Luke.xxiii.b. hall agayne, and called Jesus, and sayd vnto hym: arte thou the kynge of the Jewes? Jesus answered: sayest thou that of thy self, or dyd other tell it the of me? Pylate answered Am I a Jewe? Thyne owne nacion and hye preestes haue delyuered the vnto me. What hast thou done? Jesus answered. b. my kyngdome is not of this worlde. If my kyngdome were of this worlde, then woulde my ministers surely fyght, that I shoulde not be delyuered to the Jewes, but now is my kyngdom not from hence.

G Pilate sayed to him: Arte thou a kynge then? Jesus answered: Thou sayest that I am a kynge. For this cause was I borne, and for this cause came I into the worlde, that I shoulde beare wytnes vnto the trueth. And al that are of the trueth heare my voyce. Pylate sayde vnto him: what thynge is trueth?

And when he had sayd that, he wente oute agayne to the Jewes, and sayd vnto them: I fynde in him no cause at al. Ye haue a custome that I shoulde deliuer you one lose at Easter. Wyll ye that I lose vnto you the kyng of the
Mat.xxvii. Mar.xv.b Luke.xxiii Jewes. Then cryed they all agayne, sayinge: Not hym, but Barrabas, that Barrabas was a robber.

¶ The notes.

a. He had sayd that he shoulde be crucifyed of the gentyls, and therfor must Pilate geue sentence on hym, and not the Jewes, for the performaunce of hys wordes.

b. That is, my kyngdome is not a worldlye kyngdome, that consisteth in strengthe in armes, in men in the swerde, and in the fashyons of bodely thynges, but my kyngdom is spirituall, which is in ỹ hertes of the faithfull, who are not ruled by the swerde, but by the Gospell.

That ỹ workes of Jesus ar.

Myn kyngedome.gr.

The.xix. Chapter.

¶ Christ is crucifyed. The communycacion had vnder the crosse. Johan, hauynge hys mother, and is buryed.

A Then Pylate toke Jesus and scourged hi. And the souldyers wouid a croune of thornes, and put it on hys heade. And they dyd on hym a purple garmente and sayde: haple kyng of the Jewes: and they smote him on the face. Pylate went forth agayne, and sayd vnto them: beholde I bringe hym forth to you, that ye maye knowe, that I fynde no faute in hym. Then came Jesus forthe wearynge a croune of thornes and a purple robe. And Pylate sayde vnto them: Beholde the man. Whē the hye Preestes and ministers sawe him, they cryed, sayinge: Crucifye him, crucifye him. Pylate sayde vnto them: Take ye hym, and crucifye hym, for I fynde no cause in him. The Jewes answered hym: we haue a lawe, and by
Leuit xxiiii.f our lawe he oughte to dye: because he made hym selfe the sonne of God.

B When Pilate hearde that sayinge, he was the more afrayd, and went agayne into ỹ iudgement hall, and sayde vnto Jesus: whence are thou? But Jesus gaue hym none answere. Then sayde Pylate vnto him: Speakest thou not vnto me? knowest thou not that I haue power to crucifye the, and haue power to louse the? Jesus answered: Thou couldest haue no power at all agaynst me, except it were geuē the from aboue. Therfore he that deliuered me vnto the, is more in synne. And fro thence forth sought Pylate meanes to louse him: but the Jewes cryed, sayinge: yf thou let hym go, thou arte not Cesars frende. For whosoeuer maketh hym selfe a kynge, is agaynst Cesar.

C When Pylate heard ỹ sayinge, he brought Jesus forth, and sate doune to geue sentence in a place called the pauement, but in the Hebrue tonge Gabbatha. It was the Saboth euē which falleth in the easter feast, and about the sixt houre. And he sayed vnto the Jewes. Beholde youre kynge. They cryed, awaye with hym, awaye with hym, crucifye hym. Pylate sayd to them: Shall I crucifye youre kynge? The hye Preestes answered: we haue no kyng but Cesar. Then delyuered he hym vnto them to be crucifyed. And they toke Jesus, and led D
Mar.xvi.d Mat.xv.b Luke.xxiii.a hym awaye, and he bare his crosse, and went forth into a place called the place of dead mens sculles, which is named in Hebrewe Golgotha. Where they crucifyed hym, and two other with hym, on eyther syde one, and Jesus in the myddest. And Pylate wrote hys title

and put it on the crosse. The writyng was Jesus of Nazareth, kynge of the Jewes. This title red many of the Jewes. For the place where Jesus was crucifyed, was nye to the cyte. And it was written in Hebrue, Greke and Latyn. Then sayde the hye priestes of the Jewes to Pylate. Write not kynge of the Jewes: but that he sayde. I am kyng of the Jewes. Pylate answered: what I haue written that haue I written.

Then the souldyers, when they had crucyfyed Jesus toke hys garmentes, and made foure parties, to euery souldyour a parte, and also hys cote. The cote was without seame, wrought vpon thorow out. And they sayde one to another. Let vs not deuyde it, but caste lottes, who shall haue it: That the scripture myght be fulfylled which sayeth. They parted my raymentes among them, and on my cote dyd they caste lottes. And the souldyours dyd such thynges in dede.

There stode by the crosse of Jesus his mother, and hys mothers sister. Mary the wyfe of Cleophas, and Mary Magdalen. When Jesus sawe his mother, and the disciple standyng whome he loued, he sayed vnto his mother: woman beholde thy sonne. Then sayed he to the disciple: beholde thy mother. And from that houre the disciple toke her for hys owne.

After that when Jesus perceyued that all thynges were performed, that the scripture myght be fulfylled, he sayed: I thyrst. There stode a vessell full of vynegre by. And they fylled a spunge with vynegre, and wounde it about with hyssope, and put it to hys mouthe. Assone as Jesus had receyued of the vynegre he sayed: It is fynished: and bowed hys head, and gaue vp the ghoste.

The Jewes then because it was the saboth euen, that the bodyes shoulde not remayne vpon the crosse on the saboth day (for that Saboth daye was an hye daye) besought Pylate that they: legges myghte be broken, and that they myghte be taken downe. Then came the souldyers, and brake the legges of the fyrst & of the other, which was crucified with Jesus. But when they came to Jesus, and sawe that he was dead alreadye, they brake not hys legges: but one of the souldyers with a speare thrust hym into the syde and forth with came there out bloude and water.

And he that sawe it, bare recorde, and hys recorde is true. And he knoweth that he sayeth true, that ye myght beleue also. These thynges were done, that the scripture shoulde be fulfylled: Ye shall not breake a bone of hym. And agayne another scripture sayeth: They shall loke on hym whome they pearced.

After that Joseph of Armathea (whiche was a disciple of Jesus, but secretely for feare of the Jewes) besought Pylate that he myght take downe the bodye of Jesus. And Pylate gaue hym leaue. And there came also Nicodemus (whiche at the begynnyng came to Jesus by nyght, and broughte of myrre & aloes myngled together aboute an hundred pounde wayght. Then toke they the body of Jesu, & wounde it in lynnen clothes with the odoures, as the maner of the Jewes is to burye. And in the place where Jesus was crucifyed, was a garden, and in the garden a new sepulchre, wherein was neuer man layde. There layde they Jesus because of the Jewes saboth euen, for the sepulchre was nye at hande.

The.xx. Chapter.

¶ The resurrection of Christe: who appeared to Mary Magdalen, and to all hys disciples to their great comforte.

THe morowe after the Saboth daye came Mary Magdalene early when it was yet darcke, vnto the sepulchre, and sawe the stone taken awaye frō the sepulchre. Then she ranne, and came to Simon Peter, and to the other disciple whom Jesus loued, and sayde vnto them. They haue taken awaye the Lorde out of the toumbe, and we cānot tell where they haue layde hym. Peter wēt forth and that other disciple dyd out runne Peter, & came fyrste to the sepulchre. And he stouped downe, and sawe the lynnen clothes lyeng, yet went he not in.

Then came Simon Peter folowyng him and went into the sepulchre, and sawe the lynnen clothes lye, and the napkyn that was aboute hys head, not lyenge with the lynnen clothe, but wrapped together in a place by it selfe. Then went in also that other disciple which came fyrste to the sepulcher, and he sawe & beleued. For as yet they knewe not the scriptures that he should ryse agayne frō death. And the disciples went awaye agayne vnto their owne home.

Mary stode without at the sepulchre weepynge. And as she wepte, she bowed her self, and loked into the sepulchre, and sawe two angels in whyte sittynge, the one at the heade, & the other at the fete, where they had layde the bodye of Jesus. And they sayd vnto her: Woman, why wepest thou? She sayed vnto them: For they haue taken awaye my Lorde, and I wote not where they haue layed hym. When she had thus sayde, she tourned her self backe, and sawe Jesus standynge, and knewe not, that it was Jesus. Jesus sayde to her: woman why wepest thou? Whome seekest thou? She supposynge that he had bene the gardener, sayed vnto him: Syr yf thou haue borne him hence, tell me where thou hast layed hym, that I maye fet him. Jesus sayde vnto her: Mary. She turned her selfe, and sayd vnto him: Rabbony, whiche is to saye: Mayster. Jesus sayd vnto her: touch me not, for I am not yet ascended to my father. But go to my brethern, & saye vnto them: I ascende vnto my father and youre father: to my God and your God. Mary Magdalene came and tolde the disciples

ples that she had sene the Lord, and that he had spoken suche thinges vnto her. ✠

E ✠ The same day at night, which was the morowe after the saboth day, when ỹ doores were shut, wher the disciples were assembled together for feare of the Jewes, came Jesus and stode in the myddes, and saide to them: peace be with you. And when he had so sayed, he shewed vnto them his handes, and hys syde. Then were the disciples glade when they sawe the Lorde. Then sayde Jesus to them agayne: peace be with you. As my father sente me, euen so sende I you. And when he had sayd: that he breathed on them and sayde. Receyue the holy ghost. Whosoeuers synnes ye remyt they are remitted vnto them. And whosoeuers synnes ye retayne, they are retayned. ✠

Mat. xvi. c. Luk. xxiiij. 1. Cor. xv. a Peter is paied that is promised. Mat. xvi. A couenaunt vpō binding and losinge.

F ✠ But Thomas one of the twelue, called Didymus, was not with thē when Jesus came, The other disciples saide vnto him: we haue sene the Lorde. And he said vnto them: except I se in hys handes the print of the nayles, and put my fynger into the holes of the nayles, and thrust my handes into hys syde, I will not beleue. And after viii. dayes agayne, hys disciples were within, and Thomas with G them. Then came Jesus when the doores were shut, and stode in the middes and sayd: peace be with you. After that sayde he to Thomas: bringe thy fynger hyther, and se my handes, and bringe thy hande and thrust it into my syde: and be not faithlesse, but beleuinge. Thomas answered and said vnto him: My Lord and my God: Jesus sayd vnto him: Thomas because thou hast sene me, therfore thou beleuest. Happie are they that haue not sene, and yet haue beleued.

And many other synges dyd Jesus in the presence of hys disciples, whyche are not written in this boke. These are written that ye myght beleue, that Jesus is Christe the sonne of God, and that in beleuinge ye might haue lyfe thorow hys name.

¶ The notes.

a. That is because thou beleuest not that I am risen very God, but am carnall as I was before I suffered death, therfore touche me not.

Touche me not &c. Howe men bind & lose.

b. Lobe in Mathewe the xviii. c.

The. xxi. Chapter.

Christ appeared to hys disciples agayne at the sea of Tyberias, and commaunded Peter earnestly to feede hys flocke.

21 After that Jesus shewed hym selfe agayne at the sea of Tyberias. And on this wise shewed he hym selfe. There were together Symon Peter and Thomas, whyche is called Didimus, and Nathaniell of Cana a cytie of Galile, and the sonnes of Zebedei, and two other of the disciples. Simon Peter sayd vnto them: I go a fyshinge. They sayd vnto hym: we also will go with the. They went their way and entred into a shyppe straight waie, and that nighte caught they nothyng. But when the morning was nowe come, Jesus stode on the shore: neuertheles the disciples knewe not that it was Jesus. Jesus sayd vnto them: lyue ye ought meate? They answered him: no. And he sayd vnto them: caste out the net on the ryght syde of the shyppe, and ye shall fynde. They caste out, and anone they were not able to drawe it for the multytude of fyshes.

H ✠ Then sayde the disciple whom Jesus loued vnto Peter: It is the Lord. When Simon Peter hearde that it was the Lorde, he gyrde hys mantel to him (for he was naked) and sprange into ỹ sea: The other disciples came by shippe for they were not farre fro land, but as it were two hundred cubites, and they drewe the net with fyshes: Assone as they were come to land, they sawe hote coles and fyshe, layde thereon and breade. Jesus said vnto them: bringe of the fishe whych ye haue now caught. Simon Peter stepped forth, and drewe the net to lande full of great fyshes an hundred and liii. And for all there were so many, yet was not the net brokē. Jesus sayde vnto them: come and dyne. And none of the disciples durst aske him, what art thou? for they knewe that it was the Lord. Jesus then came and toke bread, and gaue them, and fyshe lykewyse. And this is nowe the thyrde tyme that Jesus appeared to hys disciples after that he was ryssen agayne from deathe. ✠

I ✠ When they had dyned, Jesus sayd to Simon Peter: Simon Joanna, louest thou me more then these? He sayd vnto him: ye Lorde thou knowest that I loue the. He saide vnto him: fede me. a. lambes. He sayed to him agayn the seconde tyme: Simon Joanna, louest thou me? He sayed vnto him: yea Lorde thou knowest that I loue the. He sayed vnto him: fede me shepe: He sayed vnto him the thyrde tyme: Simon Joanna, louest thou me? And Peter sorowed, because he sayd to him the thirde time, louest thou me, and said vnto him: Lord, thou knowest all thinges: thou knowest that I loue the. Jesus sayd vnto him: fede me shepe.

Christ geueth hys shepe and lambes

Verelye verelye, I saye vnto the, when thou K waste ponge, thou girdest thy selfe, and walkedst whither thou wouldest: but when thou arte olde, thou shalt stretche forth thy handes, and another shall gyrd the, and lead the whither thou wouldest not: That spake he, signifyeng by what death he should glorifie God. ✠ And when he had sayed thus, he sayed to him: folowe me. Peter tourned about, and sawe that disciple whom Jesus loued folowinge which also leaned on his breste at supper and sayed: Lord which is he that shal betraye the? When Peter sawe him, he sayde to L Jesus: Lord what shall he here do? Jesus sayde vnto him: yf I will haue him to tarye tyll I come, what is that to the? folow thou me. Then went this sayinge abrode amonge the brethren, that that disciple shoulde not dye. Yet Jesus sayde not to him, he shall not dye,

1. Pet. i. c.

Jesus

but if I wyll that he tarye tyll I come, what is that to the? The same disciple is he which testifyeth of these thinges, and wrote these thinges. And we knowe ỹ his testimonie is true. ✠ Ther are also many other thinges whych Jesus dyd, the whiche if they shoulde be written euery one. b. I suppose the worlde could not containe the bokes that shuld be written.

¶ The notes.

Lambes. a. He loueth Christ, that feadeth his Lambes and sheepe.

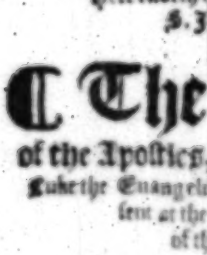
I suppose. b. This is a figuratyue speache, which doeth signifie that there were many thinges more to be written that are not written. But yet there is as muche wrytten as is necessarie and sufficiente for oure saluation.

Here endeth the Gospel of S. John.

¶ The Actes of the Apostles, written by S. Luke the Euangelist, which was present at the doynges of them.

The ffyrste Chapter.

✠ The ascension of Christ. ✠ Matyas is chosen in stede of Judas.



A LL the former treatyse (deare frende Theophilus) I haue written of all that Jesus begāne to do and teache, vntyll the day in whyche he was take vp after that he, ỹough the holy ghost, had geuen commaundementes vnto ỹ Apostles whyche he had chosen: to whom also he shewed him selfe alyue after his passion by many tokens, apperyng vnto them fourty dayes, & speakynge of the kyngdome of God, & gathered thē together, and cōmaunded thē, that they shoulde not departe from Hierusalem: but to wayt for the promyse of the father, wherof ye haue heard of me. ffor John baptysed with water: but ye shal be baptised with the holy ghost, and that wyth in thys fewe dayes. When they were come together they axed of him sayinge: Lorde wylt thou at thys tyme restore again the kyngdome to Israel? And he sayed vnto them: It is not for you to know the tymes or the seasons which the father hath put in hys owne power but ye shall receiue power of the holy ghost, whiche shall come on you. And ye shall be witnesses vnto me in Hierusalem, and in all Jewry, and in Samary and euen vnto the worldes ende.

Lu.xxiiii. d
John.xiii.d
Mark.i.a
Math.iii.c
Luke.iii.d

And when he had spoken these thynges whyle they beheld, he was taken vp, and a cloud receiued him vp out of their sight. And whyle they loked stedfastly vp to heauen as he went, beholde two men stode by them in whyte apparell, whyche also sayde: ye men of Galile, why stande ye gasyng vp into heauē? This same Jesus which is take from you into heauen, shal so come, euē as ye haue seene him go into heauen. ✠

Lu.xxiiii.g Then returned they vnto Hierusalem frō mounte Oliuete, whiche is nie to Hierusalem counteryng a saboth .a. dayes iorney. And when they were come in, they went vp into a parler where abode bothe Peter, and James, John and Andrew, Philip & Thomas, Bartlemew and Matthewe, James the sonne of Alpheus and Simon zelotes, and Judas James sonne. These all continued wyth one accorde in prayer and supplicacion with the women and Mary the mother of Jesu, and with hys brethren.

L ✠ And in those dayes Peter stode vp in the myddes of the disciples and sayde (the nombre of names that were together, were about an hundred and twenty) Ye men and brethren this scripture muste haue nedes ben fulfilled, which the holy ghost through ỹ mouth of Dauid spake before of Judas, whiche was gyde to them that take Jesus. ffor he was nombred wyth vs and had obtayned felowshyppe in this ministracion. And the same hath now possessed a plot of grounde with the rewarde of iniquitie, and when he was hanged, brast a sonder in the myddes, and all his bowels gushed out. And it is knowen vnto all the inhabiters of Jerusalem, in so much that, that felde is called in theyr mother tonge Acheldama, that is to say, the bloude fielde.

Psal.xlix
John.xviii.
Mat.xxvii.a

D ✠ It is written in the boke of Psalmes: His habitacion be voide, and no man be dwelling ther in: and his Bysshoprych let another take.

Psa.lxviii.c
Psal.cviii.d

Wherfore of these men whiche haue companyed with vs all the tyme that the Lorde Jesus went in and oute among vs, beginning at ỹ baptisme of John, vnto that same daye that he was taken vp from vs, muste one be ordeyned to beare wytnes with vs of hys resurrection.

Mathias. ✠ And they apoynted two, Joseph called Barsabas (whose syr name was Justus) and Mathias. And they prayed sayinge: thou Lorde whyche knowest the hertes of all men, shewe whether of these two thou hast chosen, that the one may take the roume of this mynistracion and Apostleshyppe, from ỹ which Judas by transgression fel, that he myght go to his owne place. And they gaue forth theyr lottes, and the lot fell on Mathias, and he was counted with the eleuen Apostles. ✠

¶ The notes.

Saboth iourney. a. The Saboth dayes iorney was aboute a myle as is mentioned in Matthewe.xxiiii.b.

The. ii. Chapter.

✠ The comminge of the holye Ghost. The sermon of Peter before the congregation at Hierusalem, and the successe of the same.

When

21 When the fyfty daye was come, they were all with one accorde together in one place. And sodainly there came a sounde frō heauen, as it had bene the comynge of a myghty wynd, and it filled al the houfle where they sate. And there appeared vnto them clouen tounges, lyke as they had bene fyre, and it sate vpon eche of them, and they were all filled with the holye ghoste, and began to speake wyth other tounges, euen as the spyryte gaue them vtteraunce.

Tounges.

22 And there were dwelling at Hierusalem Iewes, deuout men, whyche were of all nations vnder heauen. When this was noysed abroade, the multitude came together & were astonied, because that euery man hearde them speake hys owne toung. They wondred all & merueyled saynge among them selues: Behold are not al these which speake of Galile? And how heare we euery mā his own tonge wherin we were borne? Parthians, Medes, and Elamites, and the inhabiters of Mesopotamia, of Iewry, and of Cappadocia, and of Pouthus and Asia, Phrygia, Pamphilia, and of Egypte, and of the parties of Libia, which is beyde Syren, and straungers of Rome, Iewes, and conuertes, Grekes, and Arabians: we haue heard them speake: wyth our owne tounges the great workes of God. ✠ They were all amased, and woundered saynge one to another: what meaneth this? Other mocked them sāynge: they are full of newe wyne.

Conuertes ✠ is heathen or gētils conuerted to the Iewes faieth

✠ But Peter stepped forth wyth the eleuen, and lyfte vp his voyce, and spake vnto them: Ye men of Iewry, and all ye that inhabite Hierusalem: be this knowen vnto you, and wyth youre eares heare my wordes. These are not dronke, as ye suppose, for it is yet but the thyrde houre of the day. But this is that

Ioel.ii.g

which was spoken by the Prophet Ioel: It shal be in the laste daies saith God, of my spirite: I wil pour out vpon all flesh. And your sonnes and daughters shal prophesie, & your youngmen shal se visions, and your oldmen shall dreame dreames. And on my seruauntes and on my handmaydens, I wyll pour out of my spirite in those dayes, and they shall prophesye. And I wyll shewe wonders in heauē aboue, and tokens in the earth beneth, bloude & fyre, and the vapoure of smoke. The sonne shalbe turned into darcheues, and the moue into bloude, before that great and notable day of the Lorde come. And it shall be, that whosoeuer shall call on the name of the Lord shalbe saued. ✠

Rom.x.e.

✠ Ye men of Israel heare these wordes: Iesus. c. of Nazareth, a mā approued of God amonge you wyth miracles, woundres, and signes whiche God dyd by hym in the middes of you, as ye your selues knowe: hym haue ye taken by the handes of wycked vnreasonable persons after he was delyuered by the determinate counsell and foreknowledge of God, and haue crucifyed and slayne: whom God hath raysed vp and lowsed the sorowes of deathe, because it was vnpossible ✠ he shoulde be holden of it. For Dauid speaketh of hym afore hand. I sawe the Lorde alwayes before me: for he is on my ryghte hande, that I shoulde not be moued. Therefore dyd my herte reioyce, and my tounge was glad. Moreouer also my flesshe shall reste in hope, because thou wylt not leaue my soule in hel, neyther wylte suffer thyne holy, to se corruptiō. Thou hast shewed me the wayes of lyfe, and shalte make me full of ioye, in thy countenaunce. ✠

Death. Psal.xvi.

Hell.

23 Men and brethren, let me freely speake vnto you of ✠ patriarche Dauid: for he is both dead and buryed, and hys sepulchre remaineth wyth vs vnto this daye. Therfore seyng he was a Prophet, and knew that God had sworne wyth an othe to hym, that the fruyte of hys loynes shoulde sit on hys seate (in that Christ shoulde ryse agayne in the flesh) he sawe before: and spake of the resurrection of Christ, that hys soule shoulde not be lefte in hell: neyther hys flesshe should se corruption. This Iesus hath God raysed vp wher of we all are witnesses.

✠ ii. Reg.ii.b. Psal.xxxix.e

24 Seyng nowe that he by the ryght hand of God is exalted, and hath receiued of ✠ father the promyse of the holy ghost, he hath shed forth, that whyche ye nowe se and heare. For Dauid is not ascended into heauen: but he sayd: The Lord sayd to my Lord, syt on my ryght hande vntyll I make thy foes thy foote stole. 36 therefore let all the house of Israell knowe for a suretye, that God hath made the same Iesus whom ye haue crucifyed, bothe Lord and Christe.

✠ Psal.cxix.a

37 When they hearde this, they were pyersed in their hertes, and sayd vnto Peter and vnto the other Apostles. Ye men and brethel, what shall we do? Peter sayde vnto them: repent and be baptysed euerye one of you in the name of Iesus Christe for the remyssiō of sinnes, and ye shall receiue the gifte of the holye ghost. For the promyse was made vnto you and to your children, & to all that are a farre, euen as manye as the Lorde oure God shall call. And wyth many other wordes dyd he witnes and exhorte the sayenge: Saue your selues from this vntowarde generacion. Then they ✠ gladlye receiued his preachynge, were baptysed, and the same daye there were added vnto them about thre thousande soules.

42 And they continued in the Apostles doctrine and felowshyppe, and in breakyng of ✠ bread, and in prayer. And feare came ouer euery soule. And many wonders & signes were shewed by the Apostles. And all that beleued kept them selues together, and had all thynges common, and solde their possessions and goodes, and departed the to all men as euery mā had nede. And they continued daylye wyth one accorde in the temple and brake breed in euerye house, and dyd eate their meate together, with gladnes and singlenes of hert prai-

Communi.

synge

synge God, and had fauour with all ỹ people: And the Lorde added to the congregacion dayly suche as should be saued.

The .iij. Chapter.

✠ The halt is restored to his fete. Peter preacheth Christe to the people.

a The halt is cured.

PEter and John wente vp together into the temple at ỹ houth houre of prayer. And ther was a certayne man halte from his mothers wombe, whome they broughte and layed at the gate of the temple called beutifull, to axe almes of them that entred into the temple. Whyche same when he sawe Peter and John, that they wouldē into the temple, desired to receyue an almes. And Peter sadfastened his eyes on hym with John and sayed: Loke on vs. And he gaue heede vnto them, trusting to receyue somethinge of them. Then sayed Peter: Syluer and gold haue I none, suche as I haue gene I the. In the name of Jesu Christ of Nazareth, ryse vp & walke. And he toke hym by the right hande, and lyft hym vp. And immediatlye his fete and ancle bones receyued strength. And he sprange, stode and also walked, and entred with them into the temple, walkynge and leapynge and laudinge God.

b And all the people sawe hym walke and laude God. And they knewe hym that it was he whyche sate and begged at the beutyfull gate of the temple. And they wondred & were sore allowed at that, which had happened vnto hym. And as the halte whych was healed held Peter and John, all the people ranne amased vnto them in Salomons porche.

c When Peter saw that, he answered vnto the people: ✣ ye men of Israel why marueile ye at this or why loke ye so stedfastly on vs as though by our owne power or holines, we had made this man go. The God of Abraham Isaac and Jacob, the God of our fathers hath glorified his sonne Jesu, whom ye delyuered and denyed in the presence of Pylate, when he had iudged hym to be lowsed. But ye denyed the holye and iuste: and desyred a murtherer to be geuen you and kylled the. a. Lorde of lyfe, whom god hath raysed from death, of the whyche we are witnesses. And his name through the fayth of his name, hath made this man sounde: whō ye se and knowe. And the fayth whych is by hym, hath geuen to hym this healthy in the presence of you all.

Mat. xvij. c Mar. xv. b. Joh. xviij. a

d And nowe brethern I wote well ỹ through ignorance ye dyd it, as did also your heades. But those thinges whyche God before had shewed, by the mouth of all his prophetes, howe that Christe shoulde suffer, he hath thus wyse fulfilled. Repent ye therfore and turne, that your synnes maye be done awaye. ỹ Whē the tyme of refreshing commeth, which we shall haue of the presence of ỹ Lorde, and when God shall sende hym, which before was preached vnto you, that is to wyte, Jesus Christe, whyche muste receiue heauen, * vntyl the tyme that al thinges (which God hath spoken by the mouthe of all his holye Prophetes sence the worlde beganne) be restored agayne.

* or rather whō heauen must receyue.

Deut. xviij. c

For Moyses sayd vnto the fathers: A Prophete shall the Lorde your God raise vp vnto you, euen of your brethern like vnto me: hym shall ye heare in all thynges, whatsoeuer he shall saye vnto you. For the tyme wyll come, that euerye soule, whyche shal not heare that same prophete, shal be destroyed from amonge the prople. Also all the Prophetes from Samuel and thence forth, as manye as haue spoken, haue in like wyse tolde of these dayes.

Genes. xij. b

e Ye are the children of the prophetes and of the couenannt, which God hath made vnto our fathers sayinge to Abraham: Euē in thy sede shall all ỹ kynredes of the earthe be blessed. ỹ vnto you hath God raysed vp his sonne Jesus, and hym he hath sent to blesse you, that euery one of you shuld turne from your wickednes.

¶ The notes.

a. That is euen he that sprange vpp ryse from death vnto lyfe, and vp whom all we muste ryse and spur. &c. The Lorde of lyfe.

The .iiij. Chapter.

✠ The Apostles are taken and broughte before the councell. They are forbidden to preache, but they turne them vnto prayer, and are most obedient vnto God then vnto men.

a Saducees

AS they spake vnto the people: the Priestes and the Rular of the Temple, and the Saduces came vpon them, taking it grenously that they taughte the people and preached. a. in Jesus the resurrection frome deathe. And layed hāden on them, and putte them in holde vntyll the nexte daie, for it was nowe euen tyde.

b Howbeit, manye of them which hearde the wordes, beleued: and the numbar of ỹ men was about fyue thousande.

And it chaunced on the morowe that their rulars, and elders, and scribes, as Annas the chiefe Priestes, and Cayphas, and John, and Alexander, and as manye as were of the hye priestes gathered together at Jerusalem, and set them before them, & axed: vp what power or in what name haue ye done this?

b ✣ Then Peter full of the holy ghost sayed vnto them: ye rulars of the people, and elders of Israel, if we this day are examined of the good dede done to the sicke mā by what meanes he is made whole: be it knowen vnto you all and to all the people of Israel, that in the name of Jesus Christe of Nazareth, whom ye crucifyed, and whom God raysed agayne from deathe, euen by hym doth this mā stāde here presente before you whole. This is the stone cast aside of you buylders, which is set in the chiefe place of the corner. Neither is ther saluacion in any other. For yet also is there any other name geuen to men wherin we muste

Peter.

Esa. xxviij. b. Psal. cxviij. b. Matth. xxi. d Mar. xij. d Luke. xx. c Rom. ix. g Saluation i. Pet. ij. d.

we muste be saued. ℣

L ℣ When they saine the boldnes of Peter & John and vnderstode that, they were vnlerned men and lay people: they merualled, and they knewe them that they were with Jesu: and beholdinge also the man whiche was healed standynge wyth them, they coulde not saye agaynst it. But they commaunded them to go a syde out of the counsell, and coniected amonge them selues saynge: what shall we do to these men? For a manifeste signe is done by them, and is openlye knowen to all them that dwell in Hierusalem, and we can not denie it. But ℣ it be noised no further among the people, let vs threatē and charge them that they speake henceforth to no man in this name.

D And they called them and commaunded them that in no wyse they should speake or teache in the name of Jesu. But Peter and John answerred to the and sayd: whether it be ryght in ℣ syght of God to obey you more then God, iudge ye. For we can not. But speake that whiche we haue sene and heard. So threatened they them and let them go, and founde nothinge howe to punyshe them, because of the people. For all men landed God for the myracle which was done, for the man was aboue fourty yeare olde, on whom thys myracle of healynge was shewed.

God is more to be obeyed then man.

L Assone as they were let go, they came to their fellowes, and shewed all that the hye priestes and elders had sayed to them. And when they hearde that, they lifte vp their voices to God with one accorde, and sayed: Lorde, thou art God, whiche haste made heauen and earth, the sea and al that in them is, whiche by that mouth of thy seruaunt Dauid hast sayd:

Why dyd the heathen rage, and the people imagyn vaine thinges. The kinges of ℣ earth stode vp and ℣ rulers came together, againste Lorde and againste his Christe. Psal.ij.a.

For of a trueth againste thy holy childe Jesus, whom thou hast anointed, both Herode and also Pontius Pilate, with the Gentyls & the people of Israel, gathered them selues together, for to do whatsoeuer thy hande and thy counsell determined before to be done. And nowe Lorde, beholde their threatninges, and graunte vnto thy seruaūtes with all confidence to speake thy worde. So ℣ thou stretche forth thy hande, that healing and signes and wonders be done by the name of thy holy childe Jesus. And assone as they had prayed, the place moued where they were assembled together, and they were all filled with the holy ghoste, and they spake the worde of God boldely.

C ✣ And the multitude of them that beleued were of one herte, and of one soule. Also none of them said that ought of the thinges whiche he possessed, was his owne: but had all thinges commune. And with greate power gaue the Apostles wytnes of the resurrection of the Lorde Jesus. And greate grace was geuen vnto them all. Neyther was there ange amonge them that lacked. For as many as were possessours of landes and houses, sold them and broughte the price of the thinges, that were solde, and layed it downe at the Apostles fete. And distribution was made vnto euery man according as he had nede. ℣ Comunne.

And Joses who was also called of ℣ Apostles Barnabas (that is to say the sonne of consolation) beynge a Leuite, and of the country of Cipers, had lande, and solde it, and layed the price downe at the Apostles fete.

The notes.

a. That is, that Jesus was ryssen, and that al should ryse by hym. The resurrection in Jesus

The.b. Chapter.

¶ The assemblinges of Ananias & Saphira to gether: miracles are done by the Apostles, who are taken, but the Angell of God bringeth them out of prison. They are brought before the counsell, the sentence of Gamaliel, the Apostles are beat, they rejoyce in trouble.

A certain man named Ananyas with Saphira his wyfe solde a possession, and kept awaye parte of the price (his wyfe also beyng of counsel,) and broughte a certain parte, and layd it downe at ℣ Apostles fete. Then said Peter. Ananias, how is it, that Sathan hath fylled thyne hert, ℣ thou shouldest lye vnto the holy ghost, and kept awaye part of the price of the lande? Pertained it not vnto the onelie, and after it was solde, was not the price in thine owne power? Howe is that, thou hast conceiued this thinge in thyne herte? Thou hast not lied vnto men, but vnto God. When Ananias hearde these wordes, he fell downe and gaue vp the ghost. And great feare came on all them that hearde these thinges. And the younge men rose vp, and put him a parte and carped him out, and buried him. A Ananias & Saphira.

℣ And it fortuned as it were aboute ℣ space of thre houres after that his wyfe came in, ignorant of that whiche was done. And Peter sayed vnto her: Tell me, gaue ye ℣ lande for so much? And she said: ye for so much. Then said Peter vnto her: why haue ye agreed together to tempte ℣ spirete of ℣ Lorde? Beholde, ℣ fete of the whiche haue buried thy husbande, are at the dore, and shal carye the out. The fell downe straighte waye at his fete, and yelded vp the ghoste. And the younge men came in and founde her dead, and caryed her out & buried her by her husbande. And great feare came on al the congregation, and on as many as hearde it. L D

By the handes of the Apostles were many signes and wonders shewed amonge the people. And they were all togethre with one accorde in Salomons porch. And of other durst no man ioyne him selfe to them: neuertheles the people magnified them. The number of them that beleued in the Lorde, both of men and women, grewe more and more in so much that they brought the sycke into the stretes, & layed them on beddes and pallettes, that at the leaste waye, the shadowe of Peter when he came The shadow of Peter.

tame by, myght shadowe some of the. There
came also a multitude out of the cyties round
about vnto Hierusalem, bringinge sicke folke,
and them whiche were vexed with vncleane
spirites. And they were healed every one.

D Then the chiefe Priest arose vp & all they
Saduces. that were with hym (which is the secte of the
Saduces) and were full of indignacion, and
layed handes on the Apostles, and put them
in the commune prison. But the Aungell of ỹ
Lorde by nyght opened the prison dores, and
broughte them forth, & sayde, Goe, stande
and speake in the temple to the people all
the wordes of this lyfe. When they heard ỹ,
they entred into the temple early in the mor-
vnynge and taught.

E The chiefe Priest came & they that were
with hym, and called a counsell together,
and all the elders of the children of Israell, &
sent to the prison to fetche them. When the
officers came and founde them not in the prison,
they returned and tolde sayinge: The prison
founde we shut as sure as was possible, and
the keepers standinge without before the do-
res. But when we had opened, we founde no
man within. When the chiefe Priest of al and
the rulers of the temple and the hye Priestes
heard these thinges, they doubted of them
what vnto thys woulde growe.

F ☞ Then came one and shewed them: behold
the men that ye put in prison, stande in the tem-
ple, and teache the people. Then went the ru-
lers of the temple with ministres, and brought
them without violence. For they feared ỹ peo-
ple: least they should have bene stoned. And
when they had brought them, they sat them be-
fore the counsell. And the chiefe Priest axed
them, sayinge: Did not we straytely cõmaũde
you, that ye shoulde not teach in this name.
And behold ye have fylled Hierusalem with
your doctrine, and ye intended to bringe this
mannes bloude vpon vs.

God muste be obeyed. Peter and the other Apostles answered &
sayed. We ought more to obey God, then me.
The God of our father raysed vp Jesus
whom ye slewe and hãged on tree. Hym hath
God lyfted vp with his right hand to be a ru-
ler and a sauiour, for to geue repentaunce to
Israell and forgevenes of synnes. And we
are hys recordes concernynge these thinges, &
also the holy ghost, whom God hath geue to
them that obey him. When they heard that
they clave a sunder, & sought meanes to slea
them. Then stode there vp one in the counsel, a

Gamaliel. pharisey named Gamaliel, a doctoure of lawe,
had in auctorite amonge all the people, and
commaunded to put the Apostles a syde a litel
space, and sayde vnto them: Ye of Israel take
hede to youre selues what ye entende to do as
touchinge these men. Before these dayes rose

Theudas. vp one Theudas boastynge himselfe: to whõ
resorted a number of men, about a foure hun-
dred which was slayne, and they all which be-
leved him were scatered abrode, & brought to
nought. After this man, arose there vp one Ju-
das of Galile in the tyme when tribute beg̃a, Judas the
and drewe awaie muche people after him. He Galilean.
also perished, and all euen as many as har-
kened to hym: are scattered abroade.

☞ And nowe I saye vnto you: refrayne G
youre selues from these men, let them alone.
For if the counsel of this worke be of men, it
wil come to nought. But and if it be of God
ye can not destroye it, leaste haply ye be fou̍nd
to stryue against god. And to hi they agreed,
and called the Apostles, and beate them, and
commaunded that they shoulde not speake in
the name of Jesu, and let them go.

☞ And they departed from the counsel, re-
joysinge that they were counted worthy, to
suffer rebuke for his name. And daily in the
temple and in every house they ceased not,
teachinge and preachinge Jesus Christe.

¶ The notes.

a. By the callynge of hys nowne at the Apo- Ananias and
stles fete, he woulde have bene compted to be Saphira.
one of the Christian congregacion, and that
one of ỹ chiefe. But in holdinge parte backe,
he declared vtterly, what he was, that is sub-
tile, and an hypocryte, mystrustynge the holy
ghoste, whiche thinge because Peter woulde
in no case thoulde be vsed amonge that sorte,
therfore punished he it so extreamly.

The. vi. Chapter.

☞ Ministers or Deacons are ordeined in the congre-
gation, to do seruice in necessarye thinges of the ho-
use, that the Apostles may wayte only vpo the worde
of God. Stephan is accused.

IN those dayes as the nũbar of A
the disciples grewe, ther arose
a grudge amonge the Grekes
agaynste the Hebrues, because
their a. widdowes were despy-
sed in the dayly ministracion. Then ỹ twelue
called the multitude of the disciples together
and sayde: it is not mete that we shoulde leave
the worde of God and serue at the tables.
Wherfore brethern, loke ye out amonge you Seuen dea-
seuẽ men of honeste reporte, and full of the ho- cons.
lye ghoste and wysdome, whyche we maye
appoint to this needfull busines. But we wyl
geue our selues continually to prayer, and to
the ministracion of the word. And the sayinge
pleased the whole multitude. And they chose
Stephan a man full of faieth and of the holye B
ghost, and Philip, and Prochorus, and Ni-
chanor, and Timon, and Permenas, and Ni-
cholas a conuerte of Antioche. Whiche they
set before the Apostles, and they prayed and
laide their handes on them.

And the worde of God encreased, and the C
nũbar of the disciples multiplyed in Hieru- Stephan.
salem greatly, and a great compayne of the
preistes were obedient to the faith. ☞ And
Stephane ful of faieth and power, did greate
wonders and miracles amonge the people.
Then arose certaine of the synagoge, whyche
are called Libertines and Cyrenites, and of
Alexandria, and of Cilicia, and Asia, and dis-
puted with Stephen. And they could not re-
sist the wysdome, and the spirite wherewith
he spake,

he spake. Then sent they in men, whiche said: we haue heard him speake blasphemous wordes against Moyses and against God. And they moued the people and the elders and the scribes: and came vpon him and caught him, and brought him to the counsell and brought D forth false witnesses whiche sayde. This man ceaseth not to speake blasphemous wordes against this holy place, and the lawe, for we hearde him say: this Jesus of Nazareth shall destroye this place, and shal chaunge the ordinances, which Moises gaue vs. And al that sate in the counsel loked stedfastly on him, and saw his face as it had bene the face of an aungel.

¶ The notes.

Widowes despised, a. That is, not indifferently loked vpon in the daily distributynge of the commune goodes.

Puttinge on of handes. b. That is, admittinge with an open signe, the that were by the whole congregation chosen to anye office, to declare openly their callinge. After this sorte were handes laied on Paule and Barnabas, whē they were sent to preach, as is mentioned in the.xiij. of this boke in.a. where appeareth that they receyued not the holy ghoste by this puttynge on of handes: for they were before endued with the holpe ghoste.

The.vij. Chapter.

¶ Stephan maketh answere to his accusers, rebuketh the obstinate Jewes, and is stoned to death.

Then sayde the chiefe priest: is it euen so? And he sayde: ye men, brethren, and fathers, hatke to. The God of glorye appeared vnto our father Abrahā whyle he was yet in Mesopotamia, before he dwelt in Charran, & sayd to him: come out of thy countrey & from thy kynred, and come into the lande, whiche I shall shewe the. Then came he out of the lande of Chaldey, and dwelt in Charran. And after that after his father was dead he brought him into this lande, in whiche ye now dwell, and he gaue him none inheritaunce in it, no not the breadeth of a fote: but promised that he would geue it to him to possesse, and to his seed after him, whē as yet he had no childe.

The sermon of Stephan.

Gene.xij.a

Gene.xv.c God verely spake on this wyse that his seede should be a dweller in a straung land, & that they should kepe them in bondage & entreate them euyll.iiij.C.yeares. But the nacion to whome they shalbe in bondage, will I iudge, sayed God. And after that shall they come forth and serue me in this place. And he gaue him the couenaūt of circumcision. And he begat Isaac, and circumcised him the.viij. daye and Isaac begatte Jacob, and Jacob ỳ twelue Patriarches.

Gene.xvij.b Gene.xxi.a Gene.xxv.c Gene.xxix.f.

Patriarches Gene.xxx.c. Gene.xlv.c. And the patriarches haunge indignation sold Joseph into Egypt. And God was with him, and deliuered him out of all his aduersities and gaue him fauoure and wysdome in the sight of Pharao kynge of Egypt, whiche made him gouernor ouer Egypte, and ouer al his housholde.

Then came there a derth ouer all the land of Egypt and Canaan, and great affliction, that our fathers founde no sustenaunce. But when Jacob hearde that there was corne in Egypt he sent our fathers first. And at the seconde tyme, Joseph was knowen of his brethren, and Josephes kinred was made knowē vnto Pharao. Then sent Joseph and called his father to be brought and all his kynred, that were.lxv.a. soules. And Jacob descended into Egypte, and dyed both he and our fathers, and were translated into Sichem, and were put in the sepulcher, that Abraham bought for money of the sonnes of Emor, at Sichem.

Gene.xlvi.a Gene.xlvij.b. Gene.l.b.

When the tyme of the promys drue nye, (which God had sworne to Abraham) ỳ people grew and multiplied in Egypte, till another kyng arose, which knew not of Joseph. The same dealt subtelly with our kynred, & euyll intreated our fathers, and made them to caste out their yonge children, ỳ they should not remayne alyue. The same time was Moises borne, and was a proper childe in ỳ sight of God, whiche was nourished vp in his fathers house three monethes. Whē he was cast out Pharaos doughter toke him vp, & nourished him vp for her owne sonne. And Moises was learned in al maner wysdome of the Egyptians, and was mighty in dedes and in wordes.

Exo.i.a.

Exo.ij.c.

And when he was full fourty yeare old, it came into his herte to vysyte his brethren the children of Israell. And when he sawe one of them suffer wronge, he defended him and auenged his quarel that had the harme done to him, and smote the Egyptian. For he supposed his brethren wouldē haue vnderstande how that God by his handes should saue thē. But they vnderstode not.

D And the nexte daye he shewed him selfe vnto thē as they stroue, and wouldē haue set them at one againe sayeng: Syrs, ye are brethren, why hurte ye one another? But he that dyd his neighboure wronge, thrust him away sayenge: who made the a ruler and a iudge ouer vs? What, wilt thou kyll me, as thou diddest the Egyptian yesterday? Then fled Moyses at that sayeng, and was a straunger in the lande of Madyan, where he begatte two sonnes.

D Exo.ij.c.

And when.xl. yeares were expired, there appeared to him in the wyldernes of mount Sina, an aungel of the Lord in a flaume of fyre in a bushe. When Moyses sawe it he wondred at the sight. And as he drue neare to behold, the voice of the Lord came vnto him. I am the God of thy fathers, the God of Abrahā the God of Isaac, and the God of Jacob. Moises trembled and durst not behold. Then sayde the Lorde to him: Put of thy shewes from thy fete, for the place where thou standeste, is holye grounde. I haue perfectly sene

Exo.iij.a.

Josue.v.b.

the affliction of me people, which is in Egipt and I haue heard their groninge, & am come doune to deliuer them. And nowe come, and I wyll sende the into Egypte.

Exo.ij. ℣ This Moyses whom they forsoke saynge: who made the a ruler and a iudge, the same God sente both a ruler and a deliuerer, by the handes of the angell, whiche appeared to him in the bushe. And the same brought them out
Exo.vij. & viij. & xij. & xiij. shewinge woundres and signes in Egypte, & in the red sea, and in the wildernes. xl. yeares.
Exo.xxiij.a. This is that Moyses which said vnto the chil-
Deute.xviij. dren of Israell: A Prophet shall the Lorde
Exo.xix.d. your God rayse vp vnto you of youre bre-thren, lyke vnto me, him shal ye heare.

℣ This is he that was in the congregation, in the wyldernes wyth the aungell, whyche spake to hym in the mounte Syna, and wyth oure fathers. This man receiued the worde of lyfe to geue vnto vs, to whom our fathers coulde not obey, but cast it from them, and in
Exo.xxxij.a. their hertes turned backe againe into Egipt, saynge vnto Aaron: Make vs Gods to go before vs. For this Moyses that brought vs out of the lande of Egipte, we wote not what is become of him. And they made a calfe in those dayes, and offred sacrifices vnto the ymage, and reioyced in the workes of their owne handes.

Then God turned him selfe, and gaue the vp that they shoulde worship the starres of
Amos.v.d. heuen, as it is written in the boke of the Prophetes. O ye of the house of Israell, gaue ye to me sacrifices and meate offeringes by the space of xl. yeare in the wildernes? And ye toke vnto you the tabernacle of. b. Moloch, & the starr of your God Remphan, figures which ye made to worshippe them. And I wil trāslate you beyonde Babylon.

ff Our fathers had the tabernacle of wit-
Exo.xxv.d. nes in the wildernes, as he had apoynted the
Heb.viij.b speaking vnto Moyses, that he shoulde make
Josua.iij.c it accordynge to the fashyō that he had sene, Whiche tabernacle our fathers receiued, and brought it in with Josue into the possession of the Gentils, whiche God drawe out before the face of our fathers vnto the tyme of Dauid.
Which found fauour before God, and desi-
1.Reg.vj.c red that he myght fynde a tabernacle for the
Psal.xxxij.a. God of Jacob. But Solomon buylt hym an house.

God dwel-leth not in tē-ples or chur-ches made wt handes. Esai.lxvi.a. Howbe it he that is hyest of all, dwelleth not in temples + made wyth handes, as saith the prophet: Heauen is my seate, and earth is my fotestole, what house wil ye builde for me sayed the Lorde? or what place is that I should reste in? hath not my hande made all these thinges.

℣ Ye stife necked, and of vncyrcumcysed hertes and eares, ye haue al wayes resisted the holye ghoste as your fathers dyd, so do ye. Whyche of the prophetes haue not your fathers persecuted? And they haue slayne them, which shewed before of the comynge of the iuste whom ye haue nowe betrayed and murdred. And ye also haue receiued a lawe by the ordinaunce of aungels, and haue not kepte it.

℣ Whē they heard these thinges, their hertes & claue a sunder, and they gnashed on him with their tethe. But he beynge full of the holye ghoste: loked vp stedfastly wyth his eyes into heauen, and sawe the glorye of God, & Jesus standynge on the ryghte hand of God, & sayde: beholde, I se the heauens open, and the sonne of man standynge on the ryght hande of God. Then they gaue a shut wyth a loude voice, and stopped their eares, and ranne vpō hym al at once, and cast him out of the cytie, & stoned him. And the witnesses layde doune their clothes at a ponge mannes fote named Saul. And they stoned Stephan calling on & Saule. sayng: Lord Jesu receiue my spyrytе. And he kneled doune and cryed with a loude voice: Lord laye not this sinne to their charge. And when he had thus spoken: he fell a slepe. ⊢

¶ The notes.

a. That is to saye men and women, as in Ge-
nese. xij.b. and. xiiij.d. Stoules.
Moloch.
b. This is expounded in Leuiticus the. xx.a.

The.viij.Chapter.

¶ Saule persecuteth the Christen. The Apostles are scattered abroade. Philippe commeth into Samaria. Simon Magus is baptised. He wilneth vnto. Philippe baptiseth the chamberlaine.

SAul had pleasure in hys death. And at the tyme there was a great perfecution agaynste the cōgrega- A Saule.
tiō, whiche was at Jerusalem, & they were all scattered abroade throwout the regiōs of Jury & Samaria, excepte the Apostles. The deuout men buryed Stephā, & made great lamētation ouer hym. But Saul made hauoke of the congregatiō entring into euery house, and drawe oute bothe man and woman, and thruste them into prysone.
They that were scattered abroade, wēte euery Philippe.
where preaching the word. Then came Philippe into a cytie of Samarya, and preached Christe vnto them. And the people gaue hede vnto those thinges, whiche Philippe spake, wyth one accord, in that they heard and sawe the miracles which he dyd. For vncleane spyrites crynge with loude voyce, came out of manye that were possessed of them. And manye taken wyth palsyes, and manye that halted, were healed.

And there was greate ioye in the citye. And B
there was a certaine man called Simon, which Simon Ma-
before tyme in the same citye, vsed wytchcraft gus.
and bewitched the people of Samarye, sayinge that he was a man that coulde do greate thinges. Whom they regarded, from the leste to the greatest, saynge: this felow is the great power of God. And hym they set much by: because that of long tyme he had mocked them with sorcery. But assone as they beleued Philippes preachinge of the kyngedome of God and of the name of Jesu Christe, they were baptysed both men and women. Then Symon hym selfe beleued also, and was baptysed,

sled, and continued with Philip, and wonderd beholdinge the miracles & signes whiche were shewed.

E ✣ When the Apostles whiche were at Jerusalem hearde saye, that Samaria had receiued the word of God, they sente vnto them Peter and John. Whyche when they were come prayed for them that they myght receiue the holy ghost. For as yet he was come on none of them, but they were baptysed onlye in the name of Christ Jesu. Then laid they their handes on the, a & they receiued the holy ghost. F

Laying on of handes.

F When Simon sawe that through laying on of the Apostles hādes on the, the holy ghoste was geuen, he offred the money saying: Geue me also this power, that on whosoeuer I put the handes, he may receiue the holy ghost. Then sayd Peter vnto him: thy money perishe with the, because thou weenest that the gift of God may be obteyned with money. Thou hast neither parte nor fellowshippe in this busynes. For thy herte is not right in the sight of God. Repent therfore of this thy wickednes, and praye God, that the thought of thyne herte may be forgeuen the. For I perceiue, that thou art full of bitter gal, & wrapped in iniquite.

D Then answered Simon, and said: praye ye to the Lord for me, that none of these thinges, which ye haue spoke fal on me. And they when they had testified and preached the worde of the Lorde returned towarde Jerusalem, & preached the Gospel in many townes of the Samaritans.

✣ Then the aungel of the Lorde spake vnto Philippe, saynge: aryse and go Southward vnto the way, that goeth downe from Jerusalem vnto Gaza, which is in the desert. And he arose and went on. And beholde a man of Ethiopia, whyche was a chamberlayne, and of greate auctorite with Candace queene of the Ethiopians, and had the rule of all her treasure, came to Hierusalem for to praye. And as he returned home againe sittinge in his charet, he reade Esay the prophete.

E Then the spyrite sayd to Phylippe: Go neare, and ioyne thy selfe to ponder charete. And Philippe ranne to him, and hearde him reade the Prophete Esaias and said: Vnderstandest thou what thou readest? And he said: howe can I except I had a gyde? And he desired Philpp, that he would come vp and syt with him. The tenoure of the scripture whiche he reade, was this. He was led as a shepe to be slaine, and lyke a Lambe dombe before his shearar, so opened he not his mouth:

Esa.liij.b

b. Because of his humblenes, he was not exalted: who shall declare his generacyon? for his lyke is taken from the earth. The chamberlayne answered Philippe, and sayed: I praye the of whō speaketh the Prophete this: of him selfe, or of some other man?

F And Philippe opened his mouth, and began at the same scripture, and preached vnto him Jesus. And as they went on their waye, they came vnto a certaine water, and the chamberlaine sayed: Se here is water, what shall let me to be baptysed? Philpp sayde vnto him: If thou beleue with all thyne herte, thou maiest. He answered and said, I beleue that Jesus Christe is the sonne of God. And he commaunded the charete to standestyll. And they went downe both into the water: both Philippe and also the chamberlayne, and he baptysed him. And assone as they were come out of the water, the spyrite of the Lorde caught awaye Philip, that the chamberlayne sawe him no more. And he went on his waye reioysinge: but Philippe was found at Azotus. And he walked thorow out the countre preachynge in their cytyes, tyll he came to Cesarea. F.

¶ The notes.

a. That is, the holy ghost dyd manifestly and visibly appeare vpon them, as he dyd vpon the Apostles them selues, as is mentioned in the seconde of this boke. This was not by the helpe of the layenge on of handes: but by the power of God, who would so declare the inuisible grace of the spyrite, whiche he geueth to all them that beleue in the name of Christe and professe the same, and to establyshe them in the fayth of the holye ghoste, who was not before preached vnto them. And they receiued the holye ghoste.

b. Humblenes, is here taken for base or low degre. Humblenes.

The.xi.Chapter.

✣ Saul is conuerted, and confoundeth the Jewes. Peter raiseth Tabytha.

A SAUL yet breathynge out threatenynge & slaughter against the Disciples of the Lorde, went vnto the hye preest, and desired of him letters to Damascus to the synagoges that if he founde anye of this way, whether they were men or women, he might bring them bound vnto Hierusalem. But as he went on his iourneye, and was come nye to Damasco, sodenly there shyned rounde about him a lyght from heauen, & he fell to the earth, and hearde a voice saying to him: Saul, Saul why persecutest thou me? And he said: what art thou Lorde? And the Lorde said: I am Jesus whom thou persecutest it shalbe hearde for the to kycke against the prycke. And he both trembling and astonied sayde: Lorde what wylt thou haue me to do? And the Lorde sayde vnto him: arise, and go into the cytye, and it shal be tolde what thou shalt do.

A Galath.i.b.

1.Cor.15.b. 2.Cor.12.a.

Saule is conuerted.

Then the men whiche iourned with him B stode amazed, for they heard a voice, but sawe no man. And Saul arose from the earth, and opened his eyes, but sawe no man. Then led they him by the hande, and brought him into Damasco. And he was thre dayes vnsyght & neyther eate nor dranke. And ther was a certaine disciple at Damasco, named Ananias, & to him sayd the Lorde in a vision: Ananias. And he sayd: beholde I am here Lorde.

B4 And

And the Lorde sayd vnto him: aryse, and go into the strete, whiche is called Straight, and seke in the house of Judas, after one called Saul of Tharsus. For behold he prayeth, & hath sene in a vision a man named Ananias comynge in to hym, and puttyng hys handes on him that he myght receyue hys sight.

K ¶ Then Ananias answered: Lord, I have heard by many of this man, how much euyll he hath done to thy saynctes at Jerusalē, and here he hath auctorite of the hye Prestes to bynd all that call on thy name. The Lorde sayd vnto hym: go thy wayes for he is a chosen vessel vnto me, to beare me name before the gentyls and kynges, and the chyldren of Israel. For I wil shew hym howe greate thynges he muste suffer for my names sake.

Ananias went hys waye and entred into the house, and put his handes on him, & sayd: brother Saul the Lord that appeared vnto the in the waye as thou camest, hath sent me, that thou myghtest receyue thy sight, and be fylled with the holy ghoste. And immediatly there fel from hys eyes as it had bene scales, and he receyued sight and arose and was baptised, and receyued meate, and was confested.

D Paul preached Christ.

Then was Saul certaine dayes with the dysciples whyche were at Damasco. And straight way he preached Christ in the Synagoges, howe that he was the sonne of God. All that heard him, were amased and sayde: is not this he that spoiled them, whiche called on this name in Hierusalem, and came hyther for the intente to at he shoulde bynge them bounde vnto the hye prestes? But Saul encreased in strength, and confounded the Jewes whiche dwelte at Damasco affirminge that this was verye Christe.

E ¶ And after a good whyle, the Jewes toke counsell together to kyl him. But their layinge awaite was knowen of Saule. And they watched at the gates day and night, to kyl hym, then the dysciples toke hym by nyght and put hym thorow the wall, and let him doune in a basket.

Paule is persecuted. 2.Cor.11.g

And when Saule was come to Hierusalē he assayed to couple him selfe with the dysciples and they were all afraid of him and beleued not that he was a dysciple. But Barnas toke hym and brought hym to the Apostles and declared to them, howe he had sene the Lorde in the waye, and had spoken with hym: and howe he had done boldlye at Damasco in the name of Jesu. And he had his conuersation with them at Hierusalem, and quit hym selfe boldlie in the name of the Lorde Jesus. And he spake and disputed with the Grecians: and they went about to slea him. But when the brethren knewe of that, they brought him to Cesaria, and sent him forth to Tharsus. Then had the congregations rest thorowe out all Jewry and Galile and Samarie, and were edified, and walked in the feare of the Lorde, and multiplied by the comfort of the holy ghoste.

And it chaunced that as Peter walked thorow out al quarters, he came to the saynctes, whiche dwelt at Lydda, and there he founde a certaine mā named Eneas, which had kepte his bed. viij. yere sycke of the palsey. Then sayed Peter vnto hym: Eneas, Jesus Christe make the whole. Aryse, and make thy bed. And he arose immediatlie. And all that dwelte at Lidda and Sarron, sawe hym, and turned to the Lorde. Eneas.

Ther was at Joppa a certaine woman, (which was a disciple named Tabitha, which by interpretation is called Dorcas) the same was ful of good workes and almes dedes, whiche she did. And it chaunced in those daies that she was sicke and dyed. When they had washed her, and layed her in a chamber: Because Lidda was nye to Joppa, and the disciples had heard, that Peter was there, they sent vnto hym, desiringe hym that he would not be greued to come vnto them. Tabitha, Dorcas.

Peter arose and came with them & when G he was come, they brought him into the chamber. And all the wydowes stode round about him weppynge and shewynge the cotes & garmentes, whyche Dorcas made whyle she was with them. And Peter put them al forth and kneled doune, and prayed and turned him to the bodye, and sayed: Tabitha, aryse. And she opened her eyes, and when she sawe Peter she sat vp. And he gaue her the hande, and lyft her vp, and called the Saynctes and wydowes, and sheweth her alyue. And it was knowen thorowe out all Joppa, and many he leued on the Lorde. And it fortuned that he taried many dayes in Joppa with one Simō a tanner.

¶ The notes.

a. In the scripture, al such are called Saynctes as do beleue and truste the promises of God & frame their lyuing to the rule of Goddes holye worde. And al such are Saynctes euen whyle they yet lyue on the earth. It neadeth not therfore to tarye for the Popes canonization to make them Saynctes an hūdred yeres after theyr death. Saynctes.

The.x.Chapter.

¶ The vision that Peter sawe. Howe he was sente to Cornelius. The heathen also receyue the spirite and are baptysed.

THere was a certain man in Cesaria, called Cornelius, a captaine of the souldiers of Italy, a deuout man, & one that feared God with all his housholde which gaue much almes to the people, and prayed God alway. The same man sawe in a vision openlye about the ninth houre of the daye, an aungel of God comynge in to hym, and sayinge vnto him: Cornelius. When he loked on hym he was afraid and sayd, what is it Lord? He sayed vnto hym: a. Thy prayers and all thy almesse are come vp into remembraunce before God. A Cornelius.

¶ And now sende men to Joppa and call for one

one, Symon named also Peter. He lodgeth in one Symon a tanner, whose house is by the sea syde. He shall tell the, what thou oughtest to do. When the aungell whiche spake unto Cornelius, was departed, he called two of his housholde seruauntes, and a deuout souldier of them that waited on him and told them all the matter, and sent them to Joppa.

9 On the morowe as they wente on their iournepe, and drewe nye unto the cytie, Peter wente up into the toppe of the house to praye about the.vi. houre. Then were he an hongred, and would haue eaten. But whyle they made ready, he fell into a traunce, and sawe heauen opened, and a certaine vessel come downe unto hym as it had bene a greate sheete hanged at the.iiii. corners, and was let downe to the earth, wherein were all maner of.iiii. footed beastes of the earth, and beastes and wormes, and foules of the ayer. And there came a voyce to hym: ryse Peter kyll and eate. But Peter saied: God forbydde Lorde, for I haue neuer eaten anye thynge that is comen or vncleane. And the voyce spake unto hym agayne the seconde tyme: what God hath cleensed, that make thou not comme. This was done thryse, and the vessell was receyued up againe into heauen.

Peters vision.

10 While Peter mused in himself what this vision, whiche he had sene, meant: beholde, the men whiche were sente from Cornelius had made inquisicion for Symons house, & stode before the dore. And called out and axed, whether Simon, whiche was also called Peter were lodged there. While Peter thought on this vision, the spyryte saied unto hym: Beholde men seke the, aryse therfore, get the downe, and go with them, and doubt not, for I haue sent them. Peter went downe to the men, whiche were sent unto hym from Cornelius, and saide. Beholde, I am he whom ye seke, what is the cause, wherfore ye are come? And they sayde unto him: Cornelius the captaine, a iuste man, and one that feareth God, and of good reporte amonge al the people of the Jewes, was warned by an holye aungel to sende for the into his house, and to heare wordes of the. Then called he the in, and lodged them.

11 And on the morowe Peter went awaye with them, and certaine brethren from Joppa accompanyed him. And the thyrd daye entred they into Cesaria. And Cornelius waited for them, and had called together his kinsmen, and speciall frendes. And as it chaunged Peter to come in, Cornelius met him, and fell downe at his fete, and worshipped him. But Peter toke him up saienge: Stand up: for even I my selfe am a man. And as he talked with him he came in, and founde manye that were come together. And he sayde unto them: Ye knowe howe that it is an vnlaufull thynge for a man that is a Jewe, to companye or come unto an alyaunt: but God hath shewed me that I should not call any man common,

12 or vncleane: therfore came I unto you without gaynesaye, assone as I was sente for. I aske therfore, for what intente ye sent for me.

13 And Cornelius sayde: Thre daye unto this houre I fasted and at the nynthe houre I prayde in my house: and beholde, a man stode before me in bright clothinge, and sayde: Cornelius, thy prayer is heard, and thine almes deades are had in remembraunce in the sight of God. Send therfore to Joppa, and call for Simon whiche is also called Peter. He is lodged in the house of one Simon a tanner by the sea syde, the which assone as he is come, shall speake unto the. Then sent I for the immediatly, and thou hast well done for to come. Nowe are we all here present before God, to heare al thinges that are commaunded unto the of God.

14 Then Peter opened his mouth and saide: Of a trueth I perceyue, that God is not partiall, but in all people he that feareth him and worketh righteousnes, is accepted with him.

15 Ye knowe the preachinge that God sent unto the children of Israel, preachinge peace by Jesus Christe, whiche is Lorde over all thinges. ✣ Which preaching was published throwe out all Jewry, and begonne in Galile, after the baptisme, whiche John preached, howe God had anoynted Jesus of Nazareth with the holy ghost, and with power. Whiche Jesus went about doynge good, and healinge all that were oppressed of the deuile for God was with him. And we are witnesses of all thinges whiche he did in the lande of the Jewes and at Jerusalem: whom they slewe and honge on tree. Him God reysed up the thyrd daye, and shewed him openlye, not to all the people, but unto us witnesses chosen before of God, whiche eate and dronke with him, after he arose from death.

16 And he commaunded us to preache unto the people & testifye that it is he that is ordered of God a iudge of quicke and deade. To him gyue all the Prophetes witnes, that through his name, all that beleue in him, shall receyue remission of sinnes. ✣

✣ While Peter yet spake these wordes the holye Ghoste fell on all them whiche heard the preaching. And they of the circumcision, whiche beleued, were astonied, as many as came with Peter, because that on the Gentiles also was shed out the gyfte of the holy ghoste. For they heard them speake with tonges & magnifye God. Then answered Peter. Can any man forbydde water that these shulde not be baptysed, whiche haue receyued the holye ghoste as well as we? And he commaunded them to be baptysed in the name of the Lorde. ✣ Then prayed they him to tarye a fewe dayes.

Gen.xvii. Deut.xxi. Act.xiii. Esa.xlix. Jere.xxxi. Mich.vii. Zach.xiii. Mat.xxvi. Mar.i. Luke.iii. Act.ii. Rom.vi. Gala.v. Ephe.v. Colo.iii.

Peter preacheth the remission of sinnes. The holye ghost cometh without laynge on of handes.

¶ The notes.

a. This prayer and almes were acceptable in the sight of God, because they were the fruites of liuely

of fayth. For it is not to be thoughte ꝑ Cornelius was without beleue, because he had not hearde the Gospel preached, but he had ensued the same fayth that the fathers of the olde lawe had conceiued and professed of Christe to come, and out of thys fayth sprōge theyr prayers and almes dedes of hys, whiche it pleased God to accepte, and to rewarde wyth the knowledge of the Gospel preached vnto hym by Peter. Here is to be noted the blyndnes of them that mayntayne the iustification by workes, by thys peece of scripture, affirminge that before Cornelius beleued, he was so iust and acceptable in the syght of God, that he deserued by hys workes to haue the fayth of Christe preached vnto hym, and the gyfte of fayth geuen hym. These men consider not the doctrine of Paule, whyche is that whatsoeuer worke it be, that proceedeth not of fayth, is synne in the syght of God. No remedye therfore Cornelius muste dedes haue fayth before he coulde do anye worke that myght be acceptable in the sight of God.

The.xi.Chapter.

✠ Peter declareth the cause wherefore he went to the heathen. Barnabas and Paul preach vnto the heathē. Agabus prophesieth of the derth to come.

The Apostles were here fyrste taught and certified by ꝑ holye ghost of ꝑ conuersiō of the gētyle.

AND the Apostles and the brethrē ꝑ were thorowout Iewry, harde say that the heathen had also receyued the word of God. And when Peter was come vp to Hierusalem, they of the circumcysion reasoned with him saying: Thou wentest in to men vncircumcysed, and eatest with them.

☞ Then Peter began and expounded the thing in order to them saying: I was in the cyte of Joppa prayenge, and in a trauce I sawe a vision, a certayne vessell descende, as it had bene a large lynnen cloth, let downe from heauen by the fower corners, and it came to me. Into the which when I had fastned myne eyen, I consydered and sawe fower foted beastes of the earth, and bestes, wormes, and foules of the aure. And I hearde a voice saying vnto me, aryse Peter slee & eate. And I saide: God forbid Lord, for nothyng. s. common or vncleane, hath at anye tyme entred into my mouth. But the voice answered me agayne from heauen, count not thou those thinges cōmen, whiche God hath cleansed. And this was done thre times: And all were taken vp againe into heauen.

B ☞ And beholde immediatly there were three men come vnto the house where I was, sent from Cesarea vnto me, that I should go with them, wythout doubting. Moreouer these fyue brethren accompanied me: and we entered into the mans house. And he shewed vs how he had sene an Angel in hys house, whiche stode and saied to him. Sende men to Joppa, and call for Simon named also Peter, he shal tell the worde, wherby both thou and all thyne house shal be saued. And as I began to preach, the holy ghost fell on them, as he dyd on vs at the beginninge.

Then came to me remembraunce ꝑ wordes of the Lorde, howe he saied: John Baptised with water, but ye shal be baptysed wyth the holy ghost. For as much the as God gaue them lyke giftes, as he dyd vnto vs, when we beleued on the Lord Jesus Christe: what was I that I shoulde haue withstand God? Whē they heard thys, they held their peace & glorysed God, saynge: then hath God also to the gentyls graunted repentaunce vnto lyfe. L Mat.iij.a Mar.i.b Luk.iij.a

☞ They whiche were scattered abroade thorowe the affliction that arose about Stephē, walked thorowe oute tyll they came to Phenices and Cypers, and Antioche, preachinge the worde to no man, but vnto the Iewes onely. Some of them were men of Cypers & Syrene, whyche when they were come into Antioche spake to the Grekes, and preached the Lorde Jesus. And the hande of the Lorde was with them, and a greate nombre beleued and turned to the Lorde. D

Tydinges of these thynges came to the eares of the congregation, which was at Hierusalem. And they sent forth Barnabas that he shoulde go vnto Antioche. Which when he was come, and had sene the grace of God, was glad, and exhorted them all that wyth purpose of hert they would cōtinually cleaue vnto the Lorde. For he was a good man, and ful of the holy ghoste and of faith: and much people was added vnto the Lord. Then departed Barnabas to Tharsus for to seke Saul. And when he had founde hym, he brought him vnto Antioche. And it chaunced that a whole yere they had theyr conuersation with ꝑ congregation there, and taught much people: in so much that the disciples of Antioche were ꝑ fyrst that were called christians. Barnabas is sente to Antioche. Barnabas seketh Paule

In those dayes came Prophetes from Hierusalē vnto Antioche. And there stode vp one of them, named Agabus, and signified by the spyrite that there shoulde be greate derth thorowe out all the world, whiche came to passe in the Emperour Claudius dayes. Then the disciples every man accordinge to his ability, purposed to send succoure vnto the brethren, which dwelt in Iewry. Whiche thynge they also dyd, and sente it to the elders, by the handes of Barnabas and Paule.

¶ The notes.

a. The Iewes called that commune, ꝑ eatinge wherof they were forbidden in the olde lawe, because it was accounted impure and vncleane. Commune.

The.xii.Chapter.

¶ Herode persecuteth the Christians. Iames and Peter is put in prison. Whom the Lorde deliuereth by an Angell. The death of Herode. ✠

In that

A James ꝑ bro ther of John is spilled. Peter is taken.

IN that tyme Herode the kynge stretched forth hys handes to vexe certayne of the congregacyon. And he killed James the brother of John wt the swearde and because he sawe that it pleased the Jewes he proceaded further, and toke Peter also. The were the dayes of swete bread. And when he had caught hym, he put hym in prison, & delyuered hym to .xvi. a quaternions of soudyers to be kept, entendynge after Easter to bryng hym forth to the people. The was Peter kept in prison. But prayer was made without ceasing of the congregacyon vnto God for hym: And when Herode wouldē haue brought him out to the people, the same nyght slept Peter betwene two soudiours bound with two chaynes, and the kepers before the dore kepte the prison.

Quaternions of soudiours is four companies of soudyours

B Peter is waked.

And beholde the aungell of the lorde was there presente, and a light shyned in ꝑ lodge. And he smote Peter on the syde, and stered hym vp, saynge: aryse vp quickly. And hys chaynes fell of from hys handes. And the aungell saied vnto him: gyrde thy selfe, and bind on thy sandales. And so he dyd. And he saied vnto hym: cast thy mantle about the, & folow me. And he came out, and folowed hym, and wist not that it was truthe, whiche was done by the aungell, but thought he had sene a vision. When they were past the fyrste and the second watche, they came vnto the Iron gate, that leadeth vnto the citie which opened to thē by his owne accorde. And they went oute and passed thorowe one strete, and vp and by the aungell departed from hym.

Sandales are soles to be bound vnder the fete.

C And when Peter was come to hym selfe, he sayde. Nowe I knowe of a suretye, that the Lorde hath sent hys aungell, and hath delyuered me out of the hande of Herode, and from all the waytyng for of the people of ꝑ Jewes. And as he consydered the thynge, he came to the house of Mary the mother of one John whych was called Marke also, where many were gathered together in prayer. As Peter knocketh at the entry dore, a damell came forth to herken, named Rhoda, when she knewe Peters voyce, she opened not the entry for gladnes, but ran in and tolde, how Peter stode before the entry. And they sayde vnto her: thou arte mad. And she bare thē doune that it was euen so. Then sayde they it is hys Aungel. But Peter contynued knockynge. And when they had opened the dore, and sawe hym, they were astouned. And he beckened vnto them with the hande to holde their peace, and tolde them by what meanes the Lord hath brought hym out of the prison And he sayde: go shewe these thynges vnto James, and to the brethrē. And he departed, and went into another place.

Thys John is the same Marke, that wrote the Gospell of Marke.

D Allone as it was daye, there was no litell a do amonge the soudyers, what was become of Peter. When Herode had called for hym, and founde hym not, he examined the kepers, and commaunded them to be carped awaye.

And he descended from Jewry to Cesarea, & there abode. Herode was displeased with the of Tyre & Sydon. And they came all at once, and made intercession vnto Blastus ꝑ kinges chamberlayne, & desyred peace, because their countrey was nourysshed by the kynges lande. And vpon a daye appoynted Herode arayed hym in royall apparell, and sat hym in hys seate, and made an oracyon vnto them. And ꝑ people gaue a shout, saynge: it is the voyce of a God, and not of a man. And immediatly ꝑ aungell of the Lorde & smote hym, because he gaue not God the glorye, and he was eaten of wormes, and gaue vp the ghost.

Herode is slayne and eaten of wormes.

And the worde of God grew and multyplyed. And Barnabas and Paul returned to Hierusalem, when they had fulfylled their office, and toke with them *John whyche also called Marcus.

John is Marke the Euangelist.

The.xiij. Chapter.

Paul and Barnabas are called to preache vnto the gentyls and heathen. Of Sergius Paulus & of one Elymas a sorcerer. Paul preacheth at Antioche.

A

HEre were at Antioche in the congregacyon certayne. a. Prophetes and teachers: as Barnabas and Symon called Niger, and Lucius of Cyrene, & Manahen. Herode the Tetrarches nourseforowe, and Saule. As they ministred to the Lorde and fasted, the holy ghost sayde: separate me Barnabas and Saule, for the worke where vnto I haue called them. Then fasted they and prayed, and .b. put their handes on them, & let them go. And they after they were sent of the holye ghost, came vnto Seleucia, & from thence they sayled to Cyprus. And whē they were come to Salamyne, they shewed ꝑ word of God in the synagoges of the Jewes. And they had John to their minister.

Barnabas & Paule are sent to preach.

B When they had gone thorowout the yle vnto the citie of Paphos, they founde a certayne sorcerer, a false Prophet which was a Jewe named .c. Barsen, whiche was with the ruler of the countrey one Sergius Paulus a prudent man. The same ruler called vnto hym Barnabas and Saule, and desyred to heare the word of God. But Elymas the sorcerer (for so was hys name by interpretacyon) withstode thē, & sought to turne awaye the ruler from ꝑ faith. Then .d. Saul which also is called Paul beyng full of the holy ghost set hys eyes on hym, & sayde. O full of all subtilte and bolerye children of the deuell, and the enemye of all ryghteousnes, thou ceasest not to peruerte the streyghte wayes of the Lorde. And nowe behold the hande of the Lorde is vpon the, and thou shalte be blynde, and not se the sunne for a season. And immediatly there fell on hym a myste and a darckenes, and he wente about seekynge them that shoulde lede hym by the hande. Then the ruler when he sawe what had happened, beleued, and wondered at the doctryne of the Lorde.

Barsen. Sergius Paulus. Elymas. Paule.

Marke the Euangeliſt otherwyſe called John departeth cõpany.

When they that were with Paule, were departed by shippe from Paphus, they came to Pergam a cyte of Pãphilia: and there John departed from them, and returned to Jeruſalem. But they wandred thorow the coũtreys from Perga to Antioche a citie of the coũtrye of Piſidia, and went into the ſynagoge on the Saboth daye, and ſat doune. And after ỹ law and the prophetes we read, the rulers of the ſynagoge ſent vnto them, ſaying: Ye mẽ and brethern, yf ye haue any ſpeache to exhort the people, ſaye on.

Then Paule ſtode vp, and beckened with the hande, and ſayde: Men of Iſraell, and ye that feare God, geue audience. The God of this people choſe our fathers, and exalted the people when they dwelt as ſtraungers in the lande of Egypte, and with a myghtye arme brought them out of it, and about the tyme of xl. yeares ſuffred he their maners in ỹ wyldernes. And he deſtroyed vii. nacyons in the lande of Canan, and deuyded their lande to them by lot. And afterwarde he gaue vnto them iudges about the ſpace of .cccc.l. and.l. yeares vnto the tyme of Samuel the prophet. And after that, they deſyred a kyng, and God gaue vnto them Saul the ſonne of Cis, a man of the tribe of Beniamin by the ſpace of .xl. yeares. And after he had put him doune, he ſet vp Dauid to be their kynge of whom he reported ſayenge: I haue founde Dauid ỹ ſonne of Jeſſe, a man after myne owne hert, he ſhall fulfyll all my wyll.

Of whoſe ſeed hath God accordynge to his promes brought forth to the people of Iſraell a ſauyour, one Jeſus, when John had firſte preached before his comynge the baptiſme of repentaũce to Iſrael. And when John had fulfylled his courſe he ſayde: whome ye thinke that I am, the ſame am I not. But behold there cometh one after me, whoſe ſhewes of his fete I am not worthy to lowſe.

Ye men and brethern, children of the generacyon of Abraham, and whoſoeuer amonge you, feareth God, to you is this worde of ſaluacyon ſente. The inhabiters of Jeruſalem & their rulers, becauſe they knowe him not, nor yet the voices of ỹ prophetes which are reade euery Saboth daye, they haue fulfylled the in condemnynge hym. And when they found no cauſe of death in hym, yet deſyred they Pylate to kyll hym. And when they had fulfilled all that were written on hym, they toke hym doune from the tree, and put hym in a ſepulcher. But God raiſed hym agayne frõ death, and he was ſene many dayes of thẽ whiche came with hym from Galile to Jeruſalem, Which are his witneſſes vnto the people.

And we declare vnto you, how that the promes made vnto the fathers, God hath fulfylled vnto vs their children, in that he raiſed vp Jeſus agayne, As it is written in the firſte pſalme: Thou arte my ſonne, this ſame daye begat I the. As concerninge that he raiſed hym vp from death, nowe no more to returne to corrupcion, he ſayed on this wyſe. The holy promyſes made to Dauid, I wyll geue them faythfully to you. Wherfore he ſayth alſo in another place: Thou ſhalte not ſuffer thyne holy one to ſe corrupcyon. Howbeit Dauid after he had in his tyme fulfylled the wyll of God, he ſlepte, and was layde with his fathers, and ſawe corrupcyon. But he whome God raiſed agayne, ſawe no corrupcyon.

Be it knowen vnto you therfore ye men & brethern, that thorowe this man is preached vnto you the forgeuernes of ſynnes, and that by hym are all that beleue iuſtifyed from all thynges from the which ye coulde not be iuſtifyed by the lawe of Moſes. Beware therfore leſte that fall on you, whiche is ſpoken of in ỹ Prophetes: Beholde ye deſpyſers, and wonder, and peryſhe ye: for I do a worke in your dayes, whiche ye ſhall not beleue, yf a man woulde declare it you.

When they were come out of the Synagoge of the Jewes, the gentyls beſought ỹ they would preache the folowyng wordes to the on the Saboth. When the congregacyõ was broken vp, many of the Jewes & deuoute cõuerts, folowed Paule and Barnabas, which ſpake to them, and exhorted them to continue in the grace of God. And the next Saboth daye came almoſt the whole citie together, to heare the worde of God. When the Jewes ſaw the people, they were ful of indignacyon & ſpake agaynſte thoſe thynges, whiche were ſpoken of Paule, ſpeakynge agaynſt it, and railynge on it.

Then Paule and Barnabas waxed bolde, and ſayed: it was mete that the worde of God ſhoulde firſte haue ben preached to you. But ſeynge, ye put it from you, and thynke youre ſelues vnworthy of euerlaſtyng lyfe: lo, we turne to the gentyls: for ſo hath the Lorde cõmaunded vs: I haue made the a lyghte to the gentyls, that thou be thẽ ſaluacion to the ende of the worlde.

The gentyls heard and were glad & glorifyed the worde of the Lorde, and beleued euery as many as were ordeyned vnto eternal lyfe. And the worde of the Lorde was publyſhed thorowout all the regyon. But the Jewes moued the worſhypfull and honeſt women, & the chiefe men of the citie, and raiſed perſecucyon agaynſte Paule and Barnabas, & expelled them out of their coſtes. And they ſhoke of ỹ duſt of their fete agaynſt them, and came vnto Iconium. And the diſciples were ſpilled with ioye and with the holy ghoſte.

The notes.

a. Luke after in the.vb. Chapter.f.
b. Luke before in the.vi. chapter.b.
c. That is by interpretacyõ, Jeſus ſonne. This name had this ſorcerer gotten to blinde the worlde withall. As nowe oure ſorcerers & conjurers, when they goo to worke, they fal to cros

ſynge

sying and praysinge with all holye wordes to deceyue the people withall, to make them beleue that they rather talke with God then with the deuyll. This sorcerers name was Elimas, by interpretacyon (sayth the texte) whiche as Erasmus alleyneth in his Paraphrase) soundeth as muche in the Syrian tonge as greate and faulse prophete.

Fault.

b. Of the name of Paule ther manye dispute, but the most alowed opinion, that of the Hebrewes he was called Saule, and after the maner of speache of the gentyls and Romaynes he was called Paule.

Foure. and yeare.

a. These yeares muste be reckened from theyr comynge out of Egipt. Exod. xvi. not from theyr spiritt nudge. Judi.

The. xiii. Chapter.

Paule and Barnabas preache at Iconium. Some believe, some stere up (enuyous. At Lystra they wolde do sacrifice to Barnabas and Paule, whyle they labored to withdraw the people to worshipp the true God. Paul is stoned. After that come they to Derba, Lystra, Iconium and Antioche.

A

And it fortuned in Iconii, that they went both together into the synagoge of the Jewes, and so spake that a greate multitude bothe of the Jewes, and also of the grekes beleued. But the unbeleuynge Jewes stered up, and vexed the myndes of the gentyls against the brethern. Long tyme abode they there, and quyt themselues boldely with the helpe of the Lorde, whych gaue testimonye unto the worde of hys grace, & caused signes and wonders to be done by theyr handes. The people of the cite were deuyded: and parte helde with the Jewes, and parte with the Apostles.

B

When there was a fault made both of the gentyls, and also of the Jewes with theyr rulers, to put them to shame and to stone them, they were ware of it, and fled unto Lystra & Derba, cities of Lycaonia, and unto the regyon that lyeth rounde about, and there preached the Gospel. And there sate a certayne man at Listra weake in hys fete, beyng creple from hys mothers wombe, and neuer walked. The same hearde Paule preache. Whiche behelde hym, and perceyued that he had sayth to be whole, and sayed with a laude voyce Stande upryght on thy fete. And he sterte up, & walked. And when the people sawe, what Paule had done, they lyfte up theyr voyces, sayenge in the speache of Lycaonia: Goddes are comne downe to us in the lykenes of men. And they called Barnabas Jupiter and Paul Mercurius, because he was the preacher. Then Jupiters preeste whiche dwelte before theyr cite, brought oxen and garlandes to the churche porche, and would have done sacrifice with the people.

Creple is healed.

Goddes.

C

But when the Apostles Barnabas & Paul hearde that, they rent theyr clothes, and ran in amonge the people, crienge, and sayenge: Syrs why do ye thus? We are mortall men lyke unto you, and preache unto you, that ye

Psal. xcvi. a Apoc. xiv. b

should turne from these vanities unto the lyuynge God, which made heauen and earthe and the sea, and all that in them is: the whiche in tymes paste suffered all nacyons to walke in theyr owne wayes. Neuertheles he left not hym selfe without wytnes, in that he shewed hys benefytes, in gruynge us rayne from heauen, and fruteful seasons, fylling our hertes with fode and gladnes. And with these sayenges scarce restrayned they the people, y they had not done sacrifice unto them.

D

Thyther came certayne Jewes from Antioche and Iconium, and obteyned the peoples consent, and stoned Paul, and drewe him out of the cite, supposyng he had bene dead. Howbeit as the disciples stode rounde about him, he arose up, and came into the cite. And y next daye he departed with Barnabas to Derba. After they had preached in that cite, and had taughte manye, they returned agayne to Lystra, and to Iconium and Antioche, and strengthed the disciples soules exhortynge them to continue in the faith, sayenge that we must throughe muche tribulation entre into the kingdome of God. And when they had ordeyned them elders by election in every congregacion, and after they had prayed and fasted, they commended them to God on whom they beleued. And they went throughout Pysidia and came into Pamphylia, and when they had preached the worde of God in Perga, they descended into Attalia, and thence departed by shippe to Antioche, from whence they were delyuered unto the grace of god, to the worke which they had fulfylled. When they were come & had gathered the congregacion together, they rehearsed all that God had done by them, and how he had opened the dore of fayth to the gentyls. And there they abode longe tyme with the disciples.

Paule in stoned. 2. Cor. xi. f

Tribulation.

Prayer and fastynge go together.

The. xv. Chapter.

Circumcision about circumcision. The Apostles gyue her sentence at Jerusalem. Paul and Barnabas parte at Antioche.

A

Then came certayne fro Jewry, and taughte the brethern: Except ye be circumcised after the maner of Moyses, ye can not be saued. And when there was no lytle debatynge and disputynge unto Paul and Barnabas against them. They determyned that Paule and Barnabas, and certayne other of them, should ascende to Jerusalem unto the Apostles and elders about this question. And after they were brought on theyr waye by the congregacyon, they passed ouer Phenice and Samaria declarynge the conuersyon of the Gentyls, and they brought great ioye unto all the brethern. And when they were come to Jerusalem, they were receyued of the congregacyon, and of the Apostles and elders. And they declared what thynges God had done by them. Then arose there

Galat. b. d. Lamentat. d

there vp certayne that were of the secte of the Phariseis which dyd beleue, sayng, ỹ it was nedefull, to circumcyse them and to commyne them to kepe the lawe of Moyses. And the Apostles and elders came together to reason of this matter.

Counsell.

And when there was muche disputynge, Peter rose vp, and sayde vnto them: Ye men and brethren ye knowe howe that a good whyle ago, God chose amonge vs that the gentils by my mouth shoulde heare the worde of the Gospell, and beleue. And God which knoweth ỹ herte bare them wytnes, and gaue vnto them the holy ghost, euen as he dyd vnto vs: and he put no difference betwene them and vs, but purifyed their hertes by faith. Now therfore why tempte ye God, that ye woulde put a yoke on the disciples neckes, which neyther our fathers nor we were able to beare. But we beleue that through the grace of the Lorde Jesu Christ, we shalbe saued, as they do. Then all the multitude was peased, and gaue audience to Barnabas and Paul which told what tokens and wonders God had shewed amõg the gentils by them.

a Faith purifyeth ỹ herte

The grace of Christ.

And when they helde their peace, James answered, sayenge: Men and brethren herken vnto me. Simon told, how God at the begynnynge dyd visite the gentils, and receyued of them people vnto his name. And to this agreeth the wordes of the Prophetes, as it is wryten. After this I will returne, and will buylde agayne the tabernacle of Dauid which is fallen downe, and that whiche is fallen in decaye of it, will I buylde agayne, & I will set it vp, that the residue of men myghte seke after the Lorde, and also the gentils b. vpon whome my name is named (sayth the Lorde) which doth all these thynges: knowen vnto God are all his workes from the beginning

Amos. 9. c

b

of the worlde. Wherfore my sentence is that we trouble not them whiche from among the gentils are turned to God, but that we write vnto them, that they abstayne them selues frõ fylthynes of ymages, from fornicacyon, frõ c strangled and from bloude. For Moses of olde tyme hath in euery cyte that preache hym, and he is reade in the synagoges euery sabboth daye.

Images. Fornication. c Strangled. Bloude.

Then pleased it the Apostles and elders with the whole congregacion, to sende chosen men of their owne company vnto Antioche w Paule and Barnabas. They sent Judas called also Barsabas and Silas, whiche were chefe men among the brethrẽ, and gaue them letters in their handes after this maner.

The Apostles, elders, and brethren sende gretynges vnto the brethren whiche are of the gentils in Antioche, Syria, and Cilicia. For as muche as we haue herde that certayne whiche departe from vs, haue troubled you with wordes, and combred your myndes, sayenge: Ye must be circumcysed, and kepe the lawe, to whom we gaue no suche commaundement. It semed therfore to vs a good thynge, when we were come together with one accord to sende chosen men vnto you, with our beloued Barnabas and Paule, men that haue iuperded their lyues for the name of our Lorde Jesu Christ. We haue sent therfore Judas & Silas, whiche shall also tell you, the same thinges by mouth. For it semed good to the holye ghost & to vs, to put no greuous thyng to you more then these necessarye thynges, that is to saye that ye abstayne from thynges offered to ymages, from bloude, from strangled and fornicacion. From which yf ye kepe your selues ye shall do well. So fare ye well.

w

When they were departed, they came to Antioche, and gathered the multitude together, and delyuered the Epistle. When they had reade it, they reioyced of that consolacion. And Judas and Silas beynge e prophetes, exhorted the brethren with muche preachyng, and strengthed them. And after they had tarryed there a space they were let go in peace of the brethren vnto the Apostles. Notwithstandynge it pleased Silas to abyde there styll. Paule and Barnabas continued in Antioche teachynge and preachynge the worde of the Lorde with other manye.

e Prophetes are here taken in diuers places of the newe testament for expounders of the scripture

But after a certayne space, Paule sayd vn to Barnabas: Let vs go agayn and visite our brethren in euery cyte where we haue shewed the worde of the Lorde, and se howe they do. And Barnabas gaue counsell to take with them: John called also Marke. But Paule thoughte it not mete to take hym vnto their companye whiche departed from them at Pãphilia, and went not with them to the worke. And the dissencyon was so sharpe betwene them, that they departed asunder one from ỹ other, so that Barnabas tooke Marke and sayled vnto Cyprus. And Paule chose Silas and departed, delyuered of the brethren vnto the grace of God. And he went throughe al Syria and Cilicia, stablyshynge the congregacions, commaundyng to kepe the preceptes of ỹ Apostles and elders.

G

Marke the Euangelist.

¶ The notes.

a. Faith purifyeth the herte, when thorowe faith, the synnes are forgotten and not reputed vnto vs but forgeuen for Christes bloude sake. The herte is purifyed

b. Those that shalbe named with my name, as are those that are called the people of God, and the seruauntes of the Lorde, the congregacyon of Christ or Christian companye. Vpon whõ my name.

c. The beastes that dye without bleadyng are strangled. Strangled.

d. This is not in the greke, and therfore is it lest out in Tyndales translacyon. Commaundyng &c.

The xvi. Chapter.

¶ Timothe is circumcysed. Paule preacheth at Philippos, and there is he put in prysone.

Then came he to Derba and to Lystra. And beholde a certayne disciple was there named Timotheus, a womans sonne which was a Jewesse and beleued: but his

A Timotheus.

hys father was a Grecke. Of whom reported well, the brethren of Lystra and Iconii. The same Paule woulde that he shoulde go forthe with hym, and toke and circumcysed hym, because of the Jewes whiche were in those quarters: for they knewe all, that hys father was a Grecke. As they went through the cities, they delyuered them the decrees for to kepe, ordeyned of the Apostles and elders, whiche were at Jerusalem. And so were the congregacions stablysheth in the fayth, and encreased in nombre daylye.

¶ When they had gone through oute Phrygia, and the regyon of Galacia, and were forbidden of the holy ghost to preache the worde in Asia they came to Mysia, and sought to go into Bethynia. But the spirite suffered them not. Then they went ouer Mysia, and came downe to Troada. And a vysyon appeared to Paule in the nyght. There stode a man of Macedonia, and prayed hym, sayinge: come into Macedonia, and helpe vs. After he had sene the vysyon, certifyed that the Lorde had called vs for to preache the Gospell vnto the. Then lowsed we forth frō Troada, and with a straight course came to Samothracia, and the nexte daye to Neapolym, and from thence to Philyppos, which is the chefe cite in the partes of Macedonia, and a free cite.

We were in that cite abydynge certayne dayes. And on the Saboth dayes we wente out of the cite besyde a ryuer, where men were wonte to praye. And we sate downe, and spake vnto the wemē which resorted thyther. And a certayne woman named Lydia a seller of purple of the cite of Thiatyra, which worshypped God, gaue vs audience. Whose hart the Lorde opened, that she attended vnto the thynges whiche Paul spake. When she was baptysed and her houlholde, she besought vs sayinge: If ye thynke that I beleue on ỹ Lord come into my house, and abyde there. And she constrayned vs.

Lydya.

¶ And it fortuned as we went to prayer, a certayne damsell possessed with a spirite that prophesyeth, met vs, which brought her mayster and maysters muche vauntage with prophesynge. The same folowed Paul and vs, & cryed, sayinge: These men are the seruauntes of the moste hye God, which shew vnto vs ỹ waye of saluacyon. And thys dyd she manye dayes. But Paule not contrut turned aboute, and sayed to the spirite: I commaunde the in the name of Jesu Christe, that thou come oute of her. And he came out the same houre.

Aspirite is cast out.

Vauntage.

¶ And when her mayster and maysters sawe, that the hope of they: gaynes was gone, they caughte Paule and Silas, and drue them into the market place vnto the rulars, & brought them to the officers sayinge: These men trouble oure cite, whiche are Jewes, and preache ordinaunces whiche are not lawfull for vs to receyue, neyther to obserue, seynge we are Romayns. And the people came on them, and the officers rent they: clothes, and commaunded them to be beaten with rodes. And whē they had beaten them sore, they calle them into prison, commaundynge the iayler to kepe them surelye. Which iayler when he had receyued such commaundemente thruste them into the inner prison, and made they: fete fast in the stockes.

1.Cor.vi.f.

¶ At mydnyght Paule and Silas prayed, & lauded God. And the prisoners hearde them. And sodenly there was a great earthquake, so that the foundacion of the prison was shaken, and by and by all the doores opened, and euery mannes bondes were lowsed. When ỹ keper of the prison waked oute of hys slepe, and sawe the prison doores open, he drue oute hys swearde, and woulde have killed hym selfe, supposynge the prisoners had bene fled. But Paule cryed with a lowde voyce, sayinge: do thy selfe no harme, for we are all here.

¶ Then he called for a lyght, and sprang in, and came trembling, and fell downe before Paule and Silas, and brought them out and sayde: Syr what muste I do to be saued? And they sayd: beleue on ỹ Lord Jesus & ỹ shalt be saued & thy housholde. And they preached vnto hi the worde of the Lorde, & to all ỹ were in hys house. And he toke them the same houre of the nyght, and washed they: woundes, and was baptysed with all that belonged vnto him straight waye. When he had brought them into hys house: he set meate before them, and reioyced that he with all hys houlholde beleued on God.

And when it was daye, the officers sente the ministers sayinge: Let those men go. The keper of the prison tolde this sayinge to Paul: the officers have sent wordes to loose you. Now therfore get you hence, and goo in peace. Then sayde Paule vnto them. They have beaten vs openly vncondemned, for all that we are Romayns, and have caste vs into prison: & now woulde they sende vs awaye preuely? Nay nay so, but let them come themselues, and fet vs out. When the ministers tolde these wordes vnto the officers, they feared when they hearde that they were Romayns, and came and besought them, and brought them oute, & desyred them to departe out of the cite. And they went oute of the prison, and entred into the house of Lydya, and when they had sene the brethren, they comforted them, and departed.

The. xbij. Chapter.

Paule comyth to Thessalonica, where the Jewes be the cause of an vproare. Paule departeth to Athens, where he preacheth the vnknowen God.



AS they made they: iourney through Amphipolis, and Apollonia, they came to Thessalonica, where was a synagoge of ỹ Jewes. And Paule as his maner was, went in vnto them, and three Sabboth dayes declared oute of the Scriptures vnto the, openynge and alledgynge that Christe muste nedes have suffered and ryssen agayne from deathe,

death, and that thys Jesus was Christe, whō (sayed he) I preache to you. And some of them beleued and came, and companyed with Paul and Silas: also of the honorable Grekes a greate multytude, and of the chief womē not a fewe.

B But the Jewes which beleued not, hauing indignacyon, toke vnto them cupl men which were vagabondes, and gathered a companie, and set all the cite on a rore, and made assaulte vnto the house of Jason, and sought to bryng them out to the people. But when they found them not, they drue Jason and certayne brethern vnto the heades of the cite, cryenge: these that trouble the worlde are come hyther also, which Jason hath receyued pryuely. And these all do contrary to the decrees of Cesar, alleadyng another kynge, one Jesus. And they troubled the people and the officers of the cite, when they hearde these thynges. And when they were sufficiently answered of Jason, and of the other, they let them go.

C And the brethern immediatly sente awaye Paule and Silas by nyghte vnto Berrea. Whiche when they were come thyther, they entered into the synagoge of the Jewes. These were the noblest of byrthe among the of Thessalonia whiche receyued the worde with all diligence of mynde, and searched the scriptures dayly whether those thynges were euen so. And many of them beleued: also of worshipfull women which were Grekes, and of men not a fewe. When the Jewes of Thessalonia had knowledge that the worde of GOD was preached of Paul at Berrea, they came and moued the people there. And then by and by the brethern sente awaye Paule to go as it were to the sea: but Silas and Timotheus abode there styll. And they that gyded Paule brought hym vnto Athens, and receyued a cō maundement vnto Silas & Timotheus for to come to hym anone and came they awaye.

Searche the scriptures, for by them maye ye trye all doctryne.

D Whyle Paule wayted for them at Athens, hys spirite was moued in hym, to se the cytye geuen to worshyppynge of ymages: Then he disputed in the synagoge with the Jewes, and with the deuoute persones and in ỹ market daylye with them that came vnto hym. Certayne Philosophers of the Epicures and of the Stoiches, disputed with him. And some of them were, whiche sayed. What wyll this babler saye? Other said he semeth to be a tydynges bringer of newe deuyls, because he preached vnto them Jesus and the resurrection. And they toke hym, and brought hym into Marsestrete, saynge: maye we not knowe what thys newe doctrine whereof thou speakest is? For thou bringest straung tydynges to our eares. We wolde knowe therfore what these thynges meane. For all the Athenians and straungers which were there, gaue them selues nothynge els, but eyther to tell or to heare newe tydynges. Paule stode in the myddes of Marsestrete, and sayd: Ye men of Athens I perceyue that in all thynges ye are

Athens.

to superstitious. For as I passed by, and beheilde the maner, howe ye worshyppe youre Goddes, I founde an Altare wherein was wrytten: vnto the vnknowen God. Whom ye then ignorauntely worshyppe hym, shew I vnto you. God that made the worlde, and all that are in it, seynge that he is Lorde of heaue and earth, he dwelleth not in temples made with handes, neyther is worshypped wᵗ mennes handes, as though he neded of any thyng seynge he hym selfe geueth lyfe and breathe to al men euerye where, and hath made of one bloude all nacyons of men, for to dwell on al the face of the earth, and hath appoynted before howe longe tyme, and also the endes of theyr habitacyon, that they shoulde seke God, yf they myght fele and fynde hym though he be not far from euerye one of vs. For in hym we lyue, moue, and haue our beyng, as certayne of your own Poetes sayd. For we are also a. hys generacion. For as muche then as we are the generacyō of God, we ought not to thinke that the Godhede is lyke vnto golde, syluer, or stone grauen by craft and ymagynacyon of man.

Vnknowen God.

God dwelleth not in temple.

And the tyme of thys ignorance God regarded not. But now he byddeth all mē euerye where repent, because he hath appoynted a daye, in the whiche he will iudge the worlde accordynge to ryghtousnes, by that mā whō he hath apoynted, and hath offered. b. fayth to all men, after that he had rayled hym from death.

E When they hearde of the resurrection frō death, some mocked, and other sayd: we wyll heare the agayne of thys matter. So Paul departed from amonge them. Howbeit certayne men claue vnto Paule, and beleued, amonge the which was Dionisias a senatoure, and a woman named Damaris and other wyth them.

Dionisius. Damaris.

¶ The notes.

a. We are the generacyon of God, because we come of hym as of our father and maker.

Generacyon

b. In thys place, fayth is taken for the promysers of mercy which thorowe fayth saue vs. Which promyses, God (after the resurrectiō of Christe) commaunded to be preached vnto all nacyons, and not to the Jewes onelye as before.

fayth.

The.xviij.Chapter.

¶ Paule preacheth at Corinthum conteynyng therein yere and an halfe, goeth agayne into Syria. commeth to Epheson, Cesaria, and Antioche. Of Apolos, Aquila, and Priscilla.

After that Paule departed from Athens, and came to Corinthum and founde a certayne Jewe named Aquila, borne in Pontus, lately come from Italye wyth hys wyfe Priscilla (because that the Emperour Claudius had commaunded all Jewes to departe from Rome) and he drewe vnto the. And because he was of ỹ same craft, he abode with them and wroughte: theyr craft was to make

Corinthum.

Tentes. make tentes. And he preached in the Synagoge euerye Sabboth daye and exhorted the Jewes and the gentyls.

Shoke his rayment. ¶ Whē Silas and Timotheus were come from Macedonia, Paule was constrayned by the spirit to testify to the Jewes that Jesus was very Christ. And when they spake contrary and blaspheamed, he shoke his rayment and sayed vnto them, youre bloude vpō youre owne heades, I frome henceforth I goo blameles vnto the gētils. And he departed thence, I entered into a certayne mannes house named Iustus a worshypper of God, whose house ioyned harde to the synagoge. How be it one Crispus the chiefe ruler of the Synagoge beleued on the Lorde with al his houshold, I many of the Corinthians gaue audience I beleued, and were baptised. The spake the Lorde to Paule in the nyght by a vision: be not afrayde, but speake, and hold not thy peace: for I am with the, and no man shal inuade the that shal hurt the. For I haue much people in this citie. And he continued there a yeare and sixe monethes, and taught them the word of God.

¶ When Gallio was ruler of the countre of Achaia the Jewes made insurrection with one accorde against Paule, I brought him to the iudgement seate sayinge: this felowe counselleth men to worship God contrary to the lawe. And as Paul was aboute to open his mouthe. Gallio sayde vnto the Jewes: yf it were a matter of wrōge, or an euyl dede (o ye Jewes) reason would that I should heare you: but if it be a questiō of wordes or of names, or of your law, loke ye to it your selues. For I wil be no iudge in suche matters and he draue them from the seate. Then toke all I the greekes Sosthenes the chiefe ruler of the Synagoge, I smote him before the iudges seate. And Gallio cared for none of those thinges. ¶ Paule after this, taried there yet a whyle, and then toke his leaue of the brethren, I sayled thence into Syria, Priscilla and Aquila accompanyinge him. And he shaue his heade in Cenchrea, for he hadde a vowe. And he came to Ephesus and lefte the there: but he him self entred into I synagoge, and reasoned with the Jewes. When they desyred him to tary longer tyme with them, he consented not but bad them fare well sayinge. I must nedes at this feaste I cometh, be in Jerusalem: but I will returne agayne vnto you, yf God will. And he departed frō Ephesus and came into Cesarea: I ascended and saluted the congregacion, and departed vnto Antioch, and when he had tarryed there a while he departed. And went ouer al the countrey of Galacia and Phrigia by order, strengthinge al the disciples.

Gere went Paule to Hierusalem.

Apollos. ¶ And a certayne Jewe named Apollos, borne at Alexandria, came to Ephesus, an eloquente man and mighty in the scriptures. The same was informed in the waye of the Lorde, and spake fermently in the spirit, and taught diligently thinges of the Lorde, and knewe but the baptisme of Johan only. And the same began to speake boldely in the Synagoge. And whē Aquila I Priscilla had hearde him, they toke him vnto the I expounded vnto him I waye of God more perfectly. ¶ And when he was disposed to goo into Acaia, the brethren wrote exhortynge the disciples to receyue hym. After he was come thether, he holpe them much which hadde beleued throwe grace. And mightely he ouercame the Jewes, and that openly, shewinge by the scriptures that Jesus was Christe.

The.xix. Chapter.

Of the.xii. men whom Paul baptysed at Ephesus, and what miracles were done by him. Demetrius moueth sedition in the cyte.

IT fortuned, whyle Appollo was at Corinth, that Paule passed throwe I vpper coostes and came to Ephesus, I foūde certayne disciples and sayed vnto them: haue ye receyued the holy ghoste sence ye beleued? And they sayd vnto him: nowe haue not heard whether there be any holy Ghost or no. And he sayed vnto them: wherevnto were ye then baptised? And they sayd vnto Johns baptisme. Then sayed Paule: Johan verely baptised with the baptisme of repentaunce, sayinge vnto the people that they should beleue on him whyche shoulde come after him: that is on Christe Jesus. When they hearde that they were baptised in the name of the Lorde Jesus, and Paule layed his handes vpon them, and the holy Ghoste came on them, and they spake with tonges and prophecied, I all the men were about. xij.

A Ephesus.

Mat.iii.c. Mar.i.a. Luk.iii.c. Johā.i.d. Laying on of handes.

¶ And he went into the synagoge, I spake boldely for the space of three monethes, disputynge and perswadynge them exhortacions of the kyngedome of God. ¶ When diuers were hard herted I beleued not, but spake euyll of the waye, and that before the multitude: he departed from them, and seperated the disciples. And disputed dayly in the schole of one called Tyrannus. And this continued by the space of two yeares: so that all they whyche dwelt in Asia, hearde the worde of the Lorde Jesu, both Jewes I Greekes. And God wrought no smal miracles by the hādes of Paule, so I from his bodye, were brought vnto the sicke, napkyns or partlets, and the diseases departed from them, and the euill spirites went out of them.

B

Napkyns. Partlet.

¶ Then certayne of the vagabonde Jewes exorcistes toke vpon them to call ouer them whyche had euyl spirites, the name of the Lorde Jesus sayinge: We adiure you by Jesu whom Paul preacheth. And there were seuen sonnes of one Sceua a Jew and chiefe of the preestes which did so. And I euyl spirite answered and sayd: Jesus I know and Paul I know: but who are ye? And I man

C

in whom the euyll spyryte was ranne on the and ouercame them, and prouayled agaynste them, so that they fledde out of that house naked and wounded. And this was knowen to all the Jewes and Grekes also, which dwelt at Ephesus, and feare came on them al, and they magnified the name of the Lord Jesus.

D ☞ And many that beleued, came and confessed, and shewed their workes. Many of them, whiche vsed curious craftes, broughte their bokes and burned them before al men, and they counted the price of them, & founde it fyfty thousand * syluerlinges. So myghtyly grew the word of God, and prouayled. After these thynges were ended, Paul purposed in the spyryte, to passe ouer Macedonia and Achaia, and to go to Jerusalem, saynge: After I haue ben there, I must also se Rome. So sent he into Macedonia two of them that ministred vnto hym Timotheus & Erastus: but he hym selfe remayned in Asia for a season. The same tyme there arose no lyttell adoo about that way. For a certain man named Demetrius, a syluersmith, whiche made syluer shrynes for Diana, was not a lytel beneficial vnto the craftes men. Whiche he called together with the workemē of like occupacion, & sayde: Syrs ye knowe that by this craft we haue substance. Moreouer ye se & heare that not alone at Ephesus, but almoste thorough out al Asia, this Paule hath persuaded and turned away moche people: saying that they be not Goddes, whiche are made with handes. So that not onelye this our craft cometh into perel to be set at nought: but also that the temple of the great Goddas Diana shoulde be despised, and her magnificence should be destroyed, which al Asia, and the world worshyppeth.

E When they hearde these sayinges, they F were full of wrath, and cryed out sayinge: Great is Diana of the Ephesians. And all the cyte was on a roze, and they rushed into the common hal with one assent, & caughte Gaius and Aristarchus, men of Macedonia, Paules companyons. When Paul woulde haue entered in vnto the people, the disciples suffered hym not. Certayne also of the chefe of Asia, whiche were his frendes, sent vnto him, desiringe hym that he woulde not prease into the common hall. Some cryed one thynge, and some another, and the congregacion was all out of quiete, and the more parte knewe not wherfore they were come together.

Some of the company drewe forth Alex- G ander, the Jewes thrustyng hym forwardes. Alexander beckened with the hand, & would haue geuen the people an answere. When they knewe that he was a Jewe, there arose a shoute almost for the space of two houres, of all men cryinge, greate is Diana of the Ephesians.

E When the towne clarke had ceased the people he sayde: ye men of Ephesus, what man

is it that knoweth not how that the cyte of the Ephesians is a worshypper of the great Goddas Diana, and of the ymage, which.b. came from heauen. Seyng then that no man sayth her agaynst, ye ought to be contente, & to do nothyng rashlye, for ye haue brought hether these men, which are neither robbers of churches, nor yet despysers of your Goddas. Wherfore yf Demetrius and the craftes men, whiche are wyth hym haue any sayinge to any man, the law is open, and there are rulers let them accuse one another. Yf ye go about any other thynge, it may be determined in a lawful congregacio. For we are in ieoperdy to be accused of this dayes busines. For as much as there is no cause whereby we may geue a rekening of this cōcourse of people. And when he had thus spoken he let the congregacyon departe.

¶ The notes.

a. The difference betwene the Baptisme of John and the Apostles, was onelye thys. That John baptised them to beleue in Christ that was to come, and the Apostles, that was come allreadye, and had suffered for the synnes of as many as shoulde beleue in hym. Baptisme.

b. They among the Grekes, that made Images (to the entent to wynne the more therby) fayned that they came from heauen, and that they were not mortall, nor subiecte vnto death. The Image that came from heuē.

The.xx. Chapter.

¶ Paule goeth into Macedonia and into Greece. At Troas he rayseth vp a dead body. At Ephesus he calleth elders of the congregacyon together, telleth the herynge of Gods fleshe vnto them, warneth them of false teachers, maketh his prayer with them, and departeth to Hyry.

AFter the rage was ceased: Paule called the disciples vn- A to him, & toke his leaue of the, & departed for to go into Macedoma. And whē he had gone ouer those partes, and geuen them large exhortacyons he came into Greece, and there abode thre mouethes. And when the Jewes layde wayte for him as he was about to sail into Syria, he purposed to returne thorough Macedonia. There accompanyed hym into Asia, Sopater of Berrea, and of Thessalonia Aristarchus and Secundus, & Gaius of Derba, and Timotheus, and out of Asia, Tichycus and Trophimos. These wente before, & tarryed vs at Troas. And we sayled awaye from Philippus after the easter holy daies, and came vnto them do Troas in.v. dayes where we abode seuen dayes.

☞ And on the morowe after the Sabboth day B & disciples came together for to breake bread and Paule preached vnto them (readye to departe on the morowe) and continued the preachynge vnto midnyght. And there were many lyghtes in the chamber where they

were

were gathered together, and there sate in a
Eutichus wyndowe a certayne yonge man named Eutichus, fallen into a depe slepe. And as Paule
declared, he was the more ouercome with slepe, and fell downe from the thirde lofte, and
was taken vp dead. Paule wente downe and fell on hym, and embraced hym, and sayed:
make nothynge a do, for hys lyfe is in hym. When he was come vp again, he brake bread
and talked, and communed a longe whyle euē tyll the mornynge, and so departed. And they
brought the yonge man alyue, and were not a lytle comforted.

And we went afore to shyppe, and loosed
vnto Asson there to receyue Paule. For so had
he appointed and wolde hym self go afore.
When he was come to vnto Assone, we toke
hym in and came to Mitelenes. And we sailed
thence, and came the next daye ouer against
Chios. And the next daye we arryued at Samos, and tarryed at Troguilio. The neyte daye
we came to Mileton, for Paule had determyned to leaue Ephesus as they sayled, because
he wolde not spende the tyme in Asia. For he
hasted to be (yf he coulde possible) at Jerusalē
at the daye of Pentecoste. Wherfore frō Mi-
leton he sent to Ephesus, and called the elders
of the cōgregacyō. And when they were come
The sermon of Paule to the Ephesyans. to hym, he sayde vnto them. Ye knowe from
the fyrste daye that I came into Asia, after
what maner I haue ben with you at all ceasōs
seruynge the Lorde with all humblenes of
mynde, and with many teares, and temptacy-
ons whiche happened to me by the layenges
awayte of the Jewes, and howe I kept backe
nothyng that was profytable, but that I haue
shewed you, and taughte you openlye, and at
home in your houses, wytnessyng both to the
Jewes, and also to the Grekes, the repentaūce
towarde God and fayth towarde our Lorde
Jesus.

And now beholde I go bounde in the spy-
Repentaūce, and fayth. rite vnto Jerusalem, and knowe not what
shal come on me there, but that the holy ghost
wytnesseth in euery cite, sayenge: that bōdes
and trouble abyde me. But none of these thyn-
ges move me: neyther is my lyfe dere vnto
my selfe: that I myght fulfyl my course with
ioye, and the mynistracyon whiche I haue re-
ceyued of the Lord Jesus, to testifye the gospell
of the grace of God. And now beholde, I am
sure that hereafter ye all (though whō I haue
gone preachyng the kingdō of God) shal se my
face no more. Wherfore I take you to recorde
this same daye that I am pure from the blood
of all men. For I haue not kept backe,
but haue shewed you all the counsell of God.
Take hede therfore vnto youre selues, and to
all the flocke wherof the holy ghoste hath ma-
de you ouerseers, to rule the congregacyon of
God, which he hath purchased with his bloude.
For I am sure of this, that after my departig
Grevous wolues. shall grevous wolues enter in amonge you,
which wyll not spare the flocke. Moreouer of
your own selues shal men arise speakyng per-
uerse thinges to draw disciples after them. Ther-
fore awake and remember, that by the space of iij.
yeares I ceased not to warne euerye one of
you both nyght and daye with teares.

And nowe brethren I commende you to
God, and to the worde of his grace, which is
able to buylde further, and to geue you an in-
heritaunce amonge all them which are sanctifi-
fyed. I haue desyred no mans syluer, golde or
rayment. Ye knowe well that these hādes haue
mynistred vnto my necessities, and to them that
were with me. I haue shewed you all thinges,
how that so labouryng ye ought to receyue the
weake and to remember the wordes of the lorde
Jesu, how that he sayde: it is more blessed to
geue then to receyue.

When he had thus spoke, he kneled doune
and prayed with them all. And they wept all abo-
dantly, and fell on Paules necke, and kyssed him
sorowynge moste of all for the wordes which
he spake, that they should se his face no more.
And they accōpanied him vnto the shyppe.

The.xxi.Chapter.

¶ Paules iourney by shyppe. Of Philippe the Euangelist, and Agabus the Prophet who warned Paule not to go to Jerusalem. He remayneth seuēdaies in two partes, and is taken in the temple.

And it chaunced that assone as
we had launched forthe, and were
departed frō them, we came with
a straight course vnto Coon, and
the daye following vnto Rhodes, and frō thence vnto Patara. And we found
a shyppe ready to sayle vnto Phenices and went
aborde and set forthe. Then appeared vnto
vs Cyprus, and we left it on the lefte hande, and
sayled vnto Syria, and came vnto Tyre. For ther
the shyp vnladed her burthen. And when we
had founde disciples, we taryed there vij. dayes.
And they tolde Paule through the spirite
that he shoulde not go vp to Jerusalem. And
when the dayes were ended, we departed and
went our wayes, and they all brought vs on our
way, with their wyues and children, tyll we
were come out of the cite. And we kneled
doune in the shore and prayed. And when we
had taken our leaue one of another, we toke
shyp, and they returned home agayne.

When we had full ended the course from
Tyre we arryued at Ptolomaida, and saluted
the brethren, and abode with them one daye.
The neyte daye, we that were of Paules com-
panye, departed and came vnto Cesarea. And
we entred into the house of Philip the Euan-
gelist, which was one of the vij. deacons, and Philippe.
abode with him. The same man had foure
doughters virgins which dyd prophesy. And
as we tarryed there a good manye of dayes,
there came a certayne Prophete from Jewry,
named Agabus. When he was come to vs, he Agabus.
toke Paules gyrdell, and bounde his handes
and fete, and sayed: thus sayeth the holye
Ghoste: so shall the Jewes at Jerusalem
bynde the man that owneth this gyrdell,

and shall delyuer hym into the handes of the gentyls.

When we herde thys, both we and other
C of the same place, besoughte hym, ℣ he would not go vp to Jerusalem. Then Paul answerred and sayd: what do ye weppynge and brakynge myne hert? I am ready not to be bound onelye: but also to dye at Hierusalem for the name of the Lorde Jesus. When we coulde not turne hys mynde, we ceased saynge: the wyll of the Lorde be fulfylled. After those dayes we made oure selues readye, and went vp to Hierusalem. There wente vp with vs also certayne of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an olde disciple with whom we should lodge. And when we were come to Hierusalem, the brethren receyued vs gladlye. And on the morowe Paule wente in with vs vnto James. And all the elders came together. And when
D he had saluted them, he tolde by order all thynges that God had wroughte amonge the Gentyles by hys ministracyon. And when they herde it, they glorifyed the Lorde, and sayed vnto hym: thou seest brother, howe manye thousande Jewes there are that beleue, ℣ they are all zelous ouer the lawe. And they are informed of the, that thou teachest all the Jewes whiche are amonge the gentyls, to forsake Moyses, and sayest, that they ought not to circumcyse their children, neyther to lyue after the customes. What is it therfore? The multytude must nedes come together. For they shall heare that thou arte come. Do therfore thys that we saye to the.

E We haue foure men which haue a vowe
C on them. Them take and purifye thy self with them, and be coste on them that they maye shaue their heades, and all shall knowe that those thynges, whyche they haue heard, concernynge the, are nothynge: but that thou thy selfe also walkest and kepest the lawe. For as touchynge the Gentyles whiche beleue, we haue written and concluded, that they obserue no such thynges: but that they kepe them selues from thynges offered to Idols, from bloude, from strangled, and from fornicacyon. Then the next daye Paule toke the men, and purifyed hym selfe with them, and entred into the temple, declaringe that he obserued the dayes of the purifycatyon, vntyll that an offerynge shoulde be offered for euerye one of them.

Num.vi.c

E And as the seuen dayes shoulde haue ben ended, the Jewes which were of Asia when they sawe hym in the temple, they moued all the people, and layed handes on hym, cryenge: Ye men of Israell, healpe. This is the man that teacheth all men euerye where agaynste the people and the lawe, and this place. Moreouer also he hath brought Grekes into the temple, ℣ hath polluted thys holy place. For they sawe one Trophimus an Ephesian with hym in the cyte. Hym they supposed Paule had brought into the temple. And all the cyte was moued, and the people swarmed together. And they toke Paule, and drue hym out of ℣ temple, and foorthwith the dores were shut to.

As they went about to kyll hym, tydyngs came vnto the hye captayne of the souldyers, that all Jerusalem was moued. Whiche immediatlye toke souldyers and vndercaptaynes, and ran doune vnto them. Whe they sawe the hyper captayne and the souldyers, they left smottynge of Paule. Then the captayne came neare, and toke hym: and commaunded hym to be bounde with two chaynes, and demaunded what he was, and what he had done. And one cryed thys, another that, amõg the people. And when he coulde not know the certaintye for the rage, he commaunded hym to be carryed into the castle. And when he came vnto a greece, it fortuned that he was borne of the souldyers, for the violence of the people. For the multytude of the people folowed after cryenge awaye with hym.

E And as Paule shoulde haue bene carryed
G into the castle, he sayde vnto the hye captayne: maye I speake vnto the? Which sayde: canste thou speake Greke? arte not thou that Egyptian whiche before these dayes made an vprore, and led oute into the wyldernes .iiij. M men that were murtherers? But Paule sayd: I am a man which am a Jewe of Tharsus a cite in Cicyll, a cytezyn of no vyle cyte, I beseche the, suffer me to speake vnto the people. When he had geuen hym licence. Paul stode on the stoppes, and beckened with the hande vnto the people, and there was made a great silence. And he spake vnto them in the Hebrew tonge, saynge.

The.xxij. Chapter.

¶ Paule answereth the Jewes, is couerged & layed to perfon agayne.



Men, brethren, and fathers: heare myne answere whiche I A make vnto you. When they heard that he spake in the Hebrue tonge to them: they kept ℣ more silence. And he sayd: I am verely a man which am a Jewe borne in Tharsus, a cite in Cicil: neuertheles yet brought vp in thys cite at ℣ fete of Gamaliel, and informed diligentlye in the lawe of the fathers, and was feruent myn ded to godwarde, as ye all are this same day, and I persecuted thys waye vnto the deathe, byndynge and delyuerynge into pryson both men and wome, as the chefe prest doth beare me witnes and all the elders, of whome also I receyued letters vnto the brethren, and went to Damasco to bring them which were there bounde vnto Jerusalem for to be punished.

And it fortuned as I made my iorney and B was come nye vnto Damasco about noone, that sodenlye there shone fro heauen a greate lyght rounde about me, and I fell to the earthe, and heard a voyce, saynge vnto me: Saul, Saule, why persecutest thou me? And I answered: what arte thou Lorde? And he sayde vnto me: I am Jesus of Nazareth whō

thou

thou persecutest. And they that were with me sawe verelye a lyghte and were afrayde: but they hearde not the voyce of hym that spake with me. And I sayde, what shall I do Lorde? And the Lorde sayed vnto me. Aryse and go into Damasco, and there it shalbe tolde the of all thynges which are appoynted for the to do. And when I sawe nothynge for ỳ brightnes of that lyght, I was ledde by the hand of the ỳ were with me, and came into Damasco.

And one Ananias a perfecte man, and as pertayninge to the lawe hayinge good reporte of all the Iewes whiche there dwelte, came vnto me, and stode, and sayde vnto me: brother Saule, looke vp. And that same houre I receyued my sighte, and sawe hym. And he sayde: the God of oure fathers hath ordeyned the before, that thou shouldeste knowe hys will, and shouldeste se that which is ryghtfull: and shouldest heare the voyce of hys mouth: for thou shalte be hys witnes vnto all men of those thynges whiche thou haste sene and hearde. And now, why ta ryest thou? aryse and be baptysed, and washe awaye thy synnes in callynge on the name of the Lorde. Baptisme.

D And it fortuned when I was come againe to Ierusalem, and prayde in the temple that I was in a traunce, and sawe hym, saying vnto me: Make hast, and get the quickly out of Ierusalem: for they will not receyue the witnes that thou bearest of me. And I sayde: Lorde, they knowe that I pursued and beate in euery synagoge them that beleued on the, and when the bloude of thy witnes Stephan was shedde: I also stode by, and consented vnto his death, and kepte the rayment of thē that slewe hym. And he sayd vnto me: depart, for I will sende the a farre hence vnto the gentyls. They gaue audience vnto this worde, and then lyft vp their voyces, and sayde: awaye with suche a felowe from the earthe, it is not mete that he shoulde lyue. And as they cryed, and caste of their clothes, and threwe dust into the ayre, ỳ captayne bad hi to be brought into the castel and commaunded hym to be scourged, and to be examyned, that he myght knowe wherfore they cryed on hym. And as they bounde hym with thonges, Paule sayde to the Centuryon that stode by. Is it lawfull for you to scourge a man that is a Romayne and vnrebuked? When the Centurion hearde that, he went, and tolde the vpper captayne sayinge: What intendest thou to do? This man is a Romayne.

Then the vpper Captayne came, and said to hym: tell me, arte thou a Romayne? he sayde: Yea. And the captayn answered: with a great some obtayned I this freedome: And Paul sayd: I was free borne. Then straight waye departed from hym, they which should haue examyned hym. And the hye Captayne also was afrayde, after he knewe that he was a Romayne: because he had bounde hym.

On the morowe because he wolde haue knowen the certaintye wherfore he was accused of the Iewes, he loosed hym from his bondes, and commaunded the hye Prestes and all the counsell to come together, and brought Paule and set hym before them.

The.xxiij.Chapter.

Paule commeth before the counsaile. Beyng reuyled amonge the people. The captayne delyuereth hym. God comforteth hym.

PAul beholde the counsell ỳ sayd: men and brethern, I haue lyued A in al good conscience before God vntyll this day. The hye preest Ananias commaunded them that stode by, to smyte hym on the mouth. Then sayde Paul to hym: God smite the thou paynted wall. Sittest thou and iudgest me after the lawe, and commaundest me to be smytten contrarye to the lawe? And they that stode by, sayde: reuylest thou Gods hye preest? Then sayde Paule: I wyste not brethern that he was the hye preest. For it is written: thou shalt not curse the ruler of thy people. Exo.xxij.b

When Paule perceyued that the one part B were Sadducs, and the other Pharyses: he cryed out in the counsell: Men and brethern, I am a Pharisey, the sonne of a Pharysey. Of the hope and resurrection from death. I am iudged. And when he had so sayde, there arose a debate betwene the Pharyses and the Sadducs, and the multytude was deuyded: For the Sadducs saye, that there is no resurrection, neyther aungell, nor spirite. But the Pharyses graunte both. And there arose a great cry, and the Scribes whiche were of the Pharyseys parte arose and stroue, saying: we fynde none euyll in this man. Yf yngbe a spirite or an aungell haue spoken to hym, let vs not stryue agaynst God. Sadducs. Pharises. Phil.iij.b Act.xxiij.a

And when there arose great debate, the captayne fearynge lest Paule shoulde haue ben plucked a sunder of them, commaunded the souldyers to go downe, and to take hym from among them, and to bryng hym into the tallye. The nyght folowynge, God stode by hym and sayd: be of good cheare Paule: for as thou haste testified of me in Ierusalē, so must thou beare witnes at Rome. C

When daye was come, certayne of the Iewes gathered them selues together, & made a bonde, sayinge, that they wolde neyther eate nor drynke, tyll they had kylled Paul. They were aboue .xl. which had made this conspiracy. And they came to the chefe preestes and elders, and sayde: we haue bounde our selues with a bonde, that we will eate nothynge vntyll we haue slayne Paule. Nowe therfore goo ye knytte ridge to the vpper captayne & to the counsell, that he bryng hym forthe vnto you, as though ye wolde enquyre some thynge more perfectly of hym: But we, or euer he come nere, are redye to the murder readye to kyll hym. When Paules systers sonne heard of their layinge awayte: he went & entred into the castle, and tolde Paul. D

And Paul called one of the vnder captaynes to hym, and sayde: bringe this yongemen to the hye captayne, for he hathe a certayne thynge to shewe hym. And he toke hym, & led hym to the hygh captayne, & sayde: Paul the presoner called me vnto hym, and prayed me to bringe this yonge man vnto the whiche hath a certayne matter to shewe the.

The hye captayne toke him by the hande, and went aparte with hym out of the way, and axed hym, what haste thou to saye vnto me? And he sayde: the Iewes are determyned to desyre the that thou wouldest bringe forthe Paule to morowe vnto the counsell, as though they wolde enquyre some what of him more perfectly. But folowe not their mynedes: for there lye in wayte for hym of them, mo then xl. men, which haue bounde them selues with a vowe, that they will neyther eate nor drinke till they haue kylled hym. And now are they redye, and loke for thy promes. The vpper captayne let the yonge mā departe, & charged hym: se thou tell it out to no man that thou hast shewed these thynges to me. And he called vn to hym two vnder captaynes, sayinge: make redye two hundred soudyers to go to Cesarea, and horsmē thre score and ten, and speare men two hundred at the thirde houre of the nyght. And delyuer the beastes that they may put Paule on, and bring hym safe vnto Felix the hye debyte, and wrote a letter in this maner.

Claudius Lisias to the moste myghtye ruler Felix sendeth gretynges. This mā was taken of the Iewes, and shoulde haue ben kylled of them. Then came I with soudyers and rescewed hym, and perceyued that he was a Romayne. And when I wolde haue knowē the cause, wherfor they accused hym, I brought hym forth into their counsell: there perceyued I that he was accused of questyons of their lawe: but was not gylty of any thynge worthy of death or of bondes. Afterward when it was shewed me, how that the Iewes layde wayte for the man, I sent him straight waye to the, and gaue commaundement to his accusers, yf they had ought agaynste hym to tell it vnto the. Fare well.

Then the soudyours as it was commaunded them, toke Paule and brought hym by nyght to Antipatras. On the morowe they lefte the horsmen to go with hym and returned vnto the castle. Which when they came to Cesarea, they delyuered the Epistle to the debyte, and presented Paul before hym. Whē the debyte had redde the letter, he axed of what countreye he was: and when he vnderstode that he was of Cycil: I will heare the (sayde he) when thyne accusers are come also: and commaunded hym to be kepte in Herodes Pallayce.

The.xxiiij. Chapter.

Paul vnto Felix before Festus, he confoundeth his false accusers.

After fyue dayes Ananias the hye preiste descended with the elders and with a certayne oratour named Tertullus, and enfourmed the rular of Paul. Whē Paule was called forth, Tertullus began to accuse hym, sayinge: Seynge that we lyue in a great quietnes by the meanes of the: & that many good thynges are done vnto this nacyon through the thy prouidence: that alowe we euer and in all places, most myghty Felix, with all thankes. Notwithstandyng that I be not tedyous vnto the, I praye the that thou wouldest heare vs of thy curtesy a fewe wordes.

We haue founde this man a pestylent felowe, and a mouer of debate vnto all the Iewes throughout the world, and a mayntayner of the secte of the Nazarites, and hath also enforsed to pollute the temple. Whome we toke, and wolde haue iudged accordynge to our law, but the hye captayne Lysias came vpon vs, and with great violence toke hym awaye out of our handes, commaundyng his accusars to come vnto the. Of whome thou mayest (yf thou wilt enquyre) knowe the certaintye of all these thynges, whereof we accuse hym. The Iewes likewyse affirmed, sayinge: that it was euen so.

Then Paule (after that the ruler him selfe had beckened vnto hym that he shoulde speake) answered: I shall with a more quyet mynde answere for my selfe, forasmuche as I vnderstande that thou hast bene of many yeares a iudge vnto this people, because yͭ thou mayest know that there are yet but xij. dayes sence I wente vp to Jerusalem for to praye, & that they neyther founde me in the temple disputynge with anye man, eyther rayssynge vp the people neither in the synagoges, nor in the cite. Neyther can they proue the thynges whereof they accuse me.

But this I confesse vnto the, that after that waye (which they call heresye) so worshippe I the God of my fathers, beleuynge all thynges which are written in the lawe and the Prophetes, and haue hope towardes God (as these them selues loke for also) shall be both of iuste and vniuste. And therfore studye I to haue a clere conscience towarde God, and towarde man also.

But after many yeares I came & brought almes to my people and offrynges, in the whiche they founde me purified in the temple, neyther with multytude, nor yet with inquyetnes. Howbeit there were certayne Iewes out of Asia, which ought to be here present before the, & accuse me, yf they had ought agaynste me: or els let these same here saye, yf they haue founde anye yll doynge in me, whyle I stande here in the counsell: excepte it be for this one voyce that I cryed standynge amōge them, of the resurrection from death, am I iudged of you this daye.

When Felix heard these thynges he defer-

red

ffred them, for he harde herde well of that
wap, and saied when Lisias the captayne is
come, I wil knowe the utmost of youre mat-
ters. And he commaunded an vnder captaine
to kepe Paul, and that he shoulde haue reste,
and that he shoulde forbidde none of hys ac-
quaintaunce to minister vnto hym, or to come
vnto him.

¶ And after a certaine daies came ffelix and
his wyfe Drusilla, which was a Jewesse, and
called fouth Paul, and heard him of the fayth
which is towarde Christ. And as he preached
of righteousnes, temperaunce and iudgmēt
to come. ffelix trembled and answered: thou
haste done enough at this tyme, departe. Whē
I haue a conuenient tyme, I wil send for the.
He hoped also, that money should haue bene
geuē hym of Paul, that he myght louse him:
wherfore he called him the oftener, and com-
muned with hym. But after .ij. yeare ffestus
Portius came into ffelix roume. And ffelix
wyllynge to shewe the Jewes a pleasure, left
Paule in prison bounde.

The. xxv. Chapter.

¶ The Jewes accuse Paule before Festus. He appealed to the Emperour. And is sent to Rome.

Festus. Portius.

NOw when ffestus was come into ꝑ
prouince, after iij. dayes, he ascended from Cesarea to Hieru
salem. Then enformed hym
the hye priestes and the chefe
of the Jewes, of Paule. And they besought
hym, and desired fauoure against him, that
he would sende for him to Hierusalem: and
layed awaite for him in the waye to kyl him.
ffestus answered, that Paul shoulde be kepte
at Cesaria, but that he him selfe would shortly
departe thyther. Let them therfore (saied he)
whyche amonge you are able to do it, come
doune with vs and accuse him, if there be any
faulte in the man.

When he had taried there more then .x.
dayes he departed vnto Cesarea, and the next
daye sate doune in the iudgemente seate, and
commaunded Paule to be brought. When
he was come, the Jewes, whyche were come
from Hierusalem, came about hym and layd
many and grieuous complaintes against
Paul, whyche they could not proue as longe
as he answered for him selfe, that he had nei-
ther against the lawe of the Jewes, neither
against the temple, nor yet against Cesar,
offended any thynge at all. ffestus willing to
do the Jewes a pleasure, answered Paule &
sayd. Wylt thou go to Hierusalem, and there
be iudged of these thinges before me? Then
saied Paule: I stand at Cesars iudgement
seate, where I ought to be iudged. To the
Jewes haue I no harme done, as thou beryst
wel knowest. yf I haue harte them, or com-
mitted anye thynge worthye of deathe, I re-
fuse not to dye. yf none of these thinges are,
wherof they accuse me, no man ought to deli-
uer me to them. I appeale vnto Cesar. Then

Paule ap-
pealed.

spake ffestus with the counsell, and an-
swered. Thou haste appealed vnto Cesar, vn-
to Cesar shalt thou go.

After certaine daies, kynge Agrippa and
Bernice came vnto Cesaria to salute ffestus. D Agrippa.
And when they had bene there a good season,
ffestus rehersed Paules cause vnto the kynge
saynge: there is a certaine man left in prison
of Felix, about whom when I came to Hieru
salem, the hye priestes, and elders of ꝑ Jewes
informed me, and desired to haue iudgemente against him. To whome I answe-
red: It is not the maner of the Romaynes to Deut. xix. c.
deliuer any man that he shoulde perishe, be-
fore that he whiche is accused, haue the accu-
sers before hym, & haue licence to answere for
him selfe concernynge the crime layde against
him: when they were come hither, without de-
laye on ꝑ morowe, I sate to geue iudgemente, E
and commaunded the mā to be brought forth.
Against whome when the accusers rose vp,
they brought none accusation of such thinges
as I supposed, but had certaine questions
against him of their owne superstition, and
of one Jesus, whyche was dead, whom Paul
affirmed to be aliue. And because I doubted
of such maner questions, I axed him whether
he would go to Jerusalem, and there be iud-
ged of these matters. Then when Paul had
appealed to be kept vnto the knowledge of Ce
sar: I cōmaunded him to be kept, tyll I might
send him to Cesar.

Agrippa saied to ffestus: I would also F
heare the man my selfe. To morowe (saide he)
thou shalt heare him. And on the morow whē
Agrippa was come, and Bernice with greate
pompe, & were entered into the counsell house
with the captaines, and chefemen of the cy-
tye: at ffestus commaundement Paule was
brought forth. And ffestus said. Kynge Agrip-
pa, and all me which are here present with vs
se this man about whom all the multitude
of the Jewes haue bene with me both at Hie-
rusalem & also here, crying that he ought not
to liue anye lenger. Yet founde I nothynge G
worthy of death that he had committed. Ne-
uertheles synce that he hath appealed to Ce
sar: I haue determined to sende him. Of whō
I haue no certaine thynge to write vnto my
Lorde.

Wherfore I haue brought him vnto you,
and specially vnto the, kynge Agrippa, that
after examinacion had, I myght haue some
what to write. For me thinketh it vnreaso-
nable, for to sende a prysoner, & not to shewe
the causes, whyche are layed against him.

The. xxvi. Chapter.

¶ Kynge Agrippa heareth Paule, who telleth vnto
his accusers cause from the beginninge.

AGrippa sayd vnto Paule: thou A
art permitted to speake for thy
selfe. Then Paule stretched fo-
the the hand, and answered for
him selfe. I thinke my selfe happy
(kynge Agrippa, because I shall answere

before

this day before ye, of all thinges wherof I am accused of ye Jewes, namely because thou art exparte in all customes and questions, which are amonge the Jewes. Wherfore I beseche the to heare me paciently.

B My lyuinge of a childe, whiche was at the fyrst amonge myne owne nacion at Jerusalem, knowe all the Jewes, whyche knew me from the beginninge if they would testifye it. For after the most straytest secte of oure lawe, lyued I a pharisye, and now I stand, & am iudged for the hope of the promis made of God vnto our fathers vnto whyche promys our.xij. tribes instantly, serueinge God day and nyght hope to come. For whyche hopes sake, kinge Agrippa, I am accused of ye Jewes. Why should it be thought a thinge vncredible vnto you, that God should raise agayne the dead?

C I Verely thought in my selfe, that I ought to do many contrarye thinges, clene agaynste the name of Nazareth, which thinge I also dyd in Jerusalem. Where many of ye sainctes I shut vp in prison, and had receiued authorite of the hye priestes. And when they were put to death, I gaue the sentence. And I punished them ofte, in euery synagoge, and compelled them to blaspheme, and was yet more madde vpon them, and persecuted them euen vnto straunge cities. Aboute which thinges as I went to Damasco with authorite and licence of the hye priestes, euen at mydday (O kinge) I sawe in the way a lyght from heauen, aboue the brightnes of the sunne, shyne rounde aboute me, and them whyche iourneyed with me.

When we were all fallen to the earth: I D heard a voice speakinge vnto me, and saynge in the Hebrue tonge: Saul Saul, why persecutest ye me? It is hard for the to kicke against the pricke. And I said, Who art thou Lorde? And he sayd: I am Jesus whom thou persecutest, but ryse and stand vp on thy fete. For I haue appeared vnto the for this purpose, to make the a minister, and a witnes both of those thinges, whiche thou hast sene, and of Mark.13.a. those thinges in the which I will appeare vnto the deliuering the from the people, and from the gentils, vnto whiche now I sende the, to open their eyes, that they myght turne from darcknes to lyght, and from the power of Satan vnto God: that they maye receiue forgeuenes of synnes, and inheritaunce amonge them, whyche are sanctyfyed by faith in me. Faith.

E Wherfore kinge Agrippa I was not disobedient vnto the heauenly vision: but shewed fyrst vnto them of Damasco, and at Hierusalem and throughout all the coastes of Jewry, and to the gentyls, that they should repent, & tourne to God, and do the ryght workes of repentaunce. For this cause the Jewes caught me in the temple, and went about to kyll me. Neuertheles I obtayned helpe of God, and continue vnto this daye wytnessinge both to small and to great, sayinge none other thinges, then those which the prophetes and Moyses dyd saye should come that Christe should suffer, and that he should be the fyrste, that should ryse from death, and should shewe lyght vnto the people, and to the gentyls.

As he thus answered for himselfe, Festus F sayed with a loude voyce. Paul, thou art beside thy selfe. Muche learninge hath made the mad. And Paul sayd: I am not mad, most deare Festus, but speake the wordes of trueth & sobernes. The kinge knoweth of these thinges, before whom I speake freely, neither thinke I that anye of these thinges are hydden from hym. For this thinge was not done in a corner. Kinge Agrippa beleuest thou the prophetes? I wote well thou beleuest. Agrippa sayed to Paule: Some what thou temptest me in mynd for to become a Christian. And Paul sayde: I would to God that not onlye thou: but also all that heare me to daye, were not some what onelye but altogether suche as I am, exceptе these bondes. And whē he had G thus spoken: the kynge rose vp, and the debite, and Bernice and they that sate with them. And when they were gone aparte: they talked betweene them selues saying. This man doth nothinge worthy of death, nor of bōdes. Then sayde Agrippa vnto Festus: This man myght haue bene loused if he had not appealed vnto Cesar.

The.xxvij. Chapter.

¶ Paule shippeth towarde Rome. Iulius the Chapitayne entreateth him courteously, at the last they suffered shipwracke.

NOw it was concluded that we shoulde sayle into Italye, A they deliuered Paule, and certayne other prisoners vnto one named Julius, an vnder capitayne of Cesars souldiers. And we entred into a ship of Adramicium, and lowsed from land, appointed to sayle by the coastes of Asia, one Aristarcus out of Macedonia, of the cōstrey of Thessalia, bringe with vs. And the nexte daye we came to Sidon. And Julius courteously entreated Paule, and gaue him libertie to go vnto his frēdes, and to refreshe him selfe. And from thence launched we, and sayled hard by Cyprus, because the windes were cōtrarie. Then sayled we ouer the sea of Cylicia, and Pamphylia, and came to Myra a citie in Lycia. 1.Cor.xi.l.

B And there the vnder capitayne founde a shyp of Alexander redy to sayle into Italye & put vs therin. And whē we had sailed slowly manye dayes, and scace were come ouer againste Gnidon (because the wynde withstode vs) we sayled harde by the coastes of Candy, ouer againste Salmo, and with much worke sayled beyonde it, and came vnto a place called good porte. Nye whervnto was a cyte called Lasea. When muche tyme was spente and saylinge was nowe ieoperdous, because also that we had ourelonge fasted, Paul C put them in remembraunce, and sayed vnto them Sirs: I perceiue that this viage wille

wyth

wyth hurte and much domage, not of the lodynge. And ship ouerp: but also of ourr liues. Neuertheles the vnder captaine beleued the gouerner & the master, better then those thinges, which were spoken of Paule. And because the hauen was not commodious to winter in, many toke counsell to departe thence, if by anye meanes they might attaine to Phenices, and there to winter, which is an hauen of Candy, and lyeth to the southwest and northwest wind. Whē the south wind blewe, they supposynge to obtayne their purpose, louted vnto Asson and sailed paste al Candy.

D But anone after there arose against their purpose, a stowre of winde out of ỹ southeaste. And when the shyp was caughte, and coulde not resiste the winde, we lette her go & drawe with the wether. And we came vnto ample named Clauda, and had muche worke to come by a bote, whiche they toke vp and vsed helpe, vndergerdinge the shippe, fearinge lest they shoulde haue fallen into Syrtes and we let doune a vessell and so were saued. The nexte daye, when we were tossed with an exceadinge tempest, they lightened the shippe, & the third daye we cast out with oure owne handes, the tackelinge of the shippe. When at the laste neither sunne nor starre in many dayes appeared, and no smal tempest laye vpon vs, all hope that we shoulde be saued, was then taken awaye.

Then after longe abstinence, Paul stode forth in the middest of them and saied: Syrs ye shoulde haue herkened to me, and not haue louted from Candy, neyther to haue brought vnto vs this harme and losse. And nowe I exhoute you to be of good chere, for there shall be no losse of anye mans lyfe amonge you, saue of the shyppe onelye. For there stode by me this nyght the aungell of God. Whose I am, and whom I serue, sayinge. Feare not Paule, for thou muste be brought before Cesar. And lo, God hath geuen vnto the all that sayle wyth the. Wherfore Syrs be of good cheare: for I beleue God, that so it shal be ryght as it was tolde me. How be it we must be cast into a certaine Ilande.

But when the fourtenth nyght was come, as we were carped in Adria about midnyght, the shipmen demed that there appeared some countrey vnto them: and sounded, and founde it.xx. fadoms. And whē they had gone a litle further, they sounded againe, and founde. xv. fadoms. Then fearing lest they should haue fallen on some Rocke, they cast.iiii. ancres out the sterne, and wyshed for the day. As the shipmen were about to flee out of the shyp, & had let doune the bote into the sea, vnder a colour, as though they would haue cast ancres out of the forshyppe: Paule saied vnto the vnder captaine, and the souldiers: except these abyde in the shyp, ye can not be safe. Then the souldiers cut of the rope of the bote, and let it fall awaye.

And in the meane tyme betwixt that and daye, Paule besought them all to take meate, sayinge: this is the fourtenth daye, that ye haue tarried, and continued fastinge, receiuinge nothinge at all. Wherfore I praye you take meate: for this no hinder is for your healthe: for there shall not an heire fal from the heade of anye of you. And when he had thus spoken, he toke bread, and gaue thankes to God in presence of them all, and brake it, and began to eate. Then were they all of good cheare, and they also toke meate. We were all together in the shippe, two hundreth three score and sixteene soules. And when they had eaten inough, they lyghtened the shippe, & cast out the wheate into the sea.

When it was daye, they knewe not the land, but they spied a certaine hauen wyth a banke, into the which they were minded (if it were possible) to thrust in the shippe. And whē they had taken vp the ancres, they committed them selues vnto the sea, and louted ỹ rudder bondes, and hoysed vp the mayne sayle to the winde and drawe to lande. But they chaunced on a place, whiche had the sea on both the syders, and thruste in the ship. And the fore part stucke fast and moued not, but ỹ hynder brake wyth the violence of the waters.

The souldiers counsel was to kyll ỹ prysoners, lest anye of them, when he had swomme out, shoulde flee awaye. But the vnder captaine willing to saue Paule, kepte them from their purpose, and commaunded that they ỹ could swyme, should cast them selues first into the sea, and scape to land. And the other he commaunded to go, some on bourdes, & some on broken peces of the shyp. And so it came to passe, that they came al safe to lande.

The notes.

Syrtes. 4. Syrtes be perilous Candye places in ỹ sea, about the coastes of Affrica, of the nature of whirlpoles.

The.xxviij. Chapter.

The voyage of the Hyper knowen vnto Paules frendes: He healeth Publius father, and preacheth Christ at Rome.

A AND when they were scaped, then they knewe that the Ile was called Mylete. And ỹ people of the countrey shewed vs no litel kyndnes: for they kindled a fyre, and receiued vs euery one, because of the present rayne, and because of the colde. And when Paule had gathered a bundel of stykes, and put them into the fyre, there came a viper out of the heate, and lept on his hand. When the men of the countrey sawe the wourme hange on his hande, they sayd amonge them selues: this man must nedes be a murtherer. Whom (though he haue escaped the sea) yet vengeaunce suffereth not to liue. But he shooke of the wourme into the fyre and felt no harme. Howe be it they wayted when he should haue swollen: or fallen downe dead sodenly. But after they had loked a greate whyle, and sawe no harme

come to him, they chaunged their mindes, and said that he was a God.

In the same quarters the chefe man of the yle whose name was Publius had a lordeshyp: the same receaued vs, and lodged vs the dayes courteously. And it fortuned that ỹ father of Publius lay sicke of a feuer and of a bloudy flixe. To whom Paule entred in and prayed, and layed his handes on him, and healed him. When this was done, other also which had diseases in the yle came and were healed. And they dyd vs great honoure. And when we departed they loded vs with thinges necessary.

Laying on of handes.

¶ After thre monethes we departed in a shyppe of Alexandria, whiche had wintred in the yle whose badge was a. Castor and Pollux: And when we came to Syracusa, we taried there.iij. dayes. And from thence we fet a compasse and came to Regium. And after one daye the south wynd blew, and we came the next daye to Putiolus: where we founde brethren, and were desired to tarye with them seuen dayes, and so came to Rome. And from thence, when the brethren hearde of vs, they came against vs to Appiphorum, and to ỹ three tauernes. When Paule sawe them, he thanked God, and waxed bold. And when he came to Rome, the vndercaptaine deliuered the prisoners to the chiefe captaine of the host: but Paule was suffred to dwelle by him selfe with one souldier that kepte him. And it fortuned after thre dayes that Paul called ỹ chefe of the Jewes together. And when they were come, he saide vnto them: Men and brethren though I haue committed nothinge against the people or lawes of oure fathers: yet was I deliuered prisoner from Jerusalem into the handes of ỹ Romaynes. Whiche when they had examined me, wolde haue let me go, because they found no cause of death in me. But when the Jewes cryed contrary, I was constrayned to appeale to Cesar: not because I had ought to accuse my people of. For this cause haue I called for you, euen to se you, and to speake with you: because that for the hope of Israell, I am bounde with this chayne.

¶ And they saide vnto him: We neyther receaued letters out of Jewry pertayninge vnto the, neyther came any of the brethren that shewed or spake any harme of the. But we will heare of the what thou thynkest. For we haue hearde of this sect that every where it is spoken against. And when they had appointed him a daye, there came many vnto him into his lodgynge, to whom he expounded and testified the kingedome of God, and preached vnto them of Jesu: both out of the Prophetes, euen from morninge to nyghte. And some beleeued the thinges, whyche were spoken, and some beleeued not.

¶ When they agreed not amonge themselues, they departed, after that Paule had spoken one worde: Well spake the holy ghoste by Esai.vi.c. Mat.xiij.b

Esay the prophet vnto oure fathers, saynge: go vnto this people, and saye: with youre eares shall ye heare, & shall not vnderstande: and with youre eies shal ye se and shall not perceyue. Mat.xiij. Luk.viij. John.xij. Rom.xj.

For the hert of this people is waxed grosse and their eares were thicke of hearinge, and their eyes haue they closed: lest they should se with their eyes, and heare with their eares, and vnderstande with their hertes, and should be conuerted, and I should heale them. Be it knowen therfore vnto you, that this saluation of God is sente to the gentyles, and they shall heare it. And when he had saied that, the Jewes departed, and had greate disputacion among them selues.

¶ And Paule dwelt two yeares full in his lodgynge, and receyued all that came to him, preaching those thynges, whyche concerned the Lorde Jesus with all confydence vnforboden.

¶ The notes.

a. These in olde tyme were esteemed as Goddes. Who if they appeared both together, were counted fauourable, and lucky to mariners, and suche as trauayled the seas. If one after an other or one alone: vnfortunate and cruell. The owner of the ship carryed the badge of them, not without great confidence therin, that these two Goddes would prosper his viage, because he honoured them with the carying therof. Castor and Pollux.

Here endeth the Actes of the Apostles.

A Prologe

vpon the Epistel of S. Paule to the Romayns.

W.T.



For as much as this Epistle is the principall and most excellent part of the newe testamente, and moste pure euangelion, that is to saye, glad tydynges, and that we call Gospell, and also a light and a maner in, vnto the whole scripture: I thynke it meete, that euery Christen man, not onely learne it by hert and without the booke: but also exercise him selfe therin continually, as with the daylye breade of the soule. No man beleue can ymagine it to ofte, or study it to well, for the more it is studyed the tougher it is, the more it is chewed, the pleasanter it is, and the more groundes of it searched, the preciouler thinges are founde in it, to geue matter of spirituall thynges vnto the therein.

I will therfore beforne my labour and beginninge, shewe two lytle preface or Prologes, to prepare a waye vnto them: to forthwith as God shall geue me grace, that it may be vnderstonde of euery man. For it hath ben hitherto euil darckened with glosis and wonderfull dreames of Sophisters, that no man could fynde out the ryght and meaninge of it, whyche neuertheles yet of it selfe, is a playne light, and sufficient to geue light vnto all the Scripture. First we will marke diligently the maner of speakinge of the Apostle, and when it ryngeth hardly, what Paule gyueth

The lawe of God requyreth love.

mercyth he shall wynne the Lawe, Grace, Glory, Eareth, Righteousnesse, Godly, Spirite, and lastly life, as the reste shall it neuer to ofte, thou shalt but lose thy labour. Thus maye Lawe workes not be performed here, after the commune maner, and to the Pawles terme, after the manner of men or after mannes iudgement thou wonderest (sir, the lawe hath in thys place three meninges, but learninges. Wherby teacheth what ought to be done, and what ought not to be done, as it goeth with mennes lawe. Where the law is fulfilled with outwarde workes onely though the herte be neuer so farre of. But God iudgeth the ground of the herte, as and the thoughtes and the secrete meninges of the mynde, and therfore hys lawe requyreth the grounde of the herte and loue from the bottome thereof, and so not contente with the outwarde workes onelye: but rebuketh thole workes most of all, which spring not of loue from the grounde and lawe bottome of the herte, though they appere outwarde ful of good workes.

For all men are naturallye enclined vnto euyll and hate the lawe, we fynde in oure selues buluft and tendernesse to do good, but lufte and delectacion to do euyll. Now where no free lufte is to do good, there the bottome of the herte fulfilleth not the lawe, and there no doubte is alle synne, and worth to be forsaken before God, though there be neuer so greate an outwarde dedes and appearance of honeste ipnage.

For thys cause concludeth Paule in the seconde chapter, that the Iewes are all synners and trauigressours of the lawe, though they make men believe thorough hypocrisy of outwarde workes, howe that they fulfyll the lawe, and sayeth that he onelye which doeth the lawe is righteous before God. Herafore knowe therfore, that no man with outwarde workes, fulfylleth the lawe.

Thou sayest he is the Iewe, teacheth that a man shoulde not breake wedlocke, and yet breakest wedlocke thy selfe, wherein thou iudgest an other man therin condemnest thou thy selfe, for thou thy selfe doest euen the selfe same thinges, whiche thou iudgest. As though he woulde say, thou iudgest outwardly well in the workes of the lawe, and yet doest thou euyll in the bottome of the lawe, and yet doest thou true not so. Thou teachest other men, and lerest a mote in an other mannes eye, but art not aware of the beame, that is in thine owne eye. For though thou kepe the lawe outwardely with workes, for feare of ye lawe, shame and punishment, or other for loue of rewarde, aduantage, and honor, ye are but hollow and all rotteness false and lame towarde the lawe, and hatedest leuer a great deale otherwyse to do, if thou durste not feare the lawe. Yea imagenest in thine herte thou wouldest that there were no lawe, no not yet GOD, the author and bringer of the lawe, if it were possible, to perchall it to bene the, to how myne appointed reckenynge, and to be happe bonne.

Wherfore then it is a playne conclusion, that thou from the grounde and bottome of thine herte arte and enemye to the lawe. What pretendest it now that thou teachest another man not to steale, when thou thyne owne selfe arte a theefe in thine herte, and outwardly wouldest fayne steale if thou durste? though that the outwarde deede abyde not alwayes betwene thefe false hypocrites and dissemblers, but breaketh forthe amonge men as an euyl frutte as a pache can not alwayes be kept in with busines of mennes.

Thou teachest another man but teachest not thy selfe, yea thou teachest not what thou teachest, for thou understandest it not the lawe aright, bycause it can not be fulfylled and forsaken, but with an hatefull love and affection, so genelye it can not be fulfilled with outwarde dedes and workes onelye. Moreouer the lawe exceadeth farre, as he sayeth in the .vii. chapter, because that man is an enemye to the lawe, for as muche as it requyreth to myne thynges

The law exceadeth synne.

agaynst nature, and nature to the lawe, and to fulfyll one poynte it cyrcle as the lawe requyreth it. Now therfore are the more greuous, and have greater luft to breake it.

For whych cause saith he sayeth in the seuenth Chapter that the lawe is spirituall: as though he would saye, all the lawe were shadowes and the more beclerne, it maybe be fulfylled, sacrifices, and dedes lay bourynges taken. But notice to the lawe gostly, and no man fulfylleth it, except he be of the spirite of loue sprynge of loue from the bottome of the herte. Gyue a newe herte and lusty courage vnto the lawe to me, make thou newe men by of myne owne strength and ordynaunce, but by the operacion and workynge of the spirite.

The spirite is required yet we can kepe ye lawe.

For the spirite of God onely maketh a man spirituall, and lyke vnto the lawe, so that now vnwillyngly he doeth outwarde of feare, as the lawe, as bondage folke, as of myne owne, but of a free herte and of the inwarde lufte. The lawe is spirituall, and myne onely loued and fulfylled of a spirituall herte, and therfore of necessitye requyreth of the spirite that maketh a mannes herte free, and gyueth hym lufte and courage vnto the lawe inwarde, where fache a spirite is not, there is nameth synne growyng, and hateful against the lawe, though the lawe moueth vnto good, righteousnesse and holye.

To do the dedes of the lawe, and to fulfyll the law are two thynges.

Acquayne the felfe therfore with the maner of speakynge of the Apostell, and let vs now thinke felfe in thine herte, that it is not inough to do the dedes and workes of the lawe, and to fulfyll the lawe. The workes of the lawe is whatsoeuer a man worketh, as can do of his owne free wyll, of his owne proper strength and endeuynge.

Moreouer though there be many to greate workynge, yet so longe as there remayneth in the herte hatrede, vnkyndnesse, grudgynge, enuye, parua', lothfulnesse, and corruption towarde the lawe, so longe are all the workes vnperfecte holye, yea and damnable in the syghte of GOD. Thus meaneth Paule in the .iii. Chapter, where he sayeth by the dedes of the lawe shall no fleshe be iustyfyed in the syghte of GOD. Marke by perfecte thou, that thole sophisters are but deceyuers, whyche teache that a man maye and maketh prepare him selfe to grace, and to the fauoure of GOD with good workes, before he haue the spirite and true loue of Christe. Howe can they prepare them selues vnto the fauoure of GOD, and to that whyche is good: when they them selues can do no good, no not once thynke a good thought as conforme to be good, the deuill poysenynge their hertes, myndes and thoughtes vnpure and vnclene. Can thole sophisters make GOD thynke: thou, whyche are lame with gyrdle, sower and sowrelooke myne as thou wyll, with a courtesy and grauynge maner? O holy S. Hyeronyme, how mighty myne to. Seruyces of Paule speaketh thou vnfauoure thys matter, shame O thou, an hundreth yeres ago, as thou seest, to fulfyll the lawe, to do the workes thereof, o wretched lawe commaundeth myne to loue, and to serue all men, and to forgeue iniuryes, and to loue Gode with all herte, mynde, and myght, and without compulsion of the lawe, euen as though there were no lawe at all: thou lufte and free spirite to the lawe, comest onely by the workynge of the spirite in the herte, as he sayeth in the fyrst Chapter.

Prosper.

To fulfyll the lawe, what it is.

Now is the spirite none otherwyse geuen then he sayeth onely, in that we beleue the promyses of God without wauerynge, holdynge that God is true and wyll fulfyll all hys good promyses towarde vs for Christes bloudes sake, as it is playne in the fyrste Chapter. I am not ashamed (sayeth Paule) of Christes glad tydynges, for it is the power of God vnto saluacion, to all many as beleue. For as soone as ye herte is The spirite cometh by fayth. ouercome by fayth onely, euen by fayth ye myth be holpen by hearynge the glad tydynges preached to vs, the holy ghost entreth anon herein, and kyndleth the hoarce of the herte, wherin he before rested cold herte in vnbeliefe, and holdeth them that we cannot howe we shall to the well of God in the lawe. And so the spirite cometh by fayth onely, euen by fayth ye myth be holpen by hearynge the worde of God, which Christ is preached. Herfore that he so often times and many a fyle, both and often ouerthrowe for our fathers, as he sayth in the three and .4. Chapter. All ouer withstandynge them cometh by fayth, and fayth and the spirite are one of God, and not of vs. Where the fyre, there ouercometh the spirite, so not to be vnderstand, as ye fayth betweene the spirite or that the spirite is not ye fyrste in vs before fayth. For the spirite is euer to be, and fayth to the gyftes and workynge of the spirite. But whyche ye spirite, ye spirite beginneth to worke in vs.

Fayth cometh by hearynge the glad tydynges.

And as he preachynge the lawe, he worketh the feare of God: so preachynge the glad tydynges, he worketh fayth. And notice where he sayeth

are come vnder the covenaunte of GOD, then are we lore of the spirite by the promyse of God, and then the spirite accompanyeth faieth inseparably, and we begin to fele hys workynge. And so faieth receyveth vs of the spirite, and also bringeth the spirite with her, vnto the workynge of all other giftes of grace, and to the workynge out of the rule of our saluacion, whych we have altogether ouercome (yn, death, hell, and Sathan, and are come to the euerlastynge lyfe of glorye. And for thys cause saye we faieth bringeth the spirite.

Faieth onely iustifyeth.

Herevf cometh it that faieth onelye iustifyeth, maketh righteous, and iustifieth the lawe, for it bringeth the spirite through Christes deserueynge, the spirite bringeth loue, loue the herte, maketh them fre, setteth them at libertye, and geueth them strength to worke the dedes of the lawe with loue, euen as the lawe requireth. Then at the laste ende of the same faieth is workynge in the herte, bringe all good workes by them alone accepte. That meaneth he in the thirde chapter, by seyenge he hath caste awaye the workes of the lawe, to that he soundeth as though he wolde vtterly abolysshe and dyscanull the lawe, whereto faieth: he answereth to that maye be layd agaynste hym, saynge: we dellroye not the lawe through faieth but maynteyne, harder or stablyshe the lawe through faieth. That is to saye, we fulfyll the lawe through faieth.

Workes bringe of faieth.

Seynge as the scripture is not called that outwarde worke onelye committeth by the bodelye but all the whole substance and whatsoeuer accompanyeth, moueth or styreth vnto the outwarde dede and that whence the workes springe as vnbelefe, pryde, and reuenge vnto the dede in the grounde of the herte, with all the powers, affections and appetites, wherevnto we can but synne. So that we fore saye a man then synneth, when he is forced ageynste walkynge into synne, altogether as muche as he is, of his gostly inclynacion and corrupt nature wherein he is conceyued and borne.

For there is none ouerwarde synne committed, except a man be forced afore altogether, with lyke loue, herte, lyking, lufte and mynde thereto. The scripture calleth irregularities vnto the herte, and vnto the rote and originall fountayne of all synne, whyche is vnbelefe in the bottome of the herte. For as faieth onelye iustifyeth and bringeth the spirite and lufte vnto the outwarde good workes, euen so vnbelefe onelye hampreth and hyndreth vnto the spirite, prouoketh the fleshe, and diuerteth by lufte vnto the cursed outwarde workes, as happened to Adam and Eue in paradyse. Genesis. iij.

For thys cause Christe calleth synne vnbelefe, and that notably in the. xvi. chapter of S. Iohn. The spirite (saieth he) shall rebuke the worlde of synne, because they beleue not in me. And Iohn. viij. I am the lyghte of the worlde. And therefore in the xij. of Iohn he bydeth them whyle they have lyghte to beleue in the lyghte, that ye maye be the chyldren of lyghte. He that walketh in darcknes wote not whether he goeth. Agayne as Christe is the lyghte, so is the ignoraunce of Christe that darcknes where of he speaketh. In whyche he that walketh wote not whether he goeth: that is to saye not howe to worke a good worke in the lyghte of GOD, or what a good worke is. And therefore in the xv he speaketh as longe as I am in the worlde, I am the lyghte of the worlde: but there commeth nyghte when no man can worke, whyche nyghte is but the ignoraunce of Christe in whyche no man can fe to do anye worke to please GOD. And Paule ephesyeth. v. that they walke not as other heathen, whyche are strangers from the lyfe of GOD, through the ignoraunce that is in them. And agayne in the same Chapter. Put of (sayeth he) the olde man, whyche is corrupt through the lustes of errour that is to saye ignoraunce. And Roma. xvij. Let vs caste awaye the dedes of darcknes, that is to saye of ignoraunce and vnbelefe. And 1. Peter. i. Fashion not youre selues vnto youre olde lustes of ignoraunce. And 1. Iohn. ij. He that loueth his brother dwelleth in lyghte, and he that heateth his brother walketh in darcknes, and wote not whether he goeth for darcknes hath blynded his eyes. By lyghte he meaneth the knowledge of Christe, and by darcknes the ignoraunce of Christe. For it is impossible that he that knoweth Christe truelye, (thanke be to hys worthy Fosteremayd, to purchase vs these thynges most dearely vnto vs all) that he is our righteousnes, that is our perfyte satisfaccion for all our synne & maketh the fulfyller of the commaundementes before. Vnto the fulfyll commaundementes belongeth two thynges: The Loue GOD is one God, and thou shalte loue thy Loude GOD with all thyne herte, with all thy soule, with all thy power, and with all thy mynde. And the whole cause why I sey agayne all the inferiours precepte, is that thys loue is not in myne herte, for were thys loue wrapped in myne herte, and were full and perfyte in me (whych wolde hope myne herte from commynge vnto euyll) vnderstonde that he made all and ruleth all, and that whatsoeuer is done to me, whether it be good or bad, is put hys will, and that he owghte to the Loude that ruleth and doeth it. And wythe thereto what thys worde myne meaneth: that is to saye: yf myne herte beleuyth and felt the infynyte bountefes and kyndenes of GOD to me warde, and vnderstode and remembre beleuyth the manyfolde sownaunces of mercye, wherewyth, GOD hath bounde hym selfe, to be myne wholy and altogether with all hys power, loue, mercye, and myghte, then shoulde I loue hym with all myne herte soule, power, and myghte, and of that loue kepe hys commaundementes. So is ye playne, that as faieth is the mother of all goodnes and of all good workes: so is vnbelefe the grounde and rote of all euyll, and all cursed workes. Finally, yf any man that hath forsaken synne, and is comaunded to put his trust in Christe, and to kepe the lawe of God, be fall or a tyme the cause is, that the fleshe through negligence hath choked the spirite and oppressed her, and taken from her the rode of her strength, whyche rode is her redy recourse in GOD, and in hys mouthefull promyses, and in the manyfolde sownaunces of hys mercye. Wherefore then before all good workes (as bad frutes) there muste nedes be vnbelefe in the herte, as in the rote, fountayne, well and strength of all synne, whyche vnbelefe and ignoraunce is rulled the head of the serpente and of the olde dragon, whyche the woman the Christe muste treade vnder foote, as it was prophesied vnto Adam.

Grace and gyfte haue thys differaunce, Grace properlye is Gods fauour, benyuolence or kyndenes towarde vs of hys owne fre wyll, without deserueynge of vs, he beareth to vs, wherevnto he was moued and enclined to geue Christe vnto vs, with all hys other giftes of grace. Gyfte is the holye ghoste and hys workynge wroom he powreth into the herte of them, on whom he hath mercye, and whom he fauoureth. Though the giftes of the spirite increase in vs dayly, and haue not yet their full perfeccion, yea and though there remayne in vs yet euyll lustes and synne, whyche fyghte agaynste the spirite, as he speaketh here in the seuenth Chapter, and in the fyfte to the Gala. and as it was spoken before in the third chapter of Genesis, of the debate betwene the womans sede, and the sede of the serpente: yet neuertheles Godden fauoure is so greate, and is strong ynto vs for Christes sake that we are counted for full, hole, and perfecte before GOD. For Goddes fauoure towarde vs bringeth not her fyfte, excepte ynge a lyfe and a lyfe, as we the giftes, but receyueth vs hole altogether in full lyue for Christes sake oure intercessor and mediatour, and bycause that the giftes of the spirite and the battayle betwene the spirite and euyll lustes, are begon in vs already.

Grace. Gyfte.

Of thys worde vnderstonde then the seuenth Chapter, where Paule accuseth hym selfe as a synner, and yet in the viij. Chapter sayeth, there is no dampnacion to them that are in Christe, and that because of the spirite and because the giftes of the spirite are begonne in vs. Synners we are because the fleshe is not full holye and mercyfull. Neuertheles in as muche as we beleue in Christe, and haue the frutes and begynnynge of the spirite, and trouble (agaynst be perfecte) GOD is so louynge and fauourable vnto vs that he wyll not laye no lustes synne, neyther will counte it as synne, but will beare wyth vs accordynge to oure beleue in Christe, and accordynge to hys promyse, vntyll he haue brought vs to, lyuyth the synne be full ouer and mastered by death. Faieth is not mans opynion and dreame, as some papystes and sayne, when they heare the Gospel of the Gospel. But when they se that they folowe no good workes nor mendement of lyuynge, though they heare, and can dispute neuer so many sermons of faieth yet when they fall from the ryghte waye, and sayne, faieth onelye iustifyeth not, a man muste haue good

Faieth is not a worke of man.

good maketh alle, yf the herte be ryghtwyse and faithe. The cause is when they heare the gospell or glad tydinges they fayne of their owne brought conceyued imaginacions and thoughtes in their herte (saying I haue herde the Gospell, I remember the Gospell, I beleue. And that they counte ryght fayth which nevertheles as it is but mere presumpcion and fayning, cause to profyte it not neyther foloweth there any mendemente of lyuynge.

Ryght fayth is of the working of the spirit of god.

But ryghte fayth is a thinge wrought by the holy ghoste in vs, whiche chaungeth vs into a newe nature and begetteth vs a newe in God, and maketh vs the sonnes of God, as thou redest in the first of Ihon, and kylleth the olde Adam, and maketh vs altogether newe in the herte, mynde, will, lust and in all other affections and power of the soule the holy ghoste euer accompanyenge her and ruelinge the herte. Fayth is a lyuely thinge, mightye in workinge, boysterous and stronge, euer doinge, ever fruytfull. In that it is impossible that he whiche is endued therewith, shulde not worke all maner good workes without ceasinge. He asketh not whether good workes are to be done or not, but hath done them alredye ere occasion be made of them and is all maye doinge, fruytfull in his nature: now ryseth fayth in the herte and lyuely mouynge of the spirite hyde him therunto. Of holynesse worketh not good workes is an vnbelefull monge persons and superstycyous and taketh rekenynge about groppinge after fayth and good workes, and wotteth not what fayth or good workes meane, though he babbell never so many thinges of fayth and good workes. Fayth is then a lyuely and stedfast trust in the fauour of God, wherevpon the conscience relyeth all together vnto God, and that trust is so surely grounded and stedeth so fast in euery herte, that a man wolde not once doute of it, though he shoulde dye a thousande tymes therefore. And such trust wrought by the holye ghost through fayth maketh a man glad, lusty, cheerfull, and true hearted vnto God and to all creatures. By the meanes wherof, willyngnes and without compulsion he is glad and redy to do good to euery one to suffer all thinges that God maye delight and please, whiche hath geuen him such grace to that it is impossible to seperate good workes from fayth, euen as it is impossible to seperate heat and burninge from fyre. Therefore take hede, and beware of these other fantastycall workes or iuges of fayth and good workes, wyll feme wyse, when in dede they are dawbe pinnes and of all thinges most faithe. Prayse God that he wyll vouchsafe to worke faith in thine herte: so shalt thou perceyue euermore spirite, fayre fyre, imagen thou, enforce thou, thoughte worth thy selfe, and do what thou wilt. &c.

Fayeth what it is.

Fayeth is righteousnes.

Righteousnesse is euen faithe fayeth, and is called Goddes righteousnes, or righteousnes that is of value before God. For it is Goddes gyfte and it alowyth a man and chaungeth him to a newe spirituall nature, and maketh him free and liberall to pay euery man his dutie. For thereby fayeth is a man purged of his synnes, and obteyneth lust vnto the lawe of God, wherby he geueth God his honoure and payeth him that he oweth him, and vnto men he doeth (as muche as in him lyeth) what he can, and payeth euery man his dutie. Suche ryghteousnes can nature, for myght, and our owne strength neuer bringe to passe. For as no man can geue him selfe fayeth: so can he not take away vnbelefe, how ofte so ever he take paine and trauaile at it. Wherefore al to fayle hypocrysie and feyned lyuynge is done without fayth as an vnbeliefe, as it is euident in the fourth chapter vnto the Romayns, though it appere neuer so glorious, as hereafter ouerwardes.

Fleshe and spirite maketh thou not here bodye and soule as though fleshe were only that which the pestylent hath vnto lecherie: and the spirite that which onlye pertayneth to the heate, but Paule calleth fleshe here as Christe doeth. Ihon. iij. All that is borne of fleshe, that is to wyte, the whole man hyeth left vnto bodye, wyt, myll, reason, and what soeuer he is or hath myth in and without, because that there all and all that is in man. Borne after the worde and the spirite. Call fleshe therefore what soeuer (so longe as we are without the spirite of God) we speake or speake, of God, of fayeth, of good workes, and of spirituall matter. Call fleshe also all workes whiche are done without grace and without the mouynge of the spirite, holy to euer good before and spirituall they seme to be: as thou maiest paint by the.xij. Chapter to the Galathians where Paule nombreth, hostelrynges of Idols, witchcrafte, Enuye, and sinne, among the deedes of the fleshe, and by the.v. chapter to the Romayns where he sayth that the lustes of the fleshe is warre, inmytie or not vnderstandyng of the goodnesse of God, but of al sinnes, and moste specially of vnbelefe, whych is a lyfe most spirituall, and gyuen of all synnes.

Spiritual.

And so then calleth Paule whatsoeuer is not ruled with the spirite, and bryng against the spirite, euen all the lustes, euen the purest maner of the deedes and workes, the holynesse, holynesse, and contemplacion of the mynde, the preachinge, teachinge, and fastes of the Prestes, buildynge of churches, honourynge of sayntes, gyuynge of almes deedes, masses, and whatsoeuer he doth, (though it be neuer spirituall and after the lawes of God, shulde he conceyue myth and hert spirituall, myght to resyste in Christe, and all the other myghtes (gyftes of fayeth, seme they neuer so godly) as the tydinges of the Gospell here bore by Christe, and Paules sythinge after the resurrection, yea and all the deedes of mortyfyenge are gone spirituall, yf they procede of fayeth and obedience to bene vnto the lawes of God, thoughte in the mynde of the doere, as the purest myghtes of heauen and fayth (the beholdynge gostes they appere ourwarde. Without doubtynge of holy Workes, can't thou neuer beleeue thus ryghte of Paule, neyther any other place in the holye Scripture. Take hede therfore, lay inwardest vnderstandyth thou with a other spirit, the same vnderstandyth not Paule, what soeuer he be. Marke well the purpose ouer taken to the Epistle.

The fyrste chapeter.

¶ Paule maketh as it behoueth the preacher of Christes glad tydinges, fyrst thorowe experyence of the lawe: to rebuke al thinges, and to geue al thinges scope, that pacte be one of the spirite and of fayeth in Christe, and to plante all vnto fayeth and obedyence of mouth by experyence, and bycause that he speaketh to their nature, and that by nature they can none other myth be then frame, and that myth to abate the pryde of man, and to bringe him vnto the knowledge of him selfe, and of his synne and wretchednesse, that he myght better labor. Ouer is he doeth S. Paul, and beginneth in the fyrste chapetre to rebuke vnbelefe and gentle synnes wherin all men lye, as Idolatrye, and as the gentyl synnes of the heathen were, and as the Iewes now are of all them which lyue in ignorance without fayeth and without the fauour of God. The myght of God of heauen appereth thorowe the Gospel vpon all men for their vngodlynesse and vnbelefe (saye.c. Fo though it be hydeous, and harde vnderstande by the creatures that there is but one God: yet is nature of her selfe without the spirit and grace, to ignorante and to gentlenes, that men neyther can thanke him as they ought, neyther can thanke him as they ought, neyther can thanke him as they ought, but become, but wexe them selues ouer fonde, whether feedinge into mere sotte, euen yeyell they come into worshippynge of Images and pictures of shameful lustes inwarde are vnbeneuolent and vnpacable, and more ouer suffer the same vnrebuked to other thinges beastiales and pleasures therin.

ii. Chap.

In the seconde Chapter he prouyeth further and rebuketh all thole whose purple alle maner myschefe and lone to the lathe, that will outwardely lyue in the face of the worlde, and contemne other gyltines in the manner of all hypocrites to rayse them selues vnto pure or reliquie of open synnes, and yet have the latter vnlouerdes, and are full of vnmercifulnes and enuy and of all vnkyndnesse. Ihon. in the.viij. chapter. Thole are they which despise the goodnesse of God, and accordynge to the hardnesse of their hertes heape together for them selues the wrath of god. Furthermore S. Paul as a true superintendent of the lathe, sufferyth no man to be vnrighteous them but sufferyth that all they are vnder synne, subiecte of the myll and of nature, and that he will, and sufferyth them not to be better then the open synners yea he calleth them here lewde, and lathe as one and vngodly.

iii. Chap.

In the.iij. Chapter he mengleth both together both the Iewes and the gentyls, and sayeth that the one is as the other, both Iewes and gentyls. Ouer that the Iewes had the lawe of God commytted vnto them. And though many of them beleeued not therein, yet is God truethe and powerful therby neither were ouercomlich: and he taketh in the mene and vnderstandyth the lawe of the.I. Deut. that God myght also be true in his sayinges and ouercome when he is iudged. After that he reasoneth as the gentyls a vayne and gayneth by the Iewes, that al men without difference or exception are lyners, and that by the myghtes of the lawe no man is iustified: but ouer

The lawe iustifyeth not but discouereth & sygnifyeth synne and condemneth.

the lawe was geuen to euer and to beleue vnto euery . Then he begynneth and declareth the ryghte wayes vnto ryghteousnesse by what meanes men muste be made ryghteouse and iuste, and layeth: They are all synners and vnrighteous people before God, and muste without them. Other deliuerynges be made ryghteouse then the faythe in Christe, whyche hath declared vnto vs ryghteousnes for to ende to become vnto vs Goddes mercye: Also for the remission of synnes that are paste through oure fayth in Christes ryghteousnesse whyche commeth vnto the obedyent faythe, helpeth to obteyne . Whyche ryghteousnes, sayeth he is nowe declared throughe the Gospell, and was testified of before by the lawe and the Prophetes . Further more (sayeth he) the lawe so helpe and furthereth thereto: sayeth , Though that the workes thereof with all their boste are brought to nought & ground not to sauiffye.

iii. Chap.

In the fourthe Chapter (after that noble by the vse of the fyrste Chapters , the synnes are opened , and the myght of fayth vnto ryghteousnesse lerned:) he begynneth to answere to certain obiections and cauillacyons. And fyrste he putteth forthe those obiections, whyche communelye they that will be iustified by their owne workes are wonte to make when they heare that fayth onelye without workes iustifyeth. Sayinge: shall men do no good workes , yea and yf men onely iustifye what neadeth a man to endeuor him to do good workes ? He putteth forth there fore Abraham for an ensample sayinge: what did Abraham worth his workes ? Was it in vayne? Came his workes to no good? And to reuiue with that Abraham worthout and before all workes was iustified and made righteouse In so muche that before the worke of circumcision he was graffed of the fayth yeare and called righteouse by his fayth onlye God. in the gr. So that he did not the worke of circumcision for to be helpe thereby vnto ryghteousnes, which yet God commanded him to do, and was a good worke of obedience.

Outwarde workes are sygnes & wytnesses of the inward fayth.

So vnlykewyse no doubt none other workes helpe any thinge at all to a mans iustifyinge . But as Abrahā circumcision was an outwarde signe where by he declared his righteousnesse whyche he had by fayth and his obedience and redines vnto wyll of God euen so are all other good workes outwarde frutes of fayth and of the spirite , whyche iustifye not a man, but they that a man is iustified already before God inwardly in the harte throughfayth and through the spirite geuckened by Christes bloud.

Here with name Gabriel S. Paule his doctrine of fayth after reherseth in the iii Chapter and bringeth alle testimony of Dauid in the xxxii. Psal. wherin calleth a man blessed not of workes , but to whom God imputeth ryghteousnesse without good workes , when he is euen iustifyed . For we are iustifyed and receyue the spirite faythe do good workes , neyther were it other wyse possible to be good workes except we had fyrste the spirite.

Blessednes he & harthe hym spoken vpon.

For how is it possible to be anye thynge well in the sight of God, while we are yet in captiuitie and bondage and the Deuyll possesseth vs all together and holdeth oure hertes , so that we can not ones consent vnto the will of God . No man therefore can procure the spirite in doing good but the spirite must fyrste come , an make him out of the hepe and teare with the thunder of the lawe from him , and breake him into nothinge , and bruse him into a mylsonable ashes and smyttebones, and make him ashamed and bare him felfe and to despise helpe, and then comforte him againe with the pleasaunt wordes of the Gospell , that is to saye , with the swete promyses of God in Christe , and then by fayth in him to beleue the promyses . Then when he beleueth the promyses , as God was mercyfull to promyse , so he is true to fulfyll them , and wyll geue him the spirite and strength , both to loue the wyll of GOD and to worke there after . So is it not that God geueth vs the spirite accordynge to the Scripture vnworthy all in all thynges , vnworthy a manner sufficynge , (almaner and healthe , yea and powerth fauors and pleasure , fulle to loue Goddes wyll and strenght to fulfyll the same were he , euen as riches to powerth vnto a welfull, and fyue of his good wyll and purpose and not of our deseruynges and merytes , gotten and geuen in promyses , and truth in fulfyllinge his promyses. For this he, and not we our selues. And therfore to all laude, prayse and glorye , to be geuen vnto GOD for his mercye and truth , and not vnto vs for oure merytes . Where that he throweth two examples out agaynste all other good workes of the lawe and

ceyueth that the Iewes can not be Abrahams heyres, because of bloude and kynred onlye and muche lesse by the workes of the lawe , but make inheritors Abrahams fayth, of them wyll be the ryghte heyres of Abraham : for as muche as Abraham before the lawe , both of Circle and of circumcision was ryghteous fayth made ryghteous, and called the father of all them that beleue , and not of them that workes . Moreouer the lawe worketh wrath, in so muche as no man can fulfyll it with loue and lyste. And as longe as lustes grudgynge, hate, and impatiaunce agaynste the lawe remayneth in the hert and is not taken awaye by the spirite that commeth by fayth, so longe (no doubte) the wrathe of the lawe, declare euydently that the wrath of GOD is vpon vs and not fauoure . Wherefore fayth onelye receyueth the grace promysed vnto Abraham . And thus examples were not written for Abrahams sake onelye (sayeth he) but for oures also, to whom yf we beleue, fayth shall be reckened lykewyse for ryghteousnes as he fayth in the ende of the Chapter.

In the fyfte chapter he commendeth the frutes and workes of fayth, as are peace, reioysinge in the confidence, inwarde loue to God and manne, moreouer, patience, truthe, confidence and a stronge and a lusty mynde, and stedfaste hope in tribulacion and sufferynge . Yea all suche felowes where the ryghte fayth is, for the aboundaunte graces lake and gyftes of the spirite, whyche God hath geuen vs in Jesu Christe, in that he gaue him to dye for vs, yet vs enemyes . Marke heare me then, that fayth onelye before all workes iustifyeth, and that is proued, not yet therfore that a man shulde do no good workes , but that the ryghte chapen workes aboue not behynde, but attendaunte fayth; euen as brightnes downe the beame, and are called of them the frutes of the spirite . Where the spirite is there is no slouthe slepe , and there are alwayes good frutes, that is to saye: good workes . Thys is Dauids ofter , that good workes Good workes are the frutes of ye spirite. spronge of the spirite, the spirite commeth by fayth and fayth commeth by heringe the worde of GOD , when the glad tydynges and promyse, whyche God hath made to vs in Christe, are preached truelye, and receyued in the grounde of the herte wythoute mayseynge or doubtynge after that the lawe hath pulled vnto vs , and hath humbled oure conscyences. Where the worde of GOD is preached purelye and receyued in the herte, there is fayth and the spirite of GOD , and there are also good workes of necessytye wythoute occasion to geuen.

Where Goddes Worde is not purelye preached, but menne dreames, traditions, Imaginacions, inuencions, ceremonyes and superstycions, there is no fayth and consequently no spirite that cometh of God. And where Gods spirite is not, there can be no good workes, euen as where an appel tree is not there can growe no appels , but there is buberlefe, the deuyls spirite and euyll workes. Of these Goddes spirite and his frutes , haue oure fathers hypocrytes not ones knowen , hetherto yet rested holy. Lyuete they are , though their fayre mayde good workes of their owne Imaginacions, to be satisfyed with all, in which is not one sponne of true fayth or spirytuall loue or of inwarde ioye, peace and quyetnes of conscience , for as muche as they haue not the Worde of God by them, that suche workes please God, but they are euen the rotten frutes of a rotten tree.

After that he hathe fully spoke, and rounded at large and throughe inherite both Iewe, and ryghteousnes, blame and lyfe eterne . And he compareth Adam and Christe together , that lyfe is commen and deliuerynge, that Christe myght haue come as a Grounde Adam to make vs heyres of the ryghteousnes and raysen a newe spirytuall birth, wherbeine oure forefathers ouerth of the fyrste Adam made vs heyres of synne, thassoone the bodely generacion, wherin oure oure forefathers . Wherby is euydently knowen and proued to the vnderstande, that no man can bringe him selfe out of synne vnto ryghteousnes no more then by nature haue inprisonde that he him selfe broke. And that is proued herewith for as muche as the lawe lyfte of God, wherbie all ryghte Maydne hath holye, yf oure synnes scathe haue holye, nor anye thinge come and helpeth vs, but rather encreaseth synne, because that the euyll and corrupted nature to offende and hateth the righteousnes with the lawe, and the more the is styrred by the lawe, the more is the grounde, and

sinne

vi. Chap.

Baptisme is a wytnes betwen God & vs þ we have promised to mortify þ lustes and synne that remayneth in the flesshe.

To bynder þ law what it is.

To bynder the lawe.

To be loused frō the lawe.

fore a lyve to fulfyll and fulfylle the lustes. By the lawe then we see clerelye that we make nether become Christe to mekelye be lyfted vpo grace, and to be ye nature.

In the. vi. chap. he setteth forth the chefe and principall workes of faythe, the mayster of the synne agaynst the flesshe, bothe the spirite laboureth and endeavoth to kyll the remnaunte of synne and lustes wherthe remayneth in the flesh, after our baptysyng. And this chapter teacheth vs, that we are not to lye from synne therefore sayth, that we shoulde boldelyeth go by and bydwe yelde ourselfe and fare of our seruaunt, as though there were nether no more synne in vs, yea there is synne remayninge in vs, but it is not reigned, because of faythe, and of the spirite which fyghte agaynst it.

Wherfore we have enough to do all our lyues long to tame oure bodyes, and to compell the membres to obey the spirite, and not the appetites, that thereby we myghte be lyke vnto Christes death and resurrection, and myght fulfyll oure baptisme, which signifieth the mortifyinge of synnes, and the newe lyfe of grace. For thys battell endeth not in vs tyll the laste breath, and tyll that synne be vtterlye slayne by the death of the bodye.

Thys thynge (I meane to tame the bodye and to fasshe) we are able to do (sayeth he) farynge we are vnder grace and not vnder the lawe, what is it, not to be vnder the lawe, he hym selfe expoundeth. For not to be vnder the lawe is not to be vnderstande, that every man may do what hym lusteth. But not to be vnder the lawe, is to have a fre herte reioyed vpoth the spirite, so that thou shalt lusthe vnmercifly of thyne owne accorde to do that wherto the lawe commaundeth, wythout compulsion, yea thoughe there were no lawe. For grace that is in vs ouercommeth sinnes

owne fleshe burne be bitterly flayne and we altogether spirituall.

In the viii. Chapter, he comforteth suche fyghters, that thy despeare not because of suche fleshe lyther thynke that they are lefte in fauoure with God. And he teacheth howe that frayle temptacyons ys to be hartedly not for there is no daunger for them that are in Christe, whyche walke not after the fleshe but fyghte agaynste it. And he expoundeth more largely, what the nature of the fleshe and of the spyrite is, and howe the spyrite commeth by Christe, whyche spyrite maketh vs spirituall, ryseth fleshe, and mortyfyeth the fleshe, and ceryfyeth vs that we are neuertheles the sonnes of God, and also assureth vs that frayle synfull nature is vnable to vnder vs, so longe as we folowe the spyrite and fyghte agaynste hym to hell and mortyfye it. And because nothynge is so good to the mortyfyenge of the fleshe as the crosse and tribulacyon: he comforteth vs in oure sufferynge and afflictions, by the assistence of the spyrite, whyche maketh intercession to God for vs, mightely with groninges that passe mannes vnderstandinge, so that mans speache can not comprehende them, and with the mourninges also of the creatures with vs of grefe before that they have their vayne lyberte from syn and corruption of the fleshe. Se ye that chap. bid. bid vs do none other thynge so much as to pray to haue the ryghte worke of fayth, whych is to kyl the olde man, and mortifye the fleshe.

The xi. x. & xi. Chap. | In the ix & xi Chapter he treateth of Gods predestinacyon, whereof ys spronge all together, whether the shal believe or not, be louyde from eyr or not. By whych predestinacyon, oure callynge and saluacyon are cleane taken oute of oure handes and put in the handes of God onely, whyche thynge is moste necessary of all. For we are so weake and vncertayne that yf it stode in vs, there wolde of a trueth no man be saued, the deuyll no doubte would deceyue vs. But neyther is God sure that his predestinacyon can not deceyue hym, neyther can any man withstande or let hym, and therfore have we hope and truste agaynste tyme that here make a worke he set vnto shall vnquyet, halt and lyghe styrrynge spyrites, beare fayre that shall go: whyche fruite of all beynge better then: hyghe reasons and pregnant wyttes, and begynne hyde from vs lyght, to fasten the vnsearchable secretes of Gods predestinacyon, whether they predestynate vs or not. Thele maye neuer serue vnto them leaues bound bookbynge into be-fore-tyme, as the comment them selues to fyr chaunge aprelay. Put fasshyne thou the ayder of thye Epystle, and holde the lyght with Christe, and learne to vnderstande what the lawe and the Gospell meane, and the office of both two, that thou mayest in the one knowe thy lyttle, and howe that thou hast of thy selfe no strength, but to synne and in the other the grace of Christe. And then if thou fyghte a-gaynste synne, and the fleshe, as the. vii. fyrste Chapter teacheth the. After that wyll thou arte come to the viii. Chapter, and arte vnder the crosse and sufferynge of tribulacyon, the necessitye of predestinacyon wyll more shyne, and thou shalt well fele howe gracyous a ryghte it is. For except thou have founde the crosse of aduersytye and temptacyon, and holde fyne the lyttle wrangler vnto the bottome of delperacyon, yea and haue hell gaped thou canst neuer smelle with the sentence of predestinacyon. Wherfore thynke other worse, and lyghtnesse ye more vnsavy and grudgynge infinitely against God for otherwyse it shall not be possible for the to fynde that God is rygteous and iuste. Thynge shall thou be well mortyfyed and the fleshly wyttes brought vtterly to nought, yer that thou maysest awaye with this ryngle, and vnpacke it wronge wyse. Take hede therfore vnto the lyttle, that thou breake not wyne, whyle thou gest yet but a lyttle wronge. For euery lesynge hath her spunne, mesure and age and in Christ ys there a certayne chyldehode, in whych a man muste be content with the fyrst lessons, tyrryl he wore stronge and growe vp vnto a perfect man in Christe, and be able to rule of more stronge meate.

This do yf thou wylte vnderstand.

vii. Chap. | In the viii. Chapter he geueth consolacyon. For thus maner oftentymes Paule in all his Epystles, fyrste he teacheth Christ and the fayeth, then exhorteth he to good workes, and here commyneth many sufferynge of the lesse. So leaue teacheth he good workes in deede, and the true sufferynge of God, and maketh all mon Sprytuall, to offer vp, not money and beastes, as the manner was in the tyme of the lawe, but ryghte synne betwyxt, tyrryl sufferynge and mortyfynge of the lustes of the fleshe. After that he declareth the outwarde conuersacyon of Christen men, howe they ought to be vnto them selues in spyrytuall thynges, howe to teache, preache and rule in the congregacyon of Christe, to serue one another to further all thynges prosperously, and to commit the wreake and vengeaunce to God. In conclusion howe a Christen man ought to behaue him selfe vnto all men, to frend, foe, or whatsoeuer he be. Thele are the ryghte workes of a Christen man, whyche spynge out of fayth. For fayth hepeth not haue hare, neyther suffereth anye man to be pole, wherefoeuer he dwelleth.

Anno 1534

In the xiii. Chap. he teacheth to honoure the temporall swearde. For thoughe that many lawes and ordinaunces make not a man good before God, yet are they ordeyned for to maintayne peace to punysshe the euyll and to defende the good. Therefore ought the good to honoure the temporall swearde and to haue yt in reuerence, though as concerneynge them selues they nede yt not, but wolde abstayne from euyll of their owne accorde, yea and be good without mans lawe, but by the lawe of the spirite whiche gouerneth the herte and guideth yt vnto all that is the wyll of God. Finallye he comprehendeth and knytteth vp all in loue. Loue of her owne nature hedgeweth all that she hath, and euen her owne selfe on that whyche she loueth. Thou nedest not to byde a lyttle mother to be louynge vnto her owne son. Whyche lytle spirituall loue whyche hath eyen geuen her of God, nedeth many lawe to teache her to be her burse. And so in the beginninge he did put forth Christ as the cruse and authoure of oure ryghteousnesse, and so here foorth he sheu forth as an enlample to counterfayte, that as he hath done to vs, euen so shoulde we do one to another.

Loue is the fulfyllynge of the law.

In the xiiii. Chap. he teacheth to vse libertye with the conuersacon of the weake in the fayeth, whyche vnderstande not yet the libertye of Christe perfectly enough, and to fauer them of Christen loue, and not to vse the libertye of the spirit vnto vnkyndenesse but vnto the forbearaunce and sufferynge of the weake. For where suche consideration is not there folowyth debate and despysynge of the Gospell. It is better therfore to forbeare the weake a whyle, tyrryll they wax stronge, then that the lose synne of the Gospell shoulde come vnder fote. And fynde wayes to the fyrgatter weake of loue: to where that is perfecte, there maye neadye be such a respecte vnto the weake. Thynges that Christe commaunded and charged to be had aboue all thynges.

xv. Chap. | In the xv. Chap. he setteth forth Christe agayne as he folowed, that we also be vnto enlample should suffre other that are yet weake, as the that are fraple, open synners, vnlearned, vnexpert and of lest some maners, and not to caste them alwaye forth with, but to suffre them tyll they wax better, and exhorte them in the meane tyme. For so dealte Christe in the Gospell and natue dealeth with be harde, sufferynge oure imperfectnes and weaknes, not yet fashioned after the doctrine of the Gospell, but smell of the fleshe, yea and sometyme breake forth into outwarde dedes. After that he concludeth with al ye wytheth them aslurace of fayeth peace and ioye of conscience, prayseth them and commyteth them to God, and magnifyeth hys office, and administracion in the Gospell and subscribe and with greate diligence beseecheth successors a ryde of them for the poore sayntes of Jerusalem. and yet to all pure loue that he speaketh of dealeth with all.

I

So fynde ye in this epistle wonderfully howe the newelle, what is ouer a Christen man or woman ought to knowe, that is to wyt, what the lawe, the Gospell, synne, grace, fayeth, rygteousnes, Christe, God, good workes, loue, hope, and the crosse, are, and euen where in the perth of all that perteyneth to the Christen fayeth standeth, and howe a Christen man ought to behaue him selfe vnto euery man, be he perfecte as a frende, good or bad, stronge or weake, frende or foe, and in conclusion howe to behaue euery lymbe vnto other, and howe to be vnto God and towarde oure selues also. And all thynges are profoundely grounded in the Scriptures, and declared with enlamples of hym selfe, of the fathers and of the prophetes, that a man can desire nothyng more.

This epistle to the Ro. is the doore into al the scripture, yea & the keye to vnderstande it and hyngeth men to the true vnderstanding of it.

Wherfore ye apperely exhorte you Readers moste that ye comprehende herebye in this epistle all the hole learninge of Christes gospell, and to prepare an instruction vnto all the olde testament. For hereafter whatsoeuer hath thys epistle perfectly in hys herte, the same hath the light and the sence of the olde testamente wyth him: wherefore let euerye man herehaue specyall diligence in thys holie storie to vnderstande it, and enbrede yt wyght and daye continually, tyrryll he be full acquainted therewith.

The lesse

The laste Chapter of to.a Chapter of rehearsynge wherein he yet mangleth a good mooncion that he should be ware of the rehearsers and perverters of god, whyche begyle the symple wyth fayre speches, and wyth wronge that he not after the Gospell, and turne them from Christe and not all them in doubte and feare, and (as Paule calleth them in the epistle to the Galathians) in bodyerly ceremonyes for the moment, that they moulde lyue in lustes pleasures and be in carnall rytes, and be rathers as Christ, yea and ennoye Christ, and lye in the temple of God, that is to wete in the congregacion of men, where God onely lyue maie, and lyue Christ ought to lone. Compare therfore all maner scripture of holy wryt the togyther, and it farther they agree ye not. And remember the fyrst where and all togyther wyth Christ, and it shall be wyth the: leave skoppyng, and wyth all the holsome wordes in the texte.

The summe and hole entent of the mayneng of this epistle, is to proue that a man is iustified by fayth onely, wherby gospellers men Who so beleeve to be in no nott onely this epistle and all that Paule wryteth, but also the whole scripture is lyeden by, that he that wolde vnderstande it to the soules healthe. And to bringe a man to the vnderstandynge and beleefe that fayth onely iustifyeth: Paule proueth that the whole nature of man is so poysoned and so corrupt, yea and so dead concerning Godly thynge ye Godly stynkyng, that es impossible for her to fulfyll the lawes in the sight of God that is to saye, to loue it, and of love and lyke to do it as naturally as a man eateth of hys meate and drynketh, except the be quyckened agayne wyth a newe lyfe wrought wyth fayth.

And by iustifyenge, vnderstande none other thinge then to be reconcyled to God and to be receaued into hys fauoure, and to haue the synnes forgeuen the. For when I saye, God iustifyeth vs, vnderstande thereby, that God for Christes sake, merites and deserueynges onely, receaueth vs into hys mercye, fauoure and grace, and forgeueth vs oure synnes. And when I saye Christe iustifyeth, vnderstande thereby that Christ onely hath reconcyled vs, brought and delyuered vs out of the bondage of God and damnacion, and hath wyth hys bloodde onely purchased vs the fauoure, the kyndnesse and grace of God, and the forgeuenes of oure synnes. And when I saye that fayth iustifyeth, vnderstande thereby that fayth and trust in the mercy of God sent vs by the merye promysed vs for Christes sake, and for hys deserueynges and woordes sake, doth quyete the conscience and certifyeth her that oure synnes be forgeuen, and we in the full fauoure of God.

Further more, to before sayne that Christes woordes and threte stonde woordes. Christes woordes onely iustifye for hys sake: Confession for my synne and synne stonde woordes not. That is to saye, quyeteth the conscience, and maketh the sure that the synnes are forgeuen the, and not synne stonde woordes. For the promyth of mercy to make the for Christes woordes sake, and not for synne stonde woordes sake. Wherefore strayght God hath not promyssed that synne stonde to others shall saue the, therefore fayth in synne stonde woordes can neuer quyete the conscience, and therefore yt before God when God spaketh to iudge and to take a rekenynge, that thy synnes are forgeuen the. Wherunder all synne, synne stonde woordes can neuer therefore the lawe, as pore her ever I offer her. For I offer the lawe to loue her wyth all myne herte, soule, powre and myght. Whyche thynge to pore I am neuer able worde I am compelled wyth Christe. For I can not once begynne to loue the lawe, except I be fyrst sure by fayth that God loueth me and forgeueth me. Frewhye that we have fayth onely iustifyeth, ought to offende no man. For if there be none that Christe onely receaueth be, Christe onely bleed oure synnes, made satisfaccion for them, and purchased to the fauoure of God, the will is mete to wyn that the truthe onely in Christes sufferynge and in the promyssion of God the fyrster made be for Christes sake, hath ende quyet the conscience and certifyeth her that the synnes are forgeuen. And when they have a man made repente, forsake synne, and bere a purpose to synne no more as we do be can, and bere the fauoure of God thynge fayth alone iustifyeth me. I conclude that and all the argumentes are wronge and vaine to reply. I must repente and be sory, the godly shulde so preache me, and I must beleeve, or else I can not be partaker of mercye, whyche Christ hath bought for me. Ergo Christ onely iustifyeth me not, as Christe onelye hath not made satisfaccion for my synnes. So ther is a wronglye argumented, to to the other.

Forme ye to reader, and remembrage to the entre of Paules thynkyng, entende to vnderstande the fyll thinge ye in the fauoure of God, and to receaue the same bouldenesse. Greedelye receaue Christ even to Christe, and to there the exchange mercy of the mother Christ and lounge Father. Thyrdly remember that Christe maye not stye ye ceremonyes that were Godes will vnder God at that season to the Iewes and not vnto them. Therefore be ware that no man deceaue you by ceremonyes, as I beseche you earnestly that ye shoulde neuer (as I saye) vse ceremonyes and ymages in the churche, but to be a true congregacion, and vse a native lyfe after the lawe of God, and not of the flesshe. And be wayghtes wyth the ceremonyes wherin ye have been ouerlayed, and ouerlayed when they were newe and shoulde haue been layed aside long ago.

Finis.

The Epistle of the Apostle S. Paule to the Romaynes.

The fyrste Chapter.

S. Paule declareth his loue toward the Romaynes, sheweth what the Gospell is, with the fruites therof, and reproueth the blyndnesse of the Iewes.

PAule the seruaunte of Jesus Christ called to be an Apostle, put aparte to preache the Gospel of God, whyche he promised afore by hys Prophetes in the holye scriptures that make mention of hys sonne, the whyche was begotten of the sede of David (as pertayninge to the flesshe) and declared to be the sonne of God, wyth power of the holye ghoste that sanctifyeth, sence the tyme that Jesus Christ our Lorde rose againe from death, by whom we haue receyued grace and Apostleshyp, to bringe all maner heathen people vnto the obedience of the fayth that is in his name: of the whyche heathen are ye a parte also, whyche are Jesus Christes by vocation. 1 Act.xiii.b.4

To all you at Rome beloued of God, and 2 Sanctes by callynge. b. Grace be wyth you 3 and peace from God our father, and from our Lorde Jesus Christ. First verelye I thanke my God thrugh Jesus Christe for you all, because your fayth is published throughout all the worlde. For God is my witnes, whom I serue wyth my spyrite in the Gospel of hys sonne, that wythout ceasinge I make mencion of you alwayes in my prayers, beseechinge that at one tyme or other, a prosperous iourney (by the will of God) myght fortune me, to come vnto you. For I longe to se you that I myght bestowe amonge you some spirituall gyfte, to strength you wyth all, that is that I might have comfortes on together wyth you through the common fayth, whyche both ye and I have.

I would be that ye shoulde knowe brethren, howe that I have often tymes purposed to come vnto you (but have been let hytherto) to have some fruite amonge you, as I have amonge other of the Gentyls. For I am debtor both

1 Act.ix.c. Gebr.i.f. Gala.ii.b.

both to the Grekes and to them, whyche are no Grekes, vnto the learned and also vnto ỹ vnlearned. Lykewyse as much as in me is. I am redy to preache ỹ Gospel to you of Rome also. ffor I am not ashamed of the Gospel of Christ, because it is the power of God vnto saluacion to all that beleue, namely to ỹ Jewe and also to the .c. gentyle. ffor by it the righteousnes, which commeth of God is opened from fayth. d. to fayth. As it is written: the iust shall lyue by fayth.

¶ ffor the wrath of God appeareth frō heauen a gaynste all vngodlynesse and vnrighteousnes of mē, whyche wyth holde the trueth in vnrighteousnes, saying: what maye be knowē of God, that same is manifest amōge them. ffor God hath shewe it vnto them. So that his inuisible thinges, that is to saye, his eternall power and Godhead, are vnderstād e by the workes from the creation of the worlde. So that they are wythout excuse, in as muche as when they knewe God, they glorifyed him not as God, neither were thankful, but waxed full of vanities in their Imaginations, and their fonisshe hertes were blinded. When they counted them selues wyse, they became foles, and toured the glorye of the immortall God, vnto the ỹ similitude of ỹ Jmage of mortall man, and of birdes, and foure fotyd beastes, and of serpentes. Wherfore God lykewyse gaue them vp vnto their hertes lustes vnto vnclennes, to defyle their owne bodies betwene them selues: whyche turned his truth vnto a lye, and worshipped and serued the creatures more thē the maker, whyche is blessed for euer. Amen. ffor this cause God gaue them vp vnto shamefull lustes. ffor euen their women dyd chaunge the naturall vse vnto the vnnaturall. And lykewyse also the men lefte the naturall vse of the woman, and burnt in their lustes one on another. And men with men wroughte filthynes, and receiued in them selues the reward of their errour, as it was accordinge.

And as it semed not good vnto them to be a knowen of God, euen so God deliuered thē vp vnto a lewd minde, ỹ they should do those thinges, whyche were not comly, beyng full of all vnrighteous doing, of fornicacio, wickednes, couetousnes, maliciousnes, full of enuye, murther, debate, disceite, euyll condicioned, whysperers, backbiters, haters of God, doers of wronge, proude, boosters, inuyngers vp of euyll thinges, disobedient to father and mother, wythout vnderstondynge, couenaunt breakers, hurtelesse, frute breakers and mercyles. Whyche men though they knewe the rytghteousnes of God, howe that they which such thinges commit, are worthy of death, yet not onely do the same, but also haue a. pleasure in them that do them.

¶ The notes.

a. All suche as are called to be true Christians, that is to walke in the workes of the Gospell throwe the fayth in Christ: are sainctes by calling, that is to saye, men called from the damnable way of sinne, to leade an holy lyfe. ffor Sanct is as muche to saye in our tounge, as holy.

Sainctes by calling.

b. Here, and throwout this epistle, grace is taken for the free mercy of God. And by peace is ment the quietnes of conscience throwe the sure fayth in Christ. Grace.

c. That, is by the preaching of the Gospel, is declared that great mercy of God, wherby he forgeueth our synnes and accepteth vs righteous in his sight. ffor by it the rytghteousnes &c.

d. Some enterprete this, from the vnperfecte, to the perfecte, from the weake to the stronge, and from our battaile of faith to another &c. But in my iudgement, the meaninge of Paul was, that the Gospel declareth all rightuousnes, as wel of the fathers of the olde lawe as of the faythfull folowers of Christe, to be Christes. Who listeth to waigh the text, shall easily perceiue that it geueth the same sence. From fayth to fayth.

e. To haue pleasure in other mens sinne, is greater wickednes, then to synne thy selfe. Other mens synne.

The.ii. Chapter.

¶ He rebuketh the Jewes, who as vnthankefull synners were lyke the heathen, yea worse then they.

THerfore arte ỹ inexcusable (O man) whosoeuer thou be .a. that iudgest. ffor in that same wherin thou iudgest another, thou condemnest thy selfe. ffor thou that iudgeste doest euen ỹ same selfe thynges. But we are sure that the iudgement of God is according to treuth against them, which committe suche thinges. Thinkest thou this (O thou man that iudgeste them, whiche do suche thinges) and yet dost euen the very same, that thou shalt escape the iudgement of God? Eyther despysest thou the riches of his goodnes, patience and longe sufferaunce? and remembrest not howe that the kindnes of God leadeth the to repentaunce? A Mat.vii.a

¶ But thou after thyne harde herte that can not repente, heapest the together the treasure of wrath against the daye of vengeaunce, when shall be opened the righteous iudgement of God, whyche wyll rewarde euery man according to his .b. deedes: that is to say, praise, honour and immortalytye, to thē whyche continue in good doynge and seke eternall lyfe. But vnto them that are rebellious and disobey the trueth, and folowe iniquitie, shall come indignacion and wrath, tribulacion and anguishe, vpon the soule of euery man that doeth euyll: of the Jewe fyrst, and also of the gentyll. To euery man that doth good, shall come prayse, honour, and peace, to the Jewe fyrst, and also to the gentyll. ffor there is no parcialitie with God. But whosoeuer hath synned without lawe, shall perishe wythout lawe. And as many as haue synned vnder the lawe, shalbe iudged by the lawe. ffor before God they are not rytghteous B Mat.xvi.d Act.x.c. Mat.xvi.d Jacob.i.b

whyche

whiche haue the lawe: but the .e. doers of the lawe shalbe iustified. For yf the Gentyls whiche haue no lawe do of nature the thynges contayned in the lawe: then they hauynge no lawe, are a lawe vnto them selues, which shew the dedes of the lawe wrytten in theyr hertes: whyle theyr conscience beareth witnes vnto them, and also theyr thoughtes, accusynge one another, or excusynge at the daye when God shall iudge the secretes of me by Iesus Christ accordynge to my Gospell.

L ¶ Beholde, thou art called a Iewe, and trustest in the lawe, and reioycest in God, & knowest hys will, and haste experience of good, and bad, in that thou arte informed by the lawe, and beleuest that thou thy selfe arte a guyde vnto the blynde, a lyght to them which are in darkenes, an instructer of them whiche lacke discrecyō, a teacher of vnlearned, which haste the ensample of that whiche ought to be knowen, and of the trueth, in the lawe. Wut thou whiche teachest noo another, teachest not thy selfe. Thou preachest, a man shoulde not steale, and yet thou stealest. Thou sayst, a mā shoulde not commyt aduoutrye: and thou breakest wedlocke. Thou abhorrest ymages, and robbest God of hys honoure. Thou reioycest in the lawe and thou ow breakynge the law, dishonourest God. For the name of god is euyll spoken of amonge the gentyls thorow you, as it is wrytten.

D Esay.lij.b. Ezy.xxxvi.c

¶ Circumcysyon verelye profyteth, yf thou kepe the lawe. Wut yf thou breake the lawe, thy circumcysyon is made vncircumcysyon. Therfore yf the vncircumcised kepe the ryght thynges contayned in the lawe: shall not hys vncircumcysyon be counted for circumcision? And shall not vncircumcysyon whiche is by nature (yf it kepe the lawe) iudge the, whiche hearynge vnder the letter and circumcysyon, doest transgresse the lawe? For he is not a Iewe, whiche is a Iewe outwarde. Neyther is that thynge circumcysyon, whiche is outewarde in the flesshe: but he is a Iewe, which is hyd within, and the circumcysyon of the herte in the true circumcysyon, whiche is in y spirite & not in the letter, whose prayse is not of men, but of God.

Circumcysyō was a wytnes of y couenaunte betwene the and God, & holp not, but after as it put them in remembraunce to be leue in God & to kepe the lawe.

¶ The notes.

Judge not. a. To iudge, in thys place (as in many other) is to condemne other as vnrighteous & to esteme ones selfe righteous.

To rewarde standyng to b. As the fruites do declare the tree: so do the workes declare the man. Yf a mans workes therfore do declare hym to be faythfull, he shall haue the rewarde of the faythfull, that is eternall lyfe. Yf the workes do declare hym to be vnfaythfull: then shall hys rewarde be amonge hypocrytes in eternall damnation. For wyde therfore are they, that wander by thys texte proue that man is iustified by hys workes: for the workes are but fruytes accordyng to the whiche GOD (the righteous iudge) rewardeth hys elected beleuers, and punyssheth the reprobate.

c. That is, the lawe shall haue no power to condemne them, because they haue in all poynctes fulfilled the lawe. Wut who was there euer that coulde be fownde a doer of the lawe? Paule yf there had ben ayne that coulde so haue fulfilled the lawe: yet shoulde the same haue ben vnrighte in Goddes syght. For yf there might haue ben perfecte iustice by the obseruaūce of the lawe: then had Christe dyed in vayne, as at the leaste waye to make men sloggardes, & not to regarde the obseruaūce of the lawe, whereby they myght haue obteined iustice.

The doers of the lawe shall be iustified before God.

The.iij. Chapter.

The Iewes what preheminence the Iewes haue. c That both the Iewes and the gentyls be vnder synne, and are iustified onelye through the fayth of God in Christe.

A WHat preferment then hathe the Iewe? other what auayleth circumcysyon? Surelye verye muche. Fyrste vnto them was committed the woorde of God. What then though some of them dyd not beleue? shall they vnbeleefe make the promyse of God without effecte? God forbyd. Let God be true and all men lyars, as it is wrytten: That thou mayest be iustified in thy sayenge, and shouldest ouercome when thou art iudged.

John.xij.b Psalm.cxlv.

B ¶ If our vnrighteousnes make the righteousnes of God more excellent: what shall we saye? Is God vnrighteous which taketh vengeaunce? I speake after the maner of men, God forbyd. For how then shall God iudge the worlde? Yf the veritie of God appeare more excellent thorow my lye, vnto hys prayse: why am I yeuen forth iudged as a synner? & saye not rather (as men cryll speake of vs, and as some affyrme that we saye) let vs do euyll that good maye come therof? Whose damnacyon is iuste.

C What saye we then? Are we better then they? No, in no wyse. For we haue streadye proued, howe that both Iewes and Gentyls are all vnder synne: as it is wrytten: There is none righteous, no not one: there is none that vnderstandeth, there is none that seketh after God, they are all gone out of the waye, they are all made vnprofytable, there is none that doeth good, no not one. Theyr throte is an open sepulchre, with theyr tonges they haue vsed deceyt, the poyson of aspes vnder their lyppes. Whose mouthes are full of cursyng and bytternes. Theyr fete are swyfte to sheed bloude. Destruccyon and wretchednes are in theyr wayes. And the waye of peace they haue not knowen. There is no feare of God before theyr eyes.

Gala.iij.b. Psalm.xiij.c Psalm.liij.c. Psal.c and xxxix.a. Psalm.xv.c Esay.lix.b. Psal.xxxvi.a

¶ Now we knowe that whatsoeuer y lawe speaketh, he speaketh it to them which are vnder the lawe. That all mouthes maye be stopped, and all the worlde be subiect to God, because that by the dedes of the lawe, shall no fleshe be iustified in the syght of God. For by the lawe commeth the knowledge of synne.

The lawe iustifyeth not before God, but bringeth synne vnto vs.

¶ Now

Iustifying commeth by faith.

D Nowe verelye is the rygh-teousnes that cõmeth of God, declared without the fulfyllynge of lawe, hauynge wytnes pet of ỹ lawe and of the Prophetes. The rygh-teousnes no doubte whiche is good before God commeth by the faith of Christe, vnto all and vpon all that beleue.

There is no differrence: for al haue sinned, and lacke the prayse that is of valoure before God, but are iustifyed freelye by hys grace thorowe the redemption that is in Christe Jesus, whome God hath made a seate of mercye thorowe faith in hys bloude, to shewe ỹ righteousnes whiche before hym is of valoure, in that he forgeueth the synnes that are passed, whiche God dyd suffer to shewe at thys time the rygh-teousnes that is alowed of hym that he myght be counted iuste, and a iustifyar of hym which beleueth on Jesus. ✠

Faith' iustifyeth.

Faith maye (sayeth the lawe: because therebye we obtayne power to loue it & to kepe it.

W here is then thy reioysynge? It is excluded. By what lawe? by the lawe of workes? Naye, but by the lawe of faythe.

For we suppose that a man is iustified by faith without the dedes of the lawe. Is he ỹ God of Jewes onely? Is he not also the God of the gentyls? Yes, euen of the gentyls also. For it is God onelye which iustifyeth circumcyson whiche is of faith, and vncircumcyson thorowe faith. Do we then destroye the lawe thorowe faith? God forbyd. But we rather maynteyne the lawe.

¶ The notes.

a. This sayynge doth S. Ambose expounde in thys wyse. They worchynge nothyng, nor acquityng hym any thynge at all are iustifyed by faythe alone, by the grace of God. This worde alone (though he many men be therwith offended) is also euidentlye expressed by Paule hym self in these wordes. Freely without the lawe, without workes, it is ỹ gift and fauthe lyke. Whiche thou muste marcke, for they are all one with thys exposition of S. Ambrose. By faythe alone we are iustifyed which sayynge signifyeth thus muche. Onely by the beleue wherewith we beleue, that the mercy of God graunted in Christes bloude doeth saue vs: are we promysed rygh-teousnes. Thys worde alone excludeth workes, not that thou shouldest not do them (for to all good workes ordeyned in the scripture, are thou bounde, and called to walke in them, & muste earnestlye studye and endeauoure thy selfe to leaue none of the vndone) but that thou shouldest in no case thynke, that thou arte therbye iustifyed or made rygh-teouse before God.

The iiij. Chapter.

A Dedes iustifie not before God: neither maye a man before God put trust in them.

Genes. xv. b. Psal. xxxi.

B

Circumcysyon is a seale.

C The promise commeth by faith.

Genes. xvij. d.

D

Genes. xiij. d

¶ He declareth by the exemple of Abraham, that fayth iustifyeth, and not the lawe nor the workes thereof.

What shall we saye then, that Abraham oure father as pertayneth to the flesshe, dyd fynde? For if Abraham were iustifyed by dedes, then hath he wherein to reioyce but not with god. For what sayth the scripture? Abraham beleued God, and it was counted vnto hym for rygh-teousnes. To hym that worketh, is the rewarde not reckened of fauoure: but of dutye. To hym that worketh not, but beleueth on hym that iustifyeth the vngodly, is hys faith counted for rygh-teousnes. Euen as Dauid describeth the blessednes of the man vnto whome God ascribeth rygh-teousnes without dedes. Blessed are they, whose vnrygh-teousnes are forgeue, and whose synnes are couered. Blessed is that man to whome the Lord imputeth not synne. Came thys blessednes then vpon the circumcysed or vpon the vncircumcysed? We say berelye how that faith was reckened to Abraham for rygh-teousnes. Howe was it reckened: in ỹ tyme of circumcyson? or in the tyme before he was circumcysed? Not in tyme of circumcyson: but when he was yet vncircumcysed. And he receyued the synge of circumcyson, as a seale of the rygh-teousnes whiche is by faith, whiche faith he had yet beynge vncircumcysed: that he shoulde be the father of all them that beleue, though they be not circumcysed, that rygh-teousnes myght be imputed to them also: and that he myght be the father of the circumcysed, not because they are circumcysed only: but because they walke also in the steppes of that faythe that was in oure father Abraham before the tyme of circumcyson.

For the promes that he shoulde be ỹ heyre of the worlde, was not geuen to Abraham or to hys sede thorowe the lawe: but thorow the rygh-teousnesse which commeth of faith. For yf they whiche are of the lawe, be heyres, then is faith but vayne, and the promes of none effecte. Because the lawe causeth wrath. For where no lawe is, there is no transgression. Therfore by faith is the inheritaunce geuen, that it myght come of fauoure: and the promes myght be sure to all the sede. Not to thẽ onelye, which are of the lawe: but also to them whiche are of the faith of Abraham, which is the father of vs all. As it is written: I haue made the a father to many nacyons, euẽ before God whome thou hast beleued, whiche quickeneth the deade, and called those thinges whiche be not, as though they were.

Whiche Abraham contrary to hope, beleued in hope that he shoulde be the father of many nacyons, according to that whiche was spoken. So shall thy seed be. And he fainted not in the faith, nor yet considered hys owne bodye which was now dead, euẽ when he was almost an hondred yeare olde: neyther yet that Sara was past childe bearynge. He staggered not at the promes of God thorowe vnbeleef: but was made stronge in the faith and gaue honoure to God, full certified, that what he had promysed, that he was able to make good. And therfore was it reckened to hym for rygh-teousnes.

It is not written for hym onely, that it was reckened for hym for rygh-teousnes: but also for

Christe iustifieth vs.

reckened to hym for ryghteousnes: but also for vs, to whom yt shalbe counted for righteousnes, so we beleue on hym that raysed vp Jesus oure Lorde from death. Whiche was deliuered for oure synnes and rose agayne for to iustifye vs.

¶ The notes.

By faieth is the enheritaunce geuē.

a. The enheritaunce that is eternall lyfe, is geuen vnto vs and we receyue yt thorowe faieth, to the entent that we be sure & doubt not of yt. For yf we shoulde deserue yt by workes: we shoulde neuer be sure but alwayes doubte yf we lacked workes, or that our euil workes should haue the vpper hāde in yᵉ day of iudgement, & so should our hope be vayne, for such as doubt, cānot enioye the promises of god, for as muche as they beleue not certaynelye yᵗ God wyll performme thē.

The.v. Chapter.

The power of faieth, hope, and loue, and how death reygneth from Adam vnto Christe, by whom onelye we haue forgyuenes of synnes.

A faieth setteth vs at peace with God.

BEcause therfore that we are iustifyed by faieth.a. we are at peace wyth God thorowe oure Lorde Jesus Christe by whom we haue a waye in thorowe faieth vnto thys grace where in we stande & reioyce in hope of the prayse that shalbe geuē of God. Nether do we so only: but also we reioice in tribulacion. For we know that tribulatiō bringeth pacience, pacience bringeth experience, experience bringeth hope. And hope maketh not ashamed, for yᵉ loue of God is sheed abroade in our hertes by the holye ghost, which he is geuen vnto vs.

Jacob.i.b.

We are not ashamed of our hope for we are sure by yᵉ death of Christe that God loueth vs and wyll bringe oure hope to passe

☞ For when we were yet weake according to the tyme: Christ died for vs whiche were vngodly. Yet scarce will anye man dye for a ryghteouse man. Paraduenture for a good man durst a man dye. ✣ But God setteth out his loue yᵉ he hath to vs, seing yᵉ whil we were yet sinners, Christ died for vs. Much more thē now (seing we are iustified in hys bloud) shall we be saued from wrath thorowe hym.

B

1.Pet.iii.c. Hebre.ix.c.

☞ For yf when we were enemyes, we were reconciled to God by the death of hys sonne muche more, seynge we are reconciled, we shall be preserued by his lyfe. Not only so, but we also ioy in god by the means of oure Lorde Jesus Christ, by whom we haue receyued the attoument.

☞ Wherfore as by one man synne entred into the worlde, and death by the means of synne: And so death went ouer all men, in so much that al men synned. For euen vnto the tyme of the lawe was synne in the worlde, but synne was not regarded, as long as there was no lawe: neuertheles death reygned from Adam to Moyses, euen ouer them also that synned not, with lyke transgression as did Adam (whyche is the similytude of hym that is to come.

C

☞ But the gyfte is not lyke as the synne. For yf through the synne of one, many be dead: muche more plenteous vpon many was the grace of God and gyfte by grace: Which grace was geuen by one man Jesus Christe.

Adams disobedience dāned vs all yet we oute selues wrought ought Christes obedience sauyth vs all, yet we oute selues worke any good.

☞ And the gyfte is not ouer one that synned. For damnacion came of one synne vnto condemnation but the gyfte came to iustify from many synnes. For if by yᵉ synne of one death reygned by the meanes of one: muche more shall they whiche receyue aboundaunce of grace & of the gyfte of ryghtousnes reigne in life by the meanes of one (that is to saye) Jesus Christe.

D

¶ Wherwyth therfore as by the synne of one, condemnacion came on al men: euen so by the iustifying of one commeth the ryghteousnes that bringeth lyfe vpon al men. For as by one mans.b. disobedience many became synners: so by the obedience of one, shall many be made ryghteouse.

☞ But the law.c. in the meane tyme entred in, that synne should encreace. Neuertheles where aboūdaunce of synne was, there was more plentousnes of grace, that as synne had reygned vnto death, euen so myght grace reygne thorow righteousnes vnto eternall lyfe, by the helpe of Jesus Christe. ✣

¶ The notes.

a. To be at peace wyth God, is none other thinge then to haue tranquilite and reste in oure hertes towarde God, knowynge assuredly that he accepteth vs and that we please hym. Whyche peace can we not haue othere wyse then by faieth and sure trust of remission of synne thorowe Christes bloud. For all other meanes be ioyned wyth doubte, & therfore can not obtayne thys reste.

At peace with God.

b. The disobedience of Adam was suche, that yt condemned all hys posteritie, so that the very infantes, who haue nether wrought nor thought anye euyll, are therby the children of damnation and should vndoubtedly be dampned, were yt not that Christ thorow his bloud shedinge hath redemed them.

Adams disobedience.

c. That is the lawe forbyddinge vs manye mo thynges then God forbade the fyrste man in Paradyse encreaseth synne in vs because we do not nor can not refrayne yᵉ desire of the thinges therin forboden.

The lawe encreaseth synne.

The.vi. Chapter.

For as muche as we be deliuered therwyth Christe from damnacion: ought we not forthwith to lyue as the seruauntes of God, & not after oure owne lustes. The twofolde estimacion of ryghteousnes and synne.



WHat shall we saye then? Shal we continue in synne, that there maye be aboundaūce of grace? God forbide. How shal we that are deade as touchynge synne, lyue any lenger therin? ✣ Remember ye not yᵗ al we which are baptised in the name of Jesus Christe, are baptised to dye wyth hym? We are buried wyth hym by baptisme, for to dye that lyke-

A

Galat.iii.d.

that lyke wyse as Christe was rayſed vp frō
deathe by the glorye of the father: euen ſo we
alſo ſhoulde walke in a newe lyfe. For yf
we be graffed in deathe lyke vnto hym: euen
Gebr.xii.a. ſo muſte we be in the reſurrection. This we
Ephe.iiii.c. muſte remember, that oure olde man is cru-
Col.iii.b. cified with hym alſo, that ¶ bodye of ſynne
B myght vtterlye be deſtroyed, that hence
forthe we ſhould not be ſeruauntes of ſynne.
For he that is dead is iuſtified from ſynne.
Wherefore yf we be deade with Chriſte, we
beleue that we ſhall lyue with hym: remem
bringe that Chriſte once rayſed from death,
dieth no more, death hath no more power
ouer hym. For as touchynge that he dyed, he
died concernynge ſynne, once. And as tou-
chynge that he liueth, he liueth vnto God.
Lyke wyſe ymagyne ye alſo, that ye are a-
dead concernynge ſynne: but are a lyue vnto
God thorowe Jeſus Chriſte oure Lorde. ¶
C Lette not ſynne reygne therefore in youre
mortall bodyes, ¶ ye ſhoulde therunto obey
in the luſtes of it. Neyther geue ye youre mē
bers as inſtrumētes of vnrighteouſnes vnto
ſynne: but geue youre ſelues vnto god, as they
that are alyue frō death. And youre mem
bres as inſtrumentes of ryghteouſnes vnto
God. Let not ſynne haue power ouer you.
For ye are not vnder the lawe, but vnder
C grace.

What then? ſhall we ſynne, becauſe we
John.viii.d. are not vnder ¶ lawe: but vnder grace? God
1.Pet.ii.b. forbyd.

Remember ye not howe that to whom
ſoeuer ye commit youre ſelues as ſeruauntes
to obey, thoſe ſeruauntes ye are to whom ye
obey: whether it be of ſynne vnto death, or of
obedience vnto righteouſnes? God be than-
ked ¶ though ye were ones the ſeruauntes of
ſynne ye haue yet obeyed with herte vnto the
forme of doctrine whereunto ye were delyue
red. Ye are then made free from ſinne, ¶ are
become the ſeruauntes of righteouſnes. ¶
¶ I will ſpeake groſſely becauſe of the infir-
D mite of youre fleſhe. As ye haue geuen youre
members ſeruauntes to vncleanes and to
iniquite: from iniquite vnto iniquite: euen
ſo now geue youre members ſeruauntes vnto
righteouſnes, that ye may be ſanctified. For
when ye were ¶ ſeruauntes of ſynne, ye were
not vnder righteouſnes. What fruit had ye
Eternal lyfe then in thoſe thynges, where of ye are nowe
is ¶ ſeruyng ashamed. For the ende of thoſe thynges is
of Chriſte. deathe. But nowe are ye deliuered frō ſynne,
and made the ſeruauntes of God, and haue
youre fruyte that ye ſhoulde be ſanctified, ¶
the ende euerlaſtynge lyfe. For the rewarde
of ſinne is death: but eternal lyfe is the gyfte
of God, thorowe Jeſus Chriſt oure Lorde. ¶

¶ The notes.

Death con- a. Who ſo geueth not hym ſelfe ouer to the
cernynge deſyres of ſynne, but reſiſteth in al that he ca,
ſynne. the concupiſcences there of the ſame is dead
vnto ſynne.

The.vii. Chapter.

¶ Chriſt hath deliuered vs from the lawe of death. Paule declareth what the fleſh and outwarde man is and ſaieth of the lawe of the members.

Remembre ye not brethern (I
ſpeake to them that knowe the
lawe) howe that the lawe hath
power ouer a man as longe as
he endureth? For the woman 1.Cor.vii.g.
whiche is in ſubiection to a man, is bounde Math.v.d.
by the lawe to the man as longe as he li-
ueth. If the man be dead, ſhe is lowſed from
the lawe of the mā. So then if whyle ¶ man
liueth ſhe completh her ſelfe with an other
man, ſhe ſhall be counted a wedlocke brea-
ker. But yf ¶ man be dead, ſhe is fre frō the
law, ſo ¶ ſhe is no wedlocke breaker, though
ſhe couple her ſelfe with an other man.
Euen ſo ye my brethren, are a dead con- B
cerning the lawe by the bodye of Chriſt, that
ye ſhoulde be coupled to another (I meane to
hym that is riſen agayne frō death) that we
ſhoulde bringe forth fruite vnto God. For
whē we were in the fleſhe the luſtes of ſynne
whych were ſtirred vp by the law reygned
in oure mēbres, to bringe forthe fruyte vnto
deathe. But nowe are we deliuered from the
lawe, ¶ dead frō that where vnto we were in
bondage, that we ſhould ſerue in a newe con
uerſacion of the ſpirite, and not in the olde
conuerſacion of the letter.
What ſhall we ſaye then? Is the lawe Lawe ma-
ſynne? God forbid: but I knewe not what keth ſinnes
ſynne meante but by the law. For I had not be knowen.
knowne what luſte had meant, except the Exod.xx.c.
lawe had ſayed, thou ſhalte not luſt. But Deu.v.b.
ſynne toke an occaſion by the meanes of the
commaundement, and wrought in me al ma
ner of concupiſcence. For without the lawe,
ſynne was dead. I ones liued without lawe.
But whē the commaundemente came, ſynne 1.Tim.i.b.
reuyued, ¶ I was deade. And the verye ſame
cōmaundemente which was ordeyned vnto
lyfe, was founde to be vnto me an occaſion
of death, for ſynne toke occaſion by the mea-
nes of the commaundement and ſodiſceyued
me, and by the ſelfe commaundemente ſlewe
me. Wherfore the lawe is holye and the com
maundement holy, iuſte and good.
Was that then whiche is good, made C
death vnto me? God forbid. Naye, ſynne
was death vnto me, that it might appere,
howe that ſynne by ¶ meanes of that which
is good, had wrought death in me: that ſinne
which is vnder ¶ cōmaundemente, myght
be out of meaſure ſynfull. For we knowe ¶
the lawe is ſpirituall but I am carnal, ſold.
b. vnder ſynne, becauſe I * wote not what I
do. For what I would do, that I do not: but
what I hate, that do I.
If I do nowe that which I would not, I
graunt to the lawe ¶ it is good. So then nowe,
it is not I that do it, but ſinne that dwelleth
in me. For I know that in me (that is to
ſaye in my fleſhe) dwelleth no good thynge.
To will is preſent with me: but I fynde D
no meanes

* Or: rather miſlike that I do.

no meanes to perfourme that whiche is good. For I doo not the good thynge whyche I woulde: but that euyll do I which I woulde not. Fynallye, if I do that I woulde not, the is yt not I that do it, but synne that dwelleth in me, doeth it. I fynde then by the lawe that when I woulde do good, euyll is present with me. I delite the lawe of God, concer nynge the inner man. But I se another lawe in my membres rebellynge agaynst the lawe of my mynde and subdoynge me vnto ỳ lawe of synne whyche is in my membres.

☞ O wretched man that I am: who shall deliuer me from this bodye of deathe? I thanke God thorowe Jesus Christe oure Lorde. So then I my selfe in my mynde serue the law of God, & in my flesh the lawe of synne.

¶ The notes.

Dead cõcerning ỳ law.

a. All suche are dead concernynge the lawe, as are thorowe faith crucified with Christe, and thorowe baptisme buried together with hym, and by newnes of lyfe, ryseu agayne wythe hym. For the lawe hathe no more power ouer them, then mans lawe hathe ouer the bodies of them that be departed this lyfe.

Sold vnder synne.

b. That is, so oppressed wyth the concupiscence of ỳ flesthe, that maugrea oure heades we committe synne, whyche wyth all oure hertes we detest and abhorre.

The. viii. Chapter.

☞ The lawe of the spirite geueth lyfe. The synne of God maketh vs Goddes children and heyres with Christe. The abundaunt loue of God can not be seperated.

THere is then no damnation to them which are in Christ Jesu, which walke not after the flesth: but after ỳ spirite. For the law of the spirite that bringeth lyfe through Jesus Christe, hath deliuered me from the lawe of synne & death.

Synne is taken here for the synne offerynge after the vse of ỳ Hebrue tõg.

☞ For what the lawe coulde not do in as much as it was weake because of the flesthe: that performed God, and sente hys sonne in the similitude of sinfull flesthe, and by synne damned synne in the flesthe: that the ryghteousnes requyred of the law myghte be fulfylled in vs, which walke not after the flesth but after the spirite.

☞ For they that are carnall, are carnally mynded. But they that are spirituall, are ghostly minded. To be carnally mynded is deathe. But to be spiritually minded is lyfe and peace. ỳ Because that the flesthlye minde is enemy agaynste God: for it is not obediente to the lawe of God, neyther can be. So then they that are geuen to the flesthe, can not please God.

☞ But ye are not a. geuen to the flesthe, but to the spirite. b. yf so be ỳ the spirite of God dwell in you. Yf there be any mã ỳ hath not the spirite of Christ, the same is none of hys. Yf Christe be in you, the bodye is deade because of synne: but the spirite is lyfe for ryghteousnes sake. Wherfore yf the spirit of him that raysed vp Jesus from deathe dwell in you, euen he ỳ raysed vp Christe from death shall quicken your mortall bodyes, because that his spirite dwelleth in you.

✣ Therfore brethren we are dettes not to the flesthe, to lyue after the flesthe. For yf ye lyue after the flesthe, ye muste dye. But if ye mortifye the deades of the bodye, by the helpe of ỳ spirite, ye shall lyue. For as many as are led by the spirite of God: they are the sonnes of God. For ye haue not receiued the spirite of bondage to feare agayne: but ye haue receiued the spirite of adoption, wherby we crye Abba father. The same spirite certifieth oure spirite that we are the sonnes of God.

Galat. iiii. a The spirit ỳ maketh vs sonnes and heyres by grace. 2. Tim. i. b.

Yf we be sonnes, we are also heyres, the heyres I meane of God, and heyres annexed with Christe yf so be that we. c. suffer together, that we maye be glorified together.

✣ For I suppose that the afflictions of this lyfe are not worthy of the glory which shall be shewed vpon vs. Also the feruente desyre that is in the creatures abydeth lokynge when the euerlastyng sonnes of God shal appere, because ỳ creatures are subdued to vanitie agaynst their wyll but for hys will which subdueth them in hope.

¶ For the verye creatures shall be deliuered from the bondage of corruption into the glorious liberty of the sonnes of God. For we knowe ỳ euerye creature groneth with vs also & trauayleth in payne euẽ vnto this tyme.

¶ Not they onely, but euẽ we also which haue the fyrst. d. fruytes of the spirite, mourne in oure selues and wayte for the (adoption) & lyke for ỳ deliuerance of oure bodyes. ỳ

For we are. e. saued by hope, But hope that is seene is no hope. For howe can a man hope for that which he seeth? But and yf we hope for that we se not, then do we with pacience abyde for yt.

¶ Lykewyse the spirite also helpeth our infirmityes. For we knowe not what to desyre as we ought: but ỳ spirite maketh intercessiõ myghtelye for vs wyth groninges whiche can not be expressed with tonge. And he that searcheth the herte knoweth what is the meanynge of the spirite: for he maketh intercessiõ for the saynctes accordynge to the pleasure of God.

✣ For we knowe that all thynges worke for the beste vnto them that loue God, whyche also are called. f. of purpose. For those which he knewe before he also ordeyned before, that they shoulde be like fashioned vnto the shape of hys sonne that he myght be the fyrste begotten sonne amonge many brethrẽ. Moreouer whyche he appoynted before, them he also called. And which he called, them also he iustified, whyche he iustified, them he also glorifyed.

☞ What shall we then say vnto these thynges? yf God be on oure syde: who can be

agaynste vs? whyche spared not his owne sonne but gaue hym for vs all: how shall he not with hym geue vs all thynges also? Who shall laye anye thynge to the charg of Goddes chosen? It is God that iustifieth who then shall condemne? It is Christe whyche is dead, ye rather which is risen agayne, which is also on the right hande of God, and maketh intercession for vs.

Who that seeth what Christ God shall tribulation? or anguyshe? or persecution? other hunger? other nakednesse? other perylle? other sweard? As it is wrytten: For thy sake are we killed all day longe, and are counted as sheepe appointed to be slayne.

Nay in all these thynges we ouercome stronglye through him that loued vs. For I am sure that neyther death, neither life, neyther angels, nor rule, neyther power, neyther thinges presente, neyther thinges to come, neyther heyght, neyther lowth, neyther any other creature shall be able to departe vs from the loue of God, shewed in Christ Jesu our Lord.

The .ix. Chapter.

Paule complayneth vpon the harde hertes of the Jewes that wolde not receyue Christ, and proue the doctrine are ouslon in their dede.

I Say the truth in Christe and lye not, in that wherof my conscience beareth me witnes in the holy goste, that I haue great heauines and continuall sorowe in my hert. For I haue wyshed my selfe to be cursed from Christ, for my brethre and my kynsmen (as pertayninge to the fleshe) whyche are the Jsraelites. To whom vnto pertayneth the adoption, and the glory, and the couenauntes, & the lawe that was geue, & the seruice of God, & the promises: whose also are the fathers & they of whō (as cōcerninge the flesh) Christe came, whiche is God ouer al thynges blessed for euer. Amen.

I speake not these thinges as though the wordes of God had taken none effect. For they are not al Jsraelites whiche came of Jsrael, neither are they al chyldre straight way, because they are the seede of Abraham. But in Jsaac shall thy seede be called: that is to saye, they whiche are the chyldren of the flesshe, are not the chyldren of God. But the chyldre of promise are counted the seede. For this is a worde of promyse, aboute this tyme wyll I come, and Sara shall haue a sonne.

Neither was it so with her onely: but also when Rebecca was wyth childe by one, Jsaac our father, yer the children were borne, whē they had neither done good nor bad: that the purpose of God whiche is by election, might stand, it was sayed vnto her, not by the reason of workes, but by grace of the caller: the elder shall serue the yonger. As it is wrytten: Jacob loued, but Esau he hated.

What shall we saye then? is there any vnrighteousnes with God? God forbid. For he sayth to Moyses: I will shewe mercy to whom I shewe mercy: and wyll haue compassion on whom I will haue compassiō. So lyeth it not then in a mans wil or runnynge, but in the mercy of God. For the scripture sayeth vnto Pharao. Euen for this same purpose haue I stirred the vp, to shewe my power on the and that my name myght be declared throughout al the worlde. So hath he mercie on whom he wyll, and whō he wyll, he maketh harde herted.

Thou wylt saye then vnto me: why then blameth he vs yet? For who can resist hys wyll? But O man, what arte thou whiche disputeste with* God? Shall the worke saye to the workemā, why hast thou made me on thys fashiō? Hath not the potter power ouer the clay euen of the same lumpe to make one vessell vnto honoure, and another vnto dishonoure? Euen so God wyllynge to shewe his wrath, and to make his power knowen, suffered with longe pacience the vessels of wrath, ordened to damnaciō, that he myght declare & riches of his glory on the vessels of mercye, whiche he had prepared vnto glorye: that is to saye, vs whom he called, not of the Jewes only, but also of the gentils. As he sayeth in Ose I wyll call them my people which were not my people: and her beloued which was not beloued. And it shall come to passe in the place where it was sayed vnto them, ye are not my people: that there shalbe called the children of the liuinge God.

But

Adoption is euerlastinge pertayneth vnto the Jewes.

Gen. xxi.b.

Gal.iiii.d. Gen. xviii.d

Gen. xxv.a

Mala.i.a.

Exo.xxxiii.d

Exo.iv.d.

Esa.xlv.c. Hie.xviii.a. Sap.xv.b.

* The flesshly & proude mynde, that wyll be as wyse as god must be mortified to learne to feare God, and to obeye hym, & to learne to sputynge wyth hym. Osee.q.a.

Geuen to the flesshe. The spirit of Christe.

Suffre to gether.

Fruit fruites.

Saued by hope.

Called of purpose.

Act.ix.a. What loue doeth. 1.Cor.xiii.b.

Esay.x.c
Amos.ix.b

Esay.i.c

Esay.liij.a
1.Pet.ij.b.
Esa.xxviij.d.
Esay.xlix.c

Leuit.xviij.a
Ezech.xx.b
Deut.xxx.c

Esay.xxviij.d
Joel.ij.g.
Act.ij.c.
Num.j.

Esay.lxv.a
Joh.xij.f
Psal.xviij.a
Deut.xxxij.d

The.x. Chapter.

¶ The sorthynes of the Jewes. Two maner of ryghtuousnes.

BRetherne, my hertes desyre, and prayer to God for Jsraell is that they myghte be saued. For I beare the recorde that they haue a feruent mynde to Godwarde, but not accordynge to knowelege. For they are ignoraunte of the ryghteousnes whiche is alowed before God, and go about to stablish their owne ryghtuousnes, and therfore are not obediente vnto the ryghtuousnes whiche is of valoure before God. For. a. Christe is the ende of the lawe, to iustifye all that beleue.

Moyses describeth the ryghtuousnes whiche cometh of the lawe, howe that the man which doeth the thynges of the lawe, shal liue therein. But the ryghtuousnes which cometh of fayth, speaketh on this wyse. Saye not in thyne herte who shall ascende into heauen? (that is nothynge els, but to fetche Christe doune) Other who shall descende into the depe? (that is nothynge els, but to fetche vp Christe from death). But what sayeth the scripture? The worde is nye the, euen in thy mouth & in thyne herte.

This worde is the word of. b. faith which we preache. For yf thou shalt knowelege with thy mouthe that Jesus is the Lorde, and shalte beleue with thyne herte that God raysed hym vp from death, thou shalte be saue. For the beliefe of the herte iustifyeth: and to knowelege with the mouth, maketh a man safe. For the scripture sayth whosoeuer beleueth on hym, shall not be ashamed.

There is no differrence betwene the Jewe, & the gentyll. For one is Lorde of all whiche is ryche vnto all that call on hym. For whosoeuer shall call on the name of the Lorde, shalbe saue. But how shall they call on hym, on whō they beleued not? howe shall they beleue on hym of whom they haue not hearde? howe shall they heare without a preacher? And howe shall they preache, except they be sent? As it is written: howe beautyfull are the fete of them whiche bringe glad tydynges of peace, and bring glad tydynges of good thynges. But they haue not all obeyed to the Gospell. For Esayas sayeth: Lorde, who shal beleue oure sayynges? So then fayth cometh by the worde of God. But I ask. Haue they not hearde? No doubte, their sounde went out into all landes, and their wordes into the endes of the worlde.

But I demaund, whether Jsrael dyd knowe or not? First Moyses sayth: I will prouoke you for to enuye, by them that are no people, and by a folysshe nacyon I will angre you. Esayas after that is bolde and sayth: I am founde of them, that sought me not, & haue appeared to them that axed not after me. And against Jsrael he sayth: All daye long haue I stretched forth my handes vnto a people that beleueth not, but speaketh against me.

¶ The notes.

a. That is, Christ fulfylleth the lawe, not so muche in obseruynge all the ceremonies, and preceptes therof, as in perfourmynge that ende of the whiche was mente by all the whole course of lawe, the lawe. That was, that he beynge pure and without spotte of synne, shoulde purge oure spirytuall nature by the sheddynge of his moste precyous bloude, so many of vs (I saye) as shoulde beleue in his name. Christ is the ende of the lawe.

b. By fayth are we made iust, but yet on this condicyon, that we embrace Christes doctryne and confesse hym in worde and deede. For Christe calleth vs to worke in his vineyarde, and not to be idle all the daye. And the wycked seruaunte shall suffre many stripes. The wordes of fayth.

c. Some wyll axe me of whom the preachers must be sente: verelye of hym that is their maysters, that is God. Of hym be they sente, whiche preache Christe truly, without the desyre of vayne glorye or gaynes. On this sorte doeth Christ proue that he was sent of the father, because he sought his fathers glorye & not his owne. Except they be sent.

The.xi. Chapter.

¶ All the Jewes be not caste awaye, wherefore Paule warneth the gentyles that be called, not to be hye minded, nor to despyse the Jewes, for the mighty power of God on bothe sydes.

SAye then: hath God cast awaye his people? God forbyd. For euen I verelye am an Jsraelite, of the sede of Abraham, and of the tribe of Beniamin. GOD hath not caste awaye his people whiche he knewe before. Other wote ye not what the scripture sayth by the mouth of Helyas, how he maketh intercessyon to God against Jsrael, saynge: Lorde they haue killed thy prophetes

and dygged downe thyne altres: and I am
lefte ouerlye, and they seke my lyfe? But what
sayth the aunswere of God to hym agayne?
I have reserued vnto me iiuen thousande me
whiche have not bowed the knee to Baal. Euē
so at thys tyme is there a remnaunte left thor-
row the election of grace. Yf it be of grace,
then is it not of workes. For then were grace
no more grace. Yf it be of workes, then is it
no more grace. For then were deserynge no
longer deserynge.

What then? Israell hath not obtayned
that he sought. No but the electyon hath ob-
tayned it. The remnaunte are blynded, accor-
dynge as it is wrytten. God hath geuen the
spirite of vnquyetnes: eyes that they should
not se, and eares that they shoulde not heare
euen vnto thys daye. And Dauyd sayth: Let
their table be made a snare to take them with
all, and an occasyon to fall, and a reward vn-
to them. Let their eyes be blynded that they
se not: and euer .a. bowe downe their backes.

I saye then: Have they therfore stombled,
that they shoulde but falle ouerlye? God for-
byd: but through their fall is saluacyon hap-
pened vnto the gentyles for to prouoke them
withall. Wherfore yf the fall of them, be the
ryches of the worlde: and the mynysshynge of
them the ryches of the gentyles: howe much
more shoulde it be so, yf they all beleued? I
speake to you gentyles, in as much as I am
Apostle of the gentyles: I wil magnify myne
office, that I myght prouoke them which are
my flesshe, and myght save some of them. For
yf the castynge away of them, be the reconci-
linge of the worlde: what shall the receyuing
of them be but lyfe agayne from death? For
yf one piece be holye, the whole heape is holy
& yf the rote be holy, y braunches are holy also.

Though some of the braunches be broke
of, and thou beynge a wylde olyue tree, arte
graffed among them, and made partaker of
the rote and fatnes of the olyue tree, boast not
thy selfe agaynst the braunches. For yf thou
boaste thy selfe, remember that thou bearest
not the rote, but the rote the. Thou wylte saye
then: the braunches are broke of, that I might
be graffed in. Thou sayeste well: because of vn
beleef they are broken of, & thou standest stedf-
faste in faythe. Be not hye mynded, but feare
seyng that God spared not the naturall braun
ches, leste happely he also spare not the.

Beholde the kyndnes and rigorousnes of
God on them which fell, rygorousnes: but to
wardes the kyndnes, yf thou continue in hys
kyndnes. Or els thou shalte be hewen of, and
yf they byde not styll in vnbeleefe, shalbe graf
fed in agayne. For God is of power to graffe
them in agayne. For yf thou wast cut out of a
naturall wylde olyue tree, and walste graffed
contrary to nature into a true olyue tree, howe
muche more shall the naturall braunches be
graffed into their owne olyue tree agayne.

I wolde not that this secrete shoulde be
hyd from you my brethren (leste ye should be
wyse in youre owne conceytes) that parte of
blyndnes is happened in Israell, vntyll the
fulnes of the gentyles be come in: and so all Is-
rael shalbe saued. As it is wrytten: There shal
come out of Syon he that doeth delyuer, and
shall turne away the vngodlynes of Jacob.
And this is my couenaunte vnto them, when
I shall take away their synnes. As concer-
nynge the Gospell, they are enemyes for
youre sakes: but as touchynge the electyon,
they are beloued for the fathers sakes.

For vnrelyne the gyftes and callyng of god
are suche, that it cannot repente hym of them,
for lyke as ye in tyme passed, have not beleued
God, yet have nowe obtayned mercy through
their vnbeleefe: euen so nowe have they not be
leued the mercye whiche is happened vnto
you, that they also maye obtayne mercy. God
hath wrapped all naccons in vnbeleefe, that he
myght have mercye on all.

O the deapnes of the abundaunte wyse-
dome and knowledge of God: howe vnsear-
cheable are his iudgementes, and his wayes
passe fyndynge out? For who hath knowen
the mynde of the Lord? Or who was his coū
seller? Other who hath geuen vnto hym fyrst
that he myght be recompensed agayne? For
of hym, and through hym, and for hym, are
all thynges. To hym be glorye for euer. Amē

The notes.

a. This was not onelye spoken of the oppres-
syon they shoulde suffre by the gentyles: but
also of the lacke of faythe, and sure hope wher-
by they shoulde not ouer be bold with sure cō
fydence to call vpon the Lorde their God.

The.xij. Chapter.

The fruyte conuersation, loue, and workes of such as believe in Christe.

Beseche you therfore brethren,
by the mercyfulnes of God, that
ye make youre bodyes a quicke
a. sacrifice holye and acceptable
vnto God, which is youre
reasonable seruynge of God: And fashyon
not youre selues lyke vnto this worlde. But
be ye chaunged in youre shape, by the renu-
ynge of youre wyttes, that ye may prue what
thynge that good, that acceptable, and perfect
wyll of God is. For I saye (through the grace
that vnto me geuen is) to euery man among
you, that no man esteme of hym selfe more
then it becommeth hym to esteme: but that he
discretely iudge of hym selfe, accordynge as
GOD hath dealt to euery man the measure
of fayth.

As we have many membres in one bodye,
all membres have not one office: so we beyng
many, are one body in Christ, & euery man (a-
monge our selues) one anothers members.

Seynge that we have dyuers gyftes, accor-
dynge to the grace that is geuen vnto vs: yf
any man have the gyft of prophesy, let him
have

haue it that it be agreyng vnto the fayth. Let hym that hath an office, wayte on hys office. Let hym that teacheth, take hede to hys doctryne. Let hym that exhorteth, geue attendaunce to hys exhortacyon. If any man geue, let hym do it with singlenes. Let him that ruleth do it with diligence. If any man shew mercy let hym do it with cherfulnes.

Amos.v.d. Ephe.iiij.a

¶ Let loue be without dissimulacyon. Hate that whiche is euyll, and cleaue vnto ye which is good. Be kynde one to another with brotherlye loue. In geuyng honoure, go one before another. Let not the busynes whiche ye haue in hande, be tedyous to you. Be feruente in the spirite. Applye youre selues to the time. Reioyce in hope. Be patyent in tribulacyon. Continue in prayer. Distribute vnto the necessitie of the Sayntes, and be diligente to harboure. Blesse them whiche persecute you: blesse, but curse not. Be merye with them that are merye, Wepe with them that wepe. Be of like affeccyon one towardes an other. Be not hyghe mynded, but make youre selues equall to them of the lower sorte. ✠

Hebr.xiij.a i.Pet.iij.c

D ✠ Be not wyse in youre owne opinions. Recompence to no man euyll for euyll. Prouyde afore hande thynges honest in the syght of all men. If it be possyble, how be it of your part, haue peace with all men. Derely beloued auenge not youre selues, but geue roume vnto the wrathe of God. For it is wrytten: Vengeaunce is myne, and I wyll rewarde sayeth ye Lorde.

Power.iij.a. i.Pet.iij.d i.Tes.v.d. Heb.xij.d

Deut.xxxij.c

¶ Therfore yf thyne enemye hunger, fede hym: yf he thurste, geue hym drinke, for in so doyng thou shalt heape coles of fyre on hys head. Be not ouercome of euyll: But ouercome euyll with goodnesse. ✠

a Coles. Thus thou shalt kyndle hym & make hym to loue.

The notes.

Of sacrifice.

a. The sacrifyce that God requyreth of vs, is to bryng oure bodyes to the obedience of Gods lawe.

Prophecye.

b. In thys and many other places of the scripture, prophecie is taken, for expoundyng of ye scriptures so ye more darke places be made open & playne by the more manyfest places, & ye generall articles of the christian fayth.

The.xiij. Chapter. ✠

¶ The obedience of men vnto the rulers. Loue fulfylleth the lawe. It is tyme to awake out of slepe. The workes of darcknes.

Obedience. Sapien.vi.a. i.Pet.ij.c

LEt euery soule submit him selfe vnto the authoryte of the hyghe powers. For there is no power but of God. The powers that be are ordeyned of God. Whoso euer therfore resysteth power, resysteth the ordinaunce of GOD. And they that resiste, shall receyue to them selfe damnacyon. For rulers are not to be feared for good workes, but for euyll. Wylte thou be wyth oute feare of the power? Do well then: and so shalte thou be praysed of the same. For he is the minister of GOD, for thy welth. But and yf thou do euyll, then feare: for he beareth not a swearde for nought, but is the minister of God, to take vengeaunce on them that do euyll. Wherfore ye muste nedes obeye, not for feare of vengeaunce onelye, but also because of a conscience. And euen for thys cause paye ye tribute. For they are Goddes ministers, seruyng for the same purpose. ✠ Geue to euerye man therfore hys dutye: Tribute to whom tribute belongeth: Custome to whom custome is due: feare to whome feare belongeth: Honoure to whom honoure pertayneth.

a Conscience.

Mat.xxij.c

✠ Owe nothyng to any man: but to loue one another. For he that loueth another, fulfylleth the lawe. For these commaundementes Thou shalte not commyt aduoutrye: Thou shalte not kyll: Thou shalt not steale: Thou shalte not beare false wytnesse: Thou shalte not desyre: and so forth (yf there be any other commaundemente) they are all comprehended in thys sayenge: Loue thyne neyghboure as thy selfe. Loue worketh not hys neyghboure. Therfore is loue the fulfyllynge of the lawe. ✠

Exod.xx.c Deut.v.d

L Loue is the fulfyllynge of the lawe.

Leuit.xix.d Mat.xxij.d Mar.xij.c

¶ ✠ This also we knowe, I meane the season, howe that it is tyme, that we shuld now awake oute of slepe. For nowe is oure saluacyon nearer, then when we beleued. The nyght is passed, and the day is come nye. Let vs therfore caste awaye the deedes of darcknes, & let vs put on the Armoure of lyghte. Let vs walke honestlye as it were in the dare lyght: not in eatynge and dronkynge: not in chambrynge and wantonnes, not in stryfe & enuyenge: but put ye on the Lorde Jesus Christ. ✠ And make not prouysyon for the flesshe, to fulfyll the lustes of it.

The notes.

a. Though thou were of power to resiste the magistrates. Yet shoulde thy conscience condempne the, yf thou dyddest it, because God commmaundeth the to do both good and euil at their commaundement: but to do the good thynges that they commaunde, and yf they commaunde the any euyll, to saye with Peter and John, it is oure parte rather to obeye God, then men. And yet lyfte no weapon against them but paciently suffer at their handes, whatsoeuer tiranny they wyll execute vpon the, for not doyng their commaundemente.

The.xiiij. Chapter.

¶ The weake ought not to be despysed. No man shoulde offende another in conscience. Against the commaune custome. Shulde no man condemne another.

B

VPon that is a weake in ye fayth, receyue ye hym, not in disputynge and troublyng hys conscience. One beleued that he maye eate all thynge. Another whiche is weake, eateth herbes. Let not hym that eateth, dispyse hym that eateth not. And let not hym whiche eateth not, iudge him that eateth. For God hath receyued hym. What arte thou, that iudgeste

another mans seruaunte? Whether he stande or fall that pertayneth vnto hys maysters: yea he shall stande. For God is able to make him stande.

D ☞ Thys mã putteth difference betwene day and daye. Another man counted all dayes a lyke. He that no man wayer in hys owne meaninge. He that obserueth one daye more then another, doth it for the Lordes pleasure. And he that obserueth not one day more then another, doeth it to please the Lorde also. He that eateth, doeth it to please the Lorde, for he geueth God thankes. And he that eateth not, eateth not to please the Lorde with all, & geueth God thankes. For none of vs lyueth hys owne seruaunt: neyther doeth anye of vs dye hys owne seruaunte. Yf we lyue, we lyue to be at the Lordes wyll. And yf we dye, we dye at the Lordes wyll. Whether we lyue therfore or dye, we are the Lordes. For Christe therfore dyed, and rose agayne, and reuyued that he myght be Lord both of dead & quicke.

☞ But why dooste thou then iudge thy brother? Other why dooste thou despyse thy brother? We shall all be brought before the iudgement seate of Christe. For it is written: as truelye as I lyue sayth the Lorde: all knees shall bowe to me, and all tonges shall geue a knowledge to God. So shall euery one of vs, geue accompte of hym selfe to GOD. Let vs not therfore iudge one another anye more.

E ☞ But iudge thys rather, that no man put a stumblynge blocke or an occasyon to falle in hys brothers waye. For I knowe and am full certified in the Lorde Iesus, that there is nothynge comen of it selfe, but vnto hym that iudgeth it to be common, to hym is it comen. Yf thy brother be greued with thy meat, now walkest thou not charytablye. Destroye not hym with thy meate, for whome Christ dyed. Cause not youre treasure to be euyll spoken of. For the kyngedome of God is not meate and drynke, but rygh teousnes, peace, & ioye in the holye ghoste. For whosoeuer in these thynges serueth Christe, pleaseth well God, & is commended of men.

D ☞ Let vs followe those thynges which make for peace, and thynges wherewith one maye edifye another. Destroye not the worke of God for a lyttell meates sake. All thynges are pure: but it is euyll for that man, whiche eateth with hurte of hys conscience. It is good neyther to eate flesh, neyther to drynke wyne neyther anye thynge wherebye thy brother stumbleth, eyther falleth, or is made weake. Haste thou faythe? haue it wyth thy selfe before GOD. Happye is he that condempneth not hym selfe in that thynge whiche he alloweth.

For he that maketh conscience, is dampned yf he eate, because he doeth it not of faythe. For whatsoeuer is not of faythe, that same is synne. ✠

The notes.

a. Sayncte Paule calleth them weake, that not withstandynge they haue the saythe of Christe, yet theyr conscience wyll not suffer them to eate suche meates as the lawe of Moyses forbode. Suche wolde not Sayncte Paule haue despysed, but to gentlye instructed and taughte that to the faythfull all thynges are cleane, and nothynge to be refused, so it be taken with thankes, and that Moyses forbade the vse of certayne beastes and meates: not because he wolde by the properties of the same beastes or meates, declare what vyces the faythfull shoulde refrayne. And by the forbyddynge of swynes flesh, that the faythfull shoulde not delyghte to wallowe in the fylthy puddle of synne, as the delyghte to wallowe in myre. And ryghte so of other.

Howe weake soeuer we be, we be chosten And therfore to be fauoured for hys sake.
1. Cor. v. b
Psa. xviii. d
Phil. ii. b.

Our treasure is our knowledge.
Kyngdom of God what it is.

To do agaynst conscience is dampnable
And all that is not of faith, is synne.

The. xv. Chapter.

☞ The infirmity and frayltenes of the weake ought to be borne withall, loue and kyndnes after the exaumple of Christe.

WE whiche are strong, ought to beare the frayltes of them whiche are weake, and not to stande in our owne conceytes. Let euery mã please his neyghboure vnto hys wealth and edifynge. For Christe pleased not hym selfe, but as it is written: The rebukes of them whiche rebuke the, fell on me. A He is strong that cã beare another mãs weakenes. Psal. lxviii. b

✠ Whatsoeuer thynges are wryten afore tyme, are wryten for oure learnyng, that we thorowe pacience and comforte of the scrypture myght haue hope.

The God of pacience and consolatyon, B geue vnto euery one of you, that ye be lyke 1. Cor. i. b minded one towardes another after the exaumple of Christe Iesu, that ye all agreynge together, maye with one mouthe prayse God the father of oure Lorde Iesus. Wherfore receyue ye one another, as Christe receyued vs, to the prayse of God.

And I saye that Iesu Christ was a mynyster of the circumcysyon for the trueth of God to confyrme the promyses made vnto the fathers. And let the Gentyles prayse God for hys mercye, as it is written: For thys cause I wyll prayse the amonge the Gentyles, & synge in thy name. And agayne he sayth: reioyse ye Gentyles with his people. And agayne. Prayse the Lorde all ye gentyles, and laude hym all nacyons. And in another place Esayas sayth: there shalbe the rote of Jesse, and he that shall ryse to reygne ouer the Gentyles: in hym shal the Gentyles trust. The God of hope fyl you with all ioye and peace in beleuynge, that ye maye be ryche in hope thorowe the power of the holye ghoste. ✠ C Psal. xviii. b 2. Reg. xxii. b Psal. cxvi. a Esay. xi. c

☞ I my selfe am full certified of you my brethren, that ye your selues are full of goodnes and fylled with all knowledge, and are able to exhorte one another. Neuertheles brethren

brethern I have some what boldelyer written
vnto you, as one that putteth you in remem-
D brauncе therowe the grace that is geven me
of God, that I should be the minister of Jesu
Christe amonge the Gentyles, and should mi-
nister y glad tydynges of God, that y gifts
myghte be an acceptable offeringe, sanctifi-
ed by the holye ghoste. I have therfore where
of I maye reioyce in Christe Jesu, in thole
thynges which pertayne to God. For I dare
not speake of aught of thole thynges whiche
Christe hath not wrought by me, to make the
gentyls obedient, with worde and dede, in
myghty synges and wonders, by the power
of the spirite of God: so that from Hierusalē
and the coastes rounde about vnto Illiricum,
I have fylled al countreys with the glad ty-
dynges of Christe.

Mat. iij. b 2 ☞ So have I endevored my selfe to preache the
Gospell, not where Christe was named, lest
I should have bylt on another mannes fou-
dacyon: but as it is wrytte: To whom he was
not spoken of, they shall see, and they y heard
not, shall understande. For thys cause I have
ben ofte let to come vnto you: but nowe seyng
I have no more to do in these countreys, & al-
so have ben desyrous many yeares to come
vnto you, when I shall take my iourney into
Spayne, I wyll come to you. I trust to se
you in my iourney, and to be brought on
my way thytherwarde by you after that I
have fulfylled some what of youre desyre.

Ex. xix. b 3 ☞ Now go I vnto Hierusalem, and minister
vnto the sayntes. For it hath pleased them of
Macedonia and Achaia to make a certayne
distribution vpon the poore sayntes, whiche
are at Hierusalem. It hath pleased them verely,
and they are debters. For yf the gentyles be made partakers of theyr spirituall
thynges, they ought to minister vnto them
in carnall thynges. When I have performed
this, and have brought them this fruite sea-
led, I wyll come backe agayne by you into
Spayne. And I am sure when I come, that I
shall come with aboundaunce of the blessinge
of the Gospell of Christe.

4 ☞ I beseche you brethern for oure Lorde Je-
sus Christes sake, and for the love of the spy-
rite, that ye helpe me in my busynes, with
your prayers to God for me, that I maye be
delyvered from them whiche believe not in
Jewry, and that this my seruice, whiche I
have to Hierusalem, maye be accepted of the
sayntes, that I maye come vnto you with
ioye, by the wyll of God, and maye with you
be refreshed. The God of peace be with you.
Amen. ℣

The xvi. Chapter.

1 I Commende vnto you Phebe
our sister (whiche is a minister
of the congregacion of Cenchrea)
that ye receyve her in the Lorde
as it becometh sayntes, & y e
assiste her in whatsoever busynes she requireth
of youre ayde. For she hath succored many, &
myne owne selfe also. Greete Priscа & Aquila
my helpers in Christe Jesu, whiche have for
my life layde downe theyr owne neckes. Vn-
to which not I onlye geve thankes, but also al
congregacyō of the gentyls. Lykewyse greete
all the companye that is in her house. Salute
my welbeloved Epenetus, whiche is the first
frute amonge them of Achaia. Greete Mary
whiche bestowed much labourе on vs. Salute
Andronicus and Junia my cosyns, whiche
were prysoners with me also, whyche are well
taken among the Apostles, and were in Christ
before me. Greete Amplias my beloved in the
Lorde. Salute Urbane oure helper in Christ, &
Stachys my beloved. Salute Apelles ap-
proved in Christ. Salute them whiche are of
Aristobulus houshold. Salute Herodion my
kynsman. Greete them of the houshold of Nar-
cissus whiche are in the Lorde. Salute Try-
phena and Tryphosa, whiche women dyd la-
bourе in the Lorde. Salute the beloved Per-
sis, which laboured in the Lorde. Salute Ru-
fus chosen in the Lorde, and his mother and
myne. Greete Asyncritus, Phlegon, Hermas,
Patrobas, Hermes, and the brethern whiche
are with them. Salute Philologus & Julia,
Nereus and his sister, and Olympha, and
all the sayntes whiche are with them. Salute
one another with an holye kysse. The congre-
gacyons of Christe salute you.

16 ☞ I beseche you brethern, marke them which
cause diuysyons, and geve occasyons of rufl, al
contrary to the doctryne which ye have learned:
and auoyde them. For they that are such, serue
not the Lorde Jesus Christ: but theyr owne
belyes, and with swete preachynges & flatte-
ringe wordes deceyve the hertes of the inno-
centes. For youre obedience exceedeth to all
men. I am glad no doubte of you. But yet I
wolde have you wyse vnto that whiche is
good, and to be innocent as concerninge euill.
The God of peace treade Satā vnder your
fete shortelye. The grace of oure Lorde Jesu
Christe be with you.

21 ☞ Timotheus my worke felowe and Lucius
and Jason and Sosipater my kynsmen, sa-
lute you. I Tertius salute you, whiche wrote
thys Epistle in the Lorde. Gayus myne hoste
and the hoste of all the congregacion, saluteth
you. Erastus the chamberlayne of the cite sa-
luteth you. And Quartus a brother, saluteth
you. The grace of oure Lorde Jesus Christ be
with you all. Amen.

25 ☞ To him that is of power to stablysh you,
accordynge to my Gospell and preachynge of
Jesus Christe, in lettynge of the mysterye
whiche was kept secrete since the worlde be-
gan, but nowe is opened by the scriptures of

Rō. xvi. a

Act. xviij. d

D Fyrst frute that is the fyrste that was conuer-
ted to God.

Paul wolde have the lape people learned to iudge & Pharysees and to obeye the ministers to knowledge ouerlye for all obedience that is not of the true knowledge is disobedience of God.

prophesye, at the commaundement of ỹ euerlastynge God, to stere vp obedience to the fayth publyshed among all nacions: To the same God, which alone is wyse, be all prayse thorowe Jesus Christe for euer.

Amen.

To the Romayns.

Wrote from Corinthum by Phebe, she that was the minister vnto the congregacion at Cenchrea.

The Prologe

vpon the fyrst Epistle of S. Paul to the Corinthyans.



This Epistle declareth it selfe from Chapter to Chapter, that it needeth no Prologue or interpretacion to declare it. When Paule had conuerted a greate nombre at Corinthum, as ye reade Act. xviij. and was beyonde the same vnchristyne lande Apollos and other maysters, and ouercome and destroyed all their madnes, and ouerthrowen their false apostles and their maysters, that were amonge the people, so longe as they myght be in audience, and shewed all their craftes: Yet Paule in the fowre firste Chapters with greate wisdome & coherence rebuketh fyrste the deuision and the variaunce therof, and calleth the people to Christe agayne, and teacheth howe and for what the preacher is to be taken.

In the fyfte he rebuketh the vnclennesse that was amonge them.

In the vi. he rebuketh the lechery, and goynge to lawe together, gluttonye there caused before the Lordes supper.

In the vij. he reformeth them, concerninge chastite and maryage.

In the viij. ix. & x. he teacheth the stronge to forbeare the weake that yet vnderstode not the libertye of the Gospell, and that with the exaumple of hym selfe. Whiche though he were an Apostle and had auctoritye, yet of loue he abstayned to vse the same. And he feareth them with the exaumples of the olde Testament, and rebuketh sharpely before that they amonge them sacrificinge vnto Idolles and the goinge vnto the Idolles of straunge women.

In the xi. xij. xiij. he teacheth of the manyfolde giftes of the Spirite, and ouerth by a similitude of the bodye, that all giftes are geuen that o the membre helpe other, and that the same be vsyd in order, and prouyth that there shuld be no deuision, and that there is but one God, which worketh all in all. For that one thinge your maysters, to all that God worketh of vs. The cheefage of all is, that Charytie is to be preferred vnto all thinge that helpe ours neighbours.

In the xiv. he teacheth of the edyfyenge of the boye.

And in the laste he exhorteth to helpe the poore Saynctes.

The fyrste epistle of S. Paul the Apostle to the Corynthyans.

The first Chapter.

The commendeth ye Corinthyans, exhorteth them to be of one mynde, & rebuketh the deuision that was amonge them. Who be wyse & learned before God. Yet there is no wysdome but in the bapyssed vnto Christe.



Paule by vocacyon an Apostle of Jesus Christe thorowe the wyll of God, & brother Sosthenes.

Vnto the congregacyon of GOD whiche is at Corinthum. To the that are sanctifyed in Christ Jesu, sayncted by callyng with al that call on the name of oure Lorde Jesus Christe in euerye place, bothe of theyrs and of oures. Grace be with you and peace from God oure father, and from the Lorde Jesus Christ. I thanke my God alwayes on youre behalfe, for the grace of God whiche is geuen you by Jesus Christ, that in all thynges ye are made ryche by hym, in all learynge and in al knowledge euē as the testimony of Jesus Christ was confyrmed in you, so that ye are behynd in no gyfte, and wayte for the appearynge of oure Lorde Jesus Christe, which shal stregthen you vnto the ende, that ye may be blamelesse in the daye of oure Lorde Jesus Christ. 1. Thes. 5. God is faythfull, by whome ye are called vnto the felowshyppe of hys sonne Jesus Christ oure Lorde.

I beseche you brethren in the name of Rom. xij. 8 oure Lorde Jesus Christe, that ye all speake one thynge, and that there be no dissencyon amonge you: but be ye knyt together in one mynde, and in one sentence. It is shewed vnto me (my brethren) of you, by them that are of the houshe of Cloe, that there is stryfe amōge you. And thys is it that I meane, how ỹ commonly among you, one saith: I holde of Paul, another I holde of Apollo, the third I holde of Cephas, the fourth I holde of Christ. Is Christe deuided? was Paule crucifyed for you? ether were ye baptysed in the name of Paule? I thanke God, that I christened none of you, but Crispus & Gaius, lest any should say that I had baptysed in myne owne name. I baptysed also the houshold of Stephana. Furthermore knowe I not whether I baptysed any man or no.

For Christe sente me not to baptyse, but to preache the gospel, not with wyssh of wordes Least the crosse of Christe shoulde haue bene preachynge made of none effecte. For the preachyng of the of the crosse crosse is to them that perysshe foolyshnes, but is the power vnto vs whiche are saued, it is the power of God.

of

of God. For it is written: I will destroye the wysdome of the wyse, and will caste awaye the understandinge of the prudent. Where is the wyse? Where is the scribe? Where is the searcher of this worlde? Hath not God made the wysdome of this worlde folysshenes?

Esa.xxix.c

For when the world thorough wysdome knewe not God, in the wisdom of God, it pleased God thorough folysshenes of preachynge to save the that beleve. For the Jewes require a signe, and the Grekes seke after wisdom. But we preache Christe crucified unto the Jewes an occasion of fallinge, and unto the Grekes folysshnes, but unto the, which are called both of Jewes and Grekes we preache Christe the power of God, and the wisdome of God. For the folysshnes of God is wyser then men, and the weaknes of God is stronger then men.

Signe.

D

Behorken lobe on youre callinge brethren: how not many wyse men after the flesshe, not many myghty, not many of hye degree are called: but God hath chosen the folysshe thinges of the worlde, to confounde the wise.

Christe is the power and wisdome of God.

And God hath chosen the weake thinges of the worlde, to confounde thinges, which are myghty. And vile thinges of the world, and thinges which are despysed, hath God chosen, yea and thinges of no reputacion for to bringe to nought thinges of reputacion, that no flesh should reioyce in his presence. And unto him pertaine ye in Christe Jesus, which of God is made to us wysdome, and also righteousnes, and sanctifyinge and redemption. That accordynge as it is written: he which reioyceth, let him reioyce in the Lorde.

Christe is wysdome, and of him ought we to holde, and in him only to reioyce.

¶ The notes.

Grekes.

a. The Grekes do some tyme signifie their awne nacion only as in the Actes.xix.a. Some tyme all the Gentils as here and Rom.i.b.

The reioyse in the Lorde.

b. He reioyseth in the Lorde, that knoweth certainly that God wysheth him good, and favoureth him so, that the thinge, which he doth pleaseth God, and that which he doth not as he should do, is forgiven him, and not imputed to him. Jeremie.xxiij.g. and Roma.viij.c.

The.ij. Chapter.

¶ He will not eloquence nor glorious persuasions worthy of wysdome, that can abyde and commende Christe but the plaine wordes of the Gospell. He sheweth wherein wisdom is, and not worldly.

Act.xviij.a.

2

AND I brethren when I came to you, came not in glorious of wordes, or of wysdome, shewinge unto you the testimonye of God. Neither stroued I my selfe that I knewe any thinge amonge you save Jesus Christe, even the same that was crucified. And I was amonge you weakenes, and in feare and in muche trembelinge. And my wordes and my preachinge were not with entysinge wordes of mannes wysdome but in shewinge of the spirite and of power, that your faith should not stande in the wysdome of men, but in the power of God.

Perfite are they that have this knowlege, which is true, and wonderfully the gift of God.

3

¶ That we speake of, is wisdome amonge them that are perfecte: yet wisdome of this worlde (whiche go to nought) but we speake the wysdome of God, which is in secrete and hyeth hyd, whiche God ordeined before the worlde unto our glory, which wisdome none of the rulers of this worlde knewe. For had they known it, they would not have crucified the Lorde of glorye. But as it was written: The eye hath not seen, and the eare hath not hearde, neither have entred into the herte of man the thinges, which God hath prepared for them that love him.

4

But God hath opened them to us by his spirite. For the spirite searcheth all thinges, ye the bottome of Goddes secretes. For what man knoweth the thinges of a man, save the spirite of a man, which is within him. Even so the thinges of God knoweth no man, but the spirite of God. And we have not receaved the spirite of the world: but the spirite which cometh of God, for to knowe the thinges that are given to us of God, which thinges also we speake, not in the enseignes wordes of mannes wysdome, but with the enseigning wordes of the holye ghost, making spirituall comparisons of spirituall thinges. For the naturall man perceiveth not the thinges of the spirite of God. For they are but folysshnes unto him. Neither can he perceive them, because he is spiritually examined. But he that is spirituall, discusseth all thinges: yet he himselfe is judged of no man. For who knoweth the minde of the Lorde? other who shall informe him? But we understand the minde of Christ.

The spirite understandeth only thinges.

D

The natural man is not receyved in Christ to perceive the thinges of God.

Eccl.xl.b. Rom.xi.b. Sapi.x.

The.iij. Chapter.

¶ Paule rebuketh Jewes & unthankfull christen. Christ is the foundacion of the church. No man oughte to be subject to man, but to God.

3

AND I coulde not speake unto you brethren as unto spirituall, but as unto carnall, even as it were to babes in Christ: I gave you milke to drinke, & not meate. For ye then were not stronge, no neyther yet are. For ye are yet carnall. As longe therfore as there is amonge you envyinge, strife and diffencions are ye not carnall, and walke after the maner of men? As long as one sayeth, I holde of Paul, and another I am of Apollo, are ye not carnall? What is Paule? What thinge is Apolle? Only ministers are they, by whom ye beleved, even as the Lorde gave every man grace. I have planted, Apoll watered: but God gave the encrease. So that neyther is he that planteth anye thinge neyther he that waterth: but God that gave the encrease.

The Apostles & pastors are but ministers to preache Christ to which doctryne every ought all obedience to be given.

8 He that planteth and he that watereth, are neither better then the other. Every man shall receyve his rewarde accordynge to

his

hys labour. We are Goddes labourers, ye are Goddes husbandrye ye are Goddes buyldinge. According to the grace of God geuen vnto me, as a wyse buylder haue I layde the foundation, And another buylde theron. But let euery man take hede how he buildeth vpon. For other foundation can no man laie, then that whiche is layde, whiche is Iesus Christ. If any man buylde on this foundacion, golde, syluer, precyous stones timber, hay or stobble: euerye mans worke shall appeare. For the daye shal declare it, it shalbe shewed in fyre, And the fyre shall trye euery mannes worke, what it is. If any mannes worke that he hath buylt vpon, byde: he shall receyue a rewarde. If any mannes worke burne, he shall suffer losse: but he shalbe saued himselfe: neuertheles yet as it were thorow fyre.

Christe is the foundacion, & beareth all.

Daye.

D

1. Cor. vi. d. Temple. 2. Cor. vi. c

✣ Are ye not ware that ye are the temple of God, and how that the spyryte of God dwelleth in you? If any man defyle the temple of God him shall God destroy. For the temple of God is holy, whyche temple ye are. Let no man deceyue hym selfe. If any man semeth wyse amonge you, let hym be a fole in this worlde that he maye be wyse. For the wysdome of this worlde is folyshnes wyth God. For it is wryttē: he compaseth the wyse in their craftynes. And agayne, God knoweth the thoughtes of the wyse that they be vayne. Therfore let no man reioice in men. For all thinges are youres whether it be Paule, other Apollo, other Cephas: whether it be the worlde, other lyfe, other deathe, whether they be present thynges or thinges to come: all are youres, and ye are Christes & Christ is Gods. ✣

Job. v. c
Psal. xciii. b.
In the kingdome of Christ we are subiect to none saue to Christe & his doctrine.

¶ The notes.

A. Daye here signifyeth the tyme whē God hangeth to iudge the thinge that is iust. By fyre vnderstande exquisite and perfecte true iudgemente, whyche when it hath opened the faulte and errour, affliction of sorowfulnesse and repentyng doth folowe. Saynct Paule entreateth here of preachers, whyche succeaded him, when he was departed from the Corinthians. He had layed a good foundacion, let other take hede (sayth he) what they build ther on. If they builde thinges worthy for Christ: their workes will remayne, and abyde euen when they be fene in the fyre. Which thinge he signifyeth when he sayth: The daye shall declare it. But if they builde in Iewish fashions, they shall happely decrue for a time, but a long time: their deceyte shall be opened, as soone as it is begonne to be examined wyth true & sincere iudgement, whyche is signified by thys word, fire. Thus doth Erasmus expound this place, in his annotacions vpon these wordes. Hope and faithe. Passinge also by the authoryte of Saynct Ambrose, Hieromie, and other olde doctours, that it maketh nothinge for Purgatory though many haue wonderfully laboured to wrest it to that purpose.

✣ The preachers are but ministers. Iudgement belongeth vnto God onely. ✣

LEt men thus wyse esteme vs, euen as the ministers of Christ, and dispensers of the secretes of of God. Furthermore it is required of the dyspensers, that they be found faithfull. Wyth me it is but a very smal thinge, that I shoulde be iudged of you, eyther of (mans daye) No I iudge not myne owne selfe. I knowe nought by my selfe: yet am I not therby iustified. It is the Lorde that iudgeth me. Therfore iudge nothinge before the tyme: vntill the Lorde come, who wyll lyghten thinges, that are hyd in darckenes, and open the counsels of the hertes. And then shall euery man haue praise of God. ✣

A

1. Cor. iv. a
The Apostles are ministers. faithfull is he that preacheth his maisters not him selfe. (Mans) daye is mannes wisedome.

B

✣ These thinges brethren I haue described in myne owne person and Apollos for youre sakes, that ye myght learne by vs, that no man esteme of him selfe beyonde that, which is above written: that one swell not agaynst another for anye mans cause. For who preferreth the? What haste thou, that thou hast not receyued? If thou haue receyued it: why reioycest thou as though thou haddest not receyued it?

Iacob. i. b

Now ye are full: now ye are made ryche: ye reigne as kinges without vs: and I would to God ye dyd reygne that we might reygne wyth you.

✣ We thynketh that God hath sette forth vs, which are Apostles for the lowest, of all as it were men appointed to death. For we are a gasyng stocke vnto the worlde, and to the aungels, and to men. We are foles for Christes sake and ye are wise thorow Christe. We are weake, and ye are stronge. Ye are honorable, and we are despised. Euen vnto this daye we hunger and thyrst, and are naked, and are bobbetted wyth fystes, and haue no certayne dwellinge place, and labour workinge wyth oure handes. We are reuiled, & yet we bleste. We are persecuted and suffer it. We are ryll spoken of and we praye. We are made as it were the filthynes of the worlde, & offscowring of all thynges, euen vnto this time.

The fashion of true Apostles.

C

Act. xvii. d. i. The. ii. b. ii. The. iii. b

I write not these thinges to shame you but as my beloued sonnes I warne you. For though ye haue ten thousand instructours in Christ: yet haue ye not many fathers. In Christe Iesu I haue begotten you thorowe the Gospell. Wherfore I desyre you to folowe me. For this cause haue I sent vnto you Timotheus, which is my deare sonne, and faithfull in the Lorde, whyche shall put you in remembraunce of my wayes, whyche I haue in Christ euen as I teache euery where in all congregacions. Some swell as though I would come no more at you. But I wil come to you shortly yf God wil: and will knowe not the wordes of them, which swell, but the power,

D

for

for the kyngdom of God is not in wordes, but in power. What will ye? Shall I come vnto you with a rodde, or els in loue and in the ſpyrite of meknes?

The.v. Chapter.

¶ After what maner Paule rebuketh the man that had committed fornication with his mother in lawe.

IT is commen, ſaiynge: that there is fornication amonge you, and ſuch fornication as is not once named amonge ỹ Gentiles: that one ſhould haue his fathers wyfe. And ye ſwell and haue not rather ſorowed, that he whiche hath done this dede, myght be put from amonge you. For I verelye as abſent in bodye, euen ſo preſent in ſpirite, haue determined alredye (as though I were preſent) that he that hath done this dede, in ỹ name of oure Lord Jeſus Chriſt, when ye are gathered together, in my ſpyrite, with the power of the Lorde Jeſus Chriſte, be delyuered vnto Sathan, for the deſtruccion of the fleſhe, that the ſpirite maye be ſaued in the daye of the Lorde Jeſus.

A Leui. xviij. b. Deu. xxij. a. Fornication. Excommunication is to deſtroie fleſhelye wiſdome, ỹ the ſpyrite may be ſaued in ỹ doctrine of Chriſt. Galat. v. b.

Your reioyſing is not good: knowe ye not that a lytle leuen ſoureth the whole lompe of dowe. ✣ Purge therfore the olde leuē, that ye may be new dowe, as ye are ſwete breed. For Chriſt oure eaſterlambe is offered vp for vs. Therfore let vs kepe holy daye, not with olde leuen, neither with the leuen of malyce and wyckednes, but with the ſwete breed of purnes and trueth. ✣

I wrote vnto you in an Epiſtle that ye ſhoulde not compayne with fornicatours. And I meant not at all of the fornicatours of this worlde, eyther of the couetous, or of extortioners, eyther of the ydolaters: for then muſte ye nedes haue gone oute of the world. But nowe I wrote vnto you, that ye compayne not together, if anye that is called a brother be a fornicatour, or couetous, or a worſhipper of ymages, eyther a raylar, either a dronkard, or an extortionar: with him that is ſuch, ſe that ye eate not. For what haue I to do, to iudge them which are without? Do ye not iudge them, that are within? Them that are without, God ſhal iudge. Put awaye from amonge you, that euyl perſon.

If anye that profeſſeth Chriſte be fornicatour &c. none other Chriſten man maye beare him compayne.

The.vi. Chapter.

¶ The reſydewe charged to agree to lyue together before the heathen, and reproued vnlawfull.

DAre any of you hauynge busines with another, go to law vnder the wycked, and not rather vnder the ſaincts? Do ye not knowe that the ſaincts ſhall iudge the worlde? If the worlde ſhal be iudged by you: are ye not good ynough to iudge ſmal tryfles: knowe ye not how that we ſhal iudge the aungels? Howe much more maye we iudge thinges that pertayne to the lyfe? If ye haue iudgementes of worldlye matters, take them whiche are deſpiſed in the congregacion, and make them iudges. Thys I ſpeke to your ſhame. Is there yet emōgest you wyſe man amonge you. What, not one at al, that can iudge betweene brother and brother, but one brother goeth to lawe with another, and that vnder the vnbeleuers?

A To go to lawe. Math. xij. b

B Math. v. c. Luke. xx. c. Rom. xij. b.

These ỹ ſuch like haue no part in Chriſte.

C Sanctifyinge & iuſtifyinge come by Chriſte and his ſpyrite.

Our bodyes are the membres of Chriſte.

D He that is of Chriſte hath his ſpirite. Rom. viij. 1. Pet. i. d.

✣ Nowe therfore, there is vtterlye a fawte amonge you, because ye go to law one with another. Why rather ſuffer ye not wronge? Why rather ſuffre ye not youre ſelues to be robbed? naye, ye youre ſelues do wronge, and robbe: and that the brethren. Do ye not vnderſtande, howe that the vnrighteous ſhall not inherit the kyngdome of God? Be not deceyued. For neither fornicatours, neither worſhippers of ymages, neither whoremongers, neyther weaklynges, neither abuſers of them ſelues with the mankynde, neither theues, nepe the couetous, neither dronkardes, neither raylers ſpeakers, neither pollars, ſhall inherite ỹ kyngedome of God. And ſuche were ye ſomtyme, but ye are waſhed, ye are ſanctifyed, ye are iuſtifyed by the name of the Lorde Jeſus, and by the ſpyrite of our God.

All thinges are lawfull vnto me but all thinges are not profitable. I may do all thynges, but I wil be brought vnder no mans power. Meates are ordeyned for ỹ belly, and the belly for meates, but God ſhall deſtroye both it and them. Let not the bodye be applied vnto fornicacion, but vnto the Lorde, and the Lorde vnto the body. God hath rayſed vp the Lorde, and ſhal rayſe vs vp by his power.

✣ Either remember ye not, that youre bodyes are the membres of Chriſte, ſhal I now take the membres of Chriſt, and make them the membres of an harlotte? God forbyd. Do ye not vnderſtande, that he whiche cleaueth him ſelfe with an harlot, is become one body? For two (ſayth he) ſhalbe one fleſh. But he that is ioyned vnto the Lorde, is one ſpyrite.

✣ Fle fornicacion. All ſynnes that a man doth, are without the body. But he that is a fornicatour, ſinneth againſt his owne bodye. Either knowe ye not, howe that youre bodies are the temple of the holye ghoſte, whiche is in you, whome ye haue of God, and howe that ye are not your owne? For ye are deerlye boughte. Therfore glorifye ye God in youre bodyes, and in youre ſpyrites, for they are Goddes. ✣

The.vij. Chapter.

¶ Of maryage, virginite, and wydowes ſtate.

CO uerninge, wherof ye wrote vnto me, it is good for a man, not to touche a woman. Neuertheleſſe to auoyde fornicacion, let euery man haue his wyfe: and let euery woman haue her husbande. Let the man geue vnto the wyfe due beuerunderaunce. Likewyſe alſo the wyfe vnto the man. The wyfe hath not power ouer her owne body, but the husbande.

C Sanctifyinge & iuſtifyinge come by Chriſte and his ſpyrite.

A Of wedlocke & virginite.

1 Pet. iij.

And

And lykewyse the man hath not power ouer
his owne bodye, but the wyfe. Withdrawe
not your selues one from another, except it
be with consente for a tyme, for to geue your
selues to fastinge and prayer. And afterward
come agayne to the same thinge, lest Sathã
tempte you for your incontinencye. ✠

5 ☞ This I saye of fauoure, and not of com-
maundement. For I wolde that all men
were as I my selfe am: but euerie man hath
his proper gyfte of God, one after this man-
ner, another after that. I saye vnto the vn-
maryed men and wyddowes: it is good for
them, if they abyde euen as I do. But and if
they cannot abstayne, let them marye. For it is
better to marye, then a burne.

Mat. b.c
Mar. c. b
Luk. xvi. d

☞ Vnto the maryed commaūded not I but
the Lorde: that the wyfe separate not her selfe
from the man. ✠ If she separate her selfe, let her
remayne vnmaryed, or be reconciled to her
husband agayne. And let not the husband put
away his wife from him.

6 ☞ To the remnaunte speake I and not the
Lord. If anye brother haue a wyfe that beleu-
ed not, if she be contente to dwel with him,
let him not put her awaye. And the woman,
which hath an vnbeleuinge husbãde, if he
contente to dwell with her, let her not put him
awaye. For the vnbeleuinge husbãde, is sanc-
tified by the wyfe: and the vnbeleuinge wife,
is sanctified by the husbande. Or els were
youre children vncleane: but nowe are they
pure. But and if the vnbeleuinge departe, let
him departe.

A brother or a sister is not in subiection to
such. God hath called vs in peace. For howe
knowest thou O woman, whether thou shalt
saue that man or no? Other howe knowest
thou O man, whether thou shalt saue that
woman or no? but euen as God hath distribu-
ted to euery man.

Ephe. iiij. a.

As the Lorde hath called euery person so
let him walke: and so ordeine I in all congre-
gations. If any man be called beynge circum-
cised, let him abde nothing therto. If any be
called vncircumcised: let him not be circumci-
sed. Circumcision is nothinge, vncircumcision

Circumcisiõ.

is nothinge, but the kepynge of the commaun-
dementes of God is altogether. ✠ Let euery
man abyde in the same state, wherin he is cal-
led. Art thou called a seruaunte, care not for

1. Timot. vi. a

it. Neuertheles if thou maiest be free, vse it ra-
ther. For he that is called in the Lorde beynge

1. Cor. vi. b.
1. Pet. ii. d.

a seruaunte, is the Ladies freman. Lykewyse
he that is called beynge free, is Christes ser-
uaunte. Ye are dearlye bought, be not ye men-
nes seruaūtes. Brethrē let euery man wherin
he is called, therin abide with God. ✠

7 As concerninge virgins, I haue no com-
maundemente of the Lorde: yet geue I coun-
sel, as one that hath obteyned mercy of the
Lord to be faithfull. I suppose that it is good
for the present necessitie. For it is good for
a man so to be. Art thou bounde vnto a wife?
seke not to be loused. Art thou loused from
a wife? seke not a wife. But and if thou take a
wyfe, thou sinnest not. Lykewise if a virgine
marye, she sinneth not. Neuertheles such shal
haue trouble in the flesh: but I fauoure
you.

☞ This saye I brethren the tyme is short. It
remaineth that they which haue wiues, be as
though they had none, and they that wepe
be as though they wept not, and they that re-
ioyce be as though they reioyced not: & they
that bye, be as though they possessed not: and
they that vse this worlde, be as though they
vsed it not. For the fashiō of this worlde goeth
away.

☞ I would haue you without care. The sin- ✠
gle man careth for the thinges of the Lorde
howe he maye please the Lorde. But he that
hath maried, careth for ỹ thinges of ỹ worlde
howe he may please his wyfe. There is differ-
ence betwene a virgine and a wyfe. The sin-
gle woman careth for the thinges of ỹ Lorde,
that she maye be pure both in bodye and also Roma. b.ij. a.
in spirite. But she that is maried, careth for
the thinges of the worlde, howe she maye
please her husbande. This speake I for youre
profite, not to tangel you in a snare, but for ỹ
whiche is honeste and comely vnto you, and
that ye maye quietly cleaue vnto the Lorde
without separation.

☞ If anye man thinke that it is vncomelye
for his virgine if we passe ỹ tyme of mariage, ✠
and yf so nede require, let him do what he
listeth, he sinneth not: let them be coupled in
mariage. Neuertheles, he that purposeth sure-
ly in his herte, hauing none nede, but hath
power ouer his owne wyll, and hath so de-
creed in his herte that he wyl kepe his virgin,
doeth well. So then he that ioyneth his vir-
gine in mariage doeth well. But he that ioy-
neth not his virgine in mariage doeth better.
The wife is bounde to the lawe as longe as
her husband liueth. If her husbande slepe, she
is at libertye to marye with whome she wyll,
onelye in the Lorde. But she is happyer if she
so abyde, in my iudgemente. And I thinke be
sure that I haue the spirite of God.

¶ The notes.

a. After S. Ambrose, the consente of the wyf
is this buteynge. To burne.

b. Not that children are by nature, cleane &
pure without synne, for that were against ỹ Pure.
Apostle himselfe, who proueth. Rom. v. that
all are vnder original sinne, and naturallye
the children of Goddes wrath. As Ephe. ii.
But here his meaninge is, that lyke as all thin-
ges are cleane, so the cleane is to the vnchristi-
an woman to the Christian man. So that he
may be conuerted vnto her & not offende, &
that the children of them are not to be reputed
as vnlawfull and vnpure.

c. To be the seruaunte of men, is to do anye
thinge for the fauoure of men, and so ought Mens ser-
we not to serue men. But to do them bodelye uaunte.
seruice accordynge to the order of the estates
wherin

wherin we lyue, is not forboden, but commaunded, yea & that to be done so faythfully, as though it were God him selfe & we serue. For so Paule writeth, not with eye seruice as men pleasers, but as men seruynge that Lord and not men. Ephesians. vi.

The gyfte of chastitie.

d. Chastitye is a gifte of God, and is (as all other morall vertues be) an honeste habite of the mynde whereby the outragious lustes of the flesthe be repressed and kepte vnder, so that they cause vs not to vse or despise the vnlawfull company of the contrarie sexte, that is the man of woman, or woman of man. This chastitie ought to be in euery Christian man and woman, be they maried or vnmaried. Thys chastitye haue we not of longe tyme counted worthy the name of chastitye, but thought the onely to be caste: whiche haue refrayned maryage. In verie dede, suche, if they refrayne all fleshly company, and despise of the same, are moste chaste. And if they do with all refrayne the busines of the worlde, are moste apte to preach the worde an minister in the congregation of God. But otherwise the quyete maried man is more apte for that office. For the troubles and cares of the worlde are muste to be auoyded in churche ministers.

The. viii. Chapter.

¶ He reproueth them that vse their libertye to the hinderyng of other, and teacheth how men ought to behaue them selues in suche cases to be vsed.

A Little loue is better then much knowledge.

TO speake of thinges dedicate vnto Idols, we are sure that we all haue knowledge. knowledge maketh a man swel, but loue edifyeth. If anye man thinke & he knoweth anie thinge, he knoweth nothinge yet as he ought to knowe. But yf anye man loue God, the same is knowen of hym.

To speake of meate dedicate vnto Idols, we are sure that there is none Idol in y world and that there is none other God but one. And though there be that are called Goddes, whether in heauen other in earthe (as there be Goddes manye and Lordes manye) yet vnto vs is there but one God, whiche is the father, of whom are al thinges, and we in hym: and one Lorde Jesus Christ, by whome are all thinges, and we by hym.

One God One Lorde.

¶ But euery man hath not knowledge. For some supposyng that there is an Idole, vntyll this houre, and eate as of a thinge offered vnto the Idole, and so their consciences beynge yet weake are defyled. Meate maketh vs not acceptable to God. Neither yf we eate are we the better. Neither, yf we eate not, are we the worse.

B In all our dedes we must haue a respecte, to our neighbours wealth & profyte. 1. Cor. x.

But take hede that your libertye cause not the weake to fall. For yf some man se the, whiche hath knowledge, syt at meate in the Idoles temple, shall not the conscience of hym which is weake, be boldened to eate those thinges, whiche are offered vnto the Idole? And so through thy knowledge shal the weake brother perishe for whom Christ dyed. Where ye synne so against the brethren, and wounde their weake consciences, ye synne against Christe. Wherfore yf meate hurte my brother, I will eate no flesthe, whyle the worlde standeth, because I will not hurte my brother.

Marke what it doeth.

The. ix. Chapter.

¶ He confirmeth the thinge that he wrote vnto the last. He exhorteth them to remayne stedfast in the truethe that they haue begonne.

A Paul proueth him self an Apostle equal to the best & the spirit beareth record to his preaching, & as many were by him chaunged, as by the Apostles.

AM I not an Apostle? am I not free? haue I not seen Jesus Christ our Lorde? Are not ye my worke in the Lorde? yf I be not an Apostle vnto other, yet am I vnto you. For the seale of myne Apostleshippe are ye in the Lorde. Myne answere vnto them that axe me, is this. Haue we not power to eate, and to drinke? Haue we not power to leade about a sister to wyfe as well as other Apostles, and as the brethren of the Lord, and Cephas? Other onely I and Barnabas haue not power thereto? Who goeth a warfare anye time at his owne coste? Who planteth a vineyarde, and eateth not of the fruite? Who feedeth a flocke and eateth not of the mylke?

B Deut. xxv. 4. 1. Tim. v. c.

¶ Saye I these thinges after the maner of men? Or saieth not the lawe the same also? For it is written in y lawe of Moyses. Thou shalt not muzzell the mouth of y oxe that treadeth out the corne. Doeth God take thought for oxen? Either saith he it not altogether for our sakes? For our sakes no doubt this is written: y he whiche eareth, should eare in hope: & he which thresheth in hope, should be partaker of his hope. Yf we sowe vnto you spirituall thinges: is it a great thinge yf we reape youre carnall thinges. Yf other be partakers of this power, are not we rather?

The preacher ought to take wages for his labour.

¶ Neuertheles we haue not vsed this power but suffer all thinges lest we should hinder the Gospell of Christe. Do ye not vnderstande howe that they whiche minister in the temple, haue their liuynge of the temple? And they which waite at the aulter, are partakers of the aulter? Euen so also did the Lord ordaine, that they which preach the Gospel, should liue of the Gospell. But I haue vsed none of these thinges.

Deut. xviii. 2

¶ Neither write I these thinges, y it should be so done vnto me. For it were better for me to dye, then that anye shoulde take this reioyse from me. In that I preache the Gospel, I haue nothinge to reioyce of. For necessitye is put vnto me. Woe is it vnto me yf I preach not the Gospel. yf I do it with a good will, I haue a reward. But yf I do it against my will, an office is committed vnto me. What is my reward then? Verelye, that when I preache the Gospell, I make the Gospell of Christ free, that I misuse not myne authoryte in the Gospell.

C He that watcheth of loue to his neighbour, hath no reward.

For

D What loue maketh a mā to do.

¶ For though I be fre from all men, yet haue I made my selfe seruaunte vnto all me, that I myght wynne the mo. Vnto ỳ Jewes, I became as a Jewe, to wynne the Jewes. To them that were vnder the lawe, was I made as though I had ben vnder ỳ lawe, to wynne them that were vnder the lawe. To them that were without lawe, became I as though I had ben without the lawe (when I was not without lawe as pertepninge to God, but vnder a lawe as concernynge Christe) to wynne them that were without lawe. To the weake became I as weake, to wynne the weake. Jn all thinge I fashioned my selfe to all men, to saue at the lest waye some. And thys I do for the Gospel sake, that I might haue my parte thereof.

¶ Perceyue ye not howe that they whyche runne in a course, runne all, yet but one receiueth the reward. So runne that ye maye obtayne. Euery man that proueth maysters abstameth from all thinges. And they do it to obtaine a corruptible croune: but we to obtaine an vncorruptible croune. Jherfore so runne, not as an vncertaine thinge. So fight I not as one that beateth the ayer: but I tame my bodye and bringe it into subiection, lest after that I haue preached to other, I my selfe should be a cast awaye.

The x. Chapter.

A Doth exemth them with the exaumples of the olde testamente, and exhorteth them to godlye conuersacion.

A As it writ in ỳ olde testamēt, so shal it do in ỳ newe Exo. xvij. d

BRether I would not ỳ ye should be ignorante of this, howe that oure fathers were all vnder a cloude, and al passed thorowe the sea, and were all baptysed vnder Moyses, in the cloude, and in the sea: and dyd al eate of one spyrytual meate, and dyd al dranke of one maner of spyrytual dranche. And they dranke of that spyrytuall rocke that folowed them, which rocke was Christe. But in many of them had God no delite. For they were ouerthrowen in the wylderness.

Exod. xvij. b. Nume. xx. b. Nu. xxvi. g. Exo. xxxij. g. Num. xxv. b Num. xxi. b.

¶ These ate exaumples to vs, that we should not luste after euyll thinges, as they lusted. Neyther be ye worshippers of Jmages as were some of them accordynge as it is writtē: The people sate doune to eate and dranke, and rose vp agayne to playe. Neyther let vs committe fornicacion as some of them committed fornycacion, and were destroyed in one day .xxiij. thousand. Neyther let vs tempte Christe as some of them tempted, and were destroyed of serpentes. Neyther murmure ye as some of them murmured, and were destroyed of the destroyer.

B

C All these thinges happened vnto them for exaumples, and were written to put vs in remembraunce, whom the endes of the world are come vpon. Wherfore let him that thynketh he standeth, take hede lest he fall. There hath none other temptacion taken you, but suche as foloweth the nature of man. But God is faythful whiche shall not suffre you to be tempted aboue your strenght: but shall in the middest of the temptacion make a waye to escape out. ¶ Wherfore my deare beloued, flie from worshipping of Jdols.

I speake as vnto them, whiche haue discretion, iudge ye what I saye. Is not ỳ cuppe of blessinge whyche we blesse, partaking of that bloude of Christe? is not the breade which we breake, partakinge of the bodye of Christ? Because that we (though we be manye) yet are one bodye in as muche as we all are partakers of one breade. Beholde Jsrael whiche walketh carnally. Are not they which eate of the sacrifice, partakers of the aultre?

D Cuppe. Breade.

¶ What saye I then? that the Jmage is any thinge? or that it whiche is offered to Jmages is any thinge? Naye, but I saye, that these thinges, whiche the Gentyles offer, they offer to deuyls, and not to God. ¶ And I wolde not ỳ ye should haue fellowshippe with the deuyls. Ye can not dranke of the cuppe of the Lorde and of the cuppe of the deuyls. Ye can not be partakers of the Lordes table, and of the table of the deuyls. Either shall we prouoke the Lorde? Are we stronger then he? All thinges are lawfull vnto me, but all thinges are not expedient. All thinges are lawful to me, but all thinges edifye not. Let no man seke his owne profyte: but let euerye man seke another mans wealth.

C

Eccl. xxxiij. d i. Cor. vi. c We haue professed euerye man to seke another mans wealth

Whatsoeuer is solde in the market, that eate and aske no questions for conscience sake. ¶ For the earth is the Lordes, and all that therin is. Jf anye of them whiche beleue not, bid you to a feste, & ye be disposed to go, whatsoeuer is set before you, eate, axing no question for conscience sake. But and yf anye man saye vnto you this is dedicate vnto Jdols, eate not of it for his sake that sheweth it, and for hurtyng of conscience (The earth is the Lordes, & all that therin is) Conscience I saye, not thine but the conscience of that other. For why should my libertie be iudged of another mans conscience? For yf I take my parte with thanke: why am I euil spoke of for ỳ thinge, wherfore I geue thanke.

Psalm. xxiv. a

Whether therfore ye eate or dryncke, or what soeuer ye do, do al to the praise of God. ¶ See that ye geue occasion of euil, neither to ỳ Jewes, nor yet to the Gentiles, neither to the congregation of God: euen as I please al me in al thinges, not seking myne owne profite, but the profit of many, that they myght be saued. Folowe me, as I do Christe.

Coloss. iij. a.

¶ The notes.

a. We shoulde be so ful of loue and so circumspect, that we shoulde geue none occasion to the ignoraunte to speake euyl of vs for our libertie, and for that whiche we maye lawfully do before God.

Why should that my libertie, &c.

The xi. Chapter.

He re-

¶ He reioyseth them for the stedy continuance they had shewed the Sacrament of the bodye and bloude of Christe, and bringeth them again to the right understanding.

A Lyke.b. a. or rather, taught you.

I Commende you brethren that ye remembre me in all thinges, & kepe the ordinaunces euē as I deliuered * them to you. I woulde you knewe that Christ is the heade of euery man. And the man is the womans heade. And God is Christes heade. Euery mā prayenge or prophesyinge hauing any thinge on his heade, shameth his head. Euery woman that prayeth or prophesyeth bare headed, dishonesteth her heade. For it is euen all one, and the very same thinge, euen as though she were shaue. If the woman be not couered, let her also be shaue. If it be shame for a woman to be shaue or shaue let her couer her head.

B Gene.ij.b.

¶ A man ought not to couer his heade, for as muche as he is the ymage and glorye of God. The woman is the glorye of the man. For the man is not of the woman, but the woman of the man. Neither was the man created for the womans sake but the woman for the mannes sake. For this cause ought † woman to haue * power on her heade, for † angels sakes. Neuertheles, neyther is the man wythout the woman neyther the woman wythout the man in the Lorde. For as † woman is of the man, euen so is the man by the woman: but all is of God.

* Power is as muche to say as a signe † † woma is in subiectiō, † hath an head ouer her.

¶ Iudge in your selues whether it be comelye, that a women praye vnto God beare head. Doeth not nature teache you that it is a shame for a man, yf he haue longe heer, † prayse to a woman, yf she haue longe heere? For her heere is geuē her to couer her withall. If there be any man amonge you, that lusteth to striue let him knowe that we haue no suche custome, neither the congregations of God.

C D

¶ This I warne you of, and commende not that ye come together not after a better maner but after a worse. First of all when ye come together in the congregacion, I heare that there is dyssencion amonge you, and I partely, beleue it. For there muste be sectes amonge you, that they whyche are perfecte amonge you, myght be knowen. ✣ When ye come together a man can not eate the Lordes supper. For euery man begynneth alone to eate his owne supper. And one is hongrye, and another is dronken. Haue ye not houses to eate and to drinke in? Or els despyse ye the congregacion of God and shame them that haue not? What shall I saye vnto you? shall I prayse you? In this prayse I you not. ✣

The Lordes supper.

E * or rather, taught you. 1. Cor. xi. d. Mat. xxvi. c. Mar. xiiij. c

✣ That whiche I deliuered * you, I receiued of the Lorde. For the Lorde Jesus † same nyght, in whyche he was betrayed, toke bread, and thanked and brake, and sayde. Take ye, eate ye. This is my bodye whyche is broken for you.

Do this in the remembraunce of me. After the same maner he toke the cuppe, when supper was done, saying. This cuppe is the newe testamente in my bloude. This do as oft as ye drynke it, in the remembraunce of me. For as often as ye shal eate this bread, and drincke this cuppe, ye shall shewe the Lordes death tyll he come. Wherfore whosoeuer shall eate of this bread, or drinke of the cuppe vnworthely, shall be guilte of the bodye and bloude of the Lorde. Let a man therfore examen hym selfe, and so let hym eate of the bread and drynke of the cuppe. For he that eateth or drinketh vnworthelye, eateth and drynketh his owne damnation, because he maketh no . b. difference of the Lordes bodye. ✣

F Ioh. vi. f. 1. Cor. xv. k.

For this cause many are weake and sycke amonge you, and many slepe. * If we had truely iudged our selues, we should not haue ben iudged. But when we are iudged of the Lorde, we are chastened, because we shoulde not be dampned with the worlde. Wherfore my brethren, when ye come together to eate, tary one for another. If any man hunger, let him eate at home, that ye come not together vnto condēnation. Other thynges will I set in order when I come.

G * or rather, are weake.

¶ The notes.

a. Of these wordes is sufficiently spoken in the .xxvi. of Mathewe.

This is my bodye. Makynge no difference &c.

b. Vpon these wordes woulde some men fayne builde the opinion of the horrible presence of Christe in the sacrament. What difference (saye they) should there be, yf the sacramente were not the naturall bodye of Christe. Certes this difference. The sacramental bread and wine bringe diuersely amonge the faythfull and vnfayethfull of the same, that certifye them euen (as it were sensibly) of the redemption by Christ, where the common bread doth but feede the body. Yea and the more spirituall interpretours of this place, do take these wordes to be spoken of the congregacion, whyche is truelye called the bodye of the Lorde. As though Paule should haue sayed, Puttinge no difference betwene the faythfull and the vnbeleuinge.

The xi. Chapter.

¶ The rewarde of the gyftes of the holye ghoste, are geuē to the vnworthy, and to them of euyll conuersacion, as the gyftes of our bodyes come into nought.

A Ouerlye the spirte teacheth that Christe is the Lorde,

SPirituall thynges brethren I woulde not haue you ignoraunte. ✣ Ye knowe that ye were gētyles, and wente your wayes vnto dome Idols, euen as you were led. Wherfore I warne you, that no man speakynge in the spirite of God, curseth Jesus. Also no man can saye that Jesus is the Lorde, but in the Lordes but by the holye ghoste.

B There are diuersities of gyftes vereipe, Our spprite. pet but one spirite. And there are differences of administracions, & yet but one Lorde. And there are diuerse maners of operations, and pet but one God, which worketh all thinges that are wrought, in all creatures. The gifte & of the spirite are geuen to euery mā to profite the congregation. To one is geuen thorowe the spirite the vtterawnce of wysdome. Our Lorde. Our God. To another is geue the vtterawnce of knowledge by the same spirite. To another is geue The gyftes of ỹ spirite faythe by the same spirite. To another the giftes of healinge, by the same spirite. To another are geuen ye ther power to do miracles. To another pro- to do seruice phesie. To another iudgemēt of spirites. To to oure bre- another diuerse tounges. To another the in- thren. terpretation of tounges. And these all worketh euen the selfe same spprete, deuydynge to euery man seuerall gyftes, euen as he will. ỹ

For as the bodye is one, and hath many membres, and all the membres of one bodye though they be many, yet are they but one bodye: euen so is Christ. For in one spprite are we al baptysed to make one body, whether we be Jewes or Gentiles, whether we be bounde or free: and haue al dronke of one spirite. For the body is not one mēber, but many. If the fote saye: I am not the hand, therfore I am not of the bodye: is he therfore not of the bodye? And yf the eare saye, I am not the eye: therfore I am not of the bodye: is he therfore not of the bodie? If al ỹ bodye were & or rather, an eye, where were then the eare? & If all the hearinge were hearinge: where were the smellynge?

C But nowe hath God disposed the membres euery one of them in the bodye, at his owne pleasure. If they were al one membre: where were the bodye? Nowe are there many membres, yet but one bodye. And the eye can not saye vnto the hand: I haue no nede of the: nor the heade also to the fete. I haue no nede of you. Yea rather a greate deale those membres of the bodye, whyche seme to be moste feble, are moste necessarye. And vpon those membres of the bodie, which we thinke lesse honest, put we moste honestye on. And oure vngodlye parties haue most be satysfyed on. For our honeste membres nede it not. But God hath so tempered the bodye, and hath geuen moste honoure to that parte whyche lacked, lest there should be any stryfe in the bodye: but that the membres should indifferently care one for another. And yf one membre be had in honoure, all the membres be glad also.

D Ye are the bodye of Christ, and membres one of another. And God hath also ordeined in the congregation, fyrst the Apostles, secondarely prophetes, thyrdely teachers then them that do miracles: after that ỹ giftes of healinge, helpers, gouernes, diuerse kyndes of tounges.

Are all Apostles? Are all Prophetes? Are all teachers? Are all doers of miracles? Haue all the gyftes of healinge? Do all speake with tounges? Do al interprete? Louet after the beste gyftes. And pet shewe I vnto you a more excellente waye.

The.xiij. Chapter.

C The nature and condicion of loue.

Thought I speake with tounges A
of me and angels, and pet had
no loue, I were euen as soun-
dinge brasse, or as a tynklinge
Cymbal. And though I could
prophecye, and vnderstande all secretes, and
all knowledge: yea, yf I had & all faythe & All faith
that I could moue mountaines out of their to as much
places, and pet had no loue, I were nothing. to saye as is
And though I bestowed all my goodes to feade the poore, and though I gaue my bodye that I burned, and pet had no loue, it profeteth me nothinge.

Loue suffereth longe, and is curteous. Loue enuieth not. Loue doth not frowardelye, B swelleth not, dealeth not dishonestlye, seketh Loue. not her owne, is not prouoketh to anger, thinketh not euil, reioyceth not in iniquite: but reioyseth in the trueth, suffereth all thinge, beleueth all thinges, hopeth all thinges, endureth all thinges. Though that prophesynge fayle, other tounges shall cease, or knowledge vanishe awaye, yet loue falleth neuer awaye. Phi.b.c

For oure knowledge is vnperfect, & oure prophesynge is vnperfecte. But when that C which is perfect, is come: then ỹ which is vnperfect, shal be done awaye. When I was a child, I spake as a childe, I vnderstode as a childe, I imagined as a childe. But assone as I was a man, I put awaye childishnes. Nowe we se in a glasse euē in a darke speakinge, but then shall we se face to face. Nowe I knowe vnperfectlye, but then shall I knowe euē as I am knowē. Nowe abideth faythe, hope, and loue, euen these three: but the chiefe of these is loue.

The notes.

a. Paul speaketh not here of iustification, but of the profit of the congregation. And in this respect is loue the chiefe because it leaneth vnto The chiefe of gentlye to the nede of our neighboure, and so there is loue, hath mercies to succoure the same: euen as iustification faytheleaueth fully and onelye vnto Christes bloude, whyche is the onelye, and sufficiente price for synne, and is therfore chefe there. On this sorte doeth Erasmus expounde in his annotacion vpon this place.

The.xiiij. Chapter.

C Paule declareth that the gyfte of prophesye, tounges, or interpretacion, excelleth the gyfte of tounges, and teacheth how they ought to be vsed.

Laboure

Prophesying is here taken for expoundinge.

Wordes that are not understande, profyte not.

Mayne kindes of voices are in the worlde and none of them are without signification. If I knowe not what the voice meaneth, I shalbe vnto hym that speaketh, an alient: and he that speaketh shall be alient vnto me. Euen so (for as much as ye coueite spirituall gyftes) seke that ye maye haue plente vnto the edifying of the congregation.

Wherfore let him that speaketh with tounges praye, that he maye interprete also. If I praye with tounges, my spirite prayeth but my mynde is without fruite. What is it then? I will praye with the spirite, and will praye with mynde also. I will singe with the spirite, and will singe with the mynde also.

For els when thou blesest with the spirite howe shall he that occupieth the rowme of the vnlearned saye amen at the geuynge of thankes, sayinge the vnderstandeth not what thou sayeste? Thou verily geuest thankes wel, but the other is not edified. I thanke my God, I speake with tounges more then ye all. Yet had I leuer in the congregation, to speake fyue wordes with my mynde to the information of other, rather then x. thousand wordes with the tounge.

Brethren be not children in wyt howbeit as concerninge malicousnes be children: but in wyt be perfect. In the lawe it is written, with other * tolkes, and with other lippes will I speake vnto this people, and yet for al that wil they not heare me, sayeth the Lorde. Wherfore, tounges are for a signe, not

* a rather barrefe tounges.

to them that beleue, but to them that beleue not. Contrarywyse prophesying serueth not for them that beleue not: but for them which beleue.

Yf therfore when all the congregation is come together, and all speake with tounges, there come in they that are vnlearned, or they whyche beleue not: wyll they not saye that ye are out of your wytes? But and yf all prophesye, and there come in one that beleueth not, or one vnlearned, he is rebuked of al men, and is iudged of euerye man: and so are the secretes of his herte opened, and so falleth he downe on his face, and worshypeth God, & sayeth that God is with you in dede.

How is it then brethren? When ye come together, euerye man hath his songe, hath his doctrine, hath his tounge, hath his reuelation, hath his interpretation. Let al thynges be done vnto edifying. If anye man speake with tounges, let it be two at ones, or at the moste thre at ones, and that by course: and let another interprete it. But yf there be no interpreter, let him kepe silence in the congregation, and let him speake to him selfe and to God.

Let the Prophetes speake two at ones, or three at ones, and let other iudge. And yf anye reuelation be made to another that sitteth by, let the fyrste holde his peace. For ye maye all prophesye, one by one that all maye learne, and all maye haue comforte. For the spirites of the Prophetes are in the power of the Prophetes. For God is not author of strife, but of peace, as he is in all other congregations of the sainctes.

Let your wyues kepe silence in the congregations. For it is not permitted vnto them to speake: but let them be vnder obedience, as saith the lawe. If they wil learne anye thynge, let them axe their husbandes at home. For it is shame for women to speake in the congregation. Sprange the worde of God from you? Or came it vnto you onelye? If anye man thinke him selfe a Prophet, either spirituall, let him vnderstande, what thynges I write vnto you. For they are the commaundementes of the Lorde. But and yf anye man be ignorante, let him be ignorant. Wherfore brethren coueite to prophesye, and forbyd not to speake with tounges. And let al thynges be done honestly and in ordre.

1. Tim. ii. b. Gene. iii. d. The women muste be in subiection vnder their husbandes. 1. Cor. xiv. g.

The notes.

a To speake with tounges is with the spirite, so to speake that other vnderstand not. As parables haue their frutte. To speake with the mynde, so to speake that other vnderstande, as when the preacher preacheth to the people in a tounge that they vnderstande.

To speake with tounges

The xiv. Chapter.

A BRethern as pertayninge to the Gospel, whiche I preached vnto you, whiche ye haue also accepted, and in the whiche ye cõtinue, by whiche also ye are saued: I do you to wit, after what maner I preached vnto you yf ye kepe it, except ye haue beleued in vayne.

The fyrste principle of oure faith. 1. or: rather I taught you that which I learned.

For fyrste of al I deliuered vnto you that which I receiued * how that Christe dyed for oure synnes, agreinge to the scriptures: and that he was buried, and that he rose agayne the thyrde daye accordinge to the scriptures and that he was sene of Cephas, then of the twelue. After that he was sene of more then fyue hundred brethern at ones of whiche manie remaine vnto this daie, and manye are fallen a slepe. After that appeared he to James, then to al the Apostles.

B Esa.liij.b. Jone.ij.a. Ose.xi.a. John.xx.c. Act.ix.a. Ephe.iij.b.

And last of al, he was sene of me, as of one that was borne out of due time. For I am the leste of al the Apostles, whiche am not worthy to be called an Apostle, because I persecuted the congregation of God. But by † grace of God I am that I am. And his grace which is in me, was not in vaine, † but I laboured more aboundantly then they al, not I but the grace of God which is with me. Whether it were I or they, so we preache, and so haue ye beleued.

C Resurrectiõ. † If Christe be preached howe that he rose from deathe: howe saye some that are amonge you, that there is no resurrection from deathe? If there be no rysinge agayne from death, the is Christe not rysen. If Christ be not rysen, then is our preachinge vayne, and your faith is also in vaine. Ye and we are founde false witnesses of God. For we haue testified of God, howe that he rayled vp Christe, whom he rayled not vp yf it be so that the deade ryse not vp againe. For yf the dead ryse not againe then is Christ not rysen again. Yf it be so † Christe rose not, then is youre faith in vayne, and yet are ye in youre synnes. And then they which are fallen a slepe in Christ, are perysshed. If in this lyfe onelye we beleue on Christ, then are we of all men the miserablest.

Fyrst fruites Apoc.i.b. 1.Thes.iiij.d. But now is Christ rysen from the dead, and is become the fyrste fruytes of them that slepte. For by a man came death, and by a man came the resurrection of the dead. For as by Adam all dye, euen so by Christe, shall all be made alme, and euery man in his owne order. †

D Psa.cx.a. Hebr.i.b Psal.viij.c Hebr.ij.b. The fyrste is Christe, then they that are Christes at his comminge. Then commyth the ende when he hath delyuered vp the kyngedome to God the father, when he hath put downe all rule, authoritie, and power. For he muste reigne tyll he haue put all hys enemies vnder his fete.

The laste enemye that shalbe destroyed is death. For he hath put all thinges vnder hys fete. But when he sayeth, all thinges are put vnder hym it is manifest that he is excepted, whyche dyd put all thinges vnder him. Whē all thinges are subdued vnto hym: then shall the sonne also him selfe be subiecte to him that put al thinges vnder him that God maye be all in all thinges. Eyther els what do they, which are baptysed ouer the dead, yf the dead ryse not at all? Why are they then.a. baptysed ouer the dead? yea and why stande we in iopardye euerye houre? By our reioysinge, whyche I haue in Christe Jesu our Lorde, I dye daylye. That I haue fought with beastes at Ephesus, after the maner of men what auaunta geth it me, yf ye dead rise not againe? Let vs eate and drinche, for morowe we shall dye. Be not deceiued: malicious speakinges corrupte good maners. Awake truelye out of slepe and synne not. For some haue not the knowledge of God. I speake this vnto you: rebuke.

Esai. xxii. Sapi.ij.b.

E But some man wyl saye: howe aryse the dead? with what bodyes come they in? Thou fole, that whiche thou sowest is not quickened except it dye. And what sowest thou? Thou sowest not that bodye that shall be, but are come (I meane either of what, or of some other) and God geueth it a body at his pleasure, to euery seede a seuerall body.

† Al flesche is not one maner of flesche: but there is one maner flesche of men, another maner flesche of beastes, another maner flesche of fyshes, and another of byrdes.

There are celestiall bodyes, and there are bodyes terrestriall. But the glorye of the celestiall is one, and the glorye of the terrestriall another. F There is one maner glorye of † sunne and another glorye of the mone, and another glorye of the starres. For one starre dyffereth from another in glorye. So is the resurrectiõ of the dead. It is sowen in corruption, and ryseth in incorruption. It is sowē in dishonoure, and ryseth in honoure. It is sowen in weakenes, and ryseth in power. It is sowen a naturall bodye, and ryseth a spyrytuall bodye.

Gene.ij.b. There is a naturall bodye, and there is a spirituall bodye, as it is written: the fyrste man Adam was made a lyuinge soule, and the laste Adam was made a quickeninge spirite. Howbeit that is not fyrste whiche is spyrytual: but that which is naturall, and then that which is spyrytual. †

Image of Christe. The fyrste man is of the earth, earthlye: the seconde man is the Lorde from heauen. As is the earthlye, such are they that are earthlye. And as is the heauenlye, suche are they that are heauenlye. And as we haue borne † ymage of the earthly so shal we beare the Image of the heauenlye.

Corruptible fleshe & bloud can not &c. This saye I brethern, that.b. fleshe and bloude can not inherite the kyngedome of God. Neyther corruption inherite vncorruption. Beholde I shewe you a mysterye. We shal not al slepe: but we shal al be chaunged, and that in a moment & in the twinkling of an eye, at the sound of the laste trompe. For the

the trompe shall blowe, and the dead shal rise incorruptible and we shal be chaunged. For this corruptible must put on incorruptibilitie: and this mortal must put on immortalitye. When this corruptible, hath put on incorruptibilitie, and this mortal hath put on immortalitie, then shalbe brought to passe the saying that is writte. Death is ouercomed into victory. Death wher is thy sprye? Hel wher is thy victory? The stinge of death is sinne: & the strenght of sinne is the lawe. But thankes be vnto God, which hath geuen vs victory, thorowe our Lorde Jesus Christ. Therfore my deare brethren, be ye stedfast and vnmouable alwayes ryche in the workes of ỳ Lorde, for as much as ye knowe, howe that your labour is not in vaine in the Lorde.

Ose.xiij.d. Heb.ij.d. The lawe is the strenght of sinne.

¶ The notes.

Baptysed ouer ỳ dead.

a. In myne opinion, the translation shoulde be better, if it were baptised for the dead. For thoughe it be credible inough, & wel agreing to the purpose, that some men woulde be baptysed (that is to saye washed) ouer the graues of men departed this lyfe, in token that those same bodies shoulde at the laste daye be purified, & so rayseth agayne: yet is it more lyke the trueth, that in this place S. Paule alluded to the lawe of Moyses whiche was that whosoeuer shoulde touche the vncleanes of a dead bodie, should be vncleane vntil euening, & shoulde not be worthy to eate of the halowed thinges vntil he had washed him selfe with water, to declare the hope of the purifynge of the same bodye, and the glorious resurrection of the same. So that to be baptysed ouma thedfor the dead, is as muche to saye, as for towchynge of the dead coopses of men departed.

Fleth and blood cā not inherite the kingdome of God.

b. That is to saye. This corruptible, impure and synfull fleth muste be purged, yer it can inherite the kingdome of God, whiche is incorruptible, pure and that can abyde no sinne. No remedy therfore this fleshe must be chaunged and ryse incorruptible, that it maye enter into that kyngedome.

The.xvi. Chapter.

¶ He exhorteth them in remembraunce of the gathering for the poore Christians at Hierusalem, and ch. shewith how shortly he entendeth to come vnto them.

21 Of the gatheringe for the sainctes, as I haue ordeined in the congregations of Galatia, euen so do ye. Vpon some sondaye let euery one of you put a syde at home, and laye vp whatsoeuer he thinketh meete that there be no gatheringes when I come.

When I am come, whomsoeuer ye shall alowe by your letters, them will I sende to bringe your liberalitie vnto Jerusalem. And yf it be mete that I go, they shal go with me. I will come vnto you after I haue gone thorowe Macedonia. For I will go throughout Macedonia. Perhaps peraduenture I wil abide a while, or els winter, that ye maye bringe me on my waye whethersoeuer I go.

25 I wil not se you nowe in my passage: but I truste to abyde a while with you, yf God shal suffer me. I will tarye at Ephesus vntil whitsontyde. For a greate dore, and a fruteful is opened to me, and there are many aduersaryes. If Timotheus come, se that he be with you: For he worketh the worke of the Lorde as I do. Let no man despyse him: but conuaye him forthe in peace, that he maye come vnto me. For I loke for him with the brethren.

Of speake of brother Apollo: I greatly desyred him to come vnto you with the brethren but his mynd was not at all to come at this tyme. Howbeit he wil come when he shal haue conuenient tyme. Watche ye, stande faste in the faythe, quyte you lyke men and be stronge, & let youre busynes be done in loue.

Brethren (ye know the house of Stephana, howe that they are the fyrste frutes of Achaia, and that they haue appointed them selues to ministre vnto the sainctes) I beseche you that ye be obedient vnto suche, and to all that helpe and labouure. I am glad of the comminge of Stephana, Fortunatus and Achaicus: for that which was lackinge on youre parte, they haue supplied. They haue comforted my spyrite and youres. Loke therfore that ye knowe them that are suche.

ffyrste frutes.

The congregations of Asia salute you. Aquila and Priscylla salute you muche in the Lorde, and to their congregation that is in their house. All the brethren greete you. Greete Lordes compe one another with an holy kysse. The salutation of me Paule with myne owne hande. As yf any man loue not the Lorde Jesus Christ that same be accursed at the Lordes comminge. Maranatha. The grace of our Lorde Jesus Christe be with you all, and accursed to death. My loue be with you all in Christe Jesus. Amen.

The Epistle vnto the Corinthians sent from Philippos, by Stephana, and Fortunatus & Achaicus and Timotheus.

Dd iij. The

The Prologe

vpon the. ij. Epistle of S. Paul to the Corinthians.

AS in the fyrste Epistle he rebuketh the Corinthians sharply, so in this he comforteth them and gaineth them and all mainteth him that was recommanded vnto them to be receaued louingly into the congregacion again.

And in the fyrste and seconde Chapters he shewyth how sore he them was, howbe that all that he dyde, as he sayth, was for their sakes and for their saluacion.

Then in the .iij. iiij and v. he mayntayth the office of preachynge the Gospell about the preaching of the lawe, and shewyth that the Gospell goeth vnto the perfeccion, and therefore the crosse, vnder the maiesty of man here of eternall life: and here a mare he toucheth the false Prophetes, which studied to turne the fayth of the people from Christe vnto the workes of the lawe.

In the .vi. and .vij. Chapters he exhorteth them to suffer with the Gospel, and to trust as it behoueth the Gospel, and purgeth him in the latter end.

In the .viij. and .ix. Chapters he exhorteth them to helpe the poore Christen that were at Jerusalem.

In the .x. .xi. and .xij. he sharpely agaynste the false Prophetes.

And in the laste Chapter he threatneth them that had done, and not amended them selues.

¶ The seconde

Epistle of S. Paul the Apostle to the Corinthians.

The fyrste Chapter.

The consolacion of God in trouble. The loue of Paule towarde the Corynthians, and why he came not to them.

PAule an Apostle of Jesu Christ by the wyll of God, and brother Timotheus.

a

¶ Vnto the congregation of God, whiche is at Corinthum, with all the sainctes, which are in all Achaia. Grace be with you, and peace from God oure father, and from the Lorde Jesus Christ.

¶ Blessed be God the father of oure Lorde Jesus Christ, the father of mercy, and the God of all comforte, whiche comforteth vs in all oure tribulacion, in so muche that we are able to comforte the, which are troubled in whatsoeuer tribulacion it be, with the same cōforte wherwith we our selues are comforted of God. For as the afflictions of Christ are plentyous in vs: euen so is oure consolacion plentyous by Christe.

Galat.1.a. Ephes.1.a. 1.Pet.1.a. Afflicciō or passion of Christe are suche sufferynges as Christe suffered.

b

¶ Whether we be troubled for youre consolacion and saluacion, whiche saluacion, sheweth her power in that ye suffer the same afflictions which we also suffer: or whether we be comforted for youre consolacion, and saluation, yet oure hope is stedfast for you, in as muche as we knowe howe that as ye haue youre parte in afflictions, so shall ye be partakers of consolacion.

Wherfore I wolde not haue you ignorant of oure trouble, whiche happened vnto vs in Asia. For we were greued out of measure past strenght, so greatlye that we despeared euen of lyfe. Also we receiued and answere of death in our selues, and that because we woulde not put oure truste in oure selues: but in God, whiche raiseth the dead to lyfe agayn, which deliuered vs from so greate a death, and doth deliuer. On whom we truste that yet here after he will deliuer, by the helpe of youre prayer for vs: that by the meanes of many occasions, thankes maye be geuen of many on our behalfe, for the grace geuē vnto vs.

¶ Oure reioysinge is this, the testimony of oure conscience, that in symplenes and Godly purenes, and not in fleshely wysdome, but by the grace of God, we haue had oure conuersation in the worlde, and moste of all to you wardes. We write no nother thinges vnto you, then that ye read and also knowe, yea I truste ye shall fynde vs vnto the ende euen as ye haue founde vs partelye, for we are youre reioysinge, euen as ye are oures in the day of the Lorde Jesus.

c Conscience.

And in this confidence was I minded the other tyme to haue come vnto you, that ye myghte haue had yet one pleasure more, and to haue passed by you into Macedonia, and to haue come againe out of Macedonia vnto you, and to haue bene led forth to Iewrywarde of you.

d

¶ When I thus wyse was mynded: dyd I vse lyghtnes? Or thynke I carnallye those thinges, which I thinke: that with me shoulde be, a. yea yea, and nay nay? God is faithfull. For oure preaching vnto you, was not yea and nay. For the Sonne of God Jesus Christe, whiche was preached amonge you by vs (that is to saye, by me and Siluanus and Timotheus) was not yea and nay, but in him it was yea. For all the promyses of God, in him are yea, and are in him Amen, vnto the laude of God thorow vs. For it is God, whiche stablisheth you and vs in Christ, and hath anoynted vs, which hath also sealed vs, and hath geuen the earnest of the spyrite into oure hertes.

All the promises of God are geuē vs onelye for Christes sake.

¶ The notes.

a. In the .b. of Matth. these wordes are as much to saye, as it is so, it is not so. A playne and symple answer without oth or swerynge. Whereby is meant that the fayth and credence of Christen men should be suche, that their yea and nay myght be taken in all matters, that they should take of. But in this place they are taken for vnconstauntnes of mynde, as to saye both yea and naye to one thynge.

Yea, yea. Nay, nay.

The.i. Chapter.

Paule declareth the cause of his absence, & exhorteth them to forgeue the man that had taken, and to receyue him again with loue.

1 I Call God for a recorde vnto my soule that for to saue you withall I came not ayre vnto Corinthum. Not that we be lordes ouer youre faythe but helpers of youre ioye. For by faythe ye stande. But I determined thys in my selfe, that I wold not come againe to you in heauynes. For yf I make you sorye, who is it that shoulde make me glad, but the same which is made sorye by me? And I wrote thys same Epistle vnto you, lest yf I came, I shoulde take heauines of them, of whome I ought to reioyce. Verely my confidence haue I in you all, that my ioye is the ioye of you all. For in great affliction and anguyshe of herte I wrote vnto you with many teares: not to make you sorye, but that ye myght perceyue the loue which I haue most specially vnto you.

2 Yf any man haue caused sorowe the same hath not made me sorye, but partely: leaste I shoulde greue you all. It is sufficyente vnto the same man, that he was rebuked of many. 3 So that nowe contrarywyse ye ought to forgeue hym, and comforte hym: leaste that same persone shoulde be swalowed vp, with ouer muche heauynes. Wherfore I exhorte you, that loue maye haue strength ouer hym. 4 For thus cause verely dyd I wryte, that I might know the proofe of you, whether ye shoulde be obedyent in all thynges. 5 To whom ye forgeue any thynge, I forgeue also. And verely yf I forgeue anye thynge, to whome I forgaue it, for youre sakes forgaue I it in the roume of Christe, leaste Sathan shoulde preuente vs. For we are not ignoraunt of his ymaginacions.

6 When I was come to Troada for Christes gospels sake (and a great dore was opened vnto me of the Lorde) I had no rest in my spyrite, because I founde not Titus my brother: but toke my leaue of them, and wente awaye vnto Macedonia. 7 Thankes be vnto God which alwayes geueth vs the victorye in Christ, and openeth the sauour of his knowledge by vs in euery place. For we are vnto God the swete sauoure of Christe, bothe amonge them that are saued, and also among them which perysshe. 8 To the one part are we the sauoure of death vnto death. And vnto the other parte are we the sauoure of lyfe vnto lyfe. And who is mete vnto these thynges? For we are not as many are which chaffre & chaunge with the worde of god: but euen out of pureness, and by the power of God, and in the syghte of God, so speake we in Christe.

Sauoure.

The.ii. Chapter.

Paule excuseth the ouersyghtes of the Epistle about the punyshynge of the man.

1 BEgynne we to prayse oure selues again? Nede we as some other, of Epistles of commendacion vnto you? or letters of recommendacyon from you? 2 Ye are oure Epistle wryten in oure hertes, which is vnderstande and redde of all men, in that ye are knowen, howe that ye are the Epistle of Christe, mynistred by vs and wrytten, not with ynke, but with the spirite of the lyuynge God, not in tables of stone, but in fleshly tables of the herte.

3 Suche truste haue we through Christe to Godwarde not that we are sufficyente of oure selues to thynke anye thynge as it were of oure selues, but our ableness cometh of God, which hath made vs able to mynister the new testament, not of the letter, but of the spirite. For the letter killeth, but the spirite geueth lyfe.

4 Yf the mynystracion of death (wrought & letters fygured in stones was glorious; so that the chyldren of Israell coulde not behold the face of Moyses for the glory of hys countenaunce (whiche glory neuertheles is done awaye) why shall not the mynistracion of the spirite be muche more glorious? 5 For yf the mynistrynge of condemnacion be glorious, muche more doeth the mynistracion of rygh-teousnes exceede in glorye. 6 For no doubte that which was there glorified is not once glorified in respecte of thys excedynge glorye. 7 Then yf that which is destroyed was glorious muche more shall that whiche remayneth, be glorious.

8 Seynge then that we haue suche truste, we vse great boldnes, and do not as Moyses, whiche put a vayle ouer hys face that the chyldren of Israell shoulde not se, for what purpose that serued whiche is put awaye. 9 But theyr myndes were blynded. For vntil this daye remayneth the same couerynge vntaken awaye in the olde testament when they rede it, whiche in Christe is put awaye. 10 But euen vnto this daye when Moyses is rede, the vayle hangeth before theyr herten. 11 Neuertheles when they turne to the Lorde, the vayle shalbe taken awaye.

12 The Lorde no doubte is a spirite. And where the spirite of the Lorde is, there is liberte. 13 But we all beholde the glorye of the Lorde with open face, and chaunged vnto the same similitude, from glorye to glorye, euen of the spirite of the Lorde.

Exo. xxxiiij. d

a Liberte there is where herte is not bounde to dome ceremonies, but knoweth howe to vse all thynges, & vnderstandeth that lawe is the ende and the fulfyllynge of al lawes.

The notes.

a. For wyde are they, that take this letter to be the litterall sence of the scripture thoroughout, and do therbye exhorte men to refrayne the readyng of the body of the scripture with oute interpretacion. For S. Paule entended none other in this place but to teache that the preache of the Gospell is to be farre aboue the lawe and the mynistracion thereof to be much more worthy to be esteemed, then the mynistracion of the lawe, because the one (that is the letter)

The letter killeth. &c.

bryngeth death and damnacyon for synne, & the other (that is the Gospell) bryngeth lyfe, and remyssyon of synnes. That thys is the verye meanynge of the Apostle in thys place: is playne to as many as lyste to weyghe the texte, or to trede S. Augustine in hys boke of the spirite and letter, and Erasmus in hys Paraphrasis, and annotacions.

The.iii. Chapter.

¶ A true preacher is blameles. He corrupteth not the worde of God. He preacheth not hym selfe, but Christ the honour of Christ. yea though it be with the perils of hys lyfe.

A THerfore seynge that we have suche an office, euen as mercye is come on vs, we faynte not: but have caste from vs the clothes of vnhoneste, and walke not in craftynes, neyther corrupte we ỳ word of God: but walke in open trueth, & reporte our selues to euerye mans conscience in the syght of God.

✝ Yf oure Gospell be yet hyd, it is hyd amõg them that are lost, in whome the. a. God of thys worlde hath blynded the myndes of the B which beleue not, leste the lyght of the glorious gospell of Christe which is the ymage of God shoulde shyne vnto them.

✝ For we preache not oure selues, but Christ Jesus to be the Lorde, and oure selues oure seruauntes for Jesus sake. For it is God that commaunded the lighte to shyne out of darkenes, whiche hath shyned in oure hertes, for to geue the lyght of the knowledge of the glorye of God, in the. b. face of Jesus Christe.

But we have thys treasure in earthen vessels that the excellent power of it myght appeare to be of God, and not of vs. We are C troubled on euerye syde, yet are we not withoute shyfte. We are in poueрte, but not vtterlye withoute some what. We are persecuted, but are not forsaken. We are caste doune, neuertheles we perysshe not. And we alwayes beare in oure bodyes the dyinge of the Lorde Jesus, that the lyfe of Jesus myght appeare in oure bodyes. ✝

D For we which lyue are alwayes delyuered vnto deathe for Jesus sake, that the lyfe also of Jesu myghte appeare in oure mortall flesshe. So then death worketh in vs, and lyfe in you. ✝

✝ Seynge then we have the same spirite of faith, accordynge as it is written: I beleued, & therfor have I spoke. We also beleue, & therfore speake. For we knowe ỳ he which rayssed vp ỳ Lord Jesus, shal rayse vp vs also by the meanes of Jesus, & shall set vs vp you. For all thynges do I for youre sakes, that the plenteous grace by thankes geuen of many, maye redounde to the prayse of God. Wherfor we are not wery, but though oure. a. outwarde man perysshe: yet the inwarde man is renewed daye by daye. For oure excedynge tribulatiõ whiche is momentarye and lyghte, pur-

Psalm.xxv.

reth an exceadynge and eternall weyghte of glory vnto vs, whyle we loke not on the thinges whiche are seene, but on the thinges which are not seene. For thynges whiche are seene, are temporall, but thynges whiche are not seene, are eternall.

¶ The notes.

a. Thys God is in the. xvi. of Luke called Mammon, in the. xiiii. of John, the prince or ruler of thys worlde. By al that I can gether both of thys place and of the other: it should be spoken of ryches accordynge to the significacyõ of thys worde Mammon, a worde of the Syrian tongue. Prynce and God of this worlde is it called because the wycked worldelynges grupnge them selues to the vnlaufull getting together, and kepping thereof, it is theyr price and God. Some call the deuill by these names, who are not far wyde. For the deuill is a greate doer in all these thynges, as an enemye that seketh all occasyons to deface the churche of Christe, by drawynge them from the true seruice of God, to the Idole seruice of God, to the Idole seruice of Mammon the ryches of thys worlde. The God of this worlde.

b. By the face of Jesus Christe, is to be vnderstand the lowe degree of hys manhode, accordynge to the similitude and ignorues wherein true preachers and professours of Christe were, be, and shal to the worldes ende be esteemed. In the face of Jesus.

c. Thys outwarde man is sometyme called ỳ olde man, sometyme the flesshe, what the flesshe signifyeth shall ye synde in the prologe to ỳ Romayns. Outwarde man.

The.v. Chapter.

A The rewarde for sufferynge trouble.

WE knowe surelye yf our earthly mansyon wherein we nowe dwell were destroyed, that we have a buyldynge ordeyned of God an habitacyon not made with handes, but eternall in heauen. And ther fore syghe we, desyrynge to be clothed with oure mansyon which is from heauen so yet yf that we be founde clothed, and not naked. For as longe as we are in thys tabernacle, we syghe and are greeued, for we wolde not be vnclothed, but wolde be clothed vpon, ỳ mortalitye myghte be swalowed vp of lyfe. He that hath ordeyned vs for thys thynge, is God whiche hath geuen vnto vs ỳ earnest of the spirite. A Apoc. xvi.c

B Therfore we are alwaye of good chere, & knowe well that as longe as we are at home in the bodye, we are absente from God. For we walke in faith, and se not. Neuertheles we are of good comforte, and had leuer be absente from the bodye, and to be presente with the Lorde. Wherfor whether we be at home or from home, we endeuoure oure selues to B Roma. viii. b

please

Geue all dyligence that no man be offended, or hurte by vs at oure ensample.

L Christes seruauntes seke Christes wil & not lust at their owne pleasure, but at hys.

please hym. For we muste all appeare before the iudgement seate of Christ, that euery man maye receyue the workes of hys bodye accordyng to that he hath done, whether it be good or badde: ✠ Seynge then that we knowe, how the Lorde is to be feared, we fare sayre with men. For we are knowen well ynoughe vnto God. I truste also that we are knowne in youre consciences.

✠ We praise not oure selues agayne vnto you, but geue you an occasyon to reioyce of vs that ye maye haue somewhat agaynst the whiche reioyce in the face, and not in the hert. For yf we be to feruente, to God we are to feruente. Yf we kepe measure, for youre cause kepe we measure. For the loue of Christ constrayneth vs, because we thus iudge, yf one be dead, for all that then are all dead, and that he dyed for all, that they which lyue, shoulde not hence forth lyue vnto them selues, but vnto hym, whiche dyed for them, and rose agayne. ✠

D ✠ Wherfore hence forthe knowe we no man after the flesthe. In so muche though we haue knowen Christe after the flesthe, nowe hence forth knowe we hym so no more. Therfore yf anye man be in Christe, he is a newe creature. Olde thynges are passed awaye, beholde all thynges are become newe. Neuertheles all thynges are of God, whiche hath reconcyled vs vnto hym selfe by Iesus Christe, and hath geuen vnto vs the office to preache the atonement.

Esay.xliij.c Apoc.xxi.b A new creature. The attonement betweene God & man in Christe is the Apostles office to preache.

For God was in Christe, and made agreement betweene the worlde and hym selfe, and imputed not their synnes vnto them, & hathe committed to vs the preachynge of the atonement. Nowe then are we messengers in the rowme of Christ euen as though God dyd beseche you thorowe vs: So praye we you in Christes stede, that ye be atone with God, for he hath made hym to be synne for vs, whiche knewe no synne, ✠ we by hys meanes should be that righteousnes whiche before God is allowed.

Synne is an offrynge for synne, as afore Roma. viij.

The.vi. Chapter. ✠

✠ He exhorteth vs to receyue the benefite of God, both chastenynges and comforteynges of hym. The diligence of Paule in the Gospell, and how he therwith dyd ouercome the rumours of the Heathen.

WE as helpers therfore exhorte you, that ye receyue not the grace of God in vayne. For he sayeth: I haue hearde the in a tyme accepted, and in the day of saluacyon haue I succoured the. Beholde nowe is that well accepted tyme: beholde nowe is that daye of saluacyon. Let vs geue no mā occasyon of euyll, that in our office be founde no faulte, but in al thynges let vs behaue our selues as the ministres of God.

R (Wayne) that the worde sowen in youre hertes shoulde be fruiteles to your greater dampnacion

B ✠ In muche patience, in afflictions, in necessitie, in angushe, in stryppes, in prysonnement

1.Cor.iiij.

in strife, in labours, in watchynge, in fastynge in purenes, in knowledge, in longe sufferyng in kyndnes, in the holye ghoste, in vnfayned loue, in the worde of truthe, in the power of God, in the armoure of righteousnes on the ryght hande, and on the lefte, in honoure and dishonoure, in euyll reporte, & good reporte: as deceyuers & yet true: as vnknowne, & yet knowen: as dying, & beholde we yet lyue: as chastened and not kylled: as sorowynge, & yet alwaye mery: as poore, and yet make many riche: as haynge nothynge, and yet possessynge all thynges. ✠

Armoure of righteousnes. Armoure of ryghteousnes is the worde of god with hope, loue, feare &c

L Whiche Paul calleth the armoure of ryght. Rom.xiij.

✠ O ye Corinthyans, oure mouth is open vnto you. Oure hertes made large: ye are in no straite in vs, but are in a straite in youre owne bowelles: I recompense you (sphe reporte with me, as to my children) Sette your selues therfore at large, and ✠ beare not a straunge yoke with the vnbelieuers. For what felowshyppe hath righteousnes with vnrighteousnes? What compayne hath lyght with darkenes? What concorde hath Christe with Belyall? Eyther what parte hath he that beleueth with an infydele? Howe agreeth the temple of God with Ymages. And ye are the temple of the lyuynge God, as sayed God. I wyll dwell amonge them, and walke among them, and wyll be their God, and they shall be my people. Wherfore come out fro among them, and separate youre selues (sayeth the Lorde) and touche none vncleane thynge: so wyll I receyue you, and wyll be a father vnto you, and ye shall be vnto me sonnes and doughters, sayeth the Lorde almyghtye.

D 2.Cor.iij.b. Temple. Couenaunt. Leuit. xxvi.b Esay.lij.c

The.vij. Chapter.

✠ He exhorteth them to receyue the promyses of god thankefully. The Corinthians are commended for their obedience and true repentaunce. Paule.

SEynge that we haue such promyses dearely beloued, let vs clense oure selues from all fylthynesse of the flesthe & spirite, and growe vp to full holynesse in the feare of God. Vnderstande vs. We haue hurte no man: we haue ruyned no man: we haue defrauded no man. I speake not thys to condemne you: for I haue shewed you before, ✠ ye are in oure hertes to dye, and lyue with you. I am very bolde ouer you, and reioyce greatlye in you. I am fylled with consolacyon, and am exceadynge ioyefull in all oure tribulacyon. For when we were come into Macedonia, oure flesh had no rest, but we were troubled on euerye syde. Without was fyghtynge, within was feare. Neuertheles GOD that comforteth the abiect, comforted vs at the comming of Titus.

I

✠ And not with hys comynge only: but also with the consolacyon wherewith he was comforted of you. For he shewed vs youre desyre, youre mournynge, youre feruent mynde to me

B

to me warde, so that I now reioyce the more. Wherfore though I made you sory with a letter, I repent not, though I dyd repent. For I perceyue that, that same Epistle made you sory, though it were but for a season. But I nowe reioyce, not that ye were sory, but that ye so sorowed, that ye repented. For ye sorowed Godlye, so that in nothyng ye were hurt by vs. For Godly sorowe causeth repentaunce vnto saluacyon, not to be repented of: when worldlye sorowe causeth death.

1.Pet.4.c

L Beholde, what diligence thys Godlye sorowe that ye tooke, hath wrought in you: yea it caused you to cleare your selues. It caused indignacyon, it caused feare, it caused desyre, it caused a feruent mynde, it caused punyshemẽt. For in all thynges ye haue shewed your selues that ye are cleare in that matter. Wherfore though I wrote vnto you: I dyd it not for thys cause that dyd hurte, neyther for thys cause that was hurt: but that our good mynde whiche we haue towarde you in the syght of God, myght appeare vnto you.

D Therfore we are comforted, because ye are comforted: yea and exceedyngly the more ioyed we, for the ioye that Titus had, because his spyryte was refreshed of you all. I am therfore, not nowe ashamed, though I bosted my selfe to him of you. For as all thynges which I preached vnto you are true, euen so is oure bostyng, that I bosted my selfe to Titus with all, founde true. And nowe is his inwarde affection more aboundante towarde you, when he remembreth the obedience of euerye one of you, howe with feare and trembelynge ye receyued him, I reioyce that. I maye be bolde ouer you in all thynges.

The viii. Chapter.

Of the purpose them to remembraunce to help the poore Brethren at Hierusalem, accordynge as the Churche ouer dyd.

A I Do you to wyt brethren, of the grace of God, which is geuen in the congregacyons of Macedonia, howe that the aboundaūce of their ioyefulnes is, that they are tryed with muche tribulacyon. And therto though they were exceedynge poore, yet haue they geuen exceedynge richelye, and that in syngleneſſe. For to their powers (I beare recorde) ye and beyonde their power, they were wyllynge of their owne accorde, & prayed vs with great instaūce that we would receyue their benefyte, and suffer them to be partakers with other in mynystryng to the sayntes. And thys they dyd, not as we loked for: but gaue their owne selues fyrste to the Lorde, and after vnto vs by the wyll of God: so that we couldē not but desyre Titus to accomplyshe the same benevolence amonge you also, euen as he had begonne.

B Nowe therfore, as ye are ryche in all partes in fayth, in worde, in knowledge, & all

feruentnes, and in loue, which ye haue to vs: euen so se that ye be plenteous in thys benefycence. Thys saye I not as commaūdyng: but because other are so feruente, therfore proue I youre loue, whether it be perfecte or no. Ye knowe the liberalytie of oure Lorde Iesus Christe, whiche though he were ryche, yet for your sakes became poore that ye thorowe hys powerlye myght be made ryche.

C And I geue counsell hereto. For thys is expedyente for you, whiche begonne, not to do onelye, but also to wyll, a yeare ago. Nowe therfore performe the dede: that as there was in you a redynes to wyll, euen so ye may performe the dede of that whiche ye haue. For yf there be fyrste a wyllynge mynde, it is accepted accordyng to that a man hath, and not accordynge to that he hath not.

E It is not my mynde that other be set at ease, and ye broughte into combraunce: but yᵗ there be equalnes nowe at thys tyme, yᵗ youre aboundaunce succoure their lacke: that their aboundaunce maye supplye youre lacke: that there may be equalite, agreyng to that which is wryten. He that gathered muche, had neuer Exod.xvi.b the more aboundaunce, and he that gathered lyttell had neuertheles. Thankes be vnto God, which put in the hert of Titus the same good mynde towarde you. For he accepted yᵗ requeste, yea rather he was so well willyng yᵗ of his owne accorde he came vnto you.

D We haue sente with hi that brother whose laude is the Gospell thorowe out all the congregacyons, and not so onelye, but is also chosen of the congregacyons to be a felowe with vs in oure iourneye concernynge thys benevolence that is ministred by vs vnto the prayse of the Lorde, and to stere vp youre prompte mynde.

F For this we eschue, that anye man shoulde rebuke vs in thys plentuous distribucyon, yᵗ is ministred by vs, and therfore make prouisiō Rom.xii.b for honest thynges, not in the syghte of God onelye, but also in the syght of men.

G We haue sent with them a brother of ours whome we haue oftentymes proued diligente in many thinges, but nowe much more diligent. The greate confydence whiche I haue in you hath caused me thus to do, partelye for Titus sake, whiche is my felowe and helper as concernynge you, partelye because of other which are oure brethren, and the messengers of the congregacyons, and the glorye of Christe. Wherfore shewe vnto them the proofe of your loue, and of the reioysynge that we haue of you, that the congregacyons maye se it.

The ix. Chapter.

In this Chapter doeth he the same that he dyd in the Chapter before, that is, moueth them to helpe the poore brethren at Hierusalem.

A IF the ministrynge to the sayntes, it is but superfluous for me to wryte vnto you: for I knowe Roma.xii.d. i.Cor.xvi.a. your redynes of mynde wherof I bosse my selfe vnto them of

Macedo-

Macedonia, and saye that Achaia was prepared a yeare a go, and youre zeruentnes hath prouoked many. Neuertheles yet haue I sent these brethren, lest oure reioysinge ouer you shoulde be in vayne in this behalfe, and that ye (as I haue sayed) prepare youre selues, lest paraduenture yf they of Macedonia come with me, and fynde you unprepared, the boll of I made in this matter, shoulde be a shame to vs. I saye not vnto you.

5 Wherfore I thought it necessarye to exhoute the brethren, to come before hande vnto you, for to prepare youre good bleissinge prompted afore, that it myght be redye, so that it be a bleissinge, and not a defraudinge. + This yet remember, howe that he whiche soweth spitefully, shal reape spitefully, & he that soweth plentuously, shall reape plentuously. And let euery

Exod.xxxvb.b man do accordinge as he hath purposed in his hert, not grudgingly, or of necessitie. For God louith a chearefull geuer.

6 God is able to make you ryche in al grace

c that ye in all thinges hauing sufficiencie vnto the vttermost, maye be ryche vnto all maner

Psal.cxij.b. good workes, as it is written. He that sparsed abroade, and hath geuen to the poore, his righteousnes, remayneth for euer. He that fyndeth the sower seed, shall minister breade for fode, and shall multiplye youre seede and increase the frutes of youre righteousnes + that on all partes, ye maye be made riche in all singlenes, whiche causeth thorowe vs, thankes geuinge vnto God.

7 For the office of this ministracion, not onelye supplyeth the nede of the sayntes: but also is aboundaunte herein, that for this laudable mynistringe, thankes myghte be geuen to God of many, whiche praise God for the obedience of youre professinge the Gospell of Christe, and for youre singlenes in distributinge to them and to all men, and in their prayers to God for you, long after you, for the aboundaunce grace of God geuen vnto you. Thankes be vnto God for his vnspeakeable gifte.

The.x. Chapter.

The rebuketh the false Apostles, and defendeth his authoritie and callinge.

1 I Paule my selfe beseche you by the meknesse and softenes of Christe, whiche when I am present amonge you, am of no reputacion, but am bolde towarde you beinge absent. I beseche you, that I nede not to be bolde, when I am present (with that same confidence, wherewith I am supposed to be bolde) agaynste some whiche repute vs as though we walked carnally. Neuertheles though we walke emparted in the flesh, yet we warre not fleshly. For the weapons of oure warre are not carnal thinges, but myghtye in God to caste doune stronge holdes, wherewith we ouerthrowe Imaginations and euerye hye thynge that exalteth it

selfe agaynste the knowledge of God, and bringe into captiuite all vnderstandinge to the obedience of Christe, and are redye to take vengeaunce on all disobedience, when youre obedience is fulfylled. Loke ye on thinges after the bare appearaunce.

2 If any man trusteth in him selfe that he is Christes, let the same also consider of him self that as he is Christes, euen so are we Christes and though I shoulde bosse my selfe some what more of oure authoritie which the Lord hath geuen vs to edifye, and not to destroye you, it shoulde not be to my shame. This say I, lest I shoulde seme, as though I went about to make you afrayde with letters. For

3 his epistles (sayeth he) are sore and stronge, but his bodely presence is weake, and his speach rude. Let him that is suche, thynke on this wyse, + as we are in wordes by letters when we are absent, such are we in deades when we are present.

4 For we can not fynde in oure herties to make oure selues of the nombre of them, or to

c compare oure selues to them, whiche laud their selues, neuertheles while they measure them selues with them selues, and compare them selues with them selues, they vnderstande nought. But we will not reioyce aboue measure: but accordinge to the quantitye of the measure, whiche God hath distributed vnto vs, a measure that reacheth euen vnto you. For we stretche not oure selues beyonde measure, as though we had not reached vnto you. For euen vnto you haue we come with Ephe.iiij.d. the Gospell of Christe, and we bosse not oure selues out of measure in other mens labours. Yea, and we hope, when youre faith is increased amonge you, to be magnified accordinge to oure measure more largelye, and to preache the Gospell in those regions, whiche are beyonde you, and not to reioyce of that whiche is by another mans measure prepared alreadye. Let him that reioyceth, reioyce in + Lord. For he that praiseth him self, is not allowed: but he whom the Lorde praiseth.

Let euerye man reioyce in that Christe hyred for him and not in the helpes of his owne workes.

The.xi. Chapter.

Paule (bycause he is enforced) boasteth of his office, and of his authoritie against the false Apostles.

1 Wolde to God ye wolde suffre me a lytell in my folysheness: yea, and I praye you, suffre me. For I am gelous ouer you with godly gelousye. For I

We be maryed to Christe and not to + preacher. Osee.ij.a

couple you to one man, to make you a chaste virgyn to Christe. But I feare lest as + serpent beguyled Eue thorowe his subtilte, euen so youre wittes shoulde be corrupte from the singlenes that is in Christe. For yf he that cometh, preache another Jesus then him whom we preached: or yf ye receyue another spirite then that whiche ye haue receyued: other another Gospell then that ye haue receyued, ye

myght

myght tryghte well haue bene content.

B I suppose that I was not behynde ỹ chiefe Apostles. Though I be rude in speakynge, yet I am not so in knowledge. Howbeit we are amonge you: we are knowen to the vttermoste what we are in all thynges. Dyd I therein synne, because I submytted my selfe, that ye myght be exalted, and because I preached to you the Gospell of God free? I robbed other congregacions, and toke wages of them, to do you seruice with al. And when I was present with you, and had nede, I was greuous to no man, for that whiche was lacking vnto me, the brethren whiche came from Macedonia, supplyed: and in all thynge I kept my selfe that I shoulde not be greuous to you, & so wyll I kepe my selfe.

C As the trueth of Christe is in me, thys reioysynge shall not be taken from me in the regions of Achaia. Wherfore? Because I loue you not? God knoweth. Neuertheles what I do, that wyll I do, to cut awaye occasyon frō them which desyre occasyon, that they myght be founde lyke vnto vs in that wherein they reioyce. For these false Apostles are disceytfull workers, and fashyon them selues lyke vnto the Apostles of Christe. And no maruayl for Satan hym selfe is chaunged into the fashyon of an angell of lyghte. Therfore it is no greate thynge, though hys mynysters fashyon them selues as though they were the mynisters of righteousnes, whose ende shalbe accordynge to their dedes.

D I saye agayne, lest anye man thynke that I am folyshe, or els euen nowe take me as a folyshe, that I maye boaste my selfe a lytell. That I speake, I speake it not after the wayes of the Lorde, but as it were foolishly, while we are nowe come to bolstynge. Seyng that many reioyce after the fleshe, I will reioyce also. For ye suffer folys gladly, because that ye youre selues are wyse. For ye suffre euen yf a man bringe you into bondage: yf a man deuoure, yf a man take yf a man exalte hym selfe, yf a man smyte you on the face. I speake as concernynge rebuke, as though we had bene weake.

Howbeit, wherin soeuer any man dare be bolde (I speake foolyshly) I dare be bolde also. They are Hebrues, so am I: They are Israelytes, euen so am I. They are the sede of Abraham, euen so am I. They are the mynisters of CHRISTE (I speake as a fole) I am more: In labours more aboundaunte: In stryppes aboue measure: In prysons more plentuously: In deathe ofte. Of the Iewes fyue tymes receyued I fourtye stripes saue one. Thryse was I beaten with rodes. I was once stoned. I suffered thryse shypwracke. Nyght and daye haue I bene in the depe of the sea. In iourneyenge often: in perils of waters: in perylles of robbers: in perylles amonge the heathen. I haue bene in perylls in cytyes, in perylls in wyldernes, in perylls in the sea, in perylls among false brethren, in labour and trauayle, in watchyng often, in hunger, in thyrste, in fastynges often, in colde, and in nakednes. And beyde the thynges whiche outwardely happen vnto me, I am combered dayely, and do care for all congregations. Who is weake, and I am not weake? Who is hurte in the faythe, and my herte burneth not? Yf I muste nedes reioyce, I wyll reioyce of myne infirmities.

Too muche mockerye and scornynge is not allowed in ỹ kingdom of God, but al must be at rendynge to knowledge.

Num. xvi. Act. xiii. a

The xii. Chapter.

C Paule is taken vp into the thyrde heauen, and heareth wordes not to be spoken of.

A THe God and father of oure Lorde Iesus Christ, whiche is blessed for euermore, knoweth that I lye not + In the citie of Damaston the gouernour of the people vnder king Aretas, layd watche in the citie of the Damascenes, and woulde haue caught me, and at a wyndowe was I let doune in a basket thorow the wall, and so escaped hys handes. + Actu. ix. d.

Actu. ix. a.

B It is not expedyent for me (no doubte) to reioyce. Neuertheles I wyll come to visions and reuelations of the Lorde. I knowe a man in Christe aboue. xiiii. yeares agone (whether he were in the bodye I cannot tell, or whether he were oute of the bodye I cannot tell, God knoweth) whiche was taken vp into the third heauen. And I knowe the same man (whether in the bodye, or oute of the bodye, I cannot tell, God knoweth) howe that he was taken vp into paradyse, and hearde wordes not to be spoken, whiche no man can vtter. Of thys man wyll I reioyce, of my selfe wyll I not reioyce, excepte it be of myne infyrmytyes. And yet though I woulde reioyce, I shoulde not be a fole: for I shoulde saye the trueth: Neuertheles I spare, lest anye man shoulde thynke of me aboue that he seeth me to be, or heareth of me.

E And lest I shoulde be exalted out of measure thorowe the aboundaunce of reuelations there was geuen vnto me a. vngyuetnes of ỹ fleshe, the messenger of Satan to buffete me: because I shoulde no be exalted oute of measure. For thys thynge besought I the Lorde thryse, that it myght departe from me. And he sayde vnto me: my grace is sufficyent for the. For my strenghte is made perfecte thorowe weakenes. Very gladly therfore wyl I reioyce of my weakenes, that the strenght of Christe maye dwell in me. Therfore haue I delectacion in infyrmities, in rebukes, in nede, in persecutions, in anguyshe, for Christes sake. For when I am weake, then am I stronge.

Paul proueth by his signes that hys authorite was as greate as the authorite of the hyghe Apostles.

D I am made a fole in boastynge my selfe. Ye haue compelled me: I ought to haue bene commended of you. For in nothynge was I inferyor vnto the chiefe Apostles. Though I be nothynge yet the tokens of an Apostle were wroughte amonge you with al patience: with signes, and wonders and myghty dedes. For what

D what is it wherein ye were inferiours vnto other congregacions except it be therein that I was not greuous vnto you. Forgeue me this wrong done vnto you. Behold the nowe thirde time I am redy to come vnto you, and yet will I not be greuous vnto you. For I seke not yours, but you. Also the children ought not to lay vp for the fathers & mothers but the fathers & mothers for the children.

I will very gladly bestowe, and will be bestowed for youre soules: thoughe the more I loue you, the lesse I am loued again. But be it that I greued you not: nerthelesse I was crafty and take you with gyle. Did I pill you by any of the which I sent vnto you? I desired Titus, and with him I sent a brother. Did Titus defraude you of any thing? walked we not in one spirite? walked we not in like steppes? Again, thinke ye that we excuse oure selues. We speake in Christ in the sight of God.

But we do all thinges dearely beloued for youre edifying. For I feare least it come to passe, that when I come, I shall not finde you such as I would, and I shalbe founde amonge you debate, enuying, wrath, strife, backbytinges, whisperinges, swellinges & discorde. I feare lest when I come again, God bringe me lowe amonge you, and I be constrayned to bewaple many of them which haue synned alreadi, and haue not repented of the vnclennes, fornicacion, and wantones, which they haue committed.

The notes.

Vnquietnes of the spirite. a. Though men of muche greater knowledge then I am, to take this vnquietnes for resistence, that the wicked made against the doctrine of Paule: yet in my iudgemente, the texte geueth rather that it shoulde be the weakenes of his owne flesshe which did continu ally pul him backe, and as it were withstand him by force of armes in the aduersites & busynes of the spirite.

The.xiij. Chapter.

¶ He promiseth to come shortly and exhorteth the to vse short speche when he is present. To make them perfect and of one minde.

A Deut. xvij. b. Deut. xix. d

NOwe come I the thirde time vnto you. In the mouthe of two or three witnesses shall euery thing stande. I tolde you before, & tell you before, and as I said when I was present with you the seconde time, so write I now beinge absent to them which in time paste haue synned, and to all other, that yf I come again, I will not spare, seinge ye seke experience of Christe, which speaketh in me, which amonge you is not weake, but is mighty in you. And verely though he were of weakenes that he was crucified, yet liueth he thorowe the power of GOD. And we no doubte are weake in him: but we shall liue with him by the myght of God among you.

Proue youre selues whether you be in the fayth or not. Know youre owne selues how that Iesus Christe is in you, except ye be castawayes. I truste that ye shall knowe that we be not castawayes. I desire before God that ye do none euyll, not that we shoulde seme commendable, but that ye shoulde do that which is honest: and let vs be counted as leude persons. We can do nothinge against the truth. But for the truth, we are glad when we are weake, & ye strong. This also we wyshe for, euen that ye were perfecte. Therfore write I these thinges beinge absente, lest when I am present I shoulde vse sharpenesse accordinge to the power which the Lorde hath geuen me, to edifye, and not to destroye.

Finally brethren fare ye well, be perfecte, be of good comforte, be of one minde, liue in peace, and the God of loue, and peace, shal be with you. Greete one another in an holy kysse. All the sayntes salute you. The grace of oure Lorde Iesus Christ, and the loue of God, and the felowshippe of the holye ghoste be with you all. Amen.

The seconde Epistle to the Corinthians.

Sente from Philippos a Citie in Macedonia, by Titus and Lucas.

The Prologe vpon the Epistle of S. Paul to the Galathians.



W. S. 1524.

but that ryghtwysnes cometh by grace alonely vnto vs of God thorowe the deservynges of Christe, by whom (yf we believe) we are iustified without helpe of the workes of the lawe.

And so the .b. god. vs to embrayse vnto the workes of love which is fulfyllynge and ryghtwysnes. So that in all hys Epistle he endeavoureth thys onely. First he preacheth the dampnacion of the lawe vnto the ryghtwysnes of faith, and thyrdly the workes of love. For on that condicion that we love and worke, is the lyfe ye geven vs.

The Epistle of Saynct Paule vnto the Galathians.

The fyrste Chapter.

¶ Paule rebuketh them because they were fallen frō the Gospell. Secondly hys owne conuersacion, magnifyeth hys office and Apostleshyppe, and declareth him selfe to be equall with the ryghte Apostles.

A PAul an Apostle, not .a. of men, neyther by man, but by Jesus christ and by God the father, which raysed hym from death: and all the brethē which are with me. Vnto the congregacyons of Galacia.

Grace be with you and peace from God the father, and from our Lorde Jesus Christ, whiche gaue hym selfe for oure synnes, to deliuer vs from thys present cyrill worlde, thorow the will of God our father, to whom be prayse for euer and euer. Amen.

B I marueyle that ye are so sone turned frō hym that called you in the grace of Christ, vnto an other Gospell: whiche is nothynge els, but that there be some which trouble you, and entende to peruert the Gospell of Christe. Neuertheles though we oure selues, or an Angell from heauen, preache any other Gospell vnto you then that whiche we haue preached vnto you, holde hym accursed. As I haue sayed before, so saye I nowe agayne, yf any man preache any other thynge vnto you, then that you haue receyued, holde hym accursed. Preache I mans doctryne or Goddes? Eyther go I about to please men? yf I studyed to please men, I were not the seruaunt of Christe.

C ✣ I certifye you brethren, that the Gospell which was preached of me, was not after the maner of men, neyther receyued I it of man, neyther was I taughte it, but receyued it by the reuelacyon of Jesus Christ. For ye haue herde of my conuersacyon in tyme paste, in the Jewes wayes, howe that beyonde measure I persecuted the congregacyon of God, & spoyled it, and profyted in the Jewes lawe, aboue many of my companyons, which were of myne owne nacyon, & was a muche more fer

ueut mayntayner of the traditiōs of ỹ elders.

D ✣ But when it pleased God (whiche separated me from my mothers wombe, and called me by hys grace, for to declare hys sonne by me) that I shoulde preache hym amonge the heathen immediatly I communed not of the matter with .b. fleshe and bloude, neyther returned to Hierusalem to them whiche were Apostles before me, but went my wayes into Arabia, and came agayne to Damasco. Chē after .iij. yere I returned to Jerusalem to se Peter and abode with hym .xv. dayes, no nother of the Apostles sawe I, saue James the Lordes brother. The thynges which I write beholde God knoweth I lye not.

Paules Gospell was not cōfyrmed by the authoritie of men but by the myracles of the spirite.

Afterwarde I went into the coostes of Syria, and Cilicia, and was knowen as touchynge my person vnto the congregacyōs of Jewry, whiche were in Christe, But they hearde onely that he which persecuted vs in tyme paste nowe preacheth the fayth which before he destroyed. And they glorifyed God on my behalfe. ✣

¶ The notes.

a. Paule, though he came longe after the Apostles, yet had he not hys authoritye of Peter, nor of anye other that went before hym. Neyther brought he with hym letters of recommendacyon or bulles, of confyrmacyō. But the cōfyrmacyon of hys Apostleshyppe, was the worde of God, conscience of men and the power of the spirite, that testifyed with hym by myracles and manyfolde gyftes of grace.

Of men.

b. That is men and mens councell. For so sig nifyeth fleshe and bloude in thys place.

Fleshe and bloude.

The .ii. Chapter.

¶ He withstandeth Peter in the face, and proueth that the lawe and circumcysion are not necessarye to iustycacyon.

A THen .xiiij. yeares after that, I went vp agayne to Hierusalem with Barnabas, and toke with me Titus also. Yea and I wēte vp by reuelacion, and cōmuned with them of the Gospell which I preache amonge the gentyls: but a part with the which were counted chiefe, lest it shoulde haue bene thought that I should runne or had runne in vayne. Also Titus which was with me, though he were a Greke, yet was not compelled to be circumcysed, and that because of incomers beynge false brethern which came in amonge other to spye out our libertye which we haue in Christe Jesus, that they myghte bringe vs into bondage. To whom we gaue ouer no rowme, no not for the space of an houre, as concernynge to be brought into subiection, ỹ that because that the truth of ỹ Gospel might contynue with you.

Paule defendeth the libertye of the Gospell.

Paule is of he same authoritie as Peter James & John.

Deut. x. d
Par. xij. c

B ✣ Of them whiche seme to be great (what they were in time paste, it maketh no matter to me (God loketh on no mans person) neuertheles

Jo.xxviij.b. Gap.vi.b Rom.ij.b Ephes.vi.b Act.x.c 1.Pet.i.c

therlesse they which seme great, added nothing to me. But contrary wyse, when they sawe þ the Gospel ouer þ uncircumcysyon was cõmitted vnto me, as the gospell ouer þ circumcysyon was vnto Peter: for he þ was mighty in Peter in the Apostleshyppe ouer the circumcysyõ the same was myghty in me amonge the Gentyls, and therfore when they perceyued the grace that was geuen vnto me, then James, Cephas, and John, whiche semed to be pylers, gaue to me & Barnabas the ryght handes, & agreed with vs, that we should preach amonge the Heathen, and they amonge the Jewes, warnyng onely, that we should remẽ bre the poor. Whiche thyng also I was dylygently to do. And when Peter was come to Antioche, I withstode hym in the face, for he was worthy to be blamed. For yer that certayne came from James, he eate with the Gẽtyls. But when they were come, he withdrew and separated hym selfe, fearyng them which were of the circumcysyon. And the other Jewes dissembled lyke wyse, in so muche þ Barnabas was brought into their symulacyon also. But when I sawe, that they went not the ryght waye after the truth of the Gospell, I sayde vnto Peter before all men, yf thou beynge a Jew, lyuest after the maner of the Gẽtyls, and not as do the Jewes: why causelest þ the Gentyls to lyue as do the Jewes? We whiche are Jewes by nature, and not sinners of the Gentyls, knowe that a man is not iustifyed by the.a. deades of the lawe, but by the fayth of Jesus Christe. And therfore we haue beleued on Jesus Christe that we myghte be iustifyed by the fayth of Christe, and not by the deades of the lawe, because that by the deades of the lawe no fleshe can be iustifyed.

Paul rebuketh Peter in the face.

D

yf then whyle we seke to be made ryghteous by Christe, we our selues are founde synners, is not then Christe the mynister of synne? God forbyd. For yf I buylde agayne that whiche I destroyed, then make I my selfe a trespaser. But I thorowe the lawe, am.b. dead to the lawe, that I myght lyue vnto God. I am crucifyed with Christ. I lyue yet, or rather not I, but Christe liueth in me. For the lyfe which I now lyue in the, flesh I lyue by the fayth of the sonne of God whiche loued me, and gaue hym selfe for me. I despyse not the grace of God. For yf ryghteousnes come of the lawe, then Christ dyed in vayne.

¶ The notes.

Deades of þ lawe.

a. The lawe bringeth my synne, and threatneth damnacion for the same, and therby driueth me to Christe for mercye and remyssion. For in the deades of the law, is none to be found. For when we haue done all, we are vnprofytable seruauntes and haue done but our dutie. We can not therfore by these deades, deserue remyssion of our former offences.

b. So many as thorowe the threatenynge of the lawe haue fled vnto Christe, & be crucified with hym by mortifyinge their fleshlye desyres and callynge all their members vpon hys death: are vp the lawe dead to the lawe. That is thorowe the terrible threatenynges of the lawe they haue sought Christe who deliuereth from the lawe, all them that come vnto hym, and setteth them at libertye, to serue as free men, and not as bonde slaues.

Deades of the lawe.

The iij. Chapter.

> ¶ He rebuketh the vnstedfastnes of the Galathians, declarynge the imperfectnes of the lawe, and declareth manyfolde, that it was not geuen for nought.

A

O foolyshe Galathyans: who hath wytched you, that ye should not beleue the truthe? To whom Jesus Christ was described before the eyes, and among you crucifyed. This onelye would I learne of you, receyued ye the spyryte by the deades of the Law, or els by preachynge of the fayth? Are ye so vnwyse that after ye haue begonne in the spyryte, ye would nowe ende in the fleshe? So many thynges then ye haue suffered in vayne, yf that be vayne. Which ministred to you the spyryte, and worketh myracles amõg you, doth he it thorowe the deades of that Lawe or by preachynge of the fayth? Euen as Abraham beleued God, and it was accompted to hym for ryghteousnes. Vnderstande therfore, that they whiche are of fayth, the same are the chyldren of Abraham.

or rather he which

Rom.iij.a Rom.iij.a Jacob.ij.d

B

For þ scripture sawe afore hand, that God would iustifye the heathen thorow fayth, & therfore shewed before hand glad tydynges vnto Abraham. In the shall all nacyons be blessed. So then they whiche be of fayth are blessed with faythfull Abraham. For as many as are vnder the deades of the lawe, are vnder malediccyon. For it is wrytten: cursed is euery man that contynueth not in all thynges, whiche are wrytten in the boke of the lawe, to fulfyll them. That no man is iustifyed by the lawe in the syght of God, is euydent. For þ iuste shall lyue by fayth. The lawe is not of fayth: but the man that fulfylleth the thynges contayned in the lawe, shall lyue in them. But a hurt hath delyuered vs from the curse of þ lawe, and was made* accursed for vs. For it is wrytten: cursed is euery one that hangeth on tree, that the blessyng of Abraham myghte come on the Gentyles thorowe Jesus Christ and that we myght receyue the promes of the spyryte thorow fayth.

Gene.xij. Eccle.xlviij.b

The lawe curseth, but fayth blesseth. For fayth onelye maketh the conscyence alyue.

Christ was accursed for our sakes, þ is, he was punyshed and slayne for our synnes.

C

Brethren, I will speake after the maner of men. Though he it be but a mans testamente, yet no man despyseth it, or addeth any thyng there to when it is once alowed. ✣ To Abraham and hys seede were the promyses made. He sayth not in the seedes as in many: but in thy sede as in one, whiche is Christe. This I saye, that the lawe which began afterward beyonde xiij.C. and xxx. yeares hath not dis-

Hebr.ix.d

anull the testament, that was confirmed afore of God vnto Christe warde, to make the promes of none effecte. For yf the inheritaunce come of the lawe, it commeth not of promes. But God gaue it vnto Abraham by promes.

The lawe

Wherfore then serueth the lawe? The lawe was added because of trauls trespon tyll the sede came to whiche the promes was made, & it was ordeyned by angels in the hande of a mediatour, he is not a mediatour of one. But God is one. Is the lawe then agaynst the promes of God? God forbyd. Howbeit yf there had bene a lawe geuen whiche could haue geuen lyfe then no doubt rygh teousnes should haue come by the lawe. But the scripture concluded all thynges vnder synne that the promes by the faith of Jesus Christe should be geuen vnto them that beleue. ✠ Before that faith came, we were kept and shut vp vnder the lawe, to the faith which should afterward be declared. Wherfore the lawe was our schoolemaister to the tyme of Christ, that we might be made rygh teouse by faith. But after that faith is come, nowe are we no lenger vnder a schoolemaister. For ye are all the sonnes of God, by the faith whiche is in Christe Jesus. For all ye yt are baptysed, haue put on Christ. Nowe is there no Jewe neyther gentyle, there is neyther bonde nor free: there is neyther man nor woman, but ye are all one thyng in christ Jesu. Yf ye be Christes, then are ye Abrahās seede and heyres by promes.

The lawe geueth no lyfe but threateneth death. Rom.iij.b

Rom.vi.a Collos.ij.b

¶ The notes.

a. True it is, that we are all the sonnes of god so many of vs as by faith are newe borne chyldren in the generation of the spyryte. And so are we brethren and heyres together with Christe in the kyngdome of hys father. But yet is Christ (for whose sake we are adopted) the spirite begotten, euen of the substaunce of the father, and in diuinite equale vnto him.

Sonnes of God.

The.iiij. Chapter.

¶ Paule declareth that therefore Christ we be deliuered from the lawe, and rebuketh the vnthankefulnes of the Galathyans.

A

NOw I say that the heyre as longe as he is a chylde, differeth not from a seruaunt thoughe he be Lorde of all, but is vnder tutours and gouernours, vntyll the tyme appoynted of the father. Euen so we as longe as we were chyldren, were in bondage vnder the ordinaunces of the world. But when the.a. tyme was full come, God sente hys sonne made of a woman, and made bonde vnto the lawe, to redeme them which were vnder the lawe that we thorowe eleccyō myght receyue the enheritaunce that belongeth vnto the naturall sonnes. Because ye are sonnes, God hath sent the spyryte of hys sonne into our hertes, whiche crieth Abba father. Wher-

Some reade borne, but ye greke hath made.

fore now thou art not a seruaunt but a sonne. Yf thou be the sonne, thou arte also the heyre of God thorowe Christe. ✠

B

¶ Notwithstandynge when ye knewe not God ye dyd seruice vnto them, which by nature were no Goddes. But nowe seynge, ye knowe God (yea rather are knowen of God) how is it that ye turne agayne to the weake & beggerly ceremonies, wherevnto agayne ye desire a fresshe to be in bondage? Ye obserue dayes, and monethes, and tymes, and yeares. I am in feare of you lest I haue bestowed on you labour in vayne.

Beggerlye ceremonyes.

¶ Brethren I beseche you, be ye as I am, for I am as ye are. Ye haue not hurte me at all. Ye knowe howe thorowe infyrmitye of the flesche, I preached the Gospell vnto you at the fyrste. And my temptacion whiche I suffered by reasō of my flesh, ye dispysed not, neyther abhorred, but receyued me as an Angell of God: yea as Christe Jesu. How happye were ye then? for I beare you recorde that yf it had bene possyble, ye would haue plucked oute youre owne eyes, and haue geuen thē to me. Am I therfore become your enemye, because I tell you the truth?

Infirmitye and temptacion are persecucyon, trouble & the crosse.

C

They are gelous ouer you amysse. Yea, they intende to exclude you, that ye should be feruēt to thē ward. It is good alwayes to be feruent, so it be in a good thynge, and not onelye when I am present with you.

My lytle chyldren of whome I trauayle in byrth agayne vntyll Christe be fashyoned in you) I would I were with you now, and coulde chaunge my voyce, for I stande in a doubte of you.

D

Tell me ye that desire to be vnder the lawe haue ye not heard of the lawe? + For it is written, that Abraham had two sonnes, the one by a bonde mayd the other by a fre woman. Yea and he whiche was of the bond woman, was borne after the flesche: but he whiche was of ye fre woman, was borne by promes. Whiche thynges betoken mysterye. For these women are two testamentes the one from the mounte Syna, whiche gendreth to bondage whiche is Agar. For mounte Syna is called Agar in Arabia, and bordereth vpon the citie, which is nowe Hierusalem, and is in bondage with her chyldren.

Gene.xvi.d Gene.xxi.a Roma.ix.a.

But Hierusalem, whiche is aboue, is fre, which is the mother of vs all. For it is written: Reioyce thou baren, that bearest no chyldren: breake forth and crye, thou that trauaylest not. For the desolate hath many more chyldren then the whiche hath an husband. Brethren we are after the maner of Isaac chyldre of promes. But as then he that was borne spyrytually e. Euen so is it nowe. Neuertheles what sayth the scripture? put awaye the bond woman and her sonne. For the sonne of ye bōd woman shall not be heyre with the sonne of ye fre woman. So then brethren we are not chyldren of the bonde woman, but of the fre woman. ✠

Esa.liij.a. Rom.ix.d

Gene.xxi.a

The notes.

The tyme full come. a. That was the tyme of Christes comynge who made an ende of the lawe and delyuered vs from the burthen therof.

The.v. Chapter.

The laboureth to withdrawe them alredy from circumcision, shewyng the battell betwene the spirite and the flesshe, and the fruytes of them both.

A

Actu.xv.a. The libertye & fredom that we have in Christ, ought every man to stande by.

STande fast therfore in the libertye wherewith Christ hath made vs free and wrappe not your selues agayne in the yoke of bondage. Beholde I Paule saye vnto you, that yf ye be circumcysed Christe shall profyte you nothynge at all. I testifye agayne to every man whiche is circumcysed that he is bounde to kepe the whole lawe. Ye are gone quite from Christe as manye as are iustifyed by the lawe, and are fallen from grace. We loke for, and hope in the spirite, to be iustifyed through fayth. For in Jesu Christ neither is circumcysion any thyng worth, neyther yet vncircumcysion, but a fayth which by loue is myghtye in operacion. Ye dyd runne well: who was a let to you, that ye shoulde not obeye the trueth? Suren this perswasion is not of hym that called you. A litell leuen doeth leuen the whole lompe of dowe.

Fayth which worketh through loue is ye true fayth, & all that God requyreth of vs.

B

+ I have trust towarde you in the Lorde, that ye will be none otherwyse mynded. He that troubleth you, shall beare his iudgemente, whatsoeuer he be. Brethren, yf I yet preache circumcysion: why do I yet suffer persecucyon? For then had the offence of the crosse ceased. I wolde to God they were seperated from you, which trouble you. Brethren ye were called vnto libertye onelye let not youre libertye be an occasion vnto the flesshe, but in loue serue one another. For all the lawe is fulfylled in one worde: whiche is this: thou shalte loue thyne neyghboure as thy selfe. Yf ye byte and deuour one another: take hede leaste ye be consumed one of another.

Christes libertye is a libertye of conscience, and not of the flesshe. Rom.vi.d Mat.xvii.d Mat.xvi.e Rom.xiij.c

C

i.Petr.ii.c Flesshe & spirite fyght together.

+ I saye: walke in the spirite, and fulfyl not the lustes of the flesshe. For the flesh lusteth contrarye to the spirite, and the spirite contrarye to the flesshe. These are contrarye one to the other, so that ye cannot do that which ye would. But and yf ye be led of the spirite, then are ye not vnder the lawe. The dedes of the flesh are manyfeste, which are these: aduoutrye, fornicacion, vnclenesse, wantonnesse, Idolatrye, witchecrafte, hatred, debate, zele, wrathe, stryfe, sedicion, sectes, enuyenge, murther, drunkennesse, glotonye, and suche like: of the whiche I tell you before, as I have tolde you in tymes past, that they which commyte suche thynges shall not enherite the kyngdome of God. But the fruite of the spirite, is loue, ioye, peace, longe sufferynge, gentylnesse, goodnesse, faythfulnesse, meekenesse, temperaunce. Against suche there is no lawe. They that are Christes

To committe suche dedes maketh vs vnder damnacyon of the lawe.

D

The fruytes of the spirite. These dedes testifye ye we are not ye-

have crucyfyed the flesshe with the affections and lustes. ℣ + If we lyve in the spirite: let vs walke in the spirite. Let vs not be vayne glorious, prouokynge one another, and enuyenge one another.

The.vi. Chapter.

Wyth wonderly swete instruccion, exhorteth one to beare with another, to be not prone to wrathe, to beware of vayneglorye.

BRethren, yf any man be fallen by chaunce into any faute: ye which are spirytuall helpe to amende hym, in the spirite of meekenesse, considerynge thy selfe lest thou also be tempted. Beare ye one anothers burthen, and so fulfyl the lawe of Christ. Yf any man seme to hym selfe, that he is some what, when in dede he is nothynge: the same deceyueth hym selfe in hys owne opinion. Let every man proue hys owne worke, and then shall he have reioysynge in hys owne selfe, & not in another. For every man shal beare his owne burthen.

A

The duetye of every Christi man.

i.Cor.iij.b Thensemaist of mercye in Christ is made only to the that will worke.

Let hym that is taught in the worde, mynister vnto hym that teacheth hym, in all good thynges. Be not deceyued, God is not mocked. For what soeuer a man soweth, that shal he reape. He that soweth in hys flesshe: shall of the flesshe reape corrupcion. But he that soweth in the spirite, shall of the spirite reape life euerlastynge. Let vs not be wery, of well doynge. For when the tyme is come, we shall reape without wery nesse. Whyle we have therfore tyme, let vs do good vnto all men, and specially vnto them which are of the housholde of faythe. ℣

B

ij.Thes.iij.c

Beholde howe large a letter I have written vnto you with myne owne hande. As manye as delyre with outwarde appearaunce to please carnallye, they constrayne you to be circumcysed, onelye because they wolde not suffer persecucyon with the crosse of Christe. For they them selues which are circumcysed kepe not the lawe: but desyre to have you circumcysed that they myght reioyce in your flesshe.

C

But God forbyd that I shoulde reioyce but in the crosse of oure Lorde Jesu Christe, wherby the worlde is crucyfyed vnto me, and I vnto the worlde. For in Christe Jesu neyther circumcysion auayleth any thyng at all, nor vncircumcysion: but a newe creature. And as manye as walke after this rule: peace be on them, and mercye, and vpon Israel ℣ pertayneth to God. Fro henceforthe let no man put me to busynesse. For I bere in my body ye markes of the Lorde Jesu. Brethren the grace of oure Lorde Jesu Christe be with youre spirite. Amen.

Vnto the Galathyans written from Rome.

D

Glorying but onely vnto be a vnto vnto him.

The Prologe

vpō the Epystle of Saynct Paul to the Ephesians.

IN this Epistle and namely in the iij. pull Chapiters, Paule declareth that the Gospell and grace reueyed was fre[e]lye and pardonlesse of God for before the begynnynge, a determed counsell Christ, and made at the laste that Iewes shuld not alone be called thereto, therby to be iustified, made ryghteous, louyng and happye, and to be delyuered from vnder the damnacyon of the lawe, and ceremonyes of ceremonyes.

And in the fourthe he teacheth to auoyde vnchristen and false doctrynes, and to be ware of geuynge credit vnto any thynge save in Christ alonynge: that he maye be fulfylled with all the fulnesse of all thynges, and before hym made nothynge.

In the v. and vi. he exhorteth to exercyse the fayth and to beleue it aboude thorow good workes, and to auoyde frawd, and to arme them with spirituall armoure against the assaultes that they myght stand full in tyme of tribulacyon and vnder the crosse.

The Epistle

of Saynct Paule vnto the Ephesians.

The first Chapter.

The euerlastyng ordinaunce and election of God, in louynge all men thorow Christe Iesu hys sonne. We are ordeyned to good workes. The dominyon of Christe.

PAule an Apostle of Iesu Christe by the wyll of God. To the Sayntes whiche are at Ephesus, & to them whiche beleue on Iesus Christe.

Grace be wyth you, and peace frō God oure father, and from the Lorde Iesus Christe.

6 Luce 1.a. 1 Pet. 1.a Predestinate.

Blessed be God the father of oure Lorde Iesus Christe, which hath blessed vs wyth all maner of spyrytuall blessynges in heauenlye thynges by Christe, accordynge as he had chosen vs in hym, before the foundacyon of the worlde was layde that we shoulde be Sayntes and wythoute blame before hym thorow loue. And ordeyned vs before thorow Iesus Christe to be heyres vnto hym selfe, accordyng to the pleasure of hys wyll, to the prayse of y glory of hys grace, wherewith he hath made vs accepted in the beloued.

By whome we haue redemption thorow hys bloude, euen the forgyuenes of synnes accordyng to the ryches of hys grace, wherin he hath made vs aboundaunt in all wysdome & prudence, Mystery in Scripture. of synnes frustrate. And hath opened vnto vs the mystery of hys wyll accordyng to hys pleasure whiche he had purposed in hym selfe in hym

selfe, that in the dyspensacyon of the fulnesse of tymes he myght gather all thynges together in one thynge in Christe, both which are in heauen, & which are in earth, euen in hym.

In whome also we are made heyres, and were therto predestinate accordynge to the purpose of hym which worketh all thynges after the counsell of hys owne wyll, that we whiche before trusted in Christe, shulde be vnto the prayse of hys glorye.

In whome also ye after that ye heard the worde of truth, I meane the Gospell of your saluacyon, wherin ye beleued, were sealed with the holye Ghoste of promes, whiche is the ernest of oure inheritaunce, to redeme the purchased possessyon, and that vnto the laude of hys glorye.

Wherfore euen I after that I herde of the fayth whiche ye haue in the Lorde Iesu, and loue vnto all the Sayntes, cease not to geue thankes for your makyng mencyon of you in my prayers, that the God of oure Lord Iesus Christ, and the father of glorye myght geue vnto you the spyrite of wysdome, and open to you the knowelege of hym selfe, and lyghten the eyes of your vnderstandynge that ye myght knowe what that hope is, wherto he hath called you, and what the ryches of hys glorious inheritaunce is vpon the Sayntes, and what is the exceedynge greatnes of hys power to vs warde, whiche beleue accordynge to the workynge of that hys mygh[t]ye power, whiche he wrought in Christe, when he raysed hym from the dead, and set hym on hys ryght hande in heauenly thynges, aboue all rule, power, and myght, and dominyon, and aboue all names that are named, not in this worlde onely, but also in the worlde to come, and hath put all thynges vnder hys fete, and hath made hym aboue all thynges the heade of the congregacyon, which is hys bodye, and the fulnes of hym that fylleth all in all thynges.

Where fayth to Christe is there is loue to al that are sanctified in hys bloude. Hope. Fayth is the worke of god onlye, euen as was the raysynge vp of Christe.

Psalm. cx.a Psalm. lxviij.c

The .ij. Chapter.

What we were, before we were conuerted, and what we are now in Christe.

AND you hath he quickened also that were deade in treaspas & synne, in the whiche in time past ye walked accordynge to the course of this worlde, & after the gouernour that ruleth in the ayer (the spyrite that now worketh in the chyldren of vnbeleffe, amonge whiche we also had our conuersacyon in tyme paste, in the lustes of oure fleshe, and fulfylled the wyll of the fleshe and of the mynde, and were naturallye the chyldren of wrath, euen as well as other.

But God whiche is ryche in mercye thorow his great loue wherewith he loued vs, euen when we were dead by synne, hath quyckened vs together in Christ (for by grace are ye

Collos. ij.a

Collos. iij.a

We be al by nature y chyldren of wrath.

saued)

pe saued) and hath raysed vs vp together, & made vs sitte together in heauenly thynges thorowe Christ Iesu, for to shewe in tymes to come the exceedinge riches of hys grace in kyndnes vnto vs warde in Christ Iesus.

For by grace are ye made safe thorowe B fayth, and that not of youre selues. For it is the gyfte of God, and commeth not of workes, lest eny man shuld boast him selfe. For we are his workmanshippe created in Christ Iesus to good a. workes, vnto the, whyche God ordened vs before, that we shuld walke in them.

C Wherfore remember that ye, beynge in tyme paste Gentyles in flesshe, and were called vncircumcision to them whyche are called circumcision in the flesshe, whyche circumcision is made by handes: Remember I saye, that ye were at that tyme without Christe, and were reputed aliantes from the common welth of Israel, and were straungers from the testamentes of promes, and had no hope and were wythout God in the worlde. But nowe in Christ Iesu, ye whych a whyle ago were farre of are made nygh by the bloud of Christe.

The Gentiles tyll Christe came, were not vnder the couenaunt of mercye but the Jewes onely

For he is our peace, which hath made of D both one, and hath broken downe the. b. wall that was a stop betwene vs, and hath also put awaye thorowe hys flesshe the cause of hatred (that is to saye, the lawe of commaundementes contayned in the lawe written) for to make of twayne one newe man in hym selfe, so makinge peace: and to reconcile both vnto God in one body thorowe his crosse, and slew hatred therby: and came and preached peace to you, whyche were a farre of, and to them that were nygh. For thorowe hym we both haue an open waye in, in one spirite vnto the father.

Rom. b. a.

Now therfore ye are no more straungers + and sowrners, but citizens with the sainctes, and of the housholde of God: and are buylt vpon the foundation of the Apostles & Prophetes, Iesus Christe beynge the head corner stone, in whom euerye buyldinge coupled together, groweth vnto an holye temple in the Lorde, in whom ye also are buylde together, and made an habitacion for god in the spirite.

Edificatio is the worde of God.

¶ The notes.

a. The promises of mercye in Christe vs made vs on that condicio, that we walke in the workes commaunded of God louinge one another.

Good workes.

b. Moyses lawe was the wall, whiche shut out the Gentyles from the felaw shippe of Gods chosen people. Thys wall is nowe taken awaye by Christe, and entrance is geuen to all nacions of the earth to come to the knowledge of God, and to lyue in brotherlye loue together as people of one flocke and children of one housholde, the cause of hatred (that is the lawe of commaundementes) put awaye.

The wall.

¶ He declareth the cause of their miserable estate before they were called to fayth, because of their synnes, and prayeth God to make them thankfull for the benefite.

Of this cause I Paule am in the bondes of Iesu Christ for youre sakes, whyche are Gentyles, yf ye haue herde of the mynistracion of the grace of God, whyche is geuen me to youwarde. For by reuelacion shewed he this vnsearcheable to me as I wrote aboue in fewe wordes, wherby when ye reade, ye maye knowe myne vnderstandinge in the mysterye of Christe. Which mysterye in tymes paste was not opened to the sonnes of men, as it is nowe declared vnto hys holye Apostles and Prophetes by the spirite that the Gentyles shoulde be inheritours also, and of the same bodye, and partakers of hys promes that is in Christe, by the meanes of the Gospell, wherof I am made a mynysters, by the gyfte of the grace of God geuen vnto me thorowe the workynge of hys power.

Paul was an Apostle & preacher & learned his Gospel by reuelacion.

Vnto me the leaste of all sainctes is this grace geuen, that I shoulde preache amonge the Gentyles the vnsearcheable ryches of Christe, and to make all men se what the felowshyp of the mysterye is, whyche from the beginninge of the worlde hath bene hyde in God, whyche made all thinges thorowe Jesus Christ, to the entente, that nowe vnto the rulers & powers in heauē myght be knowē (by the congregation) the manyfolde wysdome of God, according to the eternall purpose, whyche he purposed in Christe Iesu our Lorde, by whom we are bold to drawe nigh in that truste, whyche we haue by fayth on him. + Wherfore I desyre that ye faynte not because of my tribulacions for youre sakes, whyche is youre prayse.

1 Cor. 15. b.

For this cause I bowe my knees vnto the E father of our Lorde Jesus Christ, whyche is father ouer all that is called father, in heauen and in earth, that he wolde graunt you according to the ryches of his glorye, that ye maye be strengthed myth myght by hys spirite in the power man, that Christ may dwell in youre hertes by fayth, that ye beinge rotted and grounded in loue, myght be able to comprehende myth all sainctes, what is the breade and length, deepe and height: and to knowe, what is the loue of Christe, whyche loue passeth knowledge, that ye myght be fylled vnto all maner of fulnes, whyche cometh of God.

Vnto hym that is able to do exceadinge aboundantly aboue all that we are able to thinke, according to the power that worketh in vs, vnto hym be the congregacion by Jesus Christe, throughout all generacions, for euer more. Amen.

¶ The notes.

Faith.

a. Where true faith in Christ is, there is love to the neighboure, and faith and love, make ye understande thinges. Faith understandeth the secretes of God, and the mercie that is geuen her in Christe. And love knoweth her dutie to her neighbour, & al interprete al lawes and ordinaunces, and knoweth howe farforth they are to be kept, and when to be dispensed with.

The.iiij. Chapter.

¶ He exhorteth them to meekenes, longe suffering, loue and peace, excepte one to serue, and endure another with the gifte that God hath geuen him, to beware of Straunge doctrine, to lay aside the olde fashion of grose lustes, and to walke in a newe life.

A The liuinge of a true beleuer. Rom. vi. 1. Cor. vii. One God. One Lorde. One Faith. One Baptisme.

THerfore whiche am in bondes for the Lordes sake, exhorte you, that ye walke worthy of the vocation wherwith ye are called, in all humblenes of minde, and meknes, and longe sufferynge, forbearinge one another thorowe love, and † ye be diligente to kepe the vnitie of the spirite in the bonde of peace, beynge one bodye, & one spirite, euen as ye are called in one hope of your callinge. Let there be but one Lorde, one faith, one baptisme, one God and father of all, whiche is above al thorowe all and in you all.

B Psal. lxviij. b Rom. xv. c. 1. Cor. xii. h. 2. Cor. v. d.

† Vnto euery one of vs is geuen grace accordinge to the measure of † gifte of Christ. Wherfore he sayth: He is gone vp on hye, and hath led captiuitie captiue, and hath geuen gyftes vnto men. That he ascended, what meaneth it, but that he also descended fyrste into the lowestе partes of the earth? He that descended, is euen the same also that ascended vp euen above all heauens, to fulfyll al thinges.

1. Co. xii. d. Wherfore † true ministers of † congregation serue. Ephe. to make vs perfyte in † full knowledge of Christe.

And the verye same made some Apostles, some Prophetes, some Euangelistes, some Shepardes, some teachers, that the sayntes myghte haue all thinges necessarye to worke and ministre withal, to the edifyinge of the bodye of Christ, tyl we ruette one (in the vnitie of faith, and knowledge of the sonne of God) growe vp into a perfecte man, after the measure of age of the fulnes of Christ. †

That we henceforth be no more chyldren, wauerynge and caryed with euerye wynde of doctryne, by the wyliues of men and craftynes, wherby they laye awaite for vs to deceyue vs.

¶ But let vs followe the truethe in loue, and in al thinges growe in him which is † head, that is to saye, Christe, in whom all the bodye is coupled and knyt together in euerye ioynt, wherwith one ministreth to another (accordynge to the operation, in euerye parte hath hys measure) and encreaseth the bodye, vnto the edifyinge of it selfe in loue.

† This I saye therfore and testifye in the Lorde, that ye henceforth walke not as other Gentyles walke, in vanitie of their mynde, blynded in their vnderstandynge, beynge straungers from the lyfe whiche is in God thorowe the ignorance that is in them, because of the blyndnes of their hertes: whiche beyng paste repentaunce, haue geuen themselues vnto wantonnes, to worke al maner of vnclenanes, euen wyth gredines. But ye haue not so learned Christ, yf so be ye haue heard of hym, and are taughte of hym, euen as the trueth is in Jesu. So then as concernyng the conuersacyon in tyme past, laye from you that olde man, whyche is corrupte thorowe the deceyueable lustes † and be ye renued in the spyrite of your myndes, and put on that newe man, whyche after the Image of God is shapen in rygh teousnes & true holynes ‡. Wherfore put awaye lyenge, and speake euery man truethe vnto his neyghboure, for as muche as we are membres one of another. a. Be angrye, but synne not, let not the sunne go downe vpon your wrath, neyther geue place vnto the backebyter. Let hym that stole, steale no more, but let hym rather labour wyth his handes some good thynge, that he maye haue to geue vnto hym that needeth. ‡

Ignorance is cause of euil lyuinge.

Rom. vi. a. Coll. iij. b. D Hebr. xii. a. 1. Pet. ij. a. and. iij. a. Abuse not. Psal. xcv. b Steale not. ‡ Filthy communication.

¶ Let no fylthy communicatiō procede out of your mouthes: but that whiche is good to edifye wyth all, when nede is: that it maye haue fauoure with the hearers. And greue not the holye spirite of God, by whom ye are sealed vnto the daye of redemption. Let all bitternes, fearfulnes and wrath, raging and cursed speakinge, be put awaye from you, wyth all maliciousnes. Be ye courteous one to another and mercyfull, forgeuynge one another, euen as God for Christes sake forgaue you.

They † haue † spirite of God, shal be greued to yeare further thinges.

¶ The notes.

a. Christe was angrye at the blyndnes of the Jewes, Matth. xxiij. and so was Moyses at the Idolatrie of the Israelites. Exod. xxxij. And at the sedicion of Chore, Dathan and Abyron. Num. xvi. Neuertheles this anger or wrath was but a brief zeale to † lawe of God, as thou maist se by Phinees, Num. xxv. and by Mathathias. 1. Mach. ij. As for malice or vnlawefull wrath, is vtterly forboden as appeareth in this Chapter.

Anger.

The.v. Chapter.

¶ He exhorteth them to loue, warneth them of vncleanes, couetousnes, foolishe talkinge, and filthy doctrine. To be enemies of, to auoide companye, to reproue and to be ashamed to name God, to take heede how they liue, one to another. He exhorteth wyues to obey their husbandes, and husbandes ought to entreate their wyues.

A Vngodly communication strengthneth the bodye against the spyrite.

BE ye followers of God as deare children, and walke in loue, euē as Christe loued vs, and gaue hym selfe for vs, an offeringe, and a sacrifice of a swete fauoure to God. So that fornica-

fornication and vncleanes, or couetousnes be not ones named amonge you, as it becometh saincte: neyther filthynes, neyther folyshe talkinge, neither gestinge whiche are not comely: but rather geuinge of thākes. For this ye knowe, that no whoremonger, other vncleane persone, or couetous person, whyche is the worshypper of Images, hath ange inheritaunce in the kyngdome of Christe and of God.

These haue no part with Christe.

Let no man deceiue you with vayne wordes. For thorowe suche thinges commeth the wrath of God vpon the children of vnbelefe. Be not therfore companions wyth them. Ye were ones darckenes, but are nowe lyghte in the Lorde.

Ephe. v. a. Mat. xxii. Mar. xii. Luc. xxi. b

Walke as children of lyghte. For the fruite of the spirite is in all goodnes, ryghteousnes and trueth. Accepte that whiche is pleasinge to the Lorde: and haue no fellowshyp wyth the vnfruitfull workes of darckenes: but rather rebuke them. For it is shame euen to name those thinges, whiche are done of them in secrete: but all thinges, when they are rebuked of the lyghte are manifeste. For Wherfore he sayth: awake thou that slepest, and stand vp from death, and Christ shall geue the lyghte.

Ignorance is cause of euyl doynge

Take hede therfore that ye walke circumspectly: not as fooles, but as wyse redemynge the time, for the dayes are euel. Wherfore be ye not vnwyse, but vnderstande what the will of the Lorde is. and be not dronke wyne. wherin is excesse, but be fulfylled wyth the spirite, speakinge vnto your selues in Psalmes, and Hymnes, and spirituall soungs, singing and makinge melodye to the Lorde in your hertes, geuinge thankes alwayes for all thinges vnto God the father, in the name of oure Lorde Jesu Christe, submittinge your selues one to another in the feare of God.

Redemynge the tyme, is spēdinge the tyme well. Coll. iiij. Rom. viij. i. Thes. iij. Colo. iij.

Wyues submitte your selues vnto your owne husbandes, as vnto the Lorde. For the husbande is the wyues head, euen as Christe is the heade of the congregation, and he same is the sauiour of the body. Therfore as the congregation is in subiection to Christe, euen so let the wyues be in subiection to their husbandes in all thynges. Husbandes loue your wyues, euen as Christe loued the congregation, and gaue him selfe for it, to sanctifye it, and cleansed it in the fountayne of water thorowe the worde to make it vnto him selfe a glorious congregation wythout spotte or wamcke, or ange suche thinge: but that it shoulde be holy and wythout blame.

i. Cor. xi. a. Col. iij. c i. Pet. iij. a. Husbandes.

Baptisme laueth thorowe the worde, that is thorowe faith in the worde accordinge to the ordinaunce of God made in Christe. Gen. ij. b. Mat. xix. a Mar. x. a. i. Cor. vi. b

So ought men to loue their wyues, as their owne bodies. He that loueth his wyfe, loueth him selfe. For no man euer yet hated his owne flesshe, but nourisheth and cherisheth it euen as the Lorde doeth the congregation. For we are members of his bodye, of his flesshe, and of his bones. For this cause shall a man leaue father and mother, and shall continue wythhys wyfe, and two shalbe made one flesshe. This is a greate secrete, but I speake betwene Christe and the congregation. Neuertheles do ye so that euerye one of you loue his wyfe truly euen as him selfe: And let the wyfe se that she feare her husbande.

The.vi. Chapter.

Children shoulde obeye their fathers and mothers, seruauntes their masters, and masters remembre their seruauntes. An exhortation to the spirituall warfare, & what weapons Christen men shoulde fight wythall.

CHyldren obeye your fathers and mothers in the Lorde: for so is it ryght. Honoure thy father and mother, that is the first commaundemente that hath ange promes, that thou mayeste be in good estate, and lyue longe on the earth. And ye fathers, wounde not your children to wrath, but bringe them vp with the nourture and information of the Lorde. Seruauntes be obedient vnto your carnall masters, wyth feare and tremblinge, in singlenes of your hertes, as vnto Christe, not wyth seruice in the eye sight, as men pleasers, but as the seruauntes of Christe, doynge the will of God from the herte wyth good will seruynge the Lorde, & not men. And remembre that, whatsoeuer good thinge any man doeth, that shall he receiue agayne of the Lorde, whether he be bounde or fre. And ye masters, do euen the same thinges vnto them puttinge away threatninges: and remembre that euen your master also is in heauen, neither is ther ange respect of person wyth hym.

A Children. Col. iij. b Exod. xx. c Deut. v. c Eccle. iij. b.

B Fathers. Col. iij. b. Titus ij. c. i. Pet. ij. c.

Christe hath purchased a rewarde for all thinges.

Finally my brethern, be stronge in the Lord and in the power of his myght. Put on the armoure of God, that ye maye stande stedfaste agaynste the crafty assautes of the deuyll. For we wrestle not againste flesshe and bloude: but against rule, agaynst power, and againste worldlye rulers of the darckenes of this worlde, againste spirytuall wickednes, for heauenly thynges.

C Maisters.

For this cause take vnto you the * armoure of God, that ye maye be able to resiste in the euyl daye, and stande perfect in all thinges.

The armoure of God foloweth twyne, the shoes of a stedfast purpose to folowe the Gospel, sayth he helmet of saluation, the woord of God whyche is the swerde. ¶.

Stande therfore, and your lyues gyrde about wyth verite, hauinge on the brestplate of righteousnes, and shoed wyth thes preparedde by the Gospel of peace. Above all take to you the shelde of fayth, wherwith ye maye quenche all the fyrie dartes of the wycked. And take the helmet of saluation and the swerd of the spyrite, which is the word of God. And praye all wayes wyth all maner prayer and supplicacion: and that in the spirite, and watch therunto wyth all instaunce and supplicacion for all saincte, and for me, that vtterannce maye be geuen vnto me, that I maye open my mouth boldly, to vtter the secretes of the

Gospel

Gospel, wherof I am a messenger in bondes that therin I may speake freely, as it becometh me to speake.

But that ye maye also knowe what condition I am in and what I do. Tychicus my deare brother and faythfull mynyster in the Lorde, shal shewe you of all thinges, whom I sent vnto you for the same purpose, that ye myght knowe what case I stand in, and that he myght comforte your hertes.

Peace be with the brethren, and loue with fayth from God the father, and from the Lorde Jesus Christe. Grace be with al them whiche loue oure Lorde Jesus Christe in puretes. Amen.

Sent from Rome vnto the Ephesians by Tychicus.

The Prologe vpon the Epistle of S. Paule to the Philippians.

PAule prayseth the Philippians and exhorteth them to stand fast in the true faith, & to encrease in loue. And because that false Prophetes labour allwayes to impugne and destroye the true faith, he warneth them of such worke leamers or workers of mischief and prayseth Epaphroditus. And all this doeth he in the fourth and fyue and Chapters.

In the fyrste he renueweth faythfulle and manyfolde exhortacions, wherby false prophetes teache and maintayne. And he setteth him for an ensample, howe that he was fayne but stand in suche false opynyons and heresies how vnhonest that was so that he made complaynt on him, and yet nowe forseth nought therby, for Christes rightwysenes sake. And thirdly he warneth that suche false Prophetes are the enemyes of the truthe, and make their bellyes their God. Further then they maye falsly and wickedly perfit and suffer, wil they not preache Christ.

The Epistle of S. Paule the Apostle vnto the Philippians.

The first Chapter.

PAule and Thymotheus þ seruaunt̄s of Jesu Christe. To all þ saintes in Christe Jesu, which are at Philippos, wyth the Bishops and Deacons.

Grace be wyth you and peace from God oure father, and from the Lorde Jesus Christe.

I thanke my God wyth all remembraunce of you, all wayes in al my prayers for you, and praye wyth gladnes, because of the fellowshyppe, whyche ye haue in the Gospell from the fyrste daye vnto nowe: and am surelye certifyed of this, that he whyche began a good worke in you, shall go forth wyth it vntyll the daye of Jesus Christe, as it becommeth me so to iudge of you al, because I haue you in my herte, and haue you also euerye one companions of grace wyth me, euen in my bondes as I defende and stablisshe the Gospel.

For God beareth me wytnesse howe greatlye I longe after you all from the very herte rote in Jesus Christe. And this I praye, that youre loue maye increase more and more in knowledge, and in al feelinge, that ye myght accepte thinges moste excellent, that ye might be pure and such as should hurte no manes conscience, vntyll the daye of Christe, fylled with the fruites of righteousnes, which fruites come by Jesus Christ vnto the glory and laude of God.

I woulde ye vnderstode brethren that my busines is happened vnto the greater furtherynge of the Gospel. So that my bondes in Christe are manifeste throwe out al the iudgement hal and in al other places: In so much that many of the brethren in the Lorde are boldened throwe my bondes, & dare more largelye speake the worde without feare. Some there are whiche preache Christ of enuie and stryfe, and some of good wyll. The one parte preacheth Christe of strife and not purelye supposinge to adde more aduersitye to my bondes. The other parte of loue, because they se that I am set to defende the Gospell.

What then? So, that Christe be preached al maner wayes, whether it be by occasion, or of true meaninge, I therin ioye: ye & will ioye. For I knowe that this shall chaunce to my saluation, throwe your prayer and mynistringe of the spyrite of Jesu Christe, as I hertely loke for and hope that in nothinge I shalbe ashamed, but that wyth all constancie as alwayes in tymes paste, euen so nowe Christe shall be magnyfyed in my bodye, whether it be throwe lyfe, or elle death. For Christe is to me lyfe, and death is to me aduantage.

D Yf it chaunce me to lyue in the flesshe, that is to me frutefull for to worke, and what to chose I wote not. I am constrayned of two thinges: I desire to be lowsed and to be with Christe, whiche thinge is best of all. Nevertheles to abyde in the flesshe is more nedefull for you. And thys am I sure of that I shall abyde, and with you all continue for the furtheraunce and ioye of your faith, that ye may more aboundantly reioyce in Jesus Christe through me, by my comminge to you again.

Onlye let your conversation be as it becommeth the Gospell of Christ, that whether I come and se you, or ells be absent, I maye yet heare of you, that ye continue in one spirite, and in one soule, labourynge as we do, to mayntayne the faith of the Gospell, and in nothing fearing your adversaries: whiche is to them a token of perdicion, and to you of saluation, and that of God. For vnto you it is geuen, that not onelye ye should believe on Christ, but also suffre for his sake, and have euen the same fyght, whiche ye sawe me have and now heare of me.

Tribulatiõs a toke of salvation to the true beleuers

The.ii. Chapter.

¶ He exhorteth them to vnyte and brotherlye love, and to beware of Envye and vaine glorye. And for a sure ensample, he setteth Christe before them.

A IF there be amonge you anye consolation in Christ, yf there be anye comfortable love, yf there be anye felowshyp of spirite, yf there be any compassion or mercye, fulfyll my ioye that ye drawe one waye havinge one love, being of one accorde, and of one minde, that nothyng be done through strife or vaine glorye, but that in meknes of mynde everye man esteme other better then himselfe, & that no man considere his owne, but what is meete for other.

B + Let the same mynde be in you that was in Christ Jesu: Whiche beinge in the shape of God, and thought it not robbery to be equall vñ God. Neverthelesse he made hym selfe of no reputatiõ, & toke on him the shape of a servaunt, and became lyke vnto men, and was founde in his apparell as a man. He humbled hym selfe, and became obediente vnto ye death euen the death of the crosse. Wherfore God hath exalted hym, and geuen hym a name above all names, that in the name of Jesus should everye knee bowe, both of thinges in heaven and thinges in earth, and thinges vnder the earth, and that all tonges should confesse that Jesus Christ is the Lorde vnto the prayse of God the father. +

To folow Christ is our profession, & so to humble our selues, ye we maye be exalted. Heb. ü.b Rom. xüj.

Wherfore my derelye beloued, as ye have alwayes obeyed, not when I was present onelye, but nowe much more in myne absence euen so worke out your owne a. saluacion vñ feare and trembling. For it is God, whiche worketh in you, both the will and also the dede, euen of good will.

Isai. xlv.d.

Do all thinges without murmurynge and disputynge, that ye maye be sanctified & pure, E the sonnes of God without rebuke, in the middes of a croked and a perverse nacion, amonge whiche ye shine as lightes in the worlde, holding fast the worde of life, vnto my reioycynge in the daye of Christe, that I have not runne in vayne, neither have laboured in vayne. Yea, and though I be offered vpon the offeringe and sacrifice of your faith: I reioyce, and reioyce with you all. For the same cause also, reioyce ye, and reioyce ye with me. 1.Pet.iiij.d

I trust in the Lord Jesus for to sende Timotheus shortlye vnto you, that I also maye be of good comforte, when I knowe what case ye stande in. For I have no man that is so lyke minded to me, whiche with so pure affection careth for youre matters. For all other seke their owne, and not that whiche is Jesus Christes. Ye knowe the proffe of him, howe that as a sonne with the father, so with me he bestowed his labour vpon the Gospel. Him I hope to sende allone as I knowe, howe it will go with me. I trust in the Lord I also my selfe shall come shortly. Act.xvi.a 1.Cor.xvj.b.

F I supposed it necessarye to sende brother Epaphroditus vnto you, my companion in labour and felow souldier, your Apostle & my minister at my neede. For he longed after you, and was full of heavines, because ye he had hearde sayd, that he should be sicke. And no doute he was sicke, and that nye vnto death. But God had mercye on him, not on him onelye, but on me also, lest I should have had sorowe vpon sorowe.

D I sent him therfore the diligentlier, that when ye should se him, ye might reioyce againe, and I might be the lesse sorowfull. Receive him therfore in the Lorde with all gladnes, and make muche of suche: because that for the worke of Christ he went so farre, that he was nye vnto death, and regarded not his life, to fulfyll that service, whiche was lacking on your part towarde me.

¶ The notes.

a. As ye be cured frõ sinne through faith, so worke accordinge to the commaundemẽt, but ye come to the saluacion of glorye. For yf ye cease working, the spirite quencheth agayne, and ye cease to be partakers of the promyses. Worke out your owne saluacion.

b. He maketh here two offeringes or sacrifices. Christe faith the one, and him selfe the other. Christ faith, in that he had offered vp vnto God, as the fruites of his preachynge. Himselfe, yf it should please God, that for the true preachinge of the Gospell vnto them, should be put to the cruel tormentes of death. Whyche thinge he refused not trusting that thereby he might make them worthy of God. Though I be offered.

The.iij. Chapter.

¶ He warneth them to be ware of false teachers, whom he calleth beggers and enemyes to Christe, and sheweth wherin his righteousnes consisteth.

Moreover

a Moreouer my brethern, reioyce in the Lorde. It greueth me not to write one thinge often to you. For to you it is a sure thynge. Beware of doggen, beware of cupll workes. Beware of dyssencyon. For we are circumcysion, whyche a. worship God in the spirite, and reioyce in Christe Jesu, and haue no confidence in the flesshe, though I haue wherof I might reioyce in the flesshe. If any other man thinke that he hath wherof he mighte truste in the flesshe, much more I, circumcised the eighte daye, of the kynred of Israel, of the tribe of Benamin, an Hebrue borne of the Hebrues: as concernynge the lawe, a pharisey, and as concernyng feruentnes, I persecuted the congregation, & as touchyng the ryghteousnes, whiche is in the lawe, I was vnrebukeable.

Act. xxiij. b

But the thinges that were hauntage vnto me, I counted losse for Christes sake. Yea I thinke al thinges but losse for that excellent knowledge sake of Christ Jesu my Lord. For whom I haue counted al thinges losse, and do iudge them but dounge, that I myght wynne Christe, and might be founde in hym, not hauinge mine owne righteousnes, which is of the lawe, but that whyche springeth of the fayth, is in CHRIST. I meane the righteousnes, whiche commeth of God thorowe fayth in knowinge him and the vertue of his resurrection, & the fellowshippe of his passions, that I myght be conformable vnto his death, yf by any meanes I myght attayne vnto the resurrecyon from b death.

Not as though I had already attained to it, either were already perfecte: but I followe yf that I maye comprehende that, wherin I am comprehended of Christ Jesu. Brethern I count not my selfe that I haue gotten it: but one thinge I say.* I forget that, whiche is behinde, & stretche my selfe vnto that whiche is before, and presse vnto the marke appointed, to obteine the reward of the high callinge of God in Christe Jesu. Let vs therfore as many as be perfect be thus wyse minded, & yf ye be other wise minded, I pray God opē ruen this vnto you. Neuertheles in yᵗ, wherunto we are come, let vs procede by one rule, that we may be of one accord.

I loke not on ẏ workes that I haue done, but what I lacke of ẏ perfectnes of Christ

D

+ Brethren be followers of me, and loke on them which walke euen so, as ye haue vs for an ensample. For many walke (of whom I haue tolde you often, and nowe tel you weping) that they are the enemies of the crosse of Christ, whose ende is dampnation, whose God is their belye, and whose glorye is to their shame, whyche are worldlye minded. But oure conuersation is in heauen, from whence we loke for a sauiour, euen the Lorde Jesus Christ, whiche shal chaunge oure vyle bodies, that they may be fashioned like vnto his glorious bodie, according to ẏ working, whereby he is able to subdue all thinges vnto him selfe.

Rom. viij. c. If we be like Christ in conuersatiō, we shalbe like him in glory

The notes.

a. We worship God in spirite thorowe faith and loue. We reioyce that Christe hath redemed vs, and trulie not in oure owne workes. Christe onelye is our righteousnes, and for his sake our synnes are forgeuen vs, and for his sake oure good workes are accepted, whiche elle were dampnable, for the synne that is in them. Worship God.

The .iiij. Chapter.

A The fathers exhorte of them, exhorteth them to be of honest conuersation, and rebuketh them because of the boaste promysed that they made for hym before in parson.

Wherfore my brethren dearlye beloued & longed for my ioye & crowne, so continue in the Lorde, ye beloued. I praye Euodias, & beseche Syntiches that they be of one accorde in the Lorde. Yea, and I beseche the faythfull yocke felowe, helpe the women, whiche laboured with me in ẏ Gospell, and with Clemente also, and with other my labour felowes, whose names are in the boke of my lyfe. A Of ẏ boke of life spoken in ẏ psa. lxviij. f

+ Reioyce in the Lorde alway, and agayne I say reioyce. Lette your softnes be knowen to all men. The Lorde is euen at hande. Be not carefull: but in all thinges shewe your petition vnto God in prayer and supplication, with geuinge of thankes. And the peace of God, whiche passeth al vnderstandynge, kepe your hertes and myndes in Christe Jesu. +

B Furthermore brethren, whatsoeuer thynges are true, whatsoeuer thinges are honest, whatsoeuer thinges are iuste, whatsoeuer thinges are pure, whatsoeuer thinges pertaine to loue, whatsoeuer thinges are of honeste report: yf there be any vertuous thinge yf there be any laudable thinge, those same haue ye in your minde, whiche ye haue both learned and receiued, heard, and also seue in me: those thinges do, and the God of peace shall be with you. I reioyce in the Lorde greatly, that nowe at the last ye are reuiued agayne to care for me, in that wherin ye were also carefull, but ye lacked opportunitie. I speake not because of necessitie. For I haue learned in whatsoeuer estate I am therwith to be content. I can both cast downe my selfe. I can also exceede. Euery where, and in all thinges I am instructed, both to be ful, and to be hongrie, to haue plentie, and to suffre nede. I can do al thinges thorowe the helpe of Christe whiche strengthneth me. Notwithstandinge ye haue well done, that ye beare parte with me in my tribulation.

C Ye of Philippos knowe that in the beginninge of the Gospel, when I departed c from Macedonia, no congregation beare parte with me, as concerning geuinge, and receiuinge,

werkinge, but pe onely. For when I was in Thessalonica, pe sente once, and afterwarde agayne vnto my nede: not that I desire gyftes, but I desire aboundaunte frute on youre part. I receiued al, and haue plente. I was euen fylled after that I had receyued of Epaphroditus, that which came frō you, q odour that smelleth swete, a sacrifice accepted and pleasaunt to God. Roma xii.a Myp God fulfill youre nedes thorowe hys glorious ryches in Jesus Christ. Vnto God and oure father be prayse for euermore. Amen. Salute all the saiuctes in Christ Jesus. The brethern which are with me grete you. All the saiuctes salute you, and moste of all they, which are of the Emperours housholde. The grace of our Lord Jesus Christe be with you all. Amen.

Sent from Rome by Epaphroditus.

The Prologe vpon the Epistle of S. Paule to the Colossians.

WT.



In the Epistle to the Colossians he setteth the maner and fashion of the Epistle to the Romayns, kindly correspondinge all that is therin of high knowledge. Euen in that Epistle followeth the ensamples of the Epistle to the Ephesyans, conteyninge the ordinary of the same Epistle more larger manere.

In the fyrste Chapter he prayseth them, and wisheth that they encreased in the fayth, and grettep fauoure therin, and them beforehand by the Gospel bycause that it is a wysdome that confoundeth Christ. He is the Lorde and God, crucified for us, and a wysdome, that hath been vsed in Christ euen after the beginninge of the worlde, and now fyrste begon to be opened thorowe the preachinge of the Apostles.

In the seconde, he warneth them of mennes bowrne, and beforeseeth the false prophetes to the vttermoste, and exhorteth them encouragingly.

In the thyrde he exhorteth to be stedfast in the pure fayth with all manner of good workes one to another, and beforeseeth all degrees and what they ought to be.

In the fourth he exhorteth to prayer, and also to praye for hym, and saluteth them.

The Epistle of Saynct Paul the Apostle vnto the Colossians.

The fyrst Chapter.

The fyrste chapter how God, for whose sake, loue, and hope, prayseth the fayth, loue, and hope of the Colossians for the kyngdome of God, reuealed by Christe, who is the heed of the congregation.

PAule an Apostle of Jesu Christe by the will of God, and brother Timotheus. 1

To the saiuctes, whiche are at Colossa, and brethern that beleue in Christe.

Grace be with you and peace from God oure father, and from the Lorde JESUS Christe.

Where the fayth of the Colossians standeth.

We geue thankes to God the father of oure Lorde Jesus Christe, alwayes prayinge for you, sence we hearde of youre fayth, which Christe in, ye haue in Christ Jesu, and of the loue, which there is vnto ye bestre to all saiuctes, for the hopes sake, to the brethē which is layde vp in store for you in heauen of whiche hope ye haue heard before by the true worde of the Gospel which is come vnto you, euen as it is vnto all the world, and is fruteful, and it is amonge you, from the fyrste daye in the, whiche ye herde of it, and had experience in the grace of God in the truth, as ye learned of Epaphra oure deare felowe seruaunte, whiche is for you a faythfull minister of Christe, whiche also declared vnto vs your loue, whiche ye haue in the spirite.

For this cause we also, sence the daye we heard of it, haue not ceased prayeng for you, and desiring that ye myght be fulfilled with the knowledge of his will, in all wysdome, and spirituall vnderstandinge, that ye might walke worthy of the Lorde in all thinges, that please him beyng fruteful in all good workes, and encreasing in the knowledge of God strengthed with all myghte thorowe his glorious power, vnto all patience and longe suffering with ioyfulnes, & geuing thankes vnto the father, which hath made vs mete to be partakers of the inheritaunce of saiuctes in lyght.

Which hath deliuered vs from the power of darckenes and hath translated vs into the kyngdome of his deare sonne, in whom we haue redemption thorowe his bloude, that is euen to say the forgeuenes of synnes, whiche is the ymage of the inuisible God, fyrste begotten of all creatures. For by hym were all thynges created, thinges that are in heauen, and thinges that are in earth: thinges visible and thinges inuisible, whether they be maieste or Lordeshyp, either rule or power. All thynges are created by hym and in hym, and he is before all thinges, and in hym all thynges haue their beyng.

Redemption. Forgeuenes of synnes.

And he is the heed of the body, that is to wyt of the congregation: he is the beginning and fyrste begotten of the dead, that in all thynges he might haue the preeminence. For it pleased the father that in hym shoulde all fulnes dwell, and by hym to reconcile all thinges vnto him selfe, and to set at peace by hym thorowe

He is fyrste that hath the glorye and very life of resurrection.

rowe ✠ bloude of his crosse, both thinges in
10 heaven, and thinges in earth.

And you (which were in tymes past straungers and enemyes, because your myndes were set in evyl workes) hath he now reconciled in the body of his flesshe thorowe death, to make you holye vnblamable and without fault in his owne sight, yf ye continue grounded and stablished in the faith, and be not moved away from the hope of the Gospell, which ye have hearde, how that it is preached amonge all creatures which are vnder heaven, whereof I Paule am made a minister. Nowe reioyce I in my sufferinges which I suffer for you, and fulfyll, a, that whiche is behinde of the passions of Christe in my flesshe for his bodyes sake, which is the congregacion, whereof I am made a minister accordinge to the ordinaunce of God, which ordinaunce was geven me vnto youwarde, to fulfyll ✠ worde of God, that mistery hyd sence the world began, and sence the begynninge of generacions: but nowis opened to his sainctes to whom God wolde make knowen the glorious riches of this mistery amonge the Gentyls, which riches is Christ, in you the hope of glorye, whome we preache, warninge all men and teachinge all men in all wisdom, to make all men perfect in Christ Jesu. Wherein I also labour and stryve even as farforth as his workinge worcketh in me mightely.

A true Apostle wolde have all men perfect in the knowledge of Christ and of his doctrine.

The notes.

That was behind in the passions of Christe.

a. Not the passions or sufferinges, whiche he suffered for oure synnes. For therin wanted nothinge. They were a sufficiente raunsome for the synnes of the whole worlde. But these passions and sufferinges were the paynfull trauayles in preachinge to the people the Gospell, and the persecucions that followe the same. And these sufferinges are not yet at an ende. For all the true preachers do yet, and shall to the worldes ende suffer in their flesshe for the bodye of Christe, that is his congregacion. For as they persecuted Christe, so shall they persecute his true preachers.

The.ij. Chapter.

What great care Paule toke for all congregacions. The exercise did to be diligent in Christ, to be ware of false preachers and worldelye wysedome and declareth the false prophetes.

I Wolde ye knewe what fightinge I have for you, & for them of Laodicia, and for as many as have not sene my person in the flesshe, that their
John.16.a hertes myghte be comforted and knit toge-
1.Cor.1.3.b ther in love, and in all ryches of full vnderstandinge for to knowe the mystery of God the father and of Christe, in whom are hyd all the treasures of wysdom and knowledge. This I saye leste any man shoulde beggle you with entysyng wordes. For though I be absent in flesshe yet am I present with you in the spirite rejoyce and beholdinge the order that ye kepe, and your stedfast faith in Christ. As ye have therfore receyved Christe Jesus ✠ Lorde, even so walke, rooted and buylte in him and stedfaste in the faith as ye have learned, and therin be plenteous in gevinge thankes.

✠ Beware leste any man come and spoyle you thorowe philosophie and disceitful vanitie, thorowe the tradicions of men, and ordinaunces after the worlde, and not after Christ. For in him dwelleth all the fulnes of ✠ God-
head bodely, and ye are complete in him, which is the head of all rule and power, in whom also ye are circumcysed with circumcision made without handes, by puttinge of the synfull body of the flesshe thorowe the circumcision, that is in Christ, in that ye are buried with him thorowe baptisme in whom ye are also risen again thorowe faith, ✠ is wroughte by the operacion of God, which raysed him from death.

B Philosophie and tradicions of men, Christ is sufficiente.

Faith is the workinge of God.

And ye which were dead in synne thorowe the vncircumcision of youre flesshe, hath he quyckened with him, and hath forgeven vs all oure treaspases. ✠ And hath put out the hande writtinge that was againste vs, contayned in the Lawe written, and that hath he taken out of the waye, and hath fastened it to his crosse, and hath spoyled rule and power and hath made a shewe of them openlye, and hath tryumphed ouer them in his owne persone.

C Ephesio. ij.a

Let no man therfore trouble youre consciences about meate and drincke, or for a peace of an holye daye, as the holy daye of the new moone, or of the Sabboth dayes, whyche are no thinge, but shaddowes of thinges to come, but the bodye is in Christe. Let no man make you sporte at a wronge marke which after his owne imaginacion walketh in the humblenes and holynes of angels, thinges which he never sawe, vainelesse puffe vp with his fleshely mynde, and holdeth not the head, wherof all the bodye by ioyntes and couples receyveth nourysshment, & is knyt together, & encreaseth with the encreasynge that cometh of God.

Matt.xxiiij.a

D Marke. There is none other marke then Christ nor other name to be saved by.

✠ Wherfore yf ye be deade with Christe from the ordinaunces of the worlde, why as though ye yet lived in the worlde, are ye lodde with traditions of the that saye? Touche not, taste not, handle not, whyche all perishe with the vsynge of them, and are after the commaundementes and doctrines of men, which thinges have the similitude of wysdome in chosen holines and humblenes, and in that they spare not the bodye, and do the flesshe no worshipe vnto his nede.

The notes.

a. That is, verely & in dede, not in shadowes, so that when ye have hym, ye oughte not to followe the shadowes of Moyses lawe, or the

Bodyes.

of the rutilementes or lodgynges of mans wysdome. But hauing him in whom dwelleth the fulnes of the Godhead bodyly, that is to saye verelye: you maye no lenger newe beholde figures and doubtfull promises, but embrace faythfully the sonne of God, who is also verye God of the substaunce of the father, and verye man of the substaunce of Marye the virgyn.

Hand writynge. b. The lawe is oure hande writynge, in that the conscience setteth to her seale, subscribynge and consentynge that the lawe is iuste and we sinners. Whyche lawe (concernynge dampnacyon) is taken awaye by Christe, in al them that vnfaynedly beleue and trust in him.

The bodye. c. This bodie is the performaunce of al the thinges that were prefigurated in the olde lawe.

The.iii. Chapter.

He exhorteth them in remembraunce of the spirytuall resurrection, to laye aside all maner of corrupte frayaye, to be thankefull to al Godlines and vertue, & sheweth all degrees theyr duetye.

IF ye be then rysen agayn with Christ seke those thinges which are above where Christe sitteth on the right hand of God. Set youre affection on thinges that are above, and not on thinges, which are on the earth. For ye are dead and youre lyfe is hid with Christ in God. When Christ which is our life, shal shewe him selfe then shal ye also appere wyth him in glorye.

A All the mercy is set fourth in the two vpper chapters is promised to them once by will followe Christ & line as herafter foloweth. These membres muste be slayn.

Mortifie therfore, youre membres whiche are on the earth, fornication, vnclenes, vnnatural, lust euil concupiscence, and couetousnesse, which is worshippinge of Idoles, for which thynges sake the wrathe of God commeth on the chyldren of vnbeliefe. In whyche thinges ye walked ones, when ye lined in them.

B Roman. vi. b Ephesio. iiij. c 1. Pet. ii. a Euerye man is Christe to another.

But now put ye also awaye from you all thinges, wrath, fearfines, maliciousnes, cursed speaking, fylthy speaking out of youre mouthes. Lye not one to another, that the olde man wyth hys workes be put of, and the newe put on, whiche is renued in knowledge after the ymage of hym, that made hym where is neyther Gentile nor Iew, circumcision nor vncircumcision, Barbarous or Scythian, bonde or fre: but Christ is all in al thinges.

C Ephe. vi. b.

Nowe therfore as electe of God, holy and beloued, put on tender mercye, kyndnes, humblenes of mindes, meknes, longe sufferynge, forbearing one another, and forgeuing one another, yf anye man haue a quarel to another, euen as Christe forgaue you, euen so do ye. Aboue all these thinges put on loue, which is the bond of perfectnes. And the peace of God rule in youre hertes, to the which peace ye are called in one bodye. And be that ye be thankfull. Let the worde of Christ dwell in you plenteously in all wysdome. Teache and exhorte youre owne selues, in psalmes, and hymnes, and spirituall songes, whiche haue fauoure with them, singinge in youre hertes to the Lorde. And all thynges (whatsoeuer ye do in word or dede) do it in the name of the Lorde Iesu geuinge thankes to God the father by hym.

1. Corinth. 14

Wyues submitte youre selues vnto youre owne husbandes, as it is comly in the Lorde. Husbandes loue youre wyues, and be not bitter vnto them. Chyldren obey youre fathers & mothers in all thynges, for that is wel pleasynge vnto the Lorde.

D Wyues. Ephesio. v. c 1. Pet. iii. a Husbandes. Ephesi. vi. a Chyldre and fathers. Ephe. vi. a

Fathers, vexe not youre chyldren, leaste they be of a desperate mynde. Seruauntes, be obedient vnto youre bodelye maisters in al thinges, not wyth eye seruice as men pleasers, but in synglenes of herte fearynge God. And what soeuer ye do, do it hertely as vnto the Lorde, and not vnto men: for as muche as ye know that of the Lorde ye shall receyue the reward of inheritaunce, for ye serue the Lorde Christ.

But he that doeth anye wronge, shall receyue for the wronges that he hath done, for there is no respect of persons wyth God. Ye maisters do vnto your seruauntes, that which is iuste and equall, sayng: ye know that ye also haue a maister in heauen.

Sapient. vi. b Roman. ii. b Maisters.

The.iiij. Chapter.

He exhorteth them to be feruente in prayer. To walke wysely vnto them that are out of loue vnto the true knowlege of Christe and fauoure them.

COntynue in prayer & watch in the same wyth thankes geuynge, prayeng also for vs, that God open vnto vs the dore of vtterance, that we maye speake the misterye of Christe (wherfore I am also in bondes) that I maye vtter it, as it becometh me to speake.

A Ephesio. vi. b

Walke wisely to them that are without and redeme the tyme. Let youre speache be alwayes well fauoured and poudred with salte, that ye maye knowe, howe to answere euery man.

B Ephesio. v. b Take in the wysdome of Gods worde.

The deare brother Tichicus shal tell you of al my busines, whiche is a faythfull minister, and felow seruaunt in the Lorde, whom I haue sent vnto you for the same purpose, that he might knowe howe ye do, & myght comforte youre hertes, wyth one Onesimus, a faythfull and a beloued brother, whiche is one of you. They shall shewe you of al thinges, whiche are doyng here.

Aristarchus my prysen felowe saluteth you and Marcus, Barnabas sisters sonne: touchynge whom ye receyued commaundementes. If he come vnto you, receyue him, and Iesus which is called Iustus, which are of the circumcision. These onely are my worke

C Marck the Euangelist.

felowes vnto the kyngdome of God, whiche were vnto my consolacion. Epaphras the seruaunte of Christe, which is one of you, saluteth you, and alwaies laboureth feruentlye for you in prayers, that ye maye stande perfecte and full in all that is the wyll of God. I beare him recorde, that he hath a feruent minde towarde you and towarde them of Laodicia and them of Hierapolis. Deare Lucas the Physician greeteth you, and Demas. Salute the brethren whiche are of Laodicia, and salute Nimphas, and the congregacion, which is in his house. And when the Epistle is read of you, make that it be read in the congregacio of the Laodicians also and that ye lyke wyse read the Epistle of Laodycia. And saye to Archippus: take hede to the office that thou hast receyued in the Lord, that thou fulfill it. The salutacion by the hande of me Paule. Remembre my bondes. Grace be with you Amen. Sent from Rome by Tichicus and Onesimus.

Luke the Euangelist. 2. Tim. iiij. c

The Prologe vpon the fyrste Epistle of S. Paul to the Thessalonians

This Epistle dyd Paule wryte of ryseyng vpe and sorrowed priuately there in the. d. first Chapters he saith they dyd receyue the Gospel ouerlye, and dyd in tribulacion and persecution stedfastly, and were become an ensample vnto all congregacions, and had there fallen of their owne brethren as Christ and the apostles dyd of the Iewes perhaps them there in mynde. Before ouerly and shortly he had bene among them to their ensample and thanketh God, that his Gospell had brought forth such fruite amonge them.

In the thyrde Chapter he setteth his diligence and care, that he so greate labour, and there to stacke a deep rooynge. Whether Paule were in doute, Sathan and his Apostles beynge there with persecucion and hyndrynge their faythe, with mens traynes. And therfore he sent Timotheus to them to comforte them, and strengthe them in the faythe, and thanketh God, that they had so constantly endured, and desyreth God to encrease them.

In the fourth he exhorteth them to hope them fal nes from Christ, and to be good one to another. And thanke he instructeth and comforteth the resurrection.

In the fyfthe he warneth of the laste daye, that it shoulde come sodenly, exhortynge to prepare them selues therefore, and to hope a good ofte concerning obedience and vse.

The. i. Epistle of Saynete Paule the Apostle vnto the Thessalonians.

The fyrst Chapter.

¶ He thanketh God for them that they are stedfast in faythe and good workes, and receyue the Gospell gladly and obediently.

To the Thessalonians.

PAule, Syluanus, and Timotheus. Vnto the congregation of the Thessalonians in God the father, and in the lord Jesus christ. Grace be with you, & peace frō God our father, & frō the Lord Jesus Christ. ¶ We geue God thankes alwayes for you all, makinge mention of you in oure prayers wythoute ceasinge, and cal to remembraunce your worke of faythe, and labour in loue & perseueraunce in the hope of our Lord Jesus Christ, in the syght of God oure father, because we know your brethē beloued of God, how that ye are electe. For oure Gospell came not to you in worde onelye, but also in power, and in the holye Ghoste, and in muche certaintie, as ye know after what maner we behaued our selues among you, for your sakes.

And ye became followers of vs and of the Lord, and receyued the worde with much affliction, with ioye of the holye ghoste: so that ye were an ensample to al that beleue in Macedonia and Achaia. For from you sounded out the worde of the Lord, not in Macedonia & in Achaia onelye: but your faythe also which ye haue vnto God, spreade her selfe abrode in all quarters, so greatlye that it needeth not vs to speake any thynge at all. For they the selues shewe of you, what maner of entrynge in we had vnto you, and howe ye turned vnto God from Images, for to serue the liuing and true God, and for to loke for his sonne from heauen, whom he raised from death. I meane Jesus which deliuered vs frō wrath to come.

The. ii. Chapter.

¶ He putteth them in remembraunce of the godlye conuersacion, that he left among them, when he preached the Gospel vnto them, thanketh God, that they receyued his worde so fruitefullye, and exhorteth them to abstinence.

YE your selues knowe brethren of oure entraunce in vnto you, how y it was not in vayne: but euen after that we had suffered before, and were shamefully entreated at Philippos (as ye wel know) then were we bolde in our God to speake vnto you the Gospel of God with muche stryuynge. Oure exhortacion was not to bringe you to errour, nor yet to vnclenes, neyther was it with gile, but as we were allowed of God, that the Gospel shoulde be committed vnto vs, euen so we spake, not as though we entended to please men, but God whyche tryeth oure hertes. Act. xvi. b

¶ Neither was our conuersacion at anye tyme with flatteringe wordes, as ye wel knowe

knowe neyther in clokt couetousnes, god is recorde: neyther sought we prayse of men neyther of you, nor yet of anye other, when we might haue ben chargeable, as the Apostles of Christe, but we were tender amonge you, euen as a nourse cherysheth hir children, so was our affection toward you, our good wil was to haue dealt to you, not the Gospel of God onely, but also our owne soules because ye were deare to vs. ✠ Ye remembet brethren our labour and trauayle. For we laboured day and night, because we would not be greuous vnto any of you, and preached vnto you the Gospel of God. Ye are witnesses, and so is God, howe holily and iustly and vnblameably we behaued our selues among you that beleue as ye know howe that we exhorted and comforted, and besought euerye one of you, as a father hys children, that ye would walke worthye of God, whiche hath called you vnto his kingdome & glory.

A sure token of a true Apostle. Act. xx. 1. Cor. iiij. c 1. Thes. ij.

℣ For this cause thanke we God without ceasing, because that when ye receiued of vs the word, wher with God was preached, ye receiued it not as the worde of man: but euen as it was in dede, the worde of God: whiche worketh in you that beleue. ✠

For ye brethren became followers of the congregacions of God, which in Iewrye are in Christ Iesu, for ye haue suffred like thinges of your kinsmen, as we our selues haue suffred of the Iewes. Which as they killed the Lorde Jesus and their owne prophetes, euen so haue they persecuted vs, and God they please not, and are contrarye to all men, and forbid vs to preache vnto the Gentyls, that they might be saued to fulfyll their synnes alwaye. For the wrathe of God is come on them, euen to the vtmost.

℣ For as muche brethren as we are kepte from you for a season as concernynge the bodely presence, but not in the herte we endeuored the more to se you personallye with greate desyre. And therfore we would haue come vnto you I Paule once and agayne: but Satan withstode vs. For what is our hope or ioye, or crowne of reioysynge: are not ye it in the presence of our Lord Jesus Christ at hys comminge? yes ye are our glory and ioye.

The. iij. Chapter.

✠ He declareth how Timothe was sent, and comforteth vnto hym of their faythe and loue.

Wherfore seinge we could no longer forbeare, it pleased vnto vs wayte at Athens alone, & sente Timotheus our brother and minister of God, and our labourer fellowe in the Gospel of Christe, to stablisshe you and to comforte you ouer youre faythe, that no man should be moued in these afflictions. For ye your selues knowe ✠ we are euen appointed there vnto. For verelye when I was with you, I telde you before that we shoulde suffre tribulacion, euen as it came to passe, and as ye know. For this cause when I coulde no longer forbeare, I sente, ✠ I might haue knowledge of your faythe, leste haplye the tempter had tempted you, and that our labour had bene bestowed in vayne.

A Actor. xvij. a.

But nowe lately when Timotheus came from you vnto vs, and declared to vs your faythe & your loue, & howe that ye haue good remembraunce of vs alwayes, desyring to se vs as we desyre to se you. Therfore brethren we had consolacion in you and in all our aduersitye and necessitie, through your faythe. For nowe are we alyue, yf ye stande stedfast in ✠ Lorde. For what thankes can we recompence to God again for you, ouer all the ioy that we ioy for your sakes before our God, whyl we nighe and daye praye exceedingly that we might se you presently, and might fulfill that which is lackynge in youre faythe.

God him selfe our father, and our Lord Jesus Christ guide our iourney to you: and the Lorde increase you and make you flowe ouer in loue one to warde another and toward all men euen as we do toward you, to make your hertes stable & vnblameable in holynesse before God our father, at the comminge of our Lorde Jesus Christe with al hys sainctes.

The. iiij. Chapter.

✠ He exhorteth them to holynesse, to kepe them selues from fornicacion, and vnlefull conuersacion to loue one another, to diligence, and quietnesse of mynde.

Further more we beseche you brethren and exhorte you in the Lord Jesus, that ye increase more and more, euen as ye haue receiued of vs, howe ye ought to walke and to please God. Ye remember what commaundementes we gaue you in our Lorde Jesu Christ. For this is the will of God, euen that ye shoulde be holy, and that ye shoulde abstayne from fornicacion, that euerye one of you should know, howe to kepe his vessell in holynes and honoure, and not in the lust of concupiscence, as do the heathen, which know not God, that no man go to far and defraude his brother in bargaining: because the Lorde is a reuenger of al suche things as we tolde you before tyme and testified. For God hath not called vs to vnclenes, but vnto holynes. He therfore that despiseth, despiseth not man, but God, whiche hath geuen his holye spirite amonge you. ✠

A Philippi. i. B Romans. xij. d. Ephe. v. d.

℣ But as touchinge brotherly loue, ye nede not ✠ I write vnto you. For ye are taught of God to loue one another. Yea and that ye do vnto all the brethren, which are thorow out all Macedonia. We beseche you brethren, that ye encrease more and more, and that ye studye to be quyete, and to medle with youre owne busines, and to worke

B Iohan. xiij. d. 1. Iohan. 4. b

A good lesson for monkes & pore fryers.

wyth youre owne handes, as we commaunded you: that ye may behaue youre selues honestly towardes them that are without, and that nothinge be lackinge vnto you.

+ I wolde not brethre haue you ignorant concernynge them whiche are fallen a sleepe, that ye sorowe not as other do which haue no hope.

Resurrection

For yf we beleue that Jesus Christe dyed and rose agayne euen so them also, whyche sleepe by Jesus, wyll God bringe agayn wyth hym. And this saye we vnto you in the worde of the Lorde, that we whyche lyue and are remaynynge in the commynge of the Lorde, shall not come perre they which sleepe. For the Lord hym selfe shall descende from heauen with a shoute, and the voice of the Archangell and trompe of God. And the deade in Christ shall arise fyrst: then shal we which lyue and remayne, be caught vp with them also in the cloudes, to meete the Lorde in the ayer. And so shall we euer be with the Lord. Wherfore comforte youre selues one another with these wordes. +

1. Cor. 15. d.

The. v. Chapter.

¶ He informeth them of the daye of doome, and commynge of the Lorde, exhorteth them to watche, and to regarde suche as preache Gods worde emōge them.

Of the tymes and seasons brethre ye haue no nede, that I wryte vnto you: for ye youre selues knowe perfectly that the daye of the Lorde shall come euen as a

1. Pet. iii. Apo. iii. & xvi.

theefe in the nyght. When they shal saye peace and no daunger, then commeth on them sodē destruccion, as the trauaylynge of a woman wyth chyld, and they shal not escape. But ye brethren are not in darckenes, that that daye shoulde come on you as it were a theefe. + Ye are all the children of lyght and the children of the daye. We are not of the nyght neuther of darckenes.

¶ Therfore let vs not sleepe as do other: but let vs watche & be sober. For they that sleepe, sleepe in the nyght: and they that be dronken, are dronken in the nyght. But let vs whyche are of the daye, be sober, armed wyth + harnesse plete of fayth and loue, and wyth hope of saluacyon as an helmet. For God hath not appoynted vs vnto wrath: but to obteyne saluacyon by the meanes of oure Lord Jesu Christ whyche dyed for vs: that whether we wake or sleepe, we shoulde lyue together wyth hym.

Eſaie lix. Ephe. vi. c.

Fayth is the breast plate, and hope is the helmet.

Wherfore comforte youre selues together, and edifye one another, euen as ye do. +

2. Corint. 5. b.

¶ We beseche you brethren, that ye knowe them, whyche labour amonge you, and haue the ouersight of you in the Lord and geue you exhortacyon, that ye haue them the more in loue for their workes sake, and be at peace wyth them. + We desire you brethren, warne them that are vnruly, comforte the feble mynded, susteyne the weake, haue contynuall pacience towarde all men. See that none recompence euyll for euyll vnto any man: but euer followe that which is good, both among youre selues, and to all men. Reioyce euer. a. Pray contynually. In all thinges geue thankes. For this is the wyll of God in Christ Jesu towarde you.

Rom. xii. d. i. Pet. 3. b

¶ Quenche not the. b. spyryte. Despyse not prophesynge. Examen all thinges, and kepe that which is good. Abstayne from all suspicious thinges. The very God of peace sanctifye you throughout. And I praye God that your whole spyryte, soule and bodye, be kept faultles vnto the comming of oure Lorde Jesu Christe. + Faythfull is he whiche calleth you: which wyll also do it. Brethren, praye for vs. Greete all the brethren wyth an holy kysse. I charge you in the Lorde, that this Epistle be read vnto all the holy brethren. The grace of the Lord Jesus Christ be wyth you. Amē.

Examen, all maner of learninge.

1. Corinth. 1. b

The notes.

a. This continual prayer is not continual babling with the tounge (For that is forboden vs: as we haue hard) but it is the lyftinge vp of the herte vnto God, wyth the continual and feruent desyre, that the wyll of God be done in vs and in all other creatures both nowe and in the tyme to come.

Pray contynually.

b. When we are geuen ouer to euyll conuersacion, and delyte in fleshely communication, then is the spyryte quenched in vs.

Quenche not the spyryte.

The ende of the fyrste Epistle vnto the Thessalonians, sent from Athens.

The Prologe vpon the seconde Epistle of S. Paule to the Thessalonians.

BEcause in the fore Epistle he had taught that the last day shulde come sodenly, the Thessalonians thought that the daye of Iudge were come already. Wherfore in this Epistle he declareth how that

And in the fyrst Chapter he comforteth them both wyth euerlastinge reward of them fayth and pacience in suffrynge for the Gospel, and wyth the punishment of them perseuerance in euerlastinge payne.

In the seconde he declareth that the laste day shulde not come vntil there were a departynge (as some men vnderstande) from vnder the obedience of the Emperour of Rome, and that Antechriste shulde sit in the temple as God, and deceyue the vnstedfastnes wyth false doctrine, and with false and lyenge myracles wrought by the myghtynes of Sathan, vntil Christe shulde come and slee him wyth the glorious commynge, and spyrytual preachynge of the Gospell of God.

In the thyrde he geueth them exhortacyon, and warneth them to rebuke the lyfe that shulde not followe after their doctrine, and amende their vnquyetnes, yf they shulde not amende.

The

¶ The second Epistle of S. Paule the Apostle to the Thessalonians.

The first Chapter.

¶ He thanketh God for their faythe and loue, and prayeth for the encrease of the same.

A PAule, Syluanus & Timotheus.
☞ Vnto the congregacion of the Thessalonians, which are in God oure father, and in the Lorde Jesus Christe.

Grace be with you and peace frō God oure father, and from the Lorde Jesus Christe.

B ☞ We are bounde to thanke God alwayes for you brethren, as it mete, because that your faythe groweth exceedingly, and euerye one of you swimmeth in loue towarde another betwene youre selues, so that we oure selues reioyse of you in the congregacions of GOD ouer youre patience and faythe in all youre persecucions and tribulacions that ye suffer, whiche is a token of the ryghteous iudgement of God that ye are counted worthye of the kyngdome of God, for whiche ye also suffer. It is verely a ryghteous thyng with God to recompence tribulacion to them that trouble you, and to you whiche are troubled, reste with vs, when the Lorde Jesus shall shewe hym selfe from heauen with his mighty Aungels, in flaumynge fyre, rendrynge vengeaunce vnto them that knowe not God, and to them that obeye not vnto the Gospel of oure Lorde Jesus Christ, which shall be punyshed with euerlastyng damnacion from the presence of the Lorde, and from the glory of his power, when he shall come to be glorified in his sayntes, and to be made marueylous in all them that beleue: because oure testimonye that we had vnto you, was beleued even the same daye that we preached it. Wherfore we praye alwayes for you that oure God make you worthye of the callynge and fulfyll all delectacion of goodnes and the worke of faythe, with power that the name of oure Lorde Jesus Christe maye be glorified in you, and ye in hym, thorowe the grace of oure God, and of the Lorde Jesus Christe.

Tribulacyō is a token of saluacion.

C

D

The .ij. Chapter.

¶ He teacheth them that the tyme of the comynge shall not come till the departyng from the faythe come fyrste, and therfore he exhorteth them not to be troubled, but to stande stedfaste in the thynges that he had taught them.

WE beseche you brethren by the commynge of oure Lorde Jesu Christe, and in that we shal assemble vnto hym, that ye be not sodenly moued from your mynde, and be not troubled, neyther by spirite neyther by wordes, yea yet by letter whiche shoulde seme to come from vs, as though the daye of Christe were at hande. Let no man deceyue you by any meanes, for the Lorde cōmeth not, except there come a departyng fyrst, and that, that synful man be opened, the sonne of perdicion whiche is an aduersarye, and is exalted aboue all that is called God, or that is worshypped: so that he shall sytte as God in the temple of God, and shewe hym selfe as God.

A

Ephe.5.b

Antichrist.

B ☞ Remember ye not, that when I was yet with you, I tolde you these thynges? And nowe ye knowe what withholdeth: euen that he myght be vttered at his tyme. For the mysterye of that iniquite doeth he alredy worke whiche onelye letteth vntyll it be taken out of the waye. And then shall that wicked be vttered, whome the Lorde shall consume with the b spirite of his mouth, and shal destroye it in the apearaunce of his commynge, whose commynge is by the worckynge of Sathan, with all lyenge power, signes and wonders, and in all deceyuablenes of vnrighteousnes, among them that perysshe: because they receyued not the loue of the veretie, that they myght haue ben saued. And therfore God shall sende them strange delusyon, that they shoulde beleue lyes: that all they myght be damned which beleued not the truth but had pleasure in vnrighteousnes.

Ezech.21.a

Lying myracles because they testifye a false faythe

C

Where no loue is to the truth, on them doth God let slippe false Prophetes to deceyue them.

D ☞ But we are bounde to geue thankes alwaye to God for you brethren beloued of the Lorde, because that God hath from the begynnynge chosen you to saluacion, thorowe sanctifyinge of the spirite, and thorowe beleuing the truth whereunto he called you by oure Gospell, to obteyne the glorye that cometh of oure Lorde Jesu Christe.

†Therfore brethren stande fast and kepe the ordinaunces which ye haue learned: whether it were by oure preachynge or by epistle. Oure Lorde Jesu Christe hym selfe, and God oure father whiche hath loued vs and hath geuen vs euerlastynge consolacion and good hope thorow grace, comforte youre hertes, and stablyshe you in all doctryne and good dooynge.

The notes.

a. The temple of God, is the conscience of man. And to sit in this temple, is to be taken of men, as the very aduocate and vicare of god so that they be enforced to breake his ordynaunces and lawes, as the ordinaunces & lawes of God.

The temple of God.

b. This spirite is his holye worde, which is also called the sworde of the spirite.

Spirite of his mouth.

The .iij. Chapter.

The seconde epistle of S. Paul

S. exhorteth that to prayer for hym, that the gospell myght haue free passage, and geueth them warning to eschewe the Iewes, and other wyked men that labour with false doctrine that they shall not eate.

A

Col. 4. a Ephe. vi. c

FUrthermore brethren prayse for vs that the worde of God may haue free passage and be glorifyed, as it is with you: and that we may be delyuered from vnreasonable and euyll men. For all men haue not faythe: but the Lorde is faythfull, whiche shall stablyshe you, and kepe you from euyll. We haue confydence throwe the Lorde to you ward, that ye both do, and wyll do ye whiche we commaunde you. And the Lorde gyde your hertes to the loue of God and patience of Christ.

B ✣ We requyre you brethren in the name of oure Lorde Iesu Christ, that ye withdrawe your selues from euerye brother that walketh inordinatelye and not after the traditycon whiche ye receyued of vs. Ye youre selues knowe howe ye ought to folowe vs. For we behaued not oure selues inordinatelye among you. Neyther toke we bread of anye man for nought: but wroughte with labour and trauayle nyght and daye, because we would not be greuous to anye of you: not but that we had authoritye: but to make oure selues an ensample vnto you, to folowe vs. For when we were with you thys we warned you of, that yf there were any whiche would not worke, that the same should not eate.

Actu. xx. g. 1. Cor. 4. c. 1. Thes. 2. b

C ✣ We haue herde say no doubte that there are some whiche walke amonge you inordinatelye and worke not at all, but are busye bodyes. Them that are suche we commaunde and exhorte by oure Lorde Iesu Christe, that they worke with quietnes, and eate theyr owne bread. Brethren be not wery in well doyng. ✣ Yf any man obeye not oure sayinges send vs worde of hym by a letter: and haue no compayne with hym that he maye be ashamed. And counte hym not as an enemy, but warne hym as a brother.

Galat. vi. c. Excommunicacyon.

D ✣ The verye Lorde of peace geue you peace alwayes, by all meanes. The Lorde be with you all. The salutacyon of me Paule with myne owne hande. Thys is the token in al Epistles. So I write. The grace of oure Lorde Iesus Christe be with you all. AMEN.

✣ Sente from Athens.

The Prologe vpon the fyrste Epystle of S. Paule to Timothe.

THys Epystle wryteth Sayncte Paule to be an ensample vnto all bysshoppes what they shoulde teache, and howe they shoulde governe the congregacyon of Christe in all degrees, that it shoulde be no nede to governe chyldren lyke vnto the doctryne of theyr owne good maysterres.

In the fyrste Chapyter, he commaundeth ever the bysshoppe shall mayntayne the ryght fayethe and lore, & eschewe false ymaginacyon wherby maye be lette a workes equall with Christ and the Gospell. And he maketh a short conclusyon of all christen learnyng, wherin to the lawe be vseth and what the ende thereof is and what the Gospell is, and setteth hym selfe for a comfortable ensample vnto all synners and troubled consciences.

In the seconde he commaundeth to prayse for all degrees, and chargeth that the women shall not preach nor were costly apparell, but to be obedyent vnto the men.

In the thyrde he declareth what maner persones the Bysshoppe or Prieste and theyr wyues shoulde be & also the Deacones and theyr wyues: and commendeth it, yf any man desyre to be a Bysshoppe after that maner.

In the fourth he prophesyeth and afterwarde before of the false bysshoppes and hypocrytall elders that shoulde aryse amonge the christen people, and he, he and preache straunge contrary to the fayth declared ensample, and shoulde departe from the fayth in Christe and lerned to serue and to care ever more, and chaunge to put truste therein, both of mete dryngs and forgyuenes of synnes, and also of deserynge of eternall lyfe.

In the fyfth he teacheth howe a Bysshoppe shoulde bere hym selfe towarde yonge and olde, and concernyng wydowes what to do: how and which shoulde be founde of the congregacyon, and teacheth also howe men shoulde honoure the godlye Bysshoppes and Prieste, and howe to rebuke the euyll.

In the syxte he exhorteth the Bysshoppe to cleaue to the Gospell of Christe and true doctryne, and to eschewe curyosyte and superfluous disputynges whiche geuyth occasyon vnto the worst, and he warneth also that false Prophetes get them authorytie and lyke to fynysshe theyr vnfruytfull conuersacyon.

The fyrst Epistle of Sayncte Paule vnto Timothe.

The fyrst Chapter.

The rehearsyth Timothe to tarye vpon his offyce, namely to se, that no thynge be taught but Goddes worde. 2. He setteth also, wherefore the lawe is geuen and reherseth theyr synne and gyld vnkyndnes, that shall perish except they repent and gyld vnkyndnes.

PAule an Apostle of Iesus Christe, by the commaundemente of God oure sauyour, and Christ Iesus oure hope.

A

Rom. 1. b. Tim. 2. b. Tit. 1. a. Iesus naturall sonne of the fayth.

Vnto

Grace, mercye, and peace from God oure father and Lorde Jeſus Chriſte oure Lorde.

¶ And I beſought the to abyde ſtyll in Epheſus, when I departed into Macedonia, that thou commaunde ſome, that they teache no nother wyſe neyther geve hede to fables and genealogies whiche are endeleſſe, and bryde doubtes more then Godlye edifyenge whiche is by fayth: for the ende of the commaundement is love that commeth of a pure hert, and of a good conſcience, and of fayth vnfayned: frō the which thinges ſome have erred and turned vnto vayne iangelyng, deſyrynge to be doctours in the ſcripture, and yet vnderſtōde not what they ſpeake, neither whereof they affyrme.

Love is the ende of the commaundement, and muſt interprete it.

Roma. v. j. c

✣ We knowe that the lawe is good, yf a man vſe it lawfullye, vnderſtandynge this, howe that the lawe is not geven vnto a righteous man but vnto the vnrighteous and diſobedient, to the vngodly and to ſynners, to vnholy and vncleane, to murtherers of fathers, and murtherers of mothers to manſlears, whoremongers: to them that defyle themſelves with mankynde: to menſtealers, to lyars, to periured, and to ſuch yf there be any other thynge that is contrarye to holſome doctrine accordynge to the Goſpell of the glorye of the bleſſed God, which Goſpell is committed vnto me.

Rom. v. j. b

And I thanke Chriſte Jeſus oure Lorde which hath made me ſtronge: for he counted me true, and put me in office, when before I was a blaſphemer and perſecuter, and a ſpytefull. But I obteyned mercye, becauſe I dyd it ignorauntly thorowe vnbelefe. Neverthelater the grace of oure Lorde was more aboundaunt with fayth and love whiche is in Chriſt Jeſu. ✣

Act. 9. a Galat. 1. b

The ground of the fayth. Mat. 12. b Mat. 11. c

✣ This is a true ſayenge and by all meanes worthy to be receyued, that Chriſt Jeſus came into the worlde to ſave ſynners, of whom I am chiefe. Howbeyt for this cauſe was mercye geven vnto me that Jeſu chriſt ſhoulde ſhewe forthe on me all longe patience vnto the enſample of them whiche ſhall in tyme to come believe on hym vnto eternall lyfe. Vnto God, kynge everlastynge, immortall, inviſyble, and wyſe onely, be honoure & prayſe for ever and ever. Amen.

Paule is an enſample that no man ſhuld deſpeare that repent

¶ This commaundement commyte I vnto the ſame Timotheus, accordynge to the Prophecyes which in tyme paſte were Prophecyed of the that thou mayeſt fyght a good fyghte havynge fayth and a good conſcience which ſome have put away from them and as concerninge fayth, have made ſhypwracke. Of whose number is Hymeneus and Alexander whome I have delyvered vnto Sathan that they myght be taught not to blaſpheme.

Hymeneus Alexander.

The. ij. Chapter.

The apoſtle exhorteth to prayer for all men. He wyll that the women be ſober and ſhamefaſt in their apparell. He ſhewith what maner of men and women ſhuld be admitted to be rulers of the congregation, and to be in fellowſhip and to have ſuſtinaunce.

I exhorte therfore, that above all thynges, prayers, ſupplycacyons, enterceſſyons, and geavynge of thankes be had for all men: for kynges, and for all that are in authorite, that we maye lyve a quyete and a peceable lyfe, in all godlynes and honeſtye. For that is good and accepted in the ſyghte of God oure Sauyoure, whiche wyll have all men ſaved, and to come vnto the knowledge of the truth. For there is one God, and one Mediatour betwene God and men, which is the man Chriſt Jeſus which gave hym ſelf a ranſome for all men, that is ſhuld be teſtified at hys tyme, where vnto I am ordeyned a preacher and an Apoſtle: I tell the truth in Chriſte and lye not, beynge the teacher of the gentyles in fayth and verite. ✣

Chriſte is the onelye mediatour.

1. Tim. ij. Prayer.

I will therfore that the men praye everye where lyfting vp pure hādes without wrath or doubtyng. Likewyſe alſo the women that they arave themſelves in comlye apparell with ſhamefastnes and diſcrete behaveoure not with broyded heare other golde, or pearles, or coſtlye arayment but with ſuche as becommeth women that profeſſe the worſhippyng of God thorowe good workes. Let the woman learne in ſilence with all ſubiection. I ſuffer not a woman to teache, neyther to have authorite over a man but to be in ſilence. For Adam was fyrſte formed, and then Eue. Alſo Adam was not deceyved, but the woman was deceyved, and was in a tranſgreſſion. Notwythſtandyng ſhe ſhalbe ſaved in childe bearyng of the ſame yf they ſhalbe ſaved, ſo they continue in fayth, love & holynes with ſobrenes.

Women.

The notes.

a. When ſaynte Paule ſayeth all menne meaneth not every man (for then ſhoulde not God be founde alongſtye, ſynce he wolde have every man ſaved, and yet they be damned, as apereth by Chriſtes wordes, where he ſayeth. The wave that leadeth to lyfe is narrowe, and fewe there be that finde it) but his meaninge is, that God refuſeth no nacyon, be it Jewe or Gentyle, farther ether, he excepte no one. Alſo one myght ſpeake, he hath no reſpecte of perſonnes, but wolde that the Goſpell to be preached to all people and ſuffer that ſuche amonge them, as be ordeyned to the lyfe everlastynge, maye be ſaved, and come to the acknowledgynge of the truthe.

God wyll have all men ſaved.

The. iij. Chapter.

A byſhop or ouerſear what he ought to be

THis is a true ſayinge. If a man couete the office of a byſhop, he deſyreth a good worke. Yea and a bishop muſte be faultleſſe the husband of one wyfe, ſober diſcrete, honeſtlye apparelled, harborous, apte to teache, not dronken, no fyghter, not geuen to fylthy lucre: but gentle, abhorringe fyghtyng, abhorringe couetouſnes, and one that ruleth hys owne houſe honeſtlye, hauing chyldren vnder obedience, wyth all honeſtye. For yf a man can not rule hys owne houſe, howe ſhall he care for the congregacion of God. He maye not be a yonge ſcholer, leſt he ſwell and fall into the iudgement of the cruell ſpeaker. He muſte alſo be well reported of amonge the whiche are wythout forth, leſt he fall into rebuke and ſnare of the cruell ſpeaker.

Deacons.

Lykewyſe muſte the Deacons be honeſt, not double tonged, not geuen vnto much dronge, neyther vnto fylthy lucre: but hauing the myſtery of the fayth in a pure conſcience. And let them fyrſte be proued, and then lette them mynyſter, yf they be founde faultleſſe.

The duty of the mynyſters and Deacons.

Euen ſo muſte theyr wyues be honeſte, not cruell ſpeakers, but ſober and faythfull in all thynges. Let the deacons be the husbandes of one wyfe, and ſuche as rule theyr chyldren well, and theyr owne houſholdes. For they that mynyſter wel, get them ſelues good degree and great libertye in the fayth whiche is in Chriſt Jeſu.

These thynges wryte I vnto the, truſting to come ſhortly vnto the: but and yf I tarye longe, that then thou mayeſte yet haue knowledge howe thou oughteſt to behaue the ſelfe in the houſſe of God, whiche is the congregacion of the lyuynge God, the pyllar & grounde of truth. And wythout naye greate is that myſterye of godlynes: God was theriued in y fleſhe, was iuſtified in the ſpirite, was ſene of aungels, was preached vnto the gentils, was beleaued on in earth and receyued vp in glory.

The notes.

Byſhoppe.

a. Biſhop is as muche to ſay, as a watch man, an ouer ſear, a fear ful, or one that taketh herd to. When this man deſireth to feade the flocke of Chriſt, with hys holy worde, then he ſireth he a good worke, & the very office of a Biſhoppe: But he that deſireth honoure, gapeth for lucre, thyrſteth great rentes, ſeketh parhemineres, pōp, dominion: ouer lith aboūdaūce of all thinges without mēte, reule and herte eate, caſtelles, parkes, houſholde, ryotoures, &c deſireth not a worke moch leſſe, a good worke and is nothyng leſſe then a Biſhop, as ſaynct Paule vseth here vnderſtande a Biſhoppe.

The .iij. Chapter.

The qualyfycacyon of the lawfull byſhop, and the ſyngular vertues he muſte be indued wyth. Agaynſte the falſe doctryne.

THe ſpyrite ſpeaketh expreſſelye that in the later tymes ſome ſhall departe from the fayth, & ſhall geue heed vnto ſpyrites of errour, and deuelyſh doctryne of them which ſpeake falſe thorowe hypocriſye, and haue theyr conſciences marked with an a. hote Iron, forbyddyng to marye, and commaundyng to abſtayne from meates which God hath created to be receyued wyth geuyng thankes, of the which beleue and know the truethe. For all the creatures of God are good & nothynge to be refuſed, yf it be receyued with thankes geuynge. For it is ſanctifyed by the worde of God and prayer. Yf thou ſhalt put the brethern in remembraūce of theſe thynges: thou ſhalt be a good mynyſter of Jeſu Chriſte, whiche hall beue nouyſhed vp in the wordes of the fayth and good doctryne, which doctryne thou haſte contynually folowed. But caſt awaye vngoſtly and olde wyues fables.

Exercyſe thy ſelfe vnto Godlynes. For bodely exerciſe profyteth lytell: But godlynes is good vnto all thynges, as a thynge whiche hath promyſes of the lyfe that is now, and of the lyfe to come. This is a ſure ſayinge and of all partyes worthy to be receyued. For therfore we labour and ſuffer rebuke, becauſe we beleue in the lyuyng God, whiche is the ſauyour of all men: but ſpecyally of thoſe that beleue. Suche thynges commaunde and teache. Let no man deſpyſe thy youthe: but be vnto them that beleue, an enſample, in worde in cōuerſacyon, in loue, in ſpyrite, in fayth & in purenes.

Tyll I come, geue attendaunce to reading to exhortacyon and to doctryne. Deſpyſe not the gyfte that is in the, whiche was geuen the thorow Prophecye, and wyth layinge on of the handes of an elder. Theſe thynges exercyſe, and geue thy ſelfe vnto them, that it maye be ſene howe thou profyteſt in all thynges. Take hede vnto thy ſelfe and vnto learnyng, and contynue therein. For yf thou ſhalte ſo do, thou ſhalte ſaue thy ſelfe and them that heare the.

The notes.

a. The conſcience is ſayde to be marked wyth an hote Iron, when the partye knoweth that the doctryne whiche he lyſteth for is not good and yet for lyuynges ſake he wyll not reforme it. This maner of ſpeakynge ſmeth to be taken of the cruell order, which is that ſuche men as be conuicted of extreme crymes, ſhal be burned in the hande (or ſome other place of the body) wyth an hote Iron wherebye it is knowen that he is ſo conuicted, though he hym ſelfe be neyther repentaunt nor amende hys faute. But yf he be taken wyth anye lyke faut agayne and brought to the iuge then ſhall thys marke condemne him. Right ſo ſhall the conſcience condemne them that knowe their errour, and yet wyll not acknowledge it, but for the lewdy ſake mayntayne it ſtyll.

The

The.v. Chapter.

¶ He teacheth hym howe he ſhuld behaue hym ſelfe in rebukynge all degrees. An other commaundynge vpbodes.

2 Rebuke not an elder: but exhorte
hym as a father, and the yonger
men as brethren: the elder wome
as mothers, the yonger as ſiſ-
ters, with all puerneſs. Honour
wyddowes, whiche are true wyddowes. If
any wyddowe haue chyldren or nefes, let the
learne fyrſt to rule theyr owne houſes godly
and to recompence theyr elders. For that is
good and acceptable before God. She that is
a verye wyddowe and freendeleſſe, putteth her
truſt in God & contynueth in ſupplicacyon &
prayer nyght and daye. But she that lyueth
in pleaſure, is dead euen yet alyue. And theſe
thynges commaunde, that they may be with-
oute faute. If there be any that prouideth not
for hys owne, & namely for the of hys houſ-
holde the ſame denyeth the fayth, & is worſſe
then an infydele.

9 Let no wyddowe be choſen vnder threſcore
yere olde, and ſuche a one as was the wyfe of
one man, and well reported of in good wor-
kes: yf ſhe haue nourythed chyldren, yf ſhe
haue bene liberall to ſtraungers, yf ſhe haue
waſhed the ſaynctes fete, yf ſhe haue mynyſ-
tred vnto them whiche were in aduerſitie, yf
ſhe were contynually geuen vnto all maner
good workes. The yonger wyddowes refuſe.
For when they haue begonne to waxe wanton
to the dyſhonoure of Chriſte, then wyll they
marye, hauynge damnacion because they haue
broken their fyrſt fayth. And alſo they learne
to go from houſe to houſe ydle, ye not ydle
onelye, but alſo tratlynge and buſybodyes
ſpeakynge thynges whiche are not conuely.

I wyll therfore that the yonger women
marye and beare chyldren, and gouerne ye houſe
and geue none occaſion to the aduerſarye to
ſpeake euyll. For many of them are alreadye
turned backe and are gone after Sathan. And
yf any man or woman that believeth haue wy-
dowes, let them mynyſter vnto them, & lette
not the congregacion be charged: that it maye
haue ſuffycyent for them that are wyddowes
in dede.

The elders that rule well, are worthye of
double honoure, moſt eſpecially they whiche
laboure in the worde and in teachynge. For ye
ſcripture ſayeth: Thou ſhalt not muſſell the
mouthe of the oxe that treadeth out the corne.
And the labourer is worthye of hys rewarde.
Againſte an elder receyue none accuſacyon:
but vnder two or three witneſſes. Them that
ſynne, rebuke openly, that other maye feare.

¶ I teſtifye before God & the Lorde Jeſus
Chriſt, and the electe aungels, that thou ob-
ſerue theſe thynges without hasty iudgement
and do nothynge partyally. Laye handes ſud-
denly on no man, neyther be partaker of o-
ther mennes ſynnes: kepe thy ſelf pure. Drink
no longer water, but vſe a lytle wyne for
thy ſtomakes ſake, and thyne often infyrmytes.
¶ Some mennes ſinnes are open before hand
and go before vnto iudgement: ſome men
ſynnes folowe after. Lykewyſe alſo good
workes are manyfeſt before hande, and they
that are otherwyſe can not be hyd.

The.vi. Chapter.

¶ The duyte of ſeruauntes to maiſters. Agayne ſuche as are not ſatisfyed with the worde of God. Agaynſte couetouſnes. A good leſſon for ryche men.

1 Let as many ſeruauntes as are
vnder the yoke, counte their ma-
ſters worthy of all honoure that
the name of God and hys doc-
trine be not euyll ſpoken of. Se
that they whiche haue believynge maiſters,
deſpyſe them not because they are brethren: but
ſo muche the rather do ſeruice, for aſmuch as
they are believynge and beloued and partak-
ers of the benefyte.

These thynges teache and exhorte. If any
man teache otherwyſe, and is not contente to
the holſome wordes of our Lord Jeſus chriſt,
and with the doctryne of Godlynes, he is
puft vp, and knoweth nothyng: but waſteth
hys braynes about queſtyons and ſtryfe of
wordes, whereof ſpringe enuye, ſtryfe, rayl-
ynges, euyll ſuſpycyons and vayne diſpu-
tacyons of men with corrupte myndes, and
deſtytute of the truethe, whiche thynke that lu-
cre is Godlynes, from ſuche ſeparate thy ſelf.
Godlynes is greate ryches, yf a man be con-
tente with that he hath. For we brought no-
thynge into this worlde & it is a playne caſe
that we can carye nothyng out.

Job.i.b. Eccle.v.c.

When we haue fode and rayment, let vs
therwith be contente. They that will be ryche,
fall into temptacyon and ſnares, and into ma
ny folyſh and noyſome luſtes which drowne
men in perdycyon and deſtruccyon. For cou-
etouſnes is the rote of all euyll, which while
ſome luſted after, they erred from the faythe
and tangled the ſelues with many ſorowes.
But thou whych arte the man of GOD, flye
ſuche thynges. Folowe ryghteouſnes, God-
lynes, loue, patyence and meekenes. Fyghte ye
good fyght of fayth. Laye handes on eternall
lyfe, wherevnto thou arte called and haſt pro-
feſſed a good profeſſyon before many wyt-
neſſes.

¶ I geue the charge in the ſyght of GOD,
whiche quickeneth all thynges, & before Jeſu
Chriſte whiche vnder Pontius Pylate wyt-
neſſed a good wytneſſynge, that thou kepe the
commaundement, and be wythout ſpot and
vnreprouable, vntyll the appearynge of our
Lorde Jeſus, whiche appearynge (when the
tyme is come) he ſhal ſhew that is bleſſed and
onelye mighty, kynge of kynges, & Lorde of
Lordes, whiche onelye hath immortalite, and
dwelleth in lyght that no man can attayne,
whome

Johan.1.b. whome neuer man sawe, neyther can se, to
1.Johan.1.c whom be honoure and rule euerlastynge.
Amen.

D Charge them that are ryche in this worlde
Luke.12.b that they be not exaltynge theyr selfe, and ✠ they
truste not in the vncertayne ryches, but in the
lyuynge God, which geueth vs aboundantly al
thynges to enioy them, and that they do good
Johan.1.b. and be ryche in good workes, and readye to
geue and to distribute, layenge vp in store for
them selues a good foundacyon agaynste the
tyme to come that they maye obtayne eternal
lyfe.

☞O Timothe kepe that whiche is geuen the
to kepe, and auoyde vnholsome vanyties
of voyces and oppositions
of science falsely so called,
whiche science whyle
some professed, they
haue erred as
concernynge
the
faythe. Grace be
with the.
A M E N.

☞ Wrote from Laodicia, whiche is
the chefest cyte of Phrygia
Pacatiana.

The Prologe
vpon the seconde Epistle of S. Paule to Timothe.

IN this Epistle Paul exhorteth
Timothe to go forwarde as he hadde
begonne, and to preache the Gospell
with all diligence, as a true seruaunte
of Iesus Christe vnto whome all
thynges were subiect almyghty, and
many false apostles & teachers were
lyuynge in all contrey. Wherefore
he exhorteth him also to suffre and to labour in
the Gospell.

In the fyfthe and fourth he sheweth before, what
maner of men the vngracious tymes to come of
the worlde in whiche a false spirituall lyuynge should be
vsed (that is to say the myghtye, couetous hypocrites,
and appearers of holynesse, vnder
whome all abominacyons
should haue their ha-
bytacyon and tooke
vpon them the pro-
fession of S.
Paules
doctrine in outer hypocrisie to the
vnspeakable
hurt.

¶ The seconde Epistle of S. Paule the Apostle vnto Timothe.

The fyrste Chapter.

¶ Paule exhorteth Timothe vnto stedfastnes & perseuerance in persecucyon, and to continue in the doctryne that he taught hym. ¶ commendacyon of our Sauyour.

PAule an Apostle of Iesu Christ by the wyll of God to preache ✠ promes of lyfe which lyfe is in Christe Iesu. A

To Timothe his beloued sonne. Grace, mercy and peace from God the father, and from Christe Iesu oure Lorde.

I thanke God, whom I serue from myne eldere with pure conscience, that without ceasynge I make mencyon of the in my prayers nyght and daye, desyrynge to se the, mynded full of the teares: so that ✠ be fylled with ioy, when I call to remembraunce the vnfayned fayth, that is in the, whiche dwelte fyrste in thy graundmother Loys, and in thy mother Eunice: and am assured that it dwelleth in the also.

☞ Wherfore I warne the that thou stere vp the gyfte of God whiche is in the, by the puttynge on of my handes. For God hath not geuen to vs the spirite of feare, but of power and of loue, and of sobrietie of mynde. Be not ashamed to testifye oure Lorde, neyther be ashamed of me, whiche am bounde for hys sake: but suffre aduersitye also with the Gospell thorowe the power of God, whiche saued vs and called vs with an holye callynge, not accordynge to oure owne purpose ✠ grace whiche grace was geuen vs thorowe Christe Iesu before the worlde was, but is nowe declared openlye by the appearynge of oure sauioure Iesu Christ whiche hath put awaye deathe, ✠ hath brought lyfe and immortalitye to lyght thorow the Gospell, whereunto I am appointed a preacher and an Apostle and a teacher of the Gentyles: for the whiche cause I also suffer these thynges. Neuertheles I am not ashamed. For I know whom I haue beleued, and am sure that he is able to kepe that whiche I haue committed to hys kepynge, agaynst that daye.

Be thou haue the ensample of the holsome wordes, whiche thou hearest of me in fayth and loue whiche is in Iesus Christe. That good thynge, whiche was committed to thy kepynge, kepe in the holy ghoste which dwel-

B Roma.viii.a. Puttynge on of handes Tit.ii.b Ephe.i.a Purpose and grace. Tit.i.a. ii.Tim.i.a.

C D

lyth

leth in ba. Thys thou knowest howe that all they whiche are in Asia, be turned from me. Of whiche sorte are Phygelon and Hermogenes. The Lorde geue mercye vnto the house of Onesiphorus, for he ofte refreshed me, and was not ashamed of my chayne: but when he was at Rome, he sought me oute very diligently, and founde me. The Lorde graunte vnto hym that he maye fynde mercye with the Lorde at that daye. And in howe manye thinges he mynistred vnto me at Ephesus thou knowest very well.

The.ij. Chapter.

A Lyke as in the first Chapter, he exhorteth him to be constaunt in trouble, to suffer manfully, & to vse false myght the good Doctryne of our Lorde Jesu Christe.

THou therfore my sonne, be strong in the grace that is in Christ Jesu. And what thynges thou hast hearde of me, manye bearyng witnes, the same delyuer to faythfull men, whiche are apte to teache other.

Thou therfore suffer affliccyon as a good soudyer of Jesu Christe. No man that warreth entangleth hym selfe with worldlye busynes, and that because he woulde please hym that hath chosen hym to be a soudyer. And though a man stryue for a masterye, yet is he not crowned, except he stryue lawfully. The husbandman that laboureth must fyrste receyue of the frutes. Consyder what I saye. The Lorde geueth vnderstandynge in all thynges.

B Remember that Jesus Christe bronge of the sede of Dauid, rose agayne from death according to my Gospell, wherein I suffer trouble as an euyll doar, euen vnto bondes. But the worde of God was not bounde. Therfore I suffre all thynges, for the electes sakes, that they myght also obtayne the saluacyon, which is in Christe Jesus, with eternal glory.

Electe.

It is a true saying, yf we be dede vs hym we also shall lyue with hym. Yf we be pacyente, we shal also raygne with hym. Yf we denye hym, he also shall denye vs. Yf we beleue not yet abydeth he faythfull. He can not denye hym selfe. Of these thynges put them in remembraunce, and testifye before the Lorde, that they stryue not about wordes: which is to no profyte, but to peruerte the hearers.

Louemalstres. Math.x.d Marc.viij.f Roma.iij.d

C Studye to shewe thy selfe laudable vnto God a workeman that needeth not to be ashamed, dyuydynge the worde of truthe rightlye. Vngodlye and vayne voices passe ouer. For they shal encrease vnto greater vngodlynes, and their wordes shall fret ouer as doth a canker: of whole number is Hymeneus & Philetus: which as concernyng the truthe haue erred, sayenge that the resurrection is past already, and so destroye the faythe of diuers persons.

Hymineus. Philetos.

But the sure grounde of God remayneth, and hath this seale: the Lorde knoweth them that are his, & let euery man that calleth on the name of Christe departe fro iniquyte. Notwithstandyng in a greate house are not onelye vessels of golde and of syluer: but also of woode and of earthe, some for honoure, and some vnto dishonoure. But yf a man purge hym selfe from suche filthines, he shalbe a vessell sanctyfyed vnto honoure, mete for the Lorde, & prepared vnto all good workes.

Flees of youth, & folow ryghtuousnes, faythe, loue, & peace, with them that D call on the Lorde with pure herte. Foolyshe & vnlearned questions put from the, remembryng that they do, but gender stryfe. But the seruaunt of the Lorde must not stryue, but must be gentle vnto all men, and apte to teache, and one that can suffer the euyll in meakenes, and can enfourme them that resiste: yf that God at any tyme wyll geue them repentaunce for to know the truethe, that they may come to them selues agayne out of the snare of the deuyll, whiche are taken of hym at his wyll.

The.iij. Chapter.

Paule prophesieth of the perylous tymes, bycause of the erroure of false teachers, exhorteth to abyde fast by scripture, for all truthe hath euer ben persecuted, & specyally Christe hym selfe the ground.

THys vnderstand, that in the last A dayes shall come perylous tymes. For men shall be louers of their owne selues, couetous, 1.Tim.iij.A ij.Pet.iij.A Judæ.f

boasters, proude, railers, disobedyent to father and mother, vnthankefull, vnholye, vnkynde, truce breakers, false accusers, ryotous, fierce, despysers of the whiche are good, traytours, headye, hye minded, geuen more to the loues of God, hauynge a forme of godlynes, but haue denyed the power thereof: and suche abhorre. Of these sorte are they which enter into houses, & lead vnto bondage women laden with synne which women are lede of diuers lustes, euer learnynge, and neuer able to come vnto the knowledge of the truethe.

Thys was prophesied of them that shoulde perysshe for their wylfull ignorance.

As Jannes and Jambres withstode Moyses, euen so do these resiste the truethe, men B Exod.vij.B Jannes. Jambres.

of corrupte myndes, and braynde, as concernyng the faythe, but they shall preuayle no longer. For their madnes shalbe betrayed vnto all men as theyrs was. But thou hast fone the ex C perience of my doctryne, fashyon of lyuyng, purpose, faythe, long suffryng, loue, patience, Persecucyons

persecucyons, and afflictyons which happened vnto me at Antioche, at Iconium and at Lystra: whiche persecucyons I suffered perpetually. And from them all, the Lorde deliuered me. Yea and all that wyll lyue godlye in Christe Jesu, must suffer persecucyon. But euyll men and deceyuers shal waxe worse & worse, whyle they deceyue, and are deceyued them selues.

But continue thou in the thynges whiche thou hast learned, which also were committed vnto the, beyng thou knowest of whome thou

Thou hast learned them, and for so muche also as thou haste knowen holy scripture of a chyld, whiche is able to make the wyse vnto saluacion through the faith which is in Christ Jesu.

2.Pet.1.d Scripture. For all scripture geuen by inspiracio of God, is profytable to teache, to improue, to amende and to instruct in rygh teousnes, that the man of God maye be perfecte and prepared vnto all good workes.

The.iii. Chapter.

Paule exhorteth Timothe to be feruent in the worde and to suffer aduersite, vnderto monysshe of hys olde death, and ordereth Timothe to me vnto hym.

I Testifye therfore before God, & before the Lord Jesu Christe, which shall iudge quycke and deade in hys apparyng in his kyngedome, preache the worde, be feruent, be it in season or out of season. Improue, rebuke, exhorte, wyth all long sufferyng and doctryne. For the tyme wyll come, when they wyll not suffer wholsome doctryne: but after their owne lustes shall they (whose eares perchyg get them an heape of teachers, & shal turne their eares from the truth, and shalbe geuen vnto fables. But watche thou in all thynges, and suffre aduersitye and do ye worke of an Euangelist, fulfyll thyne office vnto ye vttmost.

They that haue no true faith may lust to liue God ly like ouer mr doctours

For I am now redy to be offered, and the tyme of my departynge is at hande. I haue fought a good fyght, and haue fulfylled my course, and haue kepte the faith. From hence forth is layde vp for me a crowne of rygh teousnes which the Lorde that is a rygh teous iudge shall geue me at that daye: and not to me only, but vnto all them that loue hys comynge. Make spede to come vnto me at once.

For Demas hath left me & hath loued this present worlde, and is departed vnto Thessalonica. Crescens is gone to Galatia, & Titus vnto Dalmacia. Only Lucas is wyth me. Take Marke and bringe hym wyth the for he is profytable vnto me, for to mynister. And Tichicus haue I sent to Ephesus. The cloke that I left at Troada wyth Carpus, when thou comest, bringe wyth the, and the bokes but specially the parchement. Alexander the coppersmyth dyd me muche euyll, the Lorde rewarde him, according to hys dedes, of whō be thou ware also. For he wythstode our preachyng sore.

2.Tim.4.b Luke the Euangelist.

At my fyrste answeryng, no man assisted me, but all forsoke me. I praye God that it maye not be layed to their charges: notwithstandynge the Lord assisted me, & strengthened me, that by me the preachynge shoulde be fulfylled to the vttermoste, and that all the Gentyles shoulde heare. And I was delyuered out of the mouth of the Lyon. And the Lorde shall delyuer me from all euyll doynge, and shall kepe me to his heauenly kyngedome. To whom be prayse for euer and euer. Amen. ℣

℣ Salute Priscа and Aquila, and the housholde of Onesiphorus. Erastus abode at Corinthum. Trophimus I lefte at Myletum sycke. Make spede to come before wynter. Eubolus greeteth the, and Pudens, and Linus, & Claudia, and all the brethren. The Lorde Jesus Christ be with thy spyrite. Grace be with you. Amen.

℣ The ende of the seconde Epystle wryten from Rome vnto Timothe, when Paul was presented the seconde tyme by before the Emperoure Nero.

The Prologe vpon the Epistle of S. Paul the Apostle vnto Titus.

This is a short Epistle wherin yet is contayned all that is nedefull for a christen to knowe.

In the first Chapter he setteth what maner of men a Bysshoppe or curate ought to be: that is to wyte, learned, and learnen, to preache and defende the Gospell, and to confounde the doctryne of vnthryfte men and euyll teachers which euer fyght against the faythe, and turne almoste the conference cleane from the Lorde that is in Christe into the bondage of their owne ymaginacyons and traditions, as though their thynges shoulde make a man good in the syght of God, where they are to his preiudice.

In the seconde he teacheth all degrees, olde, yonge men, women, maysters, and seruauntes howe they shall lyue as they which Christ hath bought wyth his bloude to be his proper or peculiare people, to glorifye God wyth good workes.

In the thyrde he teacheth to auoyde temporall rulers, and to obeye them and yet disagree to Christe agayne, and of the grace that he hath purchased vs, that no man shoulde thynke that the obedyence to powers lyke is of any other worthe shoulde vnderstode to be done vnto God. And lastly of all he charged vs to auoyde the companye of vnthryfte men and of the heretyques.

The Epistle of Master Paule the Apostle vnto Titus.

The first Chapter.

Paule reherseth Titus to ordeyne prestes & Bysshoppes in euery towne, declareth what maner of men they ought to be that are chosen to that office. & that good Titus is rebuked sharpe to withstande the gaynsayers.

PAule the seruaunt of God and an Apostle of Jesu Christ, to preache ℣ faythe of Goddes elect, & the knowledge of that truethe, whyche is after Godlynes, vpon the

1.Tim.1.c

the hope, of eternall lyfe, whiche lyfe God þ can not lye, hath promysed before the worlde beganne: but hath opened hys worde, at the tyme appoynted thorowe preachynge which preachynge is committed vnto me by the commaundement of God ourre sauyoure. To Titus hys naturall sonne in the common fayth. Grace, mercy, and peace frō God the father and from the Lorde Jesu Christe ourre sauyoure.

Elders which Timotheus calleth ourselues.

B ☞ For thys cause left I the in Crete, that thou shouldest perfourme that whiche was lacke, and shouldest ordeyne elders in euery cytye as I appoynted the. If any be faultelesse, the husbande of one wyfe hauyng faythfull chyldren, whiche are not slaunderd of ryote, neyther are disobedient. For a bysshoppe must be faultelesse, as it becommeth the mynister of God: not stubborne, not angry, no dronkarde, no fyghter, not geuen to fylthy lucre: but herberous one that loueth goodnes, sober mynded, ryghtuous, holy temperate, and suche as cleaueth vnto the true worde of doctryne, that he maye be able to exhorte wyth wholesome learnynge, and to improue them, that saye agaynste it.

1. Timot. iii. Bishops and elders are all one & an office chosen to gouerne the congregacyō in doctryne & hyrynge.

L ☞ For there are many disobedient: vayne talkers of vanitye and disceyuers of myndes, namely they of the circumcision, whose mouthes must be stopped: whiche peruerte whole houses teachynge thynges which they ought not because of fylthy lucre. One of the selues, which was a poete of theyr owne, sayd: The Cretians are alwayes lyars, euyll beastes and slowe bellyes. Thys wytnesse is true, wherfore rebuke them sharply that they maye be sounde in the fayth, and not takynge hede to Jewes fables and commaundementes of men that turne from the truethe. Vnto the pure are all thynges pure, but vnto them that are defyled and vnbeleuynge, is nothynge pure: but euen the very myndes and consciences of them are defyled. They confesse that they knowe God: but wyth the dedes they denye hym, and are abhominable and disobedient, and vnto all good workes discommendable.

Romā. xiiij. d

The. ii. Chapter.

¶ What estate vnto what sorte he shall teache all degrees how to behaue them selues

A Olde men. Old women. But speake thou þ which becommeth wholsome learnynge. That the elder men be sober, honest, discreet, sounde in the fayth, in loue, and in pacience. And the elder women lykewyse, that they be in such raymēt as becommeth holynes, not false accusers, not geuen to muche drynkynge, but teachers of honest thynges to make the yonge women sobre mynded, to loue their husbandes, to loue their chyldren, to be discreet, chaste, housholdy, good & obedyēt vnto their owne husbandes, þ the worde of God be not euyll spoken of. Exhort lykewyse the yonge men,

Yonge men.

B ☞ Aboue all thynges shewe thy selfe an ensample of good workes wyth vncorrupt doctryne wyth honesty, and wyth the wholsome worde, which cannot be rebuked, that he which withstandeth, maye be ashamed, hauyng nothynge in you that he maye dispraise. The seruauntes exhort to be obedient vnto their owne maysters, and to please in all thynges, not answerynge agayne, neyther be pyckers, but þ they shewe all good faythfulnes, that they maye do worshyp to þ doctryne of ourre sauyoure God in all thynges.

Seruauntes. Ephes. vi. a Col. iii. b. 1. Pet. ii. c

C + For the grace of God, þ bringeth saluacion vnto al men, hath apered & teacheth vs þ we shoulde denye vngodlynes & worldly lustes, and that we shoulde lyue sobrely ryghtuously and godly in this present worlde, lokynge for that blessed hope and glorious apperynge of the myghtye God, and of ourre sauyoure Jesu Christe, which gaue hym selfe for vs, to redeme vs from all vnrygh teousnes and to pourge vs a peculiar people vnto hym selfe, feruētly gruē vnto good workes. These thynges speake, and exhorte, + and rebuke, wyth all commaundyng. Let no man despyse the.

The. iii. Chapter.

¶ Of the obedience to stande vnto all men in authorite. He warneth Titus to beware of folysshe and vnprofytable questyons.

A Warne them that they submytte them selues to rule and power to obeye the officers that they be redy vnto al good workes that they speake euyll of no mā that they be no fyghters, but softe, shewynge all meakenes vnto all men. For we our selues also in tymes paste, vnwyse, disobedient, deceyued, in daunger to lustes, and to diuers maners of voluptuousnes, lyuyng in malyce ouslnes and enuye, ful of hate, hatyng one another.

Officers must be obeyed.

B + But after that the kyndnes and loue of ourre sauyoure God to man warde appered, not of the deedes of ryghteousnes, which we wrought but of hys mercy he saued vs, by the fountayne of the newe byrth, & with the renuyng of þ holye ghost, which he shed on vs abundauntly, thorowe Jesus Christe ourre sauyoure, that we ones iustifyed by hys grace, shoulde be heyres of eternall lyfe, thorow hope. + This is a true sayenge.

2. Tim. i. Mercye saueth.

C Of these thynges I would thou shouldest certifye, that they which beleue God, might be diligent to go forwarde in good workes. These thynges are good and profytable vnto men. Folysh questions and genealogyes, and braulynge and stryfe about the lawe auoyde for they are vnprofytable and vayne. A man that is geuen to heresye, after the fyrst & the seconde admonicyon auoyde, remembrynge that he that is suche, is peruerted, and synneth euen damned by hys owne iudgement.

2. Timo. ii. b

¶ When I shall sende Artemas vnto the or Tichicus, be diligente to come to me vnto Nichopolis. For I have determyned there to wynter. Bringe zenas the lawyar and Apollos on their iourneye diligently, that nothing be lacking vnto the. And let ours also learne to excell in good workes as farforthe, as nede requyreth, that they be not vnfruytfull. All that are with me salute the. Greete them that love vs in the faythe Grace be with you all. Amen.

Written from Nichopolis a cytye of Macedonia.

The Prologe vpon the Epistle of S. Paul the Apostle vnto Philemon.

IN this Epystle S. Paule therwith a goodlye example of christen love. Wherin we se howe Paule receyvith prayse Onesimus vnto hym a mighty intercessour for hym vnto his master and beseeketh hym therwith all that he wolde, and be vnneth hym selfe none other wyse then as though he were the selfe Onesimus. Which thyng yet he doeth not with power and authorite, as he well might have done, but putteth of all authorite and whatsoever he myght of right do that wherein myght do profytte vnto wards Onesimus, & with great meekenes & wisdom teacheth Philemon to be perfyte in Christ Jesus.

¶ The Epistle of Sayncte Paule vnto Philemon.

¶ He recyteth to hym of the love & out of Philemon, wherin he declareth his great love vnto Onesimus and his duetye to receyve him ageyne.

PAul the prysoner of Jesu Christe and brother Timotheus.

Vnto Philemon the beloved, & oure helper, and to the beloved Appia, and to Archyppus our felowe soulder, & to the congregacyon of thy house.

Grace be with you and peace from God our father, and from the Lorde Jesus Christ.

I thanke my God, makynge mencion always of the in my prayers, when I heare of thy love and fayth, which thou hast towarde the Lorde Jesu, and towarde all sayntes: so that the felowshyppe that thou hast in the fayth, is fruytfull thorowe knowledge of all good thynges, whiche are in you by Jesus Christe. And we have greate ioye, and consolacion over thy love: For by the (brother) the hartes herers are comforted.

¶ Wherfore though I be bolde in Christe to ennoyne the, that whiche becommeth the: yet for loves sake I rather beseche the, though I be as I am, euen Paule aged, and now in bondes for Jesu Christes sake. I beseche the for my sonne Onesimus, whom I begat in my bondes, whiche in tyme passed was to the vnprofytable both to the, and also to me, whome I have sente home agayne. Thou therfore receyve hym, that is to say, myne owne bowels whome I wolde fayne have receyved with me, that in thy stede he myght have ministred vnto me in the bondes of the Gospell. Neuertheles, wythout thy mynde, wolde I do no thynge, that the good whiche spryngeth of the, shoulde not be as it were of necessytie, but wyllyngly.

Happely he therfore departed for a season that thou shouldest receyve hym for euer, not nowe as a seruaunte, but above a seruaunte I meane a brother beloved, specially to me: but howe muche more vnto the, bothe in the flesshe and also in the Lorde? If thou count me a felowe, receyve hym as my selfe. If he have hurte the, or owyth the oughte that lape to my charge. I Paule have wryten it with myne owne hande, I will recompence it. So that I do not saye, to the, howe that thou owest vnto me euen thyne owne selfe. Euen so brother, let me enioye the in the Lorde. Comforte my bowelles in the Lord. Trusting in thyne obedyence, I wrote vnto the, knowing, that thou wylt do more then I saye for. Moreouer prepare me lodgynge: for I truste thorowe the healpe of your prayers, I shall be geuen vnto you. There salute the Epaphras my felowe prysoner in christ Jesu. Marcus, Aristarchus Demas, Lucas, my helpers. The grace of our Lorde Jesu Christe be with your spyrytes Amen.

Marke and Luke the Euangelistes.

¶ Sent from Rome by Onesimus a seruaunte.

A Prologe to the fyrst Epistle of S. Peter.

THys Epystle of Sayncte Peter moveth to the beastes that were converted, and exhorteth them to stande fast in the fayth, to growe therein and to wyrke perfytnesse, thorowe all maner of suffryng, and alle good workes.

In the fyrst he declareth the inheritaunce of fayth thorowe Christes bloude, and comforteth them with the hope of the lyfe to come. & Betwene that they have ben delyvered it hath ben that the Prophetes prophesyed of Christe yet to come, and of Christe himself redemed vs out of bondage, all ministered vs helpe to beleeve, to loove one another, and herewith the he spotte bought and made heyres of a ryche inheritaunce, to take vnto that we lyve not against the ryght vse of our neighbours.

In the seconde Chapter he declareth that Christe is the foundacyon and head corner stone, wherevpon al our buylde shoulde stande, whether it be Jewe or gentile, and howe that in Christe they are made Priestes, to offer them selues to God, as Christe was hym selfe, to slee the lustes of the fleshe that fyghte against the soule. And fyrst he teacheth them in generall to obeye the magistrate rulers, and then in perfyll he teacheth the seruauntes to obeye their maysters be they good or badde, and to suffer wronge of them as Christe suffered wronge for vs.

In the thyrde he teacheth the wyues to obeye their husbandes, ye though they be vnbelieuers, and to apparell them selues gostly as it becommeth holynesse. And likewise that the husbandes suffer and beare the infyrmytye of their wyues, and lyue according to knowledge with them. And then in generall he exhorteth them to be sobre, louynge, gentyll, & louynge one to another, and to suffer for righteousnes sake the exaumple of Christ.

In the fourth he exhorteth to lyue vnto god to cease the fleshe with lyberous wantonnesse and glotony, and to long after other, and to knowe that all good gyftes are of God, and exhorte man to bestow his myght as one hath lusted on he hath receyued of God, and finally not to wonder, but to reioyce though they muste suffer for Christes names sake seynge that as they be here partakers of his afflictyons, so shall they be partakers of his glorye to come.

In the fyfte he teacheth the Presbyters and gyueth them their charge howe and how Christes flocke and warneth vs of the Deuyll, whiche on euery syde seeketh to wayte for vs.

The fyrst Epistle of Sayncte Peter the Apostle.

The fyrst Chapter.

¶ He declareth that thorowe the aboundaunt mercy of God, we are begotten agayne to a lyuelye hope, and to the fayth which he tryed, and howe that saluacyon in Christe is no nouelte, but a thynge promysed of olde. He exhorteth them to a godlye conuersacyon, for as much as they are made borne a newe by the worde of God.

PEter an Apostle of Jesu Christe to them that dwell here & there as straungers thorowout all Ponture, Galacia, Capadocia Asia, and Bithinia, electe by the foreknowledge of God the father, thorowe the sanctifyinge of the spyrite, vnto obedience & sprinklyng of the bloude of Jesus Christe.

Grace be with you & peace be multiplied.

¶ Blessed be God the father of our Lorde Jesus Christe, whiche thorowe his aboundaut mercye begat vs agayne vnto a lyuelye hope by the resurrecyon of Jesus Christe from death, to enioye an enheritaunce immortall & vndefyled, and that purefyeth not, reserued in heauen for you, whiche are kept by the power of God thorowe fayth, vnto saluacyon, whiche saluacyon is prepared all ready to be shewed in the laste tyme, in the whiche tyme ye shall reioyce, though nowe for a season (yf nede requyre) ye are in heauynes, thorowe manyfolde temptacyons, that youre fayth so once tryed beynge muche more precyous, the golde that perysheth (though it be tryed with fyre) myght be founde vnto laude, glory, and honoure, at the appearynge of Jesus Christe whome ye haue not seue, and yet loue hym, in whome nowe, though ye se hym not, yet do you beleue: and reioyce with ioye vnspeakable and glorious: receyuynge the ende of youre fayth, the saluacyon of youre soules.

Of whiche saluacyon haue the Prophetes enquyred and searched, whiche prophesyed of the grace that shoulde come vnto you, searchynge when or at what tyme of the spyrite of Christe whiche was in them, shoulde signifye, whiche spyrite testyfyed before, the sufferynges that shoulde come vnto Christe, and the glorye that shoulde folowe after: vnto which Prophetes it was declared, that not vnto them selues, but vnto vs, they shoulde mynysser the thynges whiche are nowe shewed vnto you of them whiche by the holye ghoste sent doune from heauen, haue preached vnto you the thynges whiche the aungels desyre to beholde.

¶ Wherfore gyrde vp the lowynes of youre myndes, be sober, and trust perfectlye on the grace that is brought vnto you, by the declarynge of Jesus Christe, as obedyent chyldre not fashionynge youre selues vnto your old lustes of ignoraunce: but as he whiche called you is holye, euen so be ye holy in all maner of conuersacyon, because it is wrytten, Be ye holy, for I am holy.

¶ And yf so be that ye call on the father, whiche without respecte of person, iudgeth accordynge to euery mannes workes le that ye passe the tyme of youre pylgrymage in feare. † For as much as ye know howe that ye were not redemed with corruptyble syluer and golde, from youre vayne conuersacyon vnwhiche ye receyued by the tradycyons of your fathers: but with the precyous bloude of Christ as of a lambe vndefyled, and without spotte, whiche was ordeyned before the worlde was made, but was declared in the laste tymes for youre sakes, whiche by hym do beleue in God that raysed hym from death, & glorefyed hym, that youre fayth and hope myght be in God.

¶ And for as much as ye haue purefyed youre soules thorowe the spyrite, in obeyenge the truethe vnto loue brotherlye without fayneynge, se that ye loue one another with a pure herte feruentlye: for ye are borne a newe, not of mortall seede, but of immortall, by the worde of God whiche liueth, and lasteth for euer. For all fleshe is as grasse, and all the glorye of man is as the floure grasse. The grasse wyddereth, and the floure falleth awaye, but the worde of the Lorde endureth euer. † And this is the worde whiche by the gospell was preached amonge you.

Here Peter (as other ten Apostles do) spoke setteth forth the treasure of mercy whiche God hath bounde hym selfe to geue vs for Christes sake and then our dutye what we are bolde to do agayn, yf we wyl be partakers of the mercye.

¶ Our dutye agayne.

¶ Ignorance is the cause of euyll lyuynge.

By our workes shall we be iudged: for as the inuysible fayth is liuely are the workes by which the fayth is seue. 1. Cor. vi. and vii. 1. Johan. ii. Apoca. i. We be purefyed further in beleuynge the truethe of Christe vnto to loue one another. Mat. xxi. b. Marke xiii. c. Jacob. i. b

The notes.

Almesphope a. A lyuelye hope is that whereby we be certayne of euerlastynge lyfe.

The.ii. Chapter.

The exhortith men to lape ofde all vice, forasmuch as that Christ is the foundacyon whereupon they buylde, purpose them to abstayne from fleshly lustes, and to obeye worldly rulers. Howe seruauntes shoulde behaue them selues towardes their maysters. He exhortyth to suffre after the exemple of Christe.

WHerfore lape a syde all malyce and all guyle, and dyssymulacyon, and enuye, and all backbytynge: and as newe bourne babes, desyre that reasonable mylke whiche is wythout corrupcyon that ye maye growe therein. If so be that ye haue tasted howe pleasaunt the Lorde is, to whome ye come as vnto a lyuynge stone dysalowed of men, but chosen of God and precyous: and ye as lyuynge stones, are made a spirytuall + housse, and an holye priesthode, for to offer vp spyrytuall sacrifyce, acceptable to God by Jesus Christe.

Wherfore it is contained in the scrypture: beholde, I put in Syon an head corner stone, electe and precyous: and he that beleueth on him, shall not be ashamed. Vnto you therfore whiche beleue, he is precyous, but vnto them whiche beleue not, the stone whiche the buylders refused the same is made the head stone in the corner, and a stone to stomble at, and a rocke to offende them whiche stomble at the worde, and beleue not that wherevnto they were set. But ye are a chosen generacyon, a royall priesthode, an holye nacyon and a peculyar people that ye shoulde shewe the vertues of hym that called you oute of darkenes into his marueylous lyght, whiche in tyme past were not vnder mercye, but nowe haue obtayned mercye. ✠

Dearely beloued, I beseche you as straungers and pylgrymes, obstayne from fleshely lustes, wych fyght agaynste the soule, and se that ye haue honest conuersacyon amonge the Gentyls, that they whiche backbyte you as euyll doars, maye se youre good workes and prayse God in the daye of visitacyon.

Obedyence to rulers.

Submyt youre selues vnto all maner ordinaunce of man for the Lordes sake, whether it be vnto the kynge as vnto the chiefe heade: other vnto rulars, as vnto them that are sent of hym, for the punysshement of euyll doars: but for the laude of them that do wel. For so is the wyll of God, that ye put to sylence the ignoraunce of the folysshe men: as fre, and not as hauynge the libertye for a clake of maliciousnes, but euen as the seruauntes of God. Honoure all men. Loue brotherlye felowshyp. Feare God, and honour the kynge.

Seruauntes obeye youre maysters wyth all feare, not onelye yf they be good, and courteous: but also thoughe they be frowarde. For it is thanke worthy yf a man for conscience towarde God endure greefe, suffering wrongfullye. For what prayse is it, yf when ye be buffeted for your faultes, ye take it pacyentlye? But and yf when ye do well, ye suffre wrong and take it paciently, then is there thanke vnto God.

Seruauntes, Ephe.vi.a. Col.iii.d

For hereunto verelye were ye called: for + Christe also suffered for vs, leauynge vs an ensample that we shoulde folowe his steppes, whiche dyd no synne, neyther was there gyle founde in his mouth: which when he was reuyled, reuyled not agayne: when he suffered, he threatned not: but committed the cause to him that iudgeth ryghtuously, which his owne selfe bare oure synnes in his body on the tree, that we shoulde be delyuered fro synne, and shoulde lyue in ryghteousnes. By whose stryppes ye were healed. For ye were as shepe goynge astraye: but are nowe returned to the shepeherde and bysshop of youre soules. ✠

Our callyng is to folowe Christe.

ii.Cor.vi.c.

Esay.liii.c i.Johñ.iii.a

The notes.

a. Thys daye of vysytacyon is the tyme whē God vouchsafeth, by his inspyrations, to cal a man to better lyuynge.

Daye of vysitacyon.

The.iii. Chapter.

Wyues ought to obey their husbandes and in what apparele. The duty of men towarde their wyues. He exhorteth all men to vnyte and loue, and patyently to suffer trouble. Of true baptisme.

LIkewyse let the wyues be in subiectyon to their husbandes, that euen they which beleue not the worde, maye wythoute the worde be wonne by the conuersacyon of the wyues: whyle they beholde youre pure conuersacyō coupled wyth feare. Whose apparell shall not be outewarde wyth broyded heare, and hangynge on of golde, other in puttynge on of gorgyous apparell: but let the hyd man of the harte be incorrupte wyth a meke and a quyete spyryte, which spyryte is before God a thynge muche set by. For after thys maner in the olde tyme dyd the holye women whiche trusted in God, tyer them selues, and were obedyente to their husbandes euen as Sara obeyed Abraham, and called hym Lorde: whose doughters ye are as longe as ye do well, and be not afrayde of euerye shadowe.

Wyues. Ephes.v.c Col.iii.a

i.Timot.ii.c

Gene.xviii.b

Likewyse ye men, a. dwell wyth them accordynge to knowledge, geuynge .b. honour vnto the wyfe, as vnto the weaker vessell, and as vnto them that are heyres also of the grace of lyfe, that youre prayers be not let.

Husbandes i.Cor.vii.a

✠ In conclusyon be ye all of one mynde, one holdyng wyth another, louyng as brethren, be pytyfull

Prou. xvii. c and. xxi. d Roman. xii. b 1. Theſſal. v. b Pſal. xxxiii. c

petifull, be curteous, not rendringe cupll for cupll, neyther rebuke for rebuke, but contrary wyſe, bleſſe, remembryng that ye are therunto called, euen that ye ſhoulde be heyres of bleſſinge. If anye man longe after lyfe, and loueth to ſe good dayes, let him refrayne his tonge from euil, & his lippes that they ſpeake not gyle. Let hym eſchue cupll and do good, let him ſeke peace, and enſue it. For the eyes of the Lorde are ouer the righteous, and his eares are open vnto theyr prayers. But the face of the Lorde beholdeth them that do euil.

Math. v. a

☞ Moreouer who is it that will harme you, yf ye folowe that whiche is good? Notwithſtanding happy are ye, yf ye ſuffre for righteouſnes ſake. Yea and feare not though they feare terrible vnto you, neither be troubled, but ſanctifie the Lorde God in your hertes. Be redy alwayes to geue an answere to euery man that axeth you a reaſon of the hope, that is in you, and that with meekenes & feare, hauinge a good conſcience, that when they backbyte you as cupl doers, they maye be aſhamed, for as muche as they haue falſely accuſed your good converſation in Chriſt.

Geue reaſon of youre doctrine.

Titum. ii. a

☞ It is better (yf the will of God be ſo) yt ye ſuffre for well doyng, then for euil doinge.

Hebreo. ix. b Romano. v. b

✣ For as much as Chriſt hath ones ſuffered for ſinners, the iuſte for the vniuſte, for to bringe vs to God, and was kylled, as pertayninge to the fleſhe: but was quickened in the ſpirite.

☞ In which ſpirite, he alſo wente and preached vnto the ſpirites that were in priſon, which were in tyme paſſed diſobedient, when the longe ſufferinge of God abode euerydnge patiently in y dayes of Noe, whyle the arche was a prepayring wherin fewe (that is to ſaye viii. ſoules) were ſaued by water, which ſigni fyeth. i. baptiſme that nowe ſaueth vs, not y puttinge awaye of the fylth of the fleſhe, but in that a good conſcience conſenteth to God, by the reſurrection of Jeſus Chriſte, whyche is on the right hande of God, & is gone into heauen, angelles, power, and mightes, ſubdued vnto him.

Gene. vi. b Mat. xxiiii. b Luc. xvii. f

The notes.

To dwell vp a wyfe accordinge to knowledge.

a. He dwelleth wyth his wyfe accordinge to knowledge, that taketh her as a neceſſarye healper, and not as a bonde ſeruaunte or a bonde ſlaue. And yf ſhe be not obedient and healpfull vnto hym, endeuoureth to bringe the feare of God into her heade, that therby ſhe maye be compelled to learne her dutie and do it. But chiefly he muſte be ware that he halte not in anye parte of his dutie to her ward. For his euill exemple, ſhall deſtroye more then all the inſtructions he can geue, ſhall edifie.

To geue honour to the wyfe.

b. Eraſmus in his annotacions, noteth out of Saint Jerome, that thre honoures is not the bowinge with the knees, neither the decking wyth gold and precious ſtones, neither yet the ſettinge of the in the vpper ſeates & high-

ieſt places (which thinge we le muſte obſerued in diuerſe regions.) But it is the obſeruynge from the herte of cupl iniurie. For ſo (ſayeth Saincte Jerome) is honoure geuen vnto women, yf they be not through out ouer muche wantonnes deſired, and made of an vnchaſt minde.

This word honour (in this place) doeth alſo extende it ſelfe vnto mennyſhe, kinde, and louing ſpeach, and to the Gentle miniſtring of al ſuch thinges as the fleſhely nede of, and chiefely when through the weakenes of nature ſhe is not able to trauaile and labour for them, her ſelfe.

c. Here do diuerſ learned interpreters vnderſtand by Baptiſme, the bloude and paſſion of Chriſt. For that is the thinge ſignified by Baptiſme. And the waſhinge of oure ſoules by the bead of Chriſte, is betokened by the waſhyng of the bodie in water.

Baptiſme.

The. iii. Chapter.

☞ We ought to ſtudie from ſynne, to ſuffre for well doyng, to be louyng and apt to forgeue all kynde of iniuries, to be patient in trouble, and to beware that we make better ſpede of our earthly liuinge then of a godly life, and not to be aſhamed.

LIke as much as Chriſt hath ſuffered for vs in the fleſhe, arme your ſelues likewiſe with the ſame minde: for he which ſuffereth in the fleſhe ceaſeth from ſynne, that he hence forwarde ſhoulde lyue as muche tyme as remayneth in the fleſhe, not after the luſtes of men, but after the wyll of God. For it is ſufficient for vs, y we haue ſpent the time that is paſt of the lyfe, after the wil of the Gentiles, walking in wantonnes, luſtes, drunkennes, in eatinge, drinkinge & in abominable Idolatrie.

a We muſt be partakers of Chriſte in ſufferinge yf we will haue oure parte of hym in his glorye. Ephe. v. c

☞ And it ſeemeth to them a ſtraunge thynge, that ye runne not alſo with them into the ſame exceſſe of riote, and therfore ſpeake they euyll of you, whiche ſhall geue a compte to hym that is redy to iudge quicke & dead. For vnto this purpoſe herely was the Goſpel preached, a. vnto the dead that they ſhoulde be iudged lyke other men in the fleſhe, but ſhoulde lyue before God in the ſpirite. The ende of al thynges is at hande.

b

✣ Be ye therfore diſcreete and ſobre, that ye maye be apt to prayers. But aboue all thinges haue feruente loue among you. For loue couereth the multitude of ſynnes. Be ye herberous one to another, & that without grudgynge. As euerye man hath receyued y gifte, miniſtre the ſame one to another, as good miniſters of the manifolde grace of God. yf anye man ſpeake let him talke as though he vttred the wordes of God. If anye man miniſtre, let him do it as of the habilitie, whyche God miniſtreth vnto him. That God in all thinges may be glorifyed through Jeſus Chriſt, vnto whom be prayſe and dominyon

c Gate maketh ſome of cuyl treaſte, but loue taketh out al ſmall thynges, but ſufferyth all thynges.

for euer, and whyle the worlde ſtandeth. Amen.

He that ſuffereth wt Chriſt ſhal reigne with Chriſte.

Dearely beloued, be not troubled in youre harte, whiche nowe is come amonge you to trye you as though ſome ſtraunge thyng had happened vnto you: but reioice in as much as ye are partakers of Chriſtes paſſions, that when his glory appereth, ye maye be mery and glad.

If ye be raiſed vp for the name of Chriſt, happie are ye. For the ſpirite of glorye, and the ſpirite of God reſteth vpon you. On theyr parte he is euyll ſpoken of, but on youre parte he is glorified.

Se that none of you ſuffer as a murtherer or as a theefe, or an euyl doar, or as a buſibody in other mens matters. If any man ſuffer as a Chriſten man, let him not be aſhamed, but let him glorifie God on this behalfe. For the time is come that iudgement muſt beginne at the houſe of God. * If it firſt begynne at vs, what ſhal the ende be of them, whiche beleue not the Goſpel of God? And if the righteous ſcarſly be ſaued, where ſhal the vngodly and the ſinner appere? Wherfore let them that ſuffer according to the wil of God, commit their ſoules to him with well doing, as vnto a faythfull creator.

* If the ſorowes of God muſte be all feourged, & nowe may be ſaued, but ſcarcely the ſame ſpare, & Chriſt weute thorowe, what ſhall the damnacion of the diſobedient, and vnbeleuers be?

The notes.

A. Certaine learned expoſitors vnderſtande theſe, and that in the Chapter goyng before, concerninge, preachinge to the ſpirites, to be all one thynge. And that the meaninge of both is none other, but that the ſtrenght of Chriſtes paſſion was ſuch, that it louſed the ſpirites of the faythfull, whiche were departed, before that tyme, and brought them into ſuch conſolacion as they nowe haue. Whiche no doubte is greater then that was, by as much as the perſuer triopheth more, when he ſeeth his foe payed, and his Iewes taken of hym, and ſeeth daylye to be decked with gorgeous robes, and to be ſet in poſſeſſion of incomperable richeſſe. For ſo ſtandeth it with the ſoules departed in the faythe of Chriſt. They are by the death of Chriſte ſet at liberty from all the bondes of ſinne, and do onely take for the day of iudgement, whē the incorruptible crowne of glorye ſhalbe geuen vnto them, that both body and ſoule may byde for euer in the moſt ioyfull preſence of the Godhede.

To the deade.

The.v. Chapter.

The elders which are amonge you, I exhorte, which am alſo an elder, and a wytnes of the afflictions of Chriſte, and alſo a partaker of the glory that ſhalbe opened, se that ye fede Chriſtes flocke, which is amonge you, takinge the ouerſight of them, not as though ye were compelled therto, but wyllingly, not for the deſire of ſyl thy lucre, but of a good mynde, not as though ye were Lordes ouer the parithes, but that ye elecepon in be an enſample to the flocke. And when the chiefe ſhepheарde ſhal appere, ye ſhal receiue an incorruptible crowne of glorie.

Parithes the Greke hath lotter: that is of them, whō they to whō anye lotte, chaunce or elecepon in Goddes worde.

Likewyſe ye yonger ſubmit youre ſelues vnto the elder. Submit youre ſelues euerye man, one to another, knyt youre ſelues together in lowlines of mynde. For God reſiſteth the proude & geueth grace to humble. Submit youre ſelues therfore vnder the myghty hande of God, that he maye exalte you, when the tyme is come. Caſte all your care to him: for he careth for you.

Be ſober and watch, for your aduerſary the deuyll as a rorynge lyon walketh about, ſeekinge whom he may deuour, whō reſiſt ſtedfaſt in the faythe remembring, that ye do but fulfill the ſame afflictions, which are appoynted to youre brethren that are in the worlde. The God of al grace, which called you vnto his eternal glorye by Chriſte Ieſus, shall hym ſelfe after ye haue ſuffered a litle affliction make you perfecte, ſtabliſhe, ſtrenght and ſtablithe you. To hym be glorie and dominion for euer, and whyle the worlde endureth. Amen.

Matth. vi. c
Luce. xii. c
Roman. xii. c
Pſalm. liiij. d

We be appointed to ſuffer in this worlde.

By Syluanus a faythfull brother vnto you (as I ſuppoſe) haue I written briefly, exhortynge and teſtifienge howe that this is the true grace of God wherin ye ſtande. The Marke the Euangeliſte.

The companions of youre election, that are of Babylon, ſalute you, and Marcus my ſonne. Greete ye one another wyth the kyſſe of loue.

Peace be wyth you all, which are in Chriſte Ieſus.

AMEN.

The

The Prologe upon the seconde Epistle of Saynct Peter.

THis Epistle was written against them, whyche thought that Christen fayth myght be pute and without workes, when yet the promes of Christe is made vp vpon that condycyon, that we henceforth walke the wyl of God and not of the fleshe. Therfore he exhorteth them to exercyse them selues diligentlye in vertue and all good workes, therby to be sure that they haue the true fayth, as a man knoweth the goodnes of a tree by hys fruite. Then he commendeth and magnifyeth the Gospell, and byddeth that men harken to that onelye, and to vnfrutefull doctryne not at all. For as he sayth, there came no prophetycal scripture by the wyl of man, but by the myst of the holye Ghoste, which onelye knoweth the wyll of God, neyther to adde scripture of vnsure interpretacyon, ryght as to say, may be otherwyse expounded then agreynge to the open places, and go myght ye rule, and to the commaundes of God, and al the rule of the scripture.

And ouerlese as the tyrande, he warneth them of false teachers that shoulde come, and thorough pleasaunt doctrine and fayre wordes to subuerte them, condemned vnto all. Shoulde denye Christ. Which he chastyseth with the terrible examples. With the ruine of the aungelles, the floude of Noe, and ouerthrowyng of Sodome and Gomor, and to beleyue both them wyth their vnchaste conuersacion, pryde, stubbornes and byldenesse to all temporal rule and authorite, with their abominable wyll, vnclenes, and hypocrysie that a blynde man may se, that he prophecyed of the Papes holy hypocrysye, whyche destroyeth the whole world with their conuersacion, lyuynge in al lust and pleasure and vnrighteousnes as the pleaseth themselues.

In the third he styrreth vpe in the latter dayes the people that lyue vnholesly, and lacke al feare of the iudgement of the laste daye. And he warneth vs, leaste we growe to the fleshe. Whyche lacke hope that yet surelye and shortly come shall he, for a thousande yeares are one daye to wyth God all one. And he shewyth also howe terrible that daye shall be, and howe shortly it shal come: therfore exhorteth al men to lyue godlye and to prepare them selues against yt wyth holy conuersacion and godly lyuynge.

Finallye, the fyrste Chapter shewyth howe a Christen ought to go in the wayes of the pure and true Gospell. The seconde, howe a Christen ought to go in the wayes of the false and wicked heretikes. The third howe at the last wil skoffers beleue nothyng nor feare God at all.

The.ij. Epistle of Saynete Peter the Apostle.

The first Chapter.

Fayth to vnsolue vs the power of God hath geuen them al thynges pertayning to lyfe, to refourme vs to the contemplacion of heauenly lyfe, to make vs enioyng hys wyth good workes, and fruites of fayth. The maiesty and vnion of the diuine nature, declareth the Lord Jesus to be the true sonne of God, as he him selfe hath lerne vpon the mount.

SImon Peter a seruaunte, and an Apostle of Jesus Christe, to them whyche haue obtayned lyke precyous fayth wyth vs in the righteousnes that commeth of oure God and sauiour Jesu Christ.

Grace wyth you, and peace be multiplied in the knowledge of God and of Jesus Christ oure Lorde. According as hys godlye power hath geuen vnto vs al thynges that pertayne vnto lyfe and godlines, throughe the knowledge of him that hath called vs by vertue & glory, by the meanes, wherof are geuen vnto vs excellent and most great promises, that by the helpe of them ye should be partakers of the godly nature, in that ye flee the corruptio of wouldelye lust.

And herunto geue al diligence, in youre fayth, mynyster vertue, and in vertue knowledge, and in knowledge temperancie, and in temperancie, patience, in patience, Godlynes, in Godlines brotherly kyndnes, in brotherlye kindnes, loue. For yf these thinges be amonge you and are plenteous, they wyll make you, that ye neyther shalbe vnfrutefull in the knowledge of oure Lord Jesu Christ. But he that lacketh these thinges, is blynd and gropeth for the wape wyth his hãd, and hath forgotten that he was purged fro his olde synnes.

Wherfore brethern, geue the more diligence for to make youre callinge and election sure. For if ye do suche thinges, ye shal neuer erre. For so by this meanes an entrynge in, shalbe mynystred vnto you abundantlye into the euerlastinge kingdome of oure Lorde and Sauiour Jesus Christ.

Wherfore I wyll not be negligente to put you alwayes in remembraunce of such thynges, though that ye knowe them, yea & be also stablyshed in the present truth. Moreouer I thinke it meete, (a longe as I am in this tabernacle) to stere you vp by puttynge you in remembraunce: for as muche as I am sure how that the tyme is at hande, that I must put of my tabernacle, euen as our Lord Jesus Christ hath shewed me. I wil endeuor therfore that on euerye syde ye

myghte

a He that lacketh these & such lyke workes is blinde & vnderstandeth not, what the fayth of Christe meaneth.

b He that hath such workes may beleue that he is elect, & that he hath true fayth. Iohan. 3.j.

mpght haue wherwith to stere vp the remem
braunce of these thynges after my departinge.

✠ For we folowed not decrivable fables,
D when we opened vnto you the power and co-
minge of our Lord Jesus Christ, but wyth
our eyes we sawe his maiestie, euen then were
lye, when he receaued of God the father ho-
noure and glory, and when there came such
a voice to hym frō the excellente glorie: This
is my deare beloued sonne in whome I haue
delyte. This voice we heard whē it came frō
Wyth. xvii.a heaue he spoke wyth hym in the holy mounte.

We haue also a ryght sure worde of pro-
phesye, wherunto ye do wel
h. Timo.iii.b vntyll the daye dawne, and the daye starre
arise in youre hertes. ✠ So that ye firste
knowe this, that no prophesye in the scripture
hath any priuate interpretacion. For the scrip-
ture came neuer by the wyl of man, but ho-
lye men of God spake as they were moued
by the holy ghoste.

The.ii. Chapter.

✠ He prophesyeth of false teachers, and theyrs
theyr punishmente.

A Here were false prophetes amōg
the people, euen as there shalbe
false teachers amōge you, which
false prophe
tes must ne-
des be amōg
vs: i also pre-
supple ✠ that
because we
haue no loue
to ✠ trueth.
Job. xiii. b
Gene. vi. a. ✠
xix. b.
B
And courte-
ousnes is the
father of the
✠ their pre-
aching cōfp-
dence in wo-
des is ✠ dem-
ning of Christ
priuily shall bringe in damnable
sectes, euen denyenge the Lorde
that hath bought them and bringe vpon them
selues swyft dampnacion, and many shal fo-
lowe theyr damnable wayes, by whiche the
way of trueth shalbe cuyl spoken of, and thy-
rowe couetousnes shal they wyth fayned wor
des make marchaudyse of you, whose iudge-
ment is not farre of, and theyr dampnacion
sleepeth not.

For yf God spared not the aungels that
sinned but cast them downe into hell, and de-
liuered them into chaynes of darkenes, to be
kept vnto iudgemente, neyther spared the olde
worlde, but saued Noe the ryght preacher of
righteousnes, and brought in the flood vpon
the worlde of the vngodly, and turned the cy
ties of Sodom and Gomor into ashes, ouer-
throwe them, dampned them, and made on
them an ensample vnto all that after shoulde
lyue vngodly. And iust Lot vexed wyth the
vnclenly conuersacyon of the wicked, deliuer-
ed he. For he beinge righteouse and dwel-
linge amonge them, in seinge and hearinge,
vexed his righteouse soule from daye to daye
wyth theyr vnlawfull deades.

The Lorde knoweth howe to deliuer the
L godlye out of temptacion, and howe to re-
serue the vniuste vnto the daye of iudgement
for to be punyshed, namely them that walke
after the flesshe in the lust of vnclenes, and
despyse the rulers. Presumptuous are they, ✠
stubborne and feare not to speake euyl of the
that are in authoritie. Whē the aungels which
are greater both in power and might, receiue
not of the Lorde railing iudgement agaynste
them. But these as brute beastes naturallye
made to be taken and destroyed, speake euyll
of that they knowe not, and shal perishe thy-
rowe their owne destruccion, and receiue the
reward of vnrighteousnes.

They count it pleasure to lyue deliciously
for a season. Spottes they are and filthines, li
uinge at pleasure, and in discriueable wayes
rastinge with you, hauinge eyes full of adu-
outrye, and that can not cease to synne, be-
gilinge vnstable soules. Hertes they haue ex-
ercised with couetousnes. They are cursed chil
dren, and haue forsaken the ryght waye, and
are gone astray folowing the waye of Balā Balam.
the sonne of Bosor, whiche loued the rewarde Num. xxii.c
of vnrighteousnes, but was rebuked of hys
iniquitye. The tame and dome beaste, spea-
kinge with mannes voice, forbade the folish-
nes of the Prophete.

These are welles wythout water, ✠ clou-
des caried about of a tempest, to whom the D
mist of darkenes is reserued for euer. For
when they haue spoken the swellinge wordes Jude. i.d
of vanitie, they beguyle with wantonnes tho-
rowe the lustes of the flesshe, them that were
cleane escaped, but nowe are wrapped in er-
rours. They promis them libertie, and are
them selues the bonde seruauntes of corrup- John. viii.b
cyon. For of whomsoeuer a mā is ouer come, Rom. vi.c
vnto the same is he in bondage. For yf they, * Hebr. vi.a
after they haue escaped from the fylthines of It is better
the worlde thorowe the knowledge of ✠ Lord not to haue
and of the sauiour Jesus Christ, are yet tan- knowen the
gled agayne therin and ouercome, * then is trueth, then
the latter ende worse wyth them then the be- not to lyue
gynninge. For it had bene better for them not therafter.
haue knowen the way of righteousnes then
after they haue knowen it to turne from the
commaundementes geuen vnto them. It is
happened to them accordinge to the true pro-
uerbe: The dogge is turned to his vomet
agayne, and the sowe that was washed, to her
wallowing in the mire.

The.iii. Chapter.

✠ He exhorteth warne to beware of such as would make them beleue that the daye of the Lorde were
starte in comminge, playeth them to leade a Godlye
lyfe, and to take heede for the commynge of the
Lord, whose longe tarieinge is saluation, because he
would haue no man lost, but would receyue all men
to repentaunce.

This is the seconde epistle that A
I nowe wryte to you (beloued)
wherwith I stere vp ✠ warne
youre pure myndes, to cal to re i. Timo. iii.a
membraūce the wordes, which ii. Timo. iii.a
were tolde before of the holy prophetes, and B
also the commaundemētes of vs the apostles Jude. i.f
of the Lorde and sauiour. Ezech. xii.

This firste vnderstande, that there shall
come in the laste dayes mockers, which wyll
walke after their owne lustes and say: Where
is the

of the promes of hys comminge? For frõ the fathers dyed, al thinges continue in the same estate, wherin they were at the beginninge. This they knowe not (and that willingly) howe that the heauens a greate whyle ago were, & the earth that was in the water, appered vp out of the water by the worde of God, by the which thinges, the worlde that then was, perished ouer flowen with the water. But the heauens verely and earth, which are now are kept by the same worde in store, and reserued vnto fyre, against the daye of iudgemente, and perdycyon of vngodlye men.

Dearly beloued, be not ignorant of this one thinge, howe that one daye is with the Lorde, as a thousande yeare, and a thousande yeare as one daye. The Lord is not slacke to fulfyl his promyse, as some men count slacknes, but is patiẽt to vswarde and would haue no man lost, but would receyue al men to repentaunce. Neuertheles the daye of the Lord wyl come as a theefe in the nyght in the which daye, the heauens shal perysshe with terrible noyse, and the elementes shal melte with heate, and the earth with the workes that are therin shal burne.

1. Thessalo. 5. Apocal. 16. a

If al these thinges shal perisshe, what maner persons ought ye to be in holye conuersacyon and Godlynes: lokynge for and hastynge vnto the comminge of the daye of God, in which the heauens shall perisshe with fyre, & the elementes shalbe consumed with heat. Neuertheles we loke for a newe heauen and a newe earth, according to his promyse, wherin dwelleth rightousnes.

Apocal. xxi. Esai. lxv. c and, lxvi. b

Wherfore dearly beloued, seynge that ye loke for such thinges, be diligent that ye may be found of hym in peace, without spotte and vndefyled And suppose that the longe suffrynge of the Lord is saluacion, euen as our dearlye beloued brother Paule accordinge to the wysdome geuen to hym wrote vnto you, yea, almoste in euery epistle speakinge of such thinges, amonge whyche are many thinges harde to be vnderstande, which they that are vnlearned, and vnstable, peruert, as they do other scriptures vnto their owne destruccion. Ye therfore beloued, seynge ye knowe it before hãd, beware lest ye be also plucked away with the errour of the wycked, and fall from your owne stedfastnes, but grow in grace, and in the knowledge of oure Lorde and Sauiour Jesus Christe. To whom be glorye both nowe and for euer.

Amen.

The Prologe vpon the thre Epystles of Saynct John.

IN this first epistle of S. John he chalengeth the honoure of a true Apostle of Christe, a mayster of vertue to followe hys Gospell. For as he had the Gospell he knewe ouer the true faith, and trouthe of it ouerlye al men to be blynde & vnlerned that the fauoure of God agree, euen to lyue as Christe walked, against them that bosted them selues of faith, and yet couersyse in pryuate good workes, and couertly maynteyned, that where good faith is, there the workes may not be spyed, and contrarye that where the workes folowe not, there is no true faith, but a dede Iewes gaynyng, and vayne bosting.

And he inserteth this agaynst a sorte of heretikes, in whom then beganne to bolne that Gnosti whan cõmen in the flesh, and called them vnto knowledge, whych from gostly eares in hys first Passyon. For though they bosted mysely vpon the name, that Christe is come in the flesh, yet they beleue it in the lyuely stocke, bochyng and bragging. For he that wyl be satisfyed and knowe therin his owne wickednes, and fynde breth as much as he that bosteth Christe to be come in the flesh, seyng that Christ come vnder mankynde in the flesh, that he shoulde satisfye for al synnes, & the synnes of our breuen, bringe vs in the fauoure of God ageyne, & make vs heyres of eternall lyfe, must hys wickednes confesse, and myth hys manner thankynge, louynge and seruynge al our brethren.

So frequenth this Epistle hath agaynst them that wyl be iuged by their owne good workes, and also is agaynst them that bosten them selues to be of such that haue no sin to be washed or clensed by, in the myste bloud that we beleue in Christe to be washed by hys precious bloud, and then to bosten that it is oure duty the that beseemeth vs, to prayse our selues to do the ten commaundements of God, and to lyue euery man vnreprouable vn Christ Iesus sight, seyng euery oure owne workes. Gods honoure & our neyghbours welth ought and truthe for eternal lyfe and for al that God hath promysed vs for Christes sake.

The thre last epistles though they be short, yet are greatly estemed of learned and lerth and so likened vnto the spryng of a true Apostle.

The.j. Epistle of Saynct John the Apostle.

The first Chapter.

1 Of the Worde of the euerlastyng lyfe of God. 2 The fruite of Christes co[illegible] from them. 5 God is myghtye lyght.

THat whyche was from the begynninge, whyche we haue herde, whyche we haue seen with oure eyes, which we haue beheld and our handes haue handled, of the Worde of the lyfe. For the lyfe appeared, and we haue seen, and beare witnes, and shewe vnto you that eternall lyfe, whyche was with the father, and appeared vnto vs. That whyche we haue seen

1 John here and in his gospel, & as Paule & peter in their Epistles, ascribeth faythe & all thyng of all mercye vnto the only lyf

Christ onlye
wrought all
before vs spret.

sene and hearde declare we vnto you, that ye
maye haue felowshyp wyth vs, and that our
felowshippe may be wyth the father and hys
sonne Jesus Christ. And these wryte we vnto
you that youre ioye may be full.

¶ And this is the tydinges that we haue
heard of him, and declare vnto you, that God
1 Johan. 1.b is lyghte and in him is no darcknes at all, yf
we saye that we haue felowshippe with him,
and yet walke in darcknes, we lye, and do
not the trueth, but and yf we walke (in light)
Lyghte is ỹ doctrine of Christe. Hebrew. 12.d. 1. Petri. 1.d.
euen as he is in lyghte, then haue we felow-
shyppe wyth hym, and the bloude of Jesus
Christe his sonne clenseth vs from all sinne.
¶ If we saye that we haue no sinne, we de-
ceiue oure selues, and trueth is not in vs. If
we * knowledge oure sinnes, he is faythfull
and iust, to forgeue vs our sinnes, and to clense
vs frō all vnrighteousnes. If we saye we haue
not sinned, we make him a liar, and his word
is not in vs.

The.ii. Chapter.

¶ Christ is our aduocate. Of true loue, and howe it is to vse it.

MY lytle chyldren, these thinges
wryte I vnto you, that ye sinne
not. yf anye man synne, yet we
haue an aduocate with the fa-
ther, Jesus Christe, whyche is
righteouse, and he it is that obtayned grace
for our sinnes, not for oure sinnes onelye, but
also for the synnes of al the worlde. And ther-
by we are sure that we knowe him, yf we
kepe his commaundementes. He that saith I
knowe him, and kepeth not his commaunde-
He ỹ kepeth Gods worde in him ỹ loue of God perfect is in him, & knowe we that we are in him. He that saith he abydeth in him ought to walke euen as he walked. ỹ
mentes, is a liar, and the verite is not in him.
¶ Whosoeuer kepeth his worde, in him is the
loue of God perfect in deede. And ther by
we knowe we that we are in him. He that saith
he abydeth in him ought to walke euen as he
walked. ỹ
¶ Brethren I wryte no newe commaunde-
mente vnto you, but that olde commaunde-
2 ment, which ye hearde from the beginning.
The olde commandement is the worde, which
ye heard from the beginninge. Agayne a newe
commaundement I wryte vnto you, a thinge
that is true in him, and also in you, for the dar
kenes is past, and the true lyght now shineth.
He that saith how that he is in the lyght, and
yet hateth his brother, is in darcknes euen vn
till this tyme. He that loueth his brother, abi-
deth in the lyghte, and there is none occasion
of ruill in him. He that hateth his brother, is
in darcknes and walketh in darcknes, and
can not tell whether he goeth, because that
darcknes hath blinded his eyes.
¶ Babes I wryte vnto you, how that youre
sinnes are forgeuen you for his names sake.
I wryte vnto you fathers, how that ye knowe
him, that is as from the beginninge. I wryte
vnto you yong men, how that ye haue ouer-
come the wicked. I wryte to you lytel childre,
howe that ye knowe the father. I wryte vnto
you fathers, how that ye knowe him, that
was from the beginninge. I wryte vnto you
yong men, how that ye are stronge and the
word of God abyeth in you, & ye haue ouer-
come that wycked.

He that loueth ỹ world loueth not God.

Be that ye loue not the world, neyther the
thynges that are in the worlde. yf anye man
loue the worlde the loue of the father is not in
him. for all that is in the world (as the lust
of the flesh, the lust of the eyes, and the pryde
of goodes) is not of the father, but of ỹ world.
And the world vanyssheth away, and the lust
therof, but he that fulfilleth the will of God,
abideth euer.

Antichriste.

Lytel chyldren, it is the last time, and as ye
haue heard how that Antichriste shall come,
euen nowe are there many Antichristes come
alredye. Wherby we knowe that it is the last
tyme. They went out from vs, but they were
not of vs. For yf they had bene of vs: they
woulde no doubte, haue continued wyth vs.
But that fortuned, that it myghte appeare,
that they were not of vs.

D Ointment ỹ is knowledge of trouth & al the giftes of the spirite.

And ye haue an oyntment of the holye ghost
and ye knowe all thinges. ✣ I wryte not vn-
to you, as though ye knewe not the trueth,
but as though ye knewe it, and knowe also
that no lye commeth of trueth. Who is a liar
but he that denyeth that Jesus is Christ? The
same is the Antichrist that denyeth the father
and the sonne. Whosoeuer denyeth the sonne,
the same hath not ỹ father. Let therfore abyde
in you that same, whyche ye heard from the
beginninge. shall remaine in you, ye also shal
continue in the sonne, and in the father. And
this is the promes, that he hath promysed vs
euen eternal lyfe.
¶ These haue I written vnto you concerning
them, that deceyue you. And the anoyntinge,
whyche ye haue receiued of him, dwelleth in
you. And ye nede not that anye man teache
you, but as th anointing teacheth you al thin
ges, and is true, and is no lye, & as it hath
taught you, ye shall abyde therin. And now babes abide
in him, that when he shal appeare, we maye
be bolde, and not be made ashamed of him
at his comming: If ye knowe that he is righ-
teous, knowe also that he whyche followeth
righteousnes, is borne of hym.

Clair. lib. 8 Johan. vi. c Here ye se ỹ Christ & sinne can not dwel together.

The.iii. Chapter.

¶ The dyuyne loue of God towardes vs, & howe we ought to loue one another.

BEholde what loue ỹ father hath
shewed on vs, that we shoulde
be called ỹ sonnes of God. For
this cause the worlde knoweth
you not, because it knoweth not
him. Derely beloued, now are we the sonnes
of God, and yet it do ely not appeare, what
we

M Luke. 11.b Roman. viii. c 1. Ioan. 3.b Colos. iii. a. Philip. iii. c

we shalbe. But we knowe that when it shal appere, we shalbe like him. For we shall se him as he is. And every man that hath this hope in him, pourgeth him selfe, even as he is pure. Wholsoever committeth synne, committeth unrighteousnes also, for synne is unrighteousnes. And ye knowe that he appered to take away our synnes, & in him is no synne. As many as bide in him synne not, wholsoever synneth, hath not sene him, neyther hath knowen him.

He that worketh righteousnes, is borne of god & taughte of his spyryte.

Babes let no man deceive you. He that doth righteousnes is righteous, even as he is righteous. He that committeth synne, is of the devil, for the devil sinneth synce the beginninge. For this purpose appered the sonne of God to lowse the workes of the devil. Wholsoever is borne of God, synneth not, for his seed remaineth in him, and he can not sinne, because he is borne of God. In this are the children of God knowen, and the children of the devil. Wholsoever doth not righteousnes, is not of God, neyther he that loveth not his brother.

1. Johan. iij. d

Seed, that is the holy ghost.

For this is the tidinges, that ye heard from the beginninge, that we should love our brethren not as Cain, which was of the wicked & slewe his brother. And wherfore slewe he him? Because his own workes were evill, and his brothers good. Marvaile not my brethren though the worlde hate you. We know that we are translated from death unto lyfe, because we love the brethren. He that loveth not his brother, abydeth in death. Wholsoever hateth his brother, is a man sleear. And ye know that no man sleear hath eternal life abidinge in him.

Love is the fyrste precept and cause of all other.

He that loveth, is escaped death.

Hereby perceyve we love, that he gave his lyfe for us, & therfore ought we also to geve our lyves for the brethren. Wholsoever hath this worldes good, and seeth his brother have nede, and shutteth up his compassion from him, howe dwelleth the love of God in him? My babes, let us not love in worde neyther in tonge, but with the dede and in verytie. For therby we know that we are of the verytie, and can before him quyete oure hertes. But if our hertes condempne us, God is greater then our hertes, and knoweth all thinges. Beloved, if our hertes condempne us not, then have we trust to God ward, and whatsoever we axe, we shall receive of him, because we kepe his commaundementes, and do suche thinges, which are pleasinge in his sight.

He that loveth not, is in death, and a murtherer, & hath not eternall lyfe.

He that hath no compassion, loveth not God.

And this is his commaundement, that we believe on the name of his sonne Jesus Christ and love one another, as he gave commaundement. And he that kepeth his commaundementes, dwelleth in him and he in him, & therby we know that there abydeth in us of the spyryte, which he gave us.

By love we knowe that we are in the truth, & have quyete consciences to god ward.

The notes.

a. Faith in the fyrst commaundemente and love in the seconde. He that hath them is in God, and hath his spyryte.

The iij. Chapter.

2 The difference of spyrytes, and howe the spyryte of God may be knowen from the spyryte of errour. 3 Of the love of God and of our neyghboure.

BEloved, believe not every spirite, but prove the spirites whether they be of God, or not, for many false prophetes are gone out into the worlde. Hereby shall ye knowe the spyryte of God. Every spyryte that confesseth that Jesus Christe is come in the fleshe, is of God. And every spyryte that confesseth not that Jesu Christ is come in the fleshe, is not of God. And this is that spyryte of Antechryst, of whom ye have heard, how that he shulde come, and even nowe already is he in the worlde.

They that saye workes without fre love, are they that deny Christ to be come in the fleshe. Johan. viij. f

Lytel children, ye are of God, and have overcome them, for greater is he that is in you, then he that is in the worlde. They are of the worlde, & therfore speake they of the worlde, and the worlde heareth them. We are of God. He that knoweth God heareth us, he that is not of God, heareth us not. Here by knowe we the spyryte of verytie, & the spirite of errour. Beloved, let us love one another, for love cometh of god. And every one that loveth is borne of God, & knoweth God. He that loveth not, knoweth not God: for God is love.

God shewe his love towarde us.

In this appered the love of God towarde us, because that God sent his onely begotten sonne into the worlde, that we might live thorow him. Herin is love, not that we loved God, but that he loved us, & sente his sonne to make agrement for our synnes.

Love is commaunded. Johannes i. 3. i. Timoth. vi.

Beloved yf God so loved us we ought also to love one another. No man hath seen God at anye time. Yf we love one another, god dwelleth in us, and his love is perfect in us. Hereby knowe we that we dwell in him, and he in us, because he hath geven us of his spyryte. And we have seen and do testifye, that the father sent the sonne, whyche is the sauyour of the worlde. Wholsoever confesseth that Jesus is the sonne of God, in him dwelleth God and he in God. And we have knowen & believed the love that God hath to us.

God is love, and he that dwelleth in love, dwelleth in God, and god in him. Herin is the love perfect in us, that we shulde have trust in the daye of iudgement: for as he is, even so are we in this worlde. There is no feare in love, but perfecte love casteth out all feare, for feare hath paynefulnes. He that feareth is not perfect in love.

We love him, for he loved us fyrste. Yf a man saye, I love God, and yet hate his brother, he is a lyar. For howe can he that loveth not his brother whom he hath sene, love god, whom he hath not sene? And this commaundemente have we of him that he which loveth God, should love his brother also. &

He & loveth not his brother loveth not God.

The notes.

A. Antechriſte ſignifyeth not anye particuler perſone whych (as the people dreame) ſhould come in the ende of the worlde. For yet ſe that euen in S. Johns tyme there were many Antechriſtes, that is to ſaye enemyes, and men that wrought againſte Chriſte. Yet not withſtandinge thys is infallyblye true. A pernycyouſe ſecte was prophecyed of, which ſhould come in the latter dayes the head and chefe powers, whereof ſhould auaunce hym ſelfe as God. This ſecte no doubte is the papiſtes, whoſe heade (the Pope) hath auaunced hym ſelfe as God, and is nowe declared to be the ſame Antechriſt ſpoken of before by the prophetes.

The.v. Chapter.

¶ We muſt loue God, in ye kepe hys commaundementes. Faith ouercommeth the worlde. Chriſtiſyng ſpyrite in ye ſonne of God. Of the ſynne vnto death.

WHoſoeuer beleeueth that Jeſus is Chriſt, is borne of God. And euerye one that loueth hym whiche begat, loueth hym alſo whyche was begotten of hym. Inthys we know that we loue the children of God, when we loue God and kepe his commaundementes. This is the loue of God, that we kepe his commaundementes, and his commaundementes are not greuous.

+ For all that is borne of God, ouercommeth the worlde. And this is the victorye, that ouercommeth the worlde, euen oure faith. Who is it yt ouercommeth the worlde, but he which beleeueth, that Jeſus is the ſonne of God?

¶ This Jeſus Chriſt is he that came by water and blonde, not by water onelye, but by water and blood. And it is the ſpirite that beareth witnes, becauſe the ſpirite is truth. (For there are thre which beare recorde in heauen, the father, the worde, and the holye Ghoſte. And theſe thre are one.) For there are thre, whiche beare recorde in earth, the ſpyrite and water, and blonde, and theſe thre are one. If we receyue the witnes of men, the witnes of God is greater. For thys is the witnes of God, whyche he teſtifyed of his ſonne. He that beleeueth on the ſonne of God, hath the witnes in him ſelfe.

He that beleeued not God, hath made hym a lyer, becauſe he beleeued not the recorde, that God gaue of hys ſonne. And thys is that recorde, how that God hath geuē vnto vs eternal life, and thys lyfe is in his ſonne. He that hath the ſonne, hath lyfe: and he that hath not the ſonne of God, hath not lyfe.

¶ These thinges haue I written vnto you, that beleeue on the name of the ſonne of God, that ye might know, how that ye haue eternal lyfe, and that ye may beleue on the name of the ſonne of God.

Johan. xiij. d
Epher. v. d

1. Ioan. v. b. c

Faith is oure victorye.

Johan. v. b

In Chriſte is God gaue of hys ſonne. the lyfe eternal.

And this is the truſte that we haue in him, that yf we aſke anye thinge, accordinge to hys will he heareth vs. And yf we knowe that he heareth vs whatſoeuer we aſke, we knowe, that we ſhall haue the peticyons that we deſyre of hym.

¶ If anye man ſe his brother ſynne a ſynne that is not vnto death, let hym aſke, and he ſhal geue him lyfe, for them that ſynne not vnto death. There is a ſynne vnto death, for which I ſaye not that a man ſhoulde praye. All vnryghteouſnes is ſynne, and there is ſynne not vnto death.

Synne vnto death.

We knowe that whoſoeuer is borne of God, ſynneth not, but he that is begotten of God kepeth him ſelfe, and that wycked toucheth him not. We knowe that we are of God, and that the worlde is altogether ſet on wyckednes. We know, that the ſonne of God is come, & hath geuen vs a minde to know him which is true, & we are in him, that is true thorowe his ſonne Jeſus Chriſt. This ſame is verye God, and eternal lyfe. Babes kepe your ſelues from Images. Amen.

He yt is borne of God ſynneth not.

Luke. xxiij. d

The ſeconde Epiſtle of Saynct John.

¶ She writeth vnto a certayne Ladye, exhorteth that ſhe chalenge nothe on the truth, exhorteth them vnto loue, admonyſhed the to beware of ſuche deceyuers as be nye that, and Chriſte came in the fleſhe, geueth rule to examine in the doctryne of Chriſt, and to haue no thynge to do with them that bringe not that doctryne.

THe elder to the electe Ladye, and her children, whyche I loue in the truth: and not I onelye, but alſo all that knowe the truth, for the truthes ſake, whyche dwelleth in vs, and ſhalbe in vs for euer.

A

Myth you be grace, mercye, and peace from God the father, and from the Lord Jeſus Chriſt the ſonne of the father, in truth and loue.

¶ I reioyſed greatly, that I founde of thy children walking in truth, as we haue receiued a commaundemente of the father. And nowe beſeche I the Ladye, not as though I wrote a newe commaundemente vnto the, but that ſame which we had from the beginning, that we ſhould loue one another. And this is the loue, that we ſhoulde walke after his commaundementes.

B

Johan. xiij. b. Loue is the fyrſt commaundemēt.

¶ Thys commaundemente is (that as ye haue hearde from the begynnynge) ye shoulde walke in it. For many deceyuers are entred into the worlde, whiche confesse not that Jesus Christe is come in the flesshe. Thys is a deceyuer and an Antichriste. Loke on youre selues, that we lose not that we haue wrought but that we maye haue a full rewarde. Whosoeuer transgresseth and bydeth not in the doctryne of Christe, hath not God. He that endureth in the doctryne of Christe, hath both the father and the sonne.

¶ If there come any vnto you, and bringe not this learninge, him receyue not to house, neither bydd hym God spede. For he that bidd deth him God spede, is partaker of his euyll deades. I had many thynges to wryte vnto you, neuertheles I wolde not wryte with paper & ynke: but I trust to come vnto you, & speake with you mouth to mouth, that oure ioye maye be full. The sonnes of thy electe sister grete the. Amen.

The third Epistle of Sayncte John.

¶ He is glad of Gayus, that he walked in the truth, exhorteth them to be louing to the poore Christen in their persecucyon, Warneth the busshop Diotrephes, and the good reporte of Demetrius.

1 THE elder vnto the beloued Gaius, whom I loue in the trueth. Beloued, I wyshe in all thynges, that thou prosperedst, and fayredest well euen as thy soule prospereth.

2 I reioyced greatly, when the brethren came and testifyed of the trueth that is in the, how thou walkest in the trueth. I haue no greater ioye, then to heare howe that my sonnes walke in verite.

3 Beloued, thou doest faythfullye whatsoeuer thou doest to the brethren, and to straungers, whiche beare wytnes of thy loue before all the congregacion. Whiche brethren when thou bringest forwards on their iourney (as it beseemeth God) thou shalt do wel, because that for his names sake they wente forth, and take nothinge of the Gentiles. We therfore ought to receyue suche, that we also mygh be be helpers to the trueth.

4 I wrote vnto the congregacion, but Diotrephes, which loueth to haue the preeminence amonge them, receyueth vs not. Wherfore yf I come, I wyl declare his deades, whiche he doth, wrying on vs with malicious wordes, neyther in these with contente. Not onlye he hym selfe receyueth not the brethren, but also he lettyth them that wolde, and thrusteth them out of the congregacion.

5 Beloued, folowe not that whiche is euyll, but that which is good. He that doth well, is of God, but he that doth euyll, seeth not God.

6 Demetrius hath good report of al men, and of the trueth, yea & we ourselues also beare recorde, and ye knowe that oure recorde is true. I haue many thynges to wryte, but I wyll not wyth ynke and penne wryte vnto the. For I trust I shal shortly se the, and we shall speake mouth to mouth. Peace be wyth the. The louers salute the. Greete the louers by name.

The Prologe vpon the Epistle of Sayncte Paule to the Hebrues.

THat this Epistle hath euer bene mouche troubrelgi, and that amonge greate learned men is the doubte hereof, yeares aforetyme that it was not Paules, partelye bycause the Epistle is disagreyth and vnlyke vnto the other Epistles, and partely because it standeth in the Greeke Chapter, they knowynge was vncertayned to bethynke, that so the fayre rayghte be by them that beside or them leaned of the Tasde. Howbe Paule reherseth Galat. that he receyued not the Gospell of man nor by man, but by reuelacyon of Christ and that by reuelacyon. Wherfore take they, seynge this man confesseth that he receyued his doctryne of the Apostles, it can not be Paules, but some disciple of the Apostles. Some whether it were Barnabe or no I dare not, but perauenture it is other mens interpretacion, neyther thynke I it to be an article of anye mans faith, but that a man maye doubte of the autour.

Howsoeuer manye that haue bene wyllyng not vnwyse haue denyed this Epistle to haue bene written by auye of the Apostles, but haue alle refused it altogether as no Canonicke as Godlye Epistle, because of certayne textes written therin. For Christ is saith in the texte, it is impossible that they whiche were ones lyghted, and haue tasted of the heauenlye gyfte and were become partakers of the holy ghoste, And haue tasted of the good worde of God and of the power of the worlde to come, yf they fall, that they be renued agayne to repentaunce in consyderacyon, seynge in the truth is layed, yf we synne wyllyngly after we haue receyued the knowledge of the trueth, there remayneth no more sacrifice for synnes, but a fearful lokynge for iudgement and burnynge fyre whiche shal deuoure the aduersaryes. And in the xij. is sayd that Esau founde no place to repentaunce & consyderacyon, no thoughe he sought it with teares. Which textes for that, seme contrary of a man to saue and many after he is once baptysed, he can be no more forgyuen, and that is contrary to all the Scripture, and therfore to be refused to be scripture and Gospel.

Vnto whyche I answere, yf the Apostle haue thys Epistle for thyng receyued hym, he shoulde not haue bene to blame, whether he had put Christe, yf frowarde that he which hath promised the holye ghoste shall neuther be forgyuen here nor in the tyme to come. And there where he saith in the Chapter ensuynge he that blasphemeth the holye ghoste, that neuer haue forgyuenes, but shall be in daunger of eternall damnacion. And therafter Esau, inhabite sayeth, there shall be no remedye to gyue that blasphemeth the spirite of God, Gretyner Johan in his j. Epistle, sayeth there is a synne vnto death, for whyche a man shulde not praye. And j. Johñ. iij. sayeth, yf a man se him fayle the brethren yf he ceaseth to exercise the kyndnesse of the Lorde Jesu Christe, and then he maye so appose, that ende to breake them the forgyuenesse, and that it hath neuer bene the true mynde of hym touchyng the truth. And Genes. j. Tymothe xij. rehersh Alexander the coppersmyth hath done the Lorde so reuarde hym acc̄ordynge to his workes. Wherby is a figure that we

W.T

ther the Epistle shoulde not be good, as that Martynus had scrached out Iames, he more to be praysed for. Wherfore leaue we scripture as of vnsure interpretacion, but maye be expounded accordynge to the generall articles of oure faith and agreable to other open and euident textes, and conferred or compared to the sentences. Why should we not vnderstande these places after the reuerence as we do the other, namely when all the remnaunte of the Epistle is so Godly and ofte greete learnynge.

The fyrste place in the.vi. Chapter, willi no more then that they whiche knowe the truthe, and yet wyllyngelye refuse the lyghte, and chose rather to dwell in darkenes and refuse Christe and make a mocke of him, as the Phariseis, whiche when they were euer come with scripture and miracles, that Christe was the verye Messias, yet had suche spite in respecte that they forbade him, persecuted him, betrai him, and put all the blame that coulde be inuented to him: can not be meant (as Oecolampadius) vpon the Gentes, to be conuerted, that is to saye, suche malycyous behauiours, whiche is more ofter then the blaspheminge of the holye ghoste, beleeueth that the spirite shall neuer come more at them to conuerte them, whereas I beleue to be as true as eare other texte in al scripture.

And what is meant by that place in the tenth Chapter where he saieth, if we synne wyllyngelye after we haue receyued the knowledge of the truthe there remayneth no more sacrifice for synne, as declared immediately after, for he maketh a comparyson betweene Moyses and Christe, forsomuche as he whiche despised Moyses lawe died without mercye, howe much more punyshmente is he worthy of that treadeth the sonne of God vnder foote, and counteth the bloude of the couenaunte, by whiche bloude he is sanctified, as an vnholye thynge a blasphemeth the spirite of grace. By whiche wordes it is manifeste that he meaneth none other by the foure sayinges, then the synne of blaspheme of the spirite.

For them that synne of ignorauncc or infyrmytye there is remedye, but for them that knowyng the truthe, and yet wyllyngelye refuseth him (like to Iewes and confesseth him the lyke of Iewes, wyth mouthe and hande, and hathe learne the in Scripture, these haue not onelye natiue malice to the Scripture of the spirite of grace, and blaspheme

shalbe chaunged. But thou arte alwayes, and thy yeares shal not fayle. ¶ Vnto which of the Angels sayed he at anye tyme? Sitte on my ryghte hande, tyll I make thyne enemies thy foote stole. Are they not al ministringe spi-
Psalmo. cix. rites, sent to ministre for their sakes, whiche
1. Corinth. xv shal be heyres of salvation?

The. ij. Chapter.

¶ He exhorteth vs to be obedient vnto the waye of love, which Christ hath geuen vs, and not to be offended at the infirmitie and low degree of Christ, because it was necessarye, that he ouer comen death, should take such an humble estate vpon hym, that he myght be lyke vnto his brethren.

Wherfor we ought to geue ye more
A heede to the thynges which we
If the despy-sers of Moyses were so greuously punished, what shal become of the y make a mocke of Christe. have heard, lest we perishe. For yf the word which was spoken by Angels was stedfast, in so that euery transgression and disobedience receyued a iuste recompence to rewarde, howe shal we escape, yf we despise so great saluacyon, whyche at the fyrst began to be preached of the Lorde hym selfe, and afterward was confirmed to vswarde, by them that hearde it, God beareynge wytnesse therto, both with signes and wonders also, and with diuers * miracles, and gyftes of the holy ghoste, accordyng to his own will.

* Miracles are called signes, because they be a signe, token & euidente proofe of thinge that is preached in Goddes worde.

For he hath not vnto the Angelles put in subiection the worlde to come, wherof we speake. But one in a certaine place wytnesseth, sayeng. What is man, that thou arte mindfull of him? After thou haddeste for a season made him lower then the Angelles: thou crownedst him with honoure and glorye, and hast set him aboue the workes of thy handes. Thou hast put all thinges in subiection vnder his feete. In that he put al thinges vnder hym, he
B lefte nothinge that is not put vnder him. Nevertheles we se not all thinges subdued, but him that was made lesse then the Angelles, we se that it was Iesus, whiche is crowned with glory and honoure for the suffering of death, that he by the grace of God, should taste of death for al men.

For it became him, for whom are al thyn-
C ges and by whom are al thinges, after that
Philip. ij. b he had brought many sonnes vnto glory, that he should make the Lorde of their saluacyon perfect thorowe suffering. For he that sanctifieth, and they which are sanctified, are all
Psalmo. xxi. c of oure. For whiche cause, he is not a
Psalm. xxi. d shamed to cal them brethren sayenge: I wyll declare thy name vnto my brethren and in the middes of the congregation wil I praise the. And again: I wil put my trust in him. And agayne: beholde here am I and the chyldren, which God hath geuen me.

D For as muche then as the chyldren were
Heb. ii. partetakers of fleshe and bloude, he also him
Mose. xiii. d selfe lyke wyse toke part wyth them, for to
1. Corin. xv. g put downe thorowe death, that is to saye the deuyll, and that he might deliuer the, which thorowe feare of death were all their lyfe tyme in daunger of bondage. For he in no place taketh on him the angels, but the seede of Abraham taketh he on hym. Wherfore in al thinges it became him to be made like vnto his brethren, that he myght be mercyfull and a faythful hye preest in thinges concerninge God, for to pourge the people synnes. For in that he hym selfe suffred and was tempted, he is able to succor them that are tempted.

The. iij. Chapter.

¶ He requireth vs to be obedient vnto the worde of Christe, whyche is more worthye then Moyses. The punishmente of suche as wil not obey their worde.

Therfor holye brethren, partae-
A Psalm. xciv. a
ners of the celestiall callinges, consider the ambassatoure and hye preest of oure profession, Christe Iesus which was faythfull to him: that made him euen as was Moyses in al his house. And yet was this man counted worthy of more glorye then Moyses: In as muche as he which hath prepared y house hath most honoure in the house. Euery house is prepared of some man. But he that ordeyned al thinges is God. And Moyses verily
B was faythfull in al his house as a minister, to beare wytnes of those thynges, whyche should be spoken afterwarde. But Christe as a sonne hath rule ouer the house, whose house are we, so that we holde faste the confidence and the reioysynge of that hope, vnto the ende.

Wherfor as the holy ghoste sayeth, to
C daye yf ye shal heare his voice, harden not
Psal. xciv. b youre hertes, after the rebellion in the day of temptation in the wyldernes, where youre fathers tempted me, proued me, and sawe my workes. xl. yeares longe.

Wherfor I was greued wyth that gene-
racion and sayde. They erre euer in their hertes, they verely have not knowen my wayes, so that I sware in my wrath, that they should not enter into my reste. Take hede brethren, that there be in none of you an euyll herte in vnbelefe, that he shoulde departe from the lyuinge God: but exhorte one another daylye, whyle it is called to daye, lest anye of you were harde herted thorowe the deceytfulnesse of synne.

We are partakers of Christe, yf we kepe
D
ffrayle fayth is cause of vnbelefe & vnbelefe is the roote of all synne.
Rome. viii. c
fast vnto the ende the fyrste substaunce, so longe as it is sayde, to daye yf ye heare his voyce, harden not youre hartes, as when ye rebelled. For some, when they hearde, rebelled, howbeit not al that came out of Egypte vnder Moyses. But wyth whome was he displeased xl. yeares? Was he not displeased wyth them that synned, whose carkeises were ouerthrowen in the desert? To whom sware he, that they should not enter into his reste, but vnto them that beleued not? And we se

that

they could not enter in because of vnbeleue.

The iiii. Chapter.

¶ The Gospel or rule of the Christen, gyueth vs to vnderstande iiiii. thinges, the nature of the worde of God.

A LEt vs feare therfore leste anye of vs forsakinge the promes of entrynge into his reste, shoulde seme to come behynde. For vnto vs was it declared, as well as vnto them. But it profiteth not them that they heard the worde, because they which hearde it, coupled it not with faith. But we whiche haue beleued, do enter into his reste, as contrary wyse he sayde to ỹ other: I haue swoorne in my wrath, they shal not enter into my rest. And that spake he verely longe after that the workes were made, and the foundacion of the worlde layde. For he spake in a certaine place of the seuenth day, on this wyse: And God dyd reste the seuenth daye from all his workes. And in this place agayne: They shall not come into my reste.

Psal. xciii. b

Genesis. ii. a.

B ¶ Seynge therfore it foloweth that some muste enter therinto, and they to whom it was fyrst preached, entred not therin for vnbeleues sake: Againe he appointeth in Dauid a certaine parcell day after so longe a tyme, saynge as it is rehearsed, this daye yf ye heare his voice, be not harde hearted. For yf Josue had geuen them reste, then would he not afterwarde haue spoken of another day. There remayneth therfore yet a rest to the people of God. For he that is entred into his reste doth reste from his owne workes, as God dyd from his.

Sinne is our worke from wh̄y the all muste reste ỹ entre into reste of a quiete conscience in christ.

Let vs study therfore to enter into ỹ reste, leste anye man falle after the same ensample, into vnbeleefe. For the word of God is quicke and mighty in operacion, and sharper then anye two edged swerde, and entreth through, euen vnto the diuiding a sonder of the soule and the spirite, and of the ioyntes and the marie, and iudgeth the thoughtes and the ententes of the hert: neyther is there anye creature inuisible in the syghte of him. For all thinges are naked and bare vnto the eyes of him, of whom we speake.

C

Eccle. xb. d.
Psal. xxxiij. c

The v. Chapter.

¶ Christe to ouer high preeste and store of grace, and more excellente then the high preestes of the olde lawe.

A SEynge then that we haue a great hye preeste, which is entred into heuen (I meane Jesus the sonne of God) let vs holde our profession. For we haue not an hye preeste, which can not haue compassion on our infirmities, but was in all pointes tempted, lyke as we are, but yet without sinne. Let vs therfore go boldely vnto the seate of grace, that we may receiue mercye, and fynde grace to healpe in time of nede. For euerye hye preeste that is taken from amonge men, is ordeined for men, in thinges pertayninge to God, to offer gyftes & sacrifices for synne: which can haue compassion on the ignorant, and on them that are out of the waye, because that he him selfe also is compassed with infirmitie: For the which infirmities sake, he is bounde to offer for synnes, as well for his owne part, as for the peoples. And no man taketh honoure vnto him selfe, but he that is called of God, as was Aaron.

B ¶ Euen so likewyse, Christe glorified not himselfe, to be made the hye preeste, but he ỹ sayde vnto him, thou art my sonne, this daye begat I the, gyuinge him. As he also in another place speaketh: Thou arte a preeste for euer after ỹ order of Melchisedech. Which in the * daies of his flesh did offer vp prayers and supplications, with strong crienge and teares, vnto him that was able to saue him from death, and was also heard because of his godlines. And though he were Goddes sonne, yet learned he obedience, by those thinges which he suffred, and was made perfect, and the cause of eternall saluacion vnto all them that obey him, and is called of God an hyghe preeste, after the order of Melchisedech.

Psalm. ii. b

* The daies of his flesh signifie, the tyme of his humanite.

Psalm. xcv. b

C ¶ Wherof we haue many thinges to saye which are harde to be vttered, because ye are dull of hearinge. For when as concerninge the tyme, ye ought to be teachers, yet haue ye nede agayne, that we teache you the fyrst principles of the word of God, and are become such as haue nede of * milk and not of stronge meate: For euerye man that is fed with mylke, is inexperte in the word of righteousnes. For he is but a babe. But stronge meate belongeth to them that are perfecte, which through custome haue their wittes exercised to iudge both good and euil alike.

* by milk are vnderstode thinges easy to perceiue by strong meate, suche as are hard & obscure.

The vi. Chapter.

¶ The goeth forth with the thinge that he begon to entreate of in the fyfte Chapter, and exhorteth them not to fayne, but to be diligente and persuaded, for to marke as God is sure in his promes.

A WHerfore let vs leue the doctrine pertayninge to the begynninge of a Christen man, & let vs go vnto perfection, & nowe no more lay ỹ foundacion of repentaunce from deade workes, and of fayethe towarde God, of baptyme, of doctrine, and of layinge on of handes, and of resurrection from death, and of eternall iudgemente. And so wil we do, yf God permytte. For it is a. not possible that they which were ones syghted, and haue tasted of the heauenly gyft, and were become partakers of the holy ghoste, and haue tasted of the good worde of God, and of the worlde to come: yf they fall, should be renued agayne

a. Pet. ii. b
Math. xij. b

ed agayne vnto repentaunce: for as muche as they haue (as concernynge them selues) crucifyed the sonne of God a fresshe, and made a mocke of hym.

¶ For that earthe which drinketh in the rayne which commeth ofte vpon it, and bryngeth forth herbes mete for them that dresse it, receyueth blessynge of God. But that ground which beareth thornes and bryars, is reprouued, and is nye vnto cursynge: whose ende is to be burned. Neuertheles deare frinds, we trust to se better of you, and thynges which accompanye saluacion, though we thus speake. For God is not vnrighteous, y he should forget your worke and laboure that proceedeth of loue, which loue ye shewed in his name, whiche haue mynistred vnto the sayntes, & yet mynister. Yea, and we desyre that euery one of you shew the same diligence, to the fulfyllynge of hope euen vnto the ende: that ye faynt not, but folowe them, whiche thorowe faith & pacience inherit the promises.

¶ For when God made promes to Abraham, because he had no greater thynge to sweare by, he sware by hym selfe, saynge: Surely Gene.xxij.c I wyll blesse the, and multiplye the in deede. And so after that he had tarryed a longe tyme, he enioyed the promes. Men verely sweare by hym that is greater then them selues, & an othe to confyrme the thynge, is amonge them an ende of all stryfe. So God willynge more abundauntly to shewe vnto the heyres of promise, the stablenes of his counsayle, he

Two immutable thynges (in which it was vnpossible that GOD coulde lye) confyrmed with an othe.

added an othe, that by two immutable thynges (in which it was vnpossible that GOD coulde lye) we myghte haue perfecte consolacion, which haue fled, for to holde fast the hope that is set before vs, which hope we haue as an ancre of the soule both sure and stedfast. Which hope also entreth in, into those thynges that are within the vayle, whether the fore runner is for vs entred in, I meane Iesus, that is made an hye priest for euer, after the order of Melchysedech.

The notes.

Impossible. a. Not because God is not able to shewe suche mercye vnto them that obstynately fal from the truth, and become enemyes to the holy ghost: that they shoulde come to repentaunce: but because their fallynge is a token that they be not of the nombre of them that be called to the knowledge of the truth as Gods elect, but (as Judas was) to declare them selues to be the children of perdicyon. And yf they come to repentaunce as Judas dyd, yet shall that repentaunce be anneyed to desperacion, and be altogether vaper of hope, as Judas was.

The.vij. Chapter.

¶ He commendeth the priesthode of Christ vnto Melchysedech, but to be far more excellent.

THis Melchysedech, kynge of Salem (whiche kynge is a figure of the moost hye God) met Abraham, as he returned agayne from the slaughter of the kynges, & blessed him: to whom also Abraham gaue tythes of all thynges (first is by interpretacion kynge of ryghtwysnes: after that he is kynge of Salē that is to saye, kynge of peace, wythoute father, wythout mother, wythout kynne, & hath neyther begynnynge of his tyme, neyther yet ende of his life: but is ytherned vnto ye sonne of God, and contynueth a preest for euer. A Gene.xiiij.d

Consydre what a man this was, vnto whō the patriarke Abraham gaue tythes of ye spoyles. And verely those children of Leui, which receyue the office of the preestes, haue a commaundemente to take accordynge to ye lawe, tythes of the people, that is to say of their brethren, yea though he they sprange oute of the loynes of Abraham. But he whose kynred is not counted amonge them, receyued tythes of Abraham, and blessed hym that had the promises. And no man denyeth but that whiche is lesse, receyueth blessynge of that which is greater. And here men that dye, receyue tythes. But there he receyueth tythes of whome it is wytnessed, that he lyueth. And to say ye truth. Leui hym selfe also whiche receyueth tythes, payed tythes in Abraham. For he was yet in the loynes of his father Abraham when Melchysedech mete hym. B Deut.xiiij.a Iosue.xxij.g

¶ If verely perfeccion came by the preesthode of the Leuites (for vnder that preesthode the people receyueth the lawe) what nede furthermore that another preest shoulde aryse after the order of Melchisedech, and not after the order of Aaron? Mowe no doubte, yf the preesthode be translated, then of necessite must the lawe be translated also. C

¶ For of whome these thynges are spoken pertayneth vnto another tribe, of whiche neuer man serued at the aulter. For it is euident, that oure Lorde sprong of the tribe of Iuda, of whiche tribe spake Moyses nothyng ouer nyghe preesthode.

And it is yet a more euydent thynge, yf after the similitude of Melchisedech, there arise an other preest: which is not made after the lawe of the carnall commaundement: but after the power of the endeles life. (For he testifyeth thou arte a preest for euer, after the order of Melchysedech). Then the commaundement that went before, is dysanulled, because of her weakenes and vnprofytablenes. For the lawe made nothynge perfecte: but was an introduccion of a better hope, by which hope we drawe nye vnto God. psal.cix.b

¶ And for thys cause it is a better hope, that it was not prouyded without an othe (those preestes were made wythout an othe, but this preest with an othe, by hym that sayed vnto hym. The Lorde sware, and wyll not repente: Thou arte a preest for euer after the D

order of Melchisedech) And for ꝑ cause was Jesus a stablisher of a better testament.

¶ And amonge them many were made priestes, because they were not suffered to endure by the reason of death. But thys man, because he endureth ever hath an everlastyng priesthode. Wherfore he is able also ever to save the that come unto God by hym, seyng he ever lyveth, to make intercession for vs.

¶ Suche an hye Priest it became vs to have which is holy, harmelesse, undefyled, separate from synners, and made hyer then heauen. Which needeth not daylye (as ponder hye priestes) to offer vp sacrifice, fyrste for hys own synnes, and then for the peoples synnes. For that dyd he at once for all, when he offered vp hym selfe. For the lawe maketh men priestes, which have infirmyte: but ꝑ worde of the othe that came sence the lawe, maketh the sonne perfecte, whiche is perfecte for evermore.

Christe ones sacrifyced, purged all synnes.

The.viii.Chapter.

¶ The office of Christe is more worthye then the priestes office of the lawe, which was imperfecte, & that lawe abrogate.

Of the thynges which we have spoken this is the ꝑfyte: we have suche an hye priest that is sytten on the ryght hande of the seate of maiestye in heauen, and is a mynister of holye thynges, and of the verye tabernacle whiche God ꝑpared, & not man.

¶ For every hye priest is ordeyned to offer gyftes and sacrifices: wherfore it is of necessyte that this man have some what also to offer, for he were not a priest, yf he were on ꝑ earth, where are priestes that according to the lawe offer gyftes, whiche priestes serve unto the ensample and shadowe of heavenly thynges: even as the answere of God was geven unto Moyses when he was aboute to fynyshe the tabernacle. Take hede (sayde he) that thou make all thynges accordynge to the patrone that was to the in the mounte.

Exod.xxv.d. Act.vii.f

¶ Nowe hath he obtayned a more excellente office, in as muche as he is the mediatour of a better testamente, whiche was made for better promyses. For yf that fyrste testament had ben faultelesse then shoulde no place have ben sought for the seconde. For in rebukyng them he sayth: Beholde the dayes will come (sayeth the Lorde) and I will fynyshe vpon the house of Israel, and vpon the house of Juda a newe testamente: not lyke the testament that I made with their fathers at that tyme when I toke them by the handes, to leade the out of the lande of Egypte, for they continued not in my testamente, and I regarded them not sayth the Lorde.

Hiere.xxxi.e

Covenaunt.

For this is the testament that I will make with the house of Israel: After those dayes sayth the Lorde: I wyl put my lawes in their myndes, and in their hertes I wyl write the and I will be their God, and they shall be my people. And they shall not teache everye man his neyghboure, and everye man his brother, sayinge: knowe the Lorde: For they shall knowe me, from the leste to the moste of them: For I will be mercyfull over their unrighteousnes, and on their synnes & on their iniquities. In that he sayth a newe testament he hath abrogate the olde. Now that which is disanulled and waxed olde, is redye to vanyshe awaye.

Heb.viii.c

The.ix.Chapter.

¶ The offices and ministeryes of the olde Testament: and how far the newe excelleth it.

That fyrste tabernacle verelye had ordinaunces, and servynges of God, and worldly holynes. For there was a fore tabernacle made, wherein was the candelstycke and the table, & the shewe bread which is called holye. But wythin the seconde vayle was there a tabernacle, whiche is called holyest of all which had the golden censer, and the arche of the testament overlayde roundabout with gold, wherein was the golden pot with manna, and Aarons rodde that spronge, and the tables of the testament. Over the arche were the cherubes of glorye shadowynge the seate of grace. Of whiche thynges we will not nowe speake particularlye.

A Exod.xxvi.a. and.xxxvi.a

iii.Reg.viii.b Exod.xxv.b

¶ When these thynges were thus ordeyned the priestes wente alwayes into the tabernacle and accomplished the service of God. But into the seconde wente the hye priest alone, once everye yeare, and not without bloude, whiche he offered for hym selfe, and for the ignorance of the people. Wherewith the holy goost this signifyenge, that the waye of holy thynges was not yet opened, whyle as yet the fyrst tabernacle was standynge. Whiche was a similytude for the tyme then present, and in whyche were offered gyftes and sacrifices ꝑ could not make the mynyster perfecte, as pertayninge to the conscience, wyth ourye meates and dryncks and diuerse washynges and ordynaunces of the fleshe, whyche were ordeyned butyll the tyme of reformacyon.

B Exod.xxv.b Leuit.xvi.a

But Christe beynge an hye priest of good thynges to come, came by a greater & a more perfecte tabernacle, not made wyth handes: that is to saye, not of this maner buildynge, neyther by the bloude of gotes and calues, but by his owne bloude he entred once for all into the holye place, and founde eternal redemption. For yf the bloude of oxen and of gotes and the ashes of an heyfer, when it was sprinkled, purifyed the vncleane, as touchynge the purifyinge of the fleshe: How muche more shall the bloude of Christe (which thorow the eternall spirite offred hym selfe without spot to God) purge your consciences from dead workes, for to serve the lyvyng God? And for

C Leuit.xvi.a.

i.Petr.i.b i.Johan.i.b Apoca.i.b i.Petr.iii Rom.v.d.

this

thys cause is he the medyatour of the new testament, that through out death which chaunced for the redempcion of those transgressions
Galat. iij b. that were in the fyrst testament, they which were called myght receyue the promes of eternall inheritaunce. ℣

D For wheresoeuer is a testamente, there muste also be the death of hym that maketh ℣ testament. For the testament taketh authorite when men are dead. For it is of no value as longe as he that made it, is alyue. For which cause also, neyther that fyrst testament was ordeyned without bloude.

For when all the commaundementes were
E rede of Moyses to all the people, he toke the bloude of calues and of goten, with watre and purple woul and yssope, and sprinkled both the boke and all the people saynge: this is the bloud of the Testamente, which GOD
Exod. xxiiij. c hath appointed vnto you. Moreouer he sprinkled the tabernacle with bloude also, and all the mynistrynge vessels. And also all moost all thynges are by the lawe pourged with bloude, and without sheddynge of bloude is no remyssion.

F It is then nede that the symylytudes of heuenly thynges be purysed with such thynges but the heauenly thynges them selues are purysed with better sacrysyces then are those. For Christe is not entred into the holye places that are made with handes, whiche are but symylytudes of true thynges: but is entred into very heauen, for to appere nowe in the syght of God for vs: not to offre hym selfe, often as the hye preest entreth into the holye place euery yeare with straunge bloude for then must he haue often suffred sence the worlde began. But nowe in the ende of the worlde hath he apperred ones to put synne to flyght by the offrynge vp of hym self. And
as it is appointed vnto men that they shall ones dye, and then cometh the iudgemente,
Roma. b. b. 1. Petr. iij. c euen so Christ was ones offred to take away the synnes of many, and vnto them that loke for hym, shall he appere agayne without synne vnto saluacyon.

The. x. Chapter.

¶ The olde lawe hathe no power to purge from synne but Christ dyd it with offrynge hym selfe ones for all. An exhortacyon to receyue this goodnesse of God thankefully with parsuere and stedfastnes of fayth.

FOr the lawe whyche hath but the shadowe of good thynges to
come, and not the thynges in
their owne fashyon can neuer
with the sacrifices which they
offer yere by yere continually, make the comers thereunto perfect. For would not then those sacrifices haue ceased to haue ben offered, because that the offerers once pourged shoulde haue had no more conscience of synnes? Neuertheles in those sacrifices is
there mynde made of synnes euery yeare. For
Leuit. vbi. is impossible that the bloude of oxen and of goten shoulde take away synnes.

Wherfore, whē he commeth into ℣ world
B he sayth: Sacrifice and offrynge thou wouldest not haue: but a body hast thou ordeyned
Psal. xxxix. b me. In sacrifyces and synne offrynges thou hast not lust. Then I sayde: Lo I come, in the
Psalme. i chefest in the boke it is written of me, that I should do thy wil, o God. Aboue whē he had sayd sacrifyce and offrynge, and burnte sacrifices and synne offrynges thou wouldest not haue, neither hast alowed (whyche yet are offered by the lawe) and then sayd, Lo I come to do thy wyll, O God: he taketh away the fyrste to stablyshe ℣ latter. By the whyche wyll we are sanctyfyed, by the offrynge of the bodye of Jesu Christ ones for all.

Christes bodye is but ones offered.

And euery preest is redy daylye mynistrynge
C and ofte tymes offereth one maner of offrynge whyche can neuer take away synnes. But this man after he had offered one sacrifyce for synnes, satte hym downe for euer on the right hande of God, and from hence forth tarryeth tyl his foes be made his foote stole.
Psalm cix. b For with one offrynge hath he made perfecte
i. Cor. xv. b for euer, them that are sanctyfyed.

And the holy ghost also beareth vs record of this, euen when he told before: This is the testamente that I wyll make to them after those dayes sayth the Lorde. I will put my
Jerem. xxxi. f lawes in their hertes and in their mynde I wyll write them and their synnes and iniquities will I remember no more. And where remyssion of these thynges is, there is no more offrynge for synne.

Seynge further that, by the meanes of
D the bloude of Jesu, we may be bold to entre into that holy place, by the newe and lyuynge waye, which he hath purpared for vs, through the vayle, that is to say his flesh. And seynge
Here folowth our duty, yf we will be partakers of the mercy here after rehersed also that we haue an hye preest which is ruler ouer the house of God let vs draw nye with a true herte in a full fayth, sprynkled in our hertes from an euyl conscience, and washed in our bodyes with pure water, and let vs
hepe the profession of our hope, without wauerynge (for he is faithfull that promysed) and
E let vs consyder one another to prouoke vnto loue, and to good workes: and let vs not forsake the felloshyppe that we haue among our selues, as the maner of some is: but let vs exhorte one another and that so muche the more,
Hebr. xi. d because ye se that the day draweth nye.

For yf we synne wyllyngly after that
Hebr. vi. d we haue receyued ℣ knowledge of the truth, there remayneth no more sacrifyce for synnes, but a fearfull lokynge for iudgement, and feruent yre, whyche shal deuoure the aduersaryes. He that despyseth Moyses lawe, dyeth
F without mercye vnder two or three witnesses
Deut. xvii. b. Mat. xviii. b Iohn viii. d 1. Cor. xvi. d Of howe much sore punyshement suppose ye shal he be counted worthe, which treadeth vnder fote the sonne of God, and counteth the bloud of the testament as an vnholy thynge wherwith he was sanctyfyed, and doth dis-

despyte

honour to the spyryte of grace. ffor we knowe hym that hath sayde: vengeaunce belongeth vnto me. I wyll recompence (sayth the lorde.

Deut.xxxii.c Roma.xii.d. And agayne the lord shall iudge his people. It is a fearfull thynge to falle into the hãdes of the lyuynge God.

Call to remembraunce the dayes that are passed in the whyche after ye had receyued lyght ye endured a great fyght in aduersities partely whyle all men wondred and gased at you for the shame and tribulacyon that was done vnto you, and partly, whyle ye became companyons of them whyche so passed theyr tyme. ffor ye suffered also with my bondes,

Peter.xvi. Ephe.vi.a and toke in worth the spoylyng of your goodes, & wyth gladnes, knowynge in youre selues howe that ye had in heauen a better & an endurynge substaunce. Caste not awaye therfore youre confidence whyche hath great reward to recompence. ffor ye haue nede of pacyence, that after ye haue done the wyll of God, ye myght receyue the promes. ffor yet a very lytell whyle, and he that shall come wyll come, and wyll not tarye. But the iuste shall lyue by fayth. And yf he withdrawe hym selfe my soule shal haue no pleasure in him. We are not whych withdrawe our selues vnto dampnacyon, but partayne to fayth, to the wynnynge of the soule.

Ebreu.ii.a. Roma.i.b Habac.ii.b.

The notes.

a. This is it that is spoke of in the .xii. of this Epistle and in Matth.xii. that is the synne of blasphemy agaynst the holy Ghost which Ihon called the synne vnto death. Let al such therfore as spare not to blaspheme the spyrit of God, in despytynge and raylynge vpon his worde knowe that theyr malice is no sacrifice for synne, but that the terrible iudgemente of God remayneth for them and theyr wycked Idolatrye.

If we synne wyllyngly.

The.xi. Chapter.

¶ What fayth is, and a commendacion of the same. The faythfull fathers in olde tyme.

A Fayth is a sure a. confydence of thynges which are hoped for, & a certaynte of thynges which are not seene. By it the elders were well reported of. Through fayth we vnderstande that the worlde was ordeyned by the worde of God: and that thinges whyche are seene, were made of thynges whyche are not seene. By fayth Abel offred vnto God a more plenteous sacrifice then Cayn: by whyche he obtayned wytnes that he was righteous, God testifyenge of his giftes: by which also he beynge dead, yet speaketh.

Genes.i.a

Genes.iiii.a

B By fayth was Enoch translated that he shoulde not se death, and was not founde: for God had taken hym away. Before he was taken away, he was reported, of, that he had pleased God. But without fayth it is impossible to please hym. ffor he that cometh to God must beleue that God is, and that he is a rewarder of them that seke hym.

Genes.v.b

Eccle.xliii.

Genes.vi.a

C By fayth Noe honoured God, after that he was warned of thynges whyche were not seene, and prepared the arche to the sauynge of his housholde, through the whyche arche, he condemned the worlde, and became heyre of the righteousnes that commeth by fayth.

Genes.xii.a

D By fayth Abraham, when he was called obeyed, to go out into a place, which he should afterward receyue to inheritaunce, and he went oute not knowynge whyther he should go.

E By fayth he remoued into the lande that was promysed hym, as into a straunge countrey, and dwelte in tabernacles: and so dyd Isaac and Jacob, heyres with hym of the same promes. ffor he loked for a cyte hauing a foundacyon, whose buylder and maker is God.

Genes.xviii.a

F Through fayth Sara also receyued strength to be with chyld, and was delyuered of a child when she was past age, because she iudged hym faythfull which had promysed.

Genes.xvii.a

And therfore sprange therof one (& of one whyche was as good as deade) so many in multitude, as the starres of the skye, and as the sande of the sea shore whyche is innumerable.

G And they all dyed in fayth, and receyued not the promyses: but sawe them a farre of, & beleued them, and saluted them: and confessed that they were straungers and pylgrems on the earthe. They that saye suche thynges, declare that they seke a countrey. Also yf they had bene myndefull of that countrey from whence they came oute, they had leasure to haue returned agayne.

But nowe they desyre a better, that is to saye an heauenlye. Wherfore God is not ashamed of them to be called theyr God: for he hath prepared for them a cyte.

H By fayth Abraham offered vp Isaac, when he was tempted, and he offered hym beynge his only begotten sonne, whyche had receyued the promyses, of whom it was sayde, in Isaac shal thy sede be called, for he consydered that God was able to raise it vp agayne from death. Wherfore receyued he hym, for an ensample. I By fayth Isaac blessed Jacob and Esau concernynge thynges to come.

Genes.xxii.b Eccle.xliii.b Genes.xxi.b Roma.ix.b.

Genes.xxvii.d. Genes.xxiii.c

K By fayth Jacob when he was a dyenge, blessed both the sonnes of Joseph, and bowed hym self towarde the top of his cepter.

Genes.l.b.

L By fayth Joseph when he dyed, remembred the departynge of the chyldren of Israel, and gaue commaundemente of his bones.

Exod.ii.a Exod.i.c.

M By fayth Moyses when he was borne, was hyd three monethes of his father and mother, because they sawe he was a proper chyld, nether feared they the kynges commaundemẽt.

Exod.xii.b.

By fayth Moyses when he was great, refused to be called the sonne of Pharaos doughter, and chose rather to suffer aduersitie with the

the people of God, the to enioy the pleasures of synne for a season, and estemed the rebuke of Christe greater ryches then the treasure of Egypte. For he had respect unto the rewarde.

By faith he forsoke Egypte, and feared not the fearcenes of the kynge. For he endured even as he had sene hym whiche is unsyble.

G

Exod.xii.d By faith he ordeyned the Easter Lambe and the effusyon of bloud, lest he that destroyed the fyrst borne shoulde touche the.

Exod.xiiii.e By faith they passed thorowe the redde sea, as by dry lande, whiche when the Egyptians had assayed to do, they were drowned.

Josue.vi.c By faith the walles of Hierico fell downe after they were compassed about seuen dayes.

Josu.vi.d By faythe the harlot Raab perysshed not with the unbeleuers, when she had receyued the spyes to lodge ynge peaceably.

And what shall I more saye? the tyme would be to short for me to tell of Gedeon, of Baroch, and of Sampson, and of Jephtae: also of Dauid and Samuel, and of the Prophetes: + which thorowe faith subdued kyngdomes wrought ryghtuousnes, obteyned the promyses, stopped the mouthes of Lyons, quenched the violence of fyre, escaped the edge of the swearde, of weake were made stronge, waxed valyaunte in fyght, turned to flyght the armyes of the aliauntes. And the women receyued theyr dead raysed to lyfe agayne.

Other were racked, and would not be delyuered, that they myght receyue a better resurrection. Other tasted of mockynges and scourgynges, moreouer of bondes and prysonment, were stoned, were hewen a sonder, were tempted, were slayne with swerdes, walked up and downe in sheepes skynnes, in goates skynnes, in nede, tribulacyon, and vexacyon, whiche the world was not worthy of, they wandred in wyldernes, in mountaines, in dennes and caues of the earth And these all thorowe faith obtayned good report +, and receyued not the promyse, God prouydynge a better thynge for vs, that they wythoute us should not be made perfecte.

The notes.

Faith. a. Who so hath in hym this true fayth, is at quyete in his conscience. Whyche quyetnes can not be hadde by the truste in workes. For he that trusteth in hys workes shall alwayes thinke them eyther to lytle, other els to vyle, so that they shall not be able to stande agaynst hys euyll dedes (for so be their workemongers (saue the mater betweene God and theyr consciences) and then they thynke, it can not be sure of theyr saluacyon. Wherefore their lot is damnacyon. For he that thinketh can not remoue the promyses of God. Therefore that shall remoue the promyses of God make all accompt before that the onely workes of Christ were done on the crosse: hathe purchased the mearthe of the father, and hath fulfyld stedfastly

his promyses, and that there is no more sacrifice open to be made.

The x. Chapter.

> The other lawes to be passed and broken in respecte, and of the hyest kynde of everlastyng vengeaunce. A comparysyon of the olde lawe & the newe.

FOr yf we synne wylfully after that we haue receyued the knowledge of the truthe, there remayneth no more sacrifice for synne,

a Heb.x.b but a certayne fearfull loking for of iudgement, and feruentnes of fyre, whyche shall deuoure all that gaynsayth Gods lawe.

b Deut.xvii.c Heb.x.d Yf any man dyspysed Moses lawe, he dyed without mercy, at the mouthe of two or three witnesses.

Of how much more punyshment suppose ye shall he be worthy, whyche treadeth vnder fote the sonne of God, and counteth the bloude of the testament (wherewith he was sanctyfyed) vnholy, and dyspyteth the spyrite of grace?

For we knowe hym that hath sayde, Vengeaunce belongeth vnto me, I wyll rewarde, sayth the Lorde. And agayne, The Lorde shall iudge his people.

It is a fearfull thynge to fall into the handes of the lyuynge God.

Remember the dayes in the whyche after ye were lyghtened, ye endured a great fyght of afflictyons: partly whyle ye were made a gasyng stocke both by reproches and tribulacyons, and partly whyle ye became companyons of them that were so vsed.

For ye had compassyon of my bondes, and toke ioyfully the robbynge of your goodes, knowynge in your selues that ye haue in heauen a better and an enduryng substaunce.

Caste not away therefore your confydence, whyche hath great rewarde of recompence.

For ye haue nede of pacyence, that after ye haue done the wyll of God, ye may receyue the promyse.

For yet a very lytle whyle, and he that shall come, wyll come, and wyll not tarye.

Now the iuste shall lyue by faythe: but yf he withdrawe himselfe, my soule shall haue no pleasure in him.

But we are not of them that withdrawe themselues vnto perdicyon, but of them that beleue to the saluacyon of the soule.

The notes.

a. Here he sheweth that the lawe of Moses is but a shadowe of the lyuely lawe of Christe, and that the lawe of Moses ordeyned but temporall punyshmentes, but the lawe of Christe ordeyneth eternall punyshmentes.

b. Here he sheweth that the lawe of Moses is but a shadowe of the lyuely lawe of Christe, and that the lawe of Moses ordeyned but temporall punyshmentes, but the lawe of Christe ordeyneth eternall punyshmentes.

c. Here he sheweth that the lawe of Moses is but a shadowe of the lyuely lawe of Christe, and that the lawe of Moses ordeyned but temporall punyshmentes, but the lawe of Christe ordeyneth eternall punyshmentes.

d. Here he sheweth that the lawe of Moses is but a shadowe of the lyuely lawe of Christe, and that the lawe of Moses ordeyned but temporall punyshmentes, but the lawe of Christe ordeyneth eternall punyshmentes.

e. Here he sheweth that the lawe of Moses is but a shadowe of the lyuely lawe of Christe, and that the lawe of Moses ordeyned but temporall punyshmentes, but the lawe of Christe ordeyneth eternall punyshmentes.

f. Here he sheweth that the lawe of Moses is but a shadowe of the lyuely lawe of Christe, and that the lawe of Moses ordeyned but temporall punyshmentes, but the lawe of Christe ordeyneth eternall punyshmentes.

g. Here he sheweth that the lawe of Moses is but a shadowe of the lyuely lawe of Christe, and that the lawe of Moses ordeyned but temporall punyshmentes, but the lawe of Christe ordeyneth eternall punyshmentes.

h. Here he sheweth that the lawe of Moses is but a shadowe of the lyuely lawe of Christe, and that the lawe of Moses ordeyned but temporall punyshmentes, but the lawe of Christe ordeyneth eternall punyshmentes.

i. Here he sheweth that the lawe of Moses is but a shadowe of the lyuely lawe of Christe, and that the lawe of Moses ordeyned but temporall punyshmentes, but the lawe of Christe ordeyneth eternall punyshmentes.

k. Here he sheweth that the lawe of Moses is but a shadowe of the lyuely lawe of Christe, and that the lawe of Moses ordeyned but temporall punyshmentes, but the lawe of Christe ordeyneth eternall punyshmentes.

l. Here he sheweth that the lawe of Moses is but a shadowe of the lyuely lawe of Christe, and that the lawe of Moses ordeyned but temporall punyshmentes, but the lawe of Christe ordeyneth eternall punyshmentes.

m. Here he sheweth that the lawe of Moses is but a shadowe of the lyuely lawe of Christe, and that the lawe of Moses ordeyned but temporall punyshmentes, but the lawe of Christe ordeyneth eternall punyshmentes.

n. Here he sheweth that the lawe of Moses is but a shadowe of the lyuely lawe of Christe, and that the lawe of Moses ordeyned but temporall punyshmentes, but the lawe of Christe ordeyneth eternall punyshmentes.

o. Here he sheweth that the lawe of Moses is but a shadowe of the lyuely lawe of Christe, and that the lawe of Moses ordeyned but temporall punyshmentes, but the lawe of Christe ordeyneth eternall punyshmentes.

p. Here he sheweth that the lawe of Moses is but a shadowe of the lyuely lawe of Christe, and that the lawe of Moses ordeyned but temporall punyshmentes, but the lawe of Christe ordeyneth eternall punyshmentes.

q. Here he sheweth that the lawe of Moses is but a shadowe of the lyuely lawe of Christe, and that the lawe of Moses ordeyned but temporall punyshmentes, but the lawe of Christe ordeyneth eternall punyshmentes.

r. Here he sheweth that the lawe of Moses is but a shadowe of the lyuely lawe of Christe, and that the lawe of Moses ordeyned but temporall punyshmentes, but the lawe of Christe ordeyneth eternall punyshmentes.

s. Here he sheweth that the lawe of Moses is but a shadowe of the lyuely lawe of Christe, and that the lawe of Moses ordeyned but temporall punyshmentes, but the lawe of Christe ordeyneth eternall punyshmentes.

t. Here he sheweth that the lawe of Moses is but a shadowe of the lyuely lawe of Christe, and that the lawe of Moses ordeyned but temporall punyshmentes, but the lawe of Christe ordeyneth eternall punyshmentes.

u. Here he sheweth that the lawe of Moses is but a shadowe of the lyuely lawe of Christe, and that the lawe of Moses ordeyned but temporall punyshmentes, but the lawe of Christe ordeyneth eternall punyshmentes.

x. Here he sheweth that the lawe of Moses is but a shadowe of the lyuely lawe of Christe, and that the lawe of Moses ordeyned but temporall punyshmentes, but the lawe of Christe ordeyneth eternall punyshmentes.

y. Here he sheweth that the lawe of Moses is but a shadowe of the lyuely lawe of Christe, and that the lawe of Moses ordeyned but temporall punyshmentes, but the lawe of Christe ordeyneth eternall punyshmentes.

z. Here he sheweth that the lawe of Moses is but a shadowe of the lyuely lawe of Christe, and that the lawe of Moses ordeyned but temporall punyshmentes, but the lawe of Christe ordeyneth eternall punyshmentes.

D For ye are not come vnto the mounte that
Spoken by a contrarye phrase, that is to saye
can be touched, and vnto burninge fyre, nor
vnto mist and darkenes, and tempest of wether, neyther vnto the sounde of a trompe and
the voyce of wordes: whiche voyce they that
herde it wished awaye, that the communication
Exod.xix.b xx.c. spoken vnto them. For they were not able to abyde that whiche was spoken. Yf a beaste had touched the mountayne, it must haue bene stoned, or thrust thorowe: and so harrie rewen so terrible was the syght which appeared, that Moyses sayde: I feare and quake.
But ye are come vnto the mounte Syon, and to the cytye of the lyuyng God, the celestiall
E Fyrste borne sonnes, that is, sonnes of God because of the spirite borne were dedicated vnto God. Jerusalem: and to an innumerable syghte of Angels, and vnto the congregacion of the fyrst borne sonnes, which are written in heauen, and to God the iudge of all, and to the spyrites of iuste and perfecte men, and to Jesus the mediatoure of the newe testament, and to the sprynklynge of bloude that speaketh better then the bloude of Abell.
C See that ye despyse not hym, that speaketh. For yf they escaped not whiche refused hym, that spake on earth: muche more shall we not escape, yf we turne awaye from hym that speaketh from heauen: whose voyce then thoughe the earth, and now declareth sayinge: yet once more will I shake not the earth only, but also heauen.
Aggæ.ii.b F A doubte that same that he sayeth yet ones more, signifyeth the remouyng awaye of those thynges, whiche are shaken as of thynges whiche haue ended their course: that the thynges whiche are not shaken maye remayne.
Deute.iiij.b. Wherfore yf we receyue a kingdom which is not moued, we haue grace, wherby we may serue God, and please hym with reuerence & godly feare. For our God is a consumynge fyre.

The notes.

Esau. 12. Esau solde hys birthright for one breakfast, and could not haue it agayne afterward when he repented: so they that sell the inheritaunce of heauen for the fleshly luste and pleasures of the worlde can not by repentaunce recouer that inheritaunce. For it is to be presupposed, that he that selleth a thynge, hathe fyrste some state in the thyng that he selleth, & that he doeth wyllyngly fre leaue all hys interest that he hath or can haue therin: to enioye suche thynges as he selleth it for. Wherfore therfore doeth wyllyngly leaue the interest that by the example of God he hath in the heauenly kyngdome, and betaketh hym selfe to the lustes of this worlde to dwell therein: is not lyke to enioye that kyngdome agayne by repentaunce, for he hathe spurned agaynste the holye ghoste, whiche shall not be forgeuen in this worlde nor in the worlde to come.

The .xij. Chapter.

Ye shuppers ought to haue loue to hospytalyte to thinke vpon suche as be in aduersitye, to mayntayne wedlocke, to absteyne from couetousnes, to make mynde of the that gouerne Gods people, to beware of straunge lerninge, to be content to suffer rebuke with Christe, to be thankefull vnto God & obedient to our gouernours.

LEt brotherlye loue continue. Be not forgetfull to lodge straungers. For therebye haue diuers receyued Angels into their house vnwares. Remembre them that are in bondes, euen as thoughe ye were bounde with them. Be myndefull of them whiche are in aduersitye, as ye which are yet in youre bodyes. * Let wedlocke be had in price in all poyntes, and let the chamber be vndefyled: for whoremongers and aduouterers God will iudge. Let your conuersacion be without couetousnes, and be content with that ye haue already. For he hathe sayed: I will not fayle the, neyther forsake the: that we maye boldely say: the Lorde is my helper and I will not feare what man doethe vnto me. Remembre them whiche haue the ouersyght of you, whiche haue declared vnto you the worde of God. The ende of whose conuersacion se that ye lyke vpon, and folowe their faythe.
A Ouer dutye yf we will haue our part with Christ.
* or: rather. wedlocke is honourable amonge all men.
Josue.i.a Psal.xxvij.
B Jesus Christe yesterdaye and to daye, and the same contynueth for euer. † + We are caryed about with diuerse and straunge learninge. For it is a good thynge that the herte be stablyshed with grace, and not with meates, whiche haue not profyted them that haue had their pastyme in them. We haue an altar whereof they maye not eate whiche serue in the tabernacle. For the bodyes of those beastes whose bloude is brought into the holye place by the hygh preest to pourge synne, are burnt without the tentes. Therfore Jesus to sanctyfye the people with hys owne bloude, suffered without the gate. Let vs go forth therfore out of the tentes, and suffre rebuke with him. For here haue we no continuynge cytye: but we seke one to come.
Leuit.xvi.f Exod.xxix.a Mych.ij.c.
C For by hym offre we the sacrifyce of laud alwayes to God: that is to saye, the fruite of those lyppes, whiche confesse his name. To be good, and to distribute, forget not, for with suche sacrifyces God is pleased. †
+ Obeye them that haue the ouersyghte of you, and submyt your selues to them, for they watche for your soules, euen as they † muste geue accompte: that they maye do it with ioye, and not with grefe. For that is an vnprofytable thynge for you. Praye for vs. We haue confydence betauile we haue a good conscience in all thynges, and desyre to lyue honestlye. I desyre you therfore some what the more abundantly, that ye so do, that I may be restored to you quickelye.
D The God of peace that brought agayne from death our Lorde Jesus, the great shepe herde of the shepe, thorowe the bloude of the euerlastynge testament, make you perfecte in all good workes, to do hys will, workynge in

you

pou that whiche is pleasaunte in hys syghte thorowe Jesus Christe. To whom be prayse for euer whyle the worlde endureth. Amē. ☞ I beseche pou brethren, suffre the wordes of exhortacyon: For we have written vnto pou in fewe wordes: knowe the brother Tymothe, whome we have sent vnto vs, with whom (yf he come shortly) I wyll se pou. Salute the that have the oversyghte of pou, and all the sainctes. They of Italye salute pou. Grace be wyth you all. AMEN. Sent from Italy by Timotheus.

The Prologe

vpon the Epistle of Sayncte James.

Though this Epistle were refused in the olde tyme, & not moch of manne to be the Epistle of a true Apostle, and thoughe all it lacke not the foundacyon of the Scripture of Christ, but speaketh of a good faythe in God, neuertheles preacheth hys deade and reuiuyng ageyne, rehersyng the mercy that is layed vp in Christ for vs in hym, as euerlastyng couenaunte made vs in his bloud: yet vnto the olde and auncyent Apostle, as Christe saieth. Joan. xv. ye shall testifye of me: yet because it setteth vp no maner doctryne, but ageyne to kepe the lawe of God, and maketh loue wythe vs worthout partakyng the fulfyllyng of the lawe, as Christe and all the Apostles do, and hath therein many good and godlye sentences in ordre: hath vtte no thynge that is agreeable vnto the rule of the Scripture, yf it be lyked and vnderstande amonge chrystenē it ought of ryght to be take for holye Scripture. For as he that placeth his wyndes vnder the hedde of the beddes, yet yf the circumstaūces be well pondered, it shall appeare that the authours entended more farre other maner thinge then they vnderstode.

For where he saieth in the ii. Chapter, Seyng wythout dedes ye beleue vs a lye, he misseth a verye other thynge, then all the Scripture beareth wytnesse of, that Faythe which hath no good dedes folowyng, is a false faythe, and none of that faythe iustifyeth or receyueth forgeuenesse of synnes. For God promysed vnto hys goodnesse of the Scripture which turne to God, to hope hys lawes. Wherfore that they purpose to condemne Christ in Christes name no parte in that promyse: but declare them blynde, yf they beleue that God hath forgeuen them their offēces for Christes sake. And where he saieth that a man is iustifyed by dedes, & not of faythe onelye, he wyll no more, that that faythe whych was without workes, that working iustifyeth saue faythe. For dedes make vs iustifyed. And as faythe onely iustifyeth before God, so no dedes onely iustifye before the worlde, wherof is enough spoken, partly in the Prologe on Rom. to the Romayns, & also in other places. For as Paul affirmeth, Rom. iv. that Abraham was not iustifyed by workes done to God, but by faythe onelye in Gods promyse receyued, so doth James that dedes onely iustifyed him before the worlde, and faith wrought wyth his dedes that is to saye, faythe wherewith he knew vnfayned loue vnto God, shewed it vnto his neyghbour wyth his dedes: and so was faythe made perfecte. For dedes are the fruytes wherby we knowe that the tree is good. Now is faythe the ryght worke of God in vs, wherby we are iustified, as Paul saieth. Rom. iii. & Peter. i. Pet. i. Wherfore the Scripture of James is not contrary to Paul, but agreeth wyth him, and wyll haue the same thynge that he. For Paul wyll haue a faythe that is not dead, but lyuely, that is to saye, that is not wythout dedes, as James doth. Now is it not lyuely, but dead, yf it be not exercised in dedes. Wherfore the Scripture of James ascribeth that vnto faythe that longeth vnto loue, and that is the office of faythe, to iustifye. Now longeth loue vnto faythe, as vnto the roote of the tree, and faythe is the roote of loue

Erre not my deare brethre. ✣ Every good gyfte, and every perfecte gyfte, is frō above and commeth downe from the father of lyghtes with whome is no varyablenes, neyther is he chaunged into darkenes. Of his owne will begat he vs with the worde of lyfe, that we shoulde be the fyrstlynges of his creatures.

Wherfore deare brethren, let every man be swifte to heare, slowe to speake, and slow to wrath. For the wrath of man worketh not that whiche is righteous before God.

Wherfore laye a parte all filthynes, all superfluyte of malycyousnes, and receyue with mekenes the worde that is graffed in you, whiche is able to save your soules. ✣

✣ And be ye that be doers of the worde & not heaerers only, deceyuyng your owne selues with sophystrye. For yf any heare the worde, and do it not, he is lyke vnto a man that beholdeth his bodely face in a glasse. For assone as he hath loked on hym selfe, he goeth his waye, and forgetteth immediatly what hys fashyon was. But who so loketh in ỹ perfecte lawe of lybertye, and continueth therin (yf he be not a forgetfull heaerer, but a doer of ỹ worke) the same shall be happye in his dede.

Mat.vii.d Rom.ii.b.

Yf any man amonge you seme deuoute, & refrayne not his tunge, but deceyue his owne hert: this mannes deuocyon is in vayne. Pure deuocyon and undefyled before God the father is this: to visite the fatherlesse and widdowes in their aduersitye, and to kepe hym selfe unspotted of the worlde. ✣

Pure deuocyon.

The notes.

a. Sounde, after the Hebrues signifyeth hym, that in learnynge the wysdome of the children of this worlde, and the procurynge for his owne profyte lyueth a symple lyfe & wythoute blame. Suche one was Jacobe, of whome Genes.xxv.d.

Sounde.

b. In Christe we are all lyke good, and euen seruauntes eche to other for Christes sake, euery man in his office. And he that taketh more on hym then that, of whatsoeuer degree he be: is a false Christian, and an Apostata from Christe.

Let the brother.gr.

c. Alwayes God hath alwaye tempted and proued his electe, by trouble and persecution, and by nourtrynge them with outward plages. Neuertheles, he doeth it not unto euyll, but for good, namely because he loueth them and wyll haue their faythe exercysed. Thus tempted he Abraham Genes xxii. and the Israelytes. Deut.viii. As for the temptacyon that we praye in the Pater noster to be delyuered from: is the lustes and concupyscence of oure flesshe, wherbye we are entysed to euyll.

God tempteth not.gr.

The.ii. Chapter.

✣ Be not forgetters to haue oure respecte of persones, but to regarde the goye as well as the ryche, so be he

lynge and mercyfull, and not to be ill of faythe where no dedes are. For it is but a dead faythe where good workes followe not. ✣

Brethren haue not the faythe of oure Lorde Jesus Christe the Lorde of glorye in respecte of persons. If there come into your cōpanye a man with a golden ring and in goodly apparell, and there come in also a poore man in vyle rayment, and ye haue a respecte to him that weareth the gaye clothynge, and saye unto hym. Sitte thou here in a good place: and saye unto the poore, stande thou there, or sitte here under my foteston: are ye not parcyall in your selues, and haue iudged after euyll thoughtes?

A

Harken my deare beloued brethren. Hath not God chosen the poore of this world, which are ryche in faythe, and heyres of the kyngedome whiche he promysed to them that loue hym? But ye haue despysed the poore. Are not the ryche they whiche oppresse you: and they which drawe you before iudges? Do not they speake euyll of the good name after whiche ye be named?

B

Yf ye fulfyll the royall lawe accordynge to the scripture whiche sayeth. Thou shalte loue thyne neyghboure as thy selfe, ye do wel. But yf ye regarde one persone more then another, ye commytte synne, and are rebuked of the lawe as transgressours. Whosoeuer shall kepe the whole lawe, and yet fayle in one poynt he is guylty in all. For he that sayde: Thou shalte not committe adultery, sayed also, thou shalte not kyll. Though he thou do none adultery: yet yf thou kyll, thou arte a transgresser of the lawe. So speake ye, and so do, as they ỹ shalbe iudged by the lawe of lybertye. For there shalbe iudgemente mercyles to hym, ỹ sheweth no mercy, & mercy reioyseth against iudgemente. ✣

Leuit.xix.a

What auayleth it my brethren, though a man saye he hath faythe, when he hath no dedes? Can faythe saue hym? If a brother or a sister be naked or destytute of dayly foode, and one of you saye unto them: Departe in peace, God sende you warmnes and foode: not wyth standynge ye geue them not those thynges which are needfull to the bodye: what helpeth it the? Even so faythe, yf it haue no dedes is dead in it selfe.

C

i.John.iii.a

Yea and a man myght saye: Thou haste faythe, and I haue dedes: Shewe me thy faith by thy dedes, and I wyll shewe the my faythe by my dedes. Beleuest thou that there is one God? Thou doest well. The deuyls also beleue and tremble.

Wylt thou understande (O thou vayne man) that faith without dedes is dead? Was not Abraham oure father. b. iustifyed through workes when he offered Isaac his sonne upon the aultare? Thou seyste howe that faythe wrought wyth his dedes, & through the dedes was faythe made perfecte: and the scripture was fulfylled whiche sayeth: Abraham beleued God, and it was reputed unto

D

him

Genes.xv.b Roma.iiii.a. Galat.iii.a

hym for ryghtwousnes: and he was called the frende of God.c. ✣ Se se then how ỳ of dedes a man is iustifyed, and not of fayth onely. Lykewyse also was not Raab the harlot iustifyed thorowe workes, when she receyued the messengers, and brute them out another way? ffor as the bodye, without the spyryte is dead euen so fayth wythout dedes is dead. ✣

The notes.

Can fayth saue hym.

a. Iames speaketh not here of the true & spurly fayth whiche by loue is myghtie in operacion. But of the vayne ymagynacion & oppynion, that the vnthankefull people haue of faythe. And because there folowe no good workes of it, he calleth it deade faythe, where contrarywyse the fayth wherebye we be accepted and made iuste in the sight of GOD, bryngeth fouthe good workes plentyously.

Iustifyed

b. To be iustifyed in thys place, and thorow out thys whole Chapter, is to be declared iust in the sight of the worlde, as in Luke.x.c. and xvi.d. not to be made iuste in the sight of god. So that when he sayeth. Was not Abraham our father made iuste thorowe workes. &c. he meaneth thus. Was not oure father Abr. hã, by hys workes declared iuste. That is, dyd not hys workes declare and shew that he was iuste, and were sure tokens of hys ryghtwousnes. It signifyeth not that Abraham was by hys workes made iuste before God, reputed ryghtwous, and obtayned remyssyon of synnes. ffor by fayth he came therby, as witnesseth Paule. Roma. iiii. a.

Se se then &c.

c. That is, by the workes of iustice, the man ỳ doeth them is declared to be iuste, euen as the good tree is knowen by the good frute that it bryngeth forth. Other interpretacyon may we make none on this place. ffor there coulde nothynge be more folysshe then thys sayenge of Iames, yf a man would thus enterprete it. That no man obtayneth remyssyon of sinnes but because hys workes are worthye of great benefyte. What soeuer he be that sticketh by thys interpretacyon vnderstandeth not what remyssyon of sinnes is, or how the conscience ought to be cõforted when it feeleth ỳ it bringeth no good workes, whiche are sufficient to please hym. Yea thys interpretacyon is clene cõtrary to other open sayenges of the scrypture whiche teache that remyssyon of synnes commeth freely. As the Psalmist sayeth. I wil acknowledge myne offence vnto the Lorde, and thou forgauest me the wickednes of my synne. And Roma. iii. a. To hym that worketh not, but beleueth on hym that iustifyeth the vngodlye. &c. What can be more playnlye spoken then that synnes are forgeuen to a wycked and vngodlye man that worketh not, that is, not for anye of hys workes, but freely. To conclude yt the Gospell forgeue not synnes, but for oure good workes sake, and for oure vnthynges & vnworthy nothynge from the law, nor saueth any more then the Lawe. I truste thys wyll suffyce the good and wyse. ffor as touchynge them that bynge not bynge home thys cause, but a wyll to braule and chyde, wyll neuer suffer them selues to be satisfyed. And yet yf we woulde contende by the number of authorities thys one place of Iames, is ouerthrowe by mappe testymonyes of Paule, yf men wil vnderstande by iustifyenge one thynge in them both. When Paule therfore sayeth. ffayth iustifyeth, vnderstande therebye that fayth causeth that we be accompted iuste, reputed ryghtwuse, and that oure synnes be not imputed vnto vs, but forgeuen vs for Christes sake. When Iames sayeth, workes iustifye, he meaneth thus. Workes declare vs iuste, and thorowe experience that we be ryghtwuse. Thus shalt thou make them accorde. Place sayeth me (O reader) as ther then truse or wyll, or elle woulde I yet haue spoken more of thys thynge.

The.iii. Chapter.

¶ What good and euyll commeth thorowe the tonge. The power of lucke on be leerned. The dyfference betwene the wysdome of the Gospell, and the wysdome of the worlde.

MY brethren be not ready many a one maysters, remembryng howe that we shal receyue the more dampnacyon: for in many thynges we synne all. yf a man synne not in worde, the same is a perfect man and able to tame al the bodye. Beholde we put bittes into the horses mouthes that they shoulde obeye vs, and we turne about all the bodye. Behold also the shyppes, which though they be so greate and are driuen of fyerce wyndes, yet are they turned about wyth a verye smale helme, whether soeuer the pleasure of the gouernour wyll turne. So the tonge is a lyttell member, and boasteth greate thynges.

A ✣ He that teacheth authority to rebuke other of that wherein he synneth hym selfe, he same shall haue ỳ greater damnacyon. He must be wyth out synne ỳ wyl cal̃e the fyrst stone.

Beholde howe greate a thynge a lyttell fyre kyndleth, and the tonge is fyre, and a worlde of wickednes. So is the tonge set amõg our members, that it defyleth the whole bodye and setteth a fyre all that we haue of nature, & is it selfe set a fyre euen of hell.

B All the natures of beastes, and of byrdes, and of serpentes, and thynges of the sea, are tamed and tamed of the nature of man. But the tonge can no man tame. It is an vnrulye euyll ful of deadly poyson. Therwith blesse we God the father, and therwyth curse we men which are made after the similitude of God. Out of one mouth proceedeth blessyng

and fulthynge. Mye brethren these thynges ought not so to be. Doth a fountayne sende forth at one place swete water & bitter also? Can the hygge tree, my brethren, beare olyue berres: other a vyne beare hygges? So can no fountayne geue both salte water & frethe also. If any man be wyse and endued with learninge amonge you, let hym shewe the workes of hys good conuersacyon in meknes that is coupled with a wysdome.

But, yf ye haue bitter enuyinge and strife in youre hertes, reioyce not: neyther be lyars agaynste the truth. Thys wysedome descendeth not from above: but is earthye, & natu-
rall, and deuelyshe: for where enuynge and strife is there is vnstablenes and all maner of euyll workes. But the wysedome that is from above, is fyrste pure, then peasable, gen-
tle, and easye to be entreated, full of mercye & good frutes, wythoute iudgynge, and wyth-
out symulacyon: yea, & the frute of ryghteous nes is sowē in peace, of them that maintayne peace.

A Wysdem: All meknes and obedience must be accor-
dyng to the wysedome & worde of god

Naturall. That is all yt a man doeth wythoute the spirite of god. Worldly wyse dome how it is knowen.

The.iii. Chapter.

¶ Warre and fyghtyng commeth of beluptuousnes. The hye wisedome of the worlde, is enmitie before God. An exhortacyon to flye slaunder and the daunte of thys lyfe.

A Strife whēce it cometh. Who we obtayne not. He that is lyued of ye worlde is hated of God.

FRom whence commeth warre & fyghtynge amonge you? come they not hear hens? euē of youre beluptuousnes, that rayne in youre membres. Ye lust & haue not. Ye enuye and haue dignacyon, and cānot obtayne. Ye fyght and warre and haue not, be-
cause ye are not. Ye are and receyue not, be-
cause ye are a wycked ientum to consume it vpon youre beluptuousnes. Ye aduouterers, & wo-
men that breake matrimonye: knowe ye not, how that the frendershyppe of the worlde is enmitie to God warde? Who so euer wyl be a frende of the worlde, is made the enemy of God. Eyther do ye thynke that the scrypture sayeth in vayne. The spyryte that dwelleth in you lusteth enuy contrarye to enuye: but ge
ueth more grace.

B Chuse ye (which is in all that he hys. Rom viii.) resisteth hate enuye and all synne. Whose mercy ought we to
lowe graces exalteth who & lifteth vp: neyther is there
fore he sayth. Submytte youre selues God. &c. C If ye

Submytte youre selues to God, and resiste the deuyll, and he wyll flye from you. Drawe nye to God, and he wyll drawe nye to you. Clense youre handes ye synners, and purge youre hertes ye wauerynge mynded. Suffer affliccyon: sorowe ye and wepe. Let youre laughter be turned to mournynge and youre ioye to heuynes. Cast downe your selues be-
fore the Lorde, and he shal lyfte you vp. Back
byte not one another, brethren. He that backbyteth hys brother, and iudgeth hys brother, backbyteth the lawe, and iudgeth the lawe. But and yf thou iudge the law, thou art not an obseruer of the law, but a iudge. There is one lawe geuer, which is able to saue & to de-
stroy. What artt thou that iudgest another man?

The.iiii. Chapter.

¶ Go to nowe ye that saye: to daye, and to morowe let vs go into suche a cytye and cōty-
nue there a yeare and bye and sell, and wynne: and yet can not tell what shall happen to mo-
rowe. For what thynge is youre lyfe? It is euen a vapoure that appeareth for a lyttel ty-
me, and then vanysheth awaye: for that ye ought to saye: yf the Lorde wyll and yf we lawe lyue, we shall do thys or that. But nowe ye re-
ioyce in youre bostynges. All suche reioysing is euyll. Therfor to hym. a. that knoweth how to do good, and doeth it not to him it is synne.

D backbyte one another

The notes.

a. He that knoweth and yet doeth not, is with oute excuse. For God hath prouyded no mer-
cye, but to them that wyl do they: good wyll.

The.v. Chapter.

¶ The threatneth the wicked ryche men, exhorteth vnto pacyence, to bethynke of ouerynge, one to knowe-
ledge hys fawte to another, one to praye for another, and one to labour to bringe another to the truth.



GO to nowe ye ryche me. A Weepe, and howle on youre wretchednes yt shal come vpon you. Youre ryches is corrupte youre garmentes are mothea-
ten. Your gold and your syluer are canke red, & the
rust of them shal be a witnes vnto you, and shall eate your flesshe, as it were fyre. Ye haue
heaped treasure together in your laste dayes: Beholde the hyre of the labourers which haue
reped downe your fyelders (which hyre is of you
kept backe by fraude) crieth: & the cryes of the
which haue reped, are entred into the eares of the Lorde Sabaoth Ye haue lyued in plea
sure on the earth, & in wantonnes. Ye haue no
syfted your hertes, as in a day of. a. slaughter Ye haue condēned, & haue kylled the iuste, & he hath not resisted you.

B + Be ye pacyente therfore brethren, vnto the commynge of the Lord. Behold the husbande man wayteth for the precious frute of the earth & hath long pacience therevpon, but yll he receyue (the early and the latter. b. rayne.) Be ye also pacyent therfor, and stable your hertes, for the commynge of the Lorde draweth nye. Grudge not one agaynst another brethre leste ye be damned. Beholde the iudge standeth before the doze. Take (my brethre) the Prophe
tes for an exāmple of sufferynge aduersitye, & of longe pacience, whiche spake in the name of the Lorde. + Beholde we count them happye which endure. Ye haue herde of the pacyēce of Job, & haue knowen what ende the Lorde made. For the Lorde is mercyfull and mercyfull.

C But about all thinges my brethren, sweare not, neyther by heauen, neyther by earth, ney
ther by anye other othe. Let your. c. yea be yea and youre naye, naye: leaste ye falle into hypocrisye. Math. v. f.

hypocrysye. Yf any of you be sycke, let hym praye. Yf any of you be merye, let hym synge Psalmes. Yf any be diseased among you, let hym call for the elders of the congregacyon, and let them praye ouer hym, and anoynte hym with oyle in the name of ỹ Lord
Marc. vi. b and the. d. prayer of faythe shall saue ỹ sicke, & the Lorde shall rayse hym vp: and yf he haue committed synnes, they shalbe forgeuē hym.
D ✣ Knowleadge youre faultes one to another, and praye one for another, that ye maye be healed. The prayer of a righteous man auayleth muche yf it be feruente. Helias was a mā mortall, euen as we are, and he prayed in hys prayer, that it might not rayne: and it rayned not on the earth by the space of thre yeares & sixe monethes. And he prayed again, and the heauen gaue rayne, and the earthe brought forth her fruite.
iii. Reg. xvii. a Luce. iii. b

Mat. xviii. c Brethren yf any of you erre from ỹ truth and an other conuerte hym, let the same know that he which conuerted the synner frō going astraye out of hys waye, shall saue a soule frō death, and shall hyde the multytude of synnes.

The notes.

Slaughter. a. That is when men kyll beastes to make cheare withal. And as the Iewes dyd in their thankeoffrynges, &c.

Rayne. b. The husbande me̅ do rāpt vpon two rayenes especyally. The one in sowynge tyme, and the other at blowynge tyme. And yf either of these lacke, al is fruyteles.

Yea and nay. c. Whether ye saye yea or nay: see to. For yf ye haue one thynge in the herte, and an other in the mouth or dede, in behauure or gesture, it is hypocrysy or dyssimulacyon.

Prayer of faith. d. Vnto the prayer of faith attributeth he, the obteynynge of saluacyon, not vnto the anoyntinge, nor to the oyle. Amonge those nacyons vnto whom saynct James wrote thys epistle it was the maner to anoynt the bodye with oyle, whyche thynge Christe commaundeth his Apostles to do. And oyle vnto many diseases is a wholsome medycyne. We with whom suche anoyntynge is not in vse, maye vnder the name of oyle, vnderstande the office and dutye of charytie, in mynystrynge vnto the sycke, suche thynges as he needeth.

The ende of the Epistle of saynte James.

The Epistle of the Apostle saynete Judas.

THis rehearsall sheweth vs before what thynges iudas warneth vs: & that we may beware of them the better, he setteth before vs their workes & ỹ ende of them. Ye shall vnderstande also, that it is against nature, and dyspyte vnto god. The ende of all is to exhorte vs vnto constancy, to prayer in the holy ghoste, to cōtinuance in loue, to looke for the cōmynge of the Lorde, and to purge our selues of the vyce.

IVDAS the seruaunte of Iesus Christ, the brother of Iames.

To them whyche are called & sanctyfyed in God the father, and preserued in Iesu Christe. Mercye vnto you, and peace, and loue be multyplyed.

Beloued, when I gaue all dylygence to wryte vnto you of the common saluacyon: it was needefull for me to wryte vnto you, to exhorte you, that ye should contynuallye labour in the faythe whyche was ones geuen vnto ỹ sayntes. For there are certayne craftely crept in, of which it was wrytten afore tyme vnto suche iudgement. They are vngodlye & turne the grace of oure God vnto wantonnes, and denye God the onelye Lorde, and oure Lord Iesus Christe.

Yyt wyll is therfore to put you in remembraunce, for as muche as ye once knowe this, how that the Lord (after that he had deliuered the people out of Egypte) destroyed the which afterwarde beleued not. The aungels also which kepte not their fyrste estate: but lefte their habytacyon, he hath reserued in euerlastyng chaynes vnder darkenes vnto the iudgement of the greate daye: euen as Sodome and Gomor, and the cyties about them (which in lyke maner desyred them selues with fornicacyon, and folowed straunge fleshe, are sette forth for an ensample, and suffer the vengeaunce of eternall fyre. Lykewyse these dreamers defyle the flesh, despyse rulers and spake euyll of them that are in authoryte.
B Lumer. xiiii. f
Gene. xix. b Straunge fleshe that is turnynge the naturall vse vnto the vnnaturall. Roma. i Zacha. viii. c Eccle. xxvii. d

✣ Yet Michael the Archangel whē he stroue agaynst the deuyll, and dysputed about ỹ bodye of Moyses, durste not geue rayling sentence, but sayd: the Lorde rebuke the. But these speake euyll of those thynges they know not, and what thynges they knowe naturally as beastes which are without reason, in those thynges they corrupte them selues. Wo be vnto them, for they haue folowed the waye of Cayn, and are wrongfully geuen to the errour of Balam for lukers lake, and perysshe in the rebellyon of Core.
C Gene. iiii. b Lume. xvi. a

✣ These are spotted wyth of youre kyndnes D feast together, wythoute feare, feedyng them- ii. Pet. ii. b selues. Clowdes they are wythout water, caryed aboute of wyndes, and trees wythout fruite at gatherynge tyme, twyse dead & plucked vp by rotes. They are the ragynge waues of the sea, fomyng out their owne shame. They are wandryng starres to whome is reserued the myste of darckenes for euer.

Enoch the seuenth from Adam, prophesyed E of suche, saying: Beholde, the Lorde shall Apoc. i. b come vnto thousandes of sayntes, to geue iudgement agaynst all men, & to rebuke al that are vngodly among the, of all their vngodly dedes, whyche they haue vngodlye committed and of all their cruell speakynges, whyche

In the vngodly

vngodly spuretes haue spoken agaynste him.

These are murmurers, complaynars, walkyng after theyr owne lustes, whose mouthes speake proud thynges. They haue mē in great reuerence because of vauntage. But ye beloued, remember the wordes whyche were spoken before of the Apostles of oure Lord Jesu Christe, howe that they tolde you that there shoulde be begylers in the laste tyme whyche shoulde walke after theyr owne vngodlye lustes. These are makers of sectes fleshlye, hauynge no spyrite.

1.Tymo.iii.a
2.Tym.iii.a
2.Pet.ii.b

☞ But ye derelye beloued, edifye your selues in your moste holy faythe, prayeng in the holye ghost, and kepe your selues in the loue of God, lokynge for the mercye of oure Lorde Jesus Christe, vnto eternall lyfe. And haue compassyon of some, separatynge them: and other saue with feare, pullynge them oute of the fyre, and hate the spotted vesture of the flesh. Vnto hym that is able to kepe you that ye fal not, and to preserue you faultles before the presence of his glorye with ioye, that is to saye, to God oure Sauioure whyche onelye is wise be glorye and maiestye, dominiō and power, now and for euer. Amen.

The reuelatiō of Saynte John the diuine.

The fyrst Chapter.

☞ Happy are they that heare the wordes of God, and kepe them. He writeth to the vii congregacyons in Asia. Seeth vii. candelstickes, and in the myddes of the one lyke the sonne of man.



THe Reuelacyon of Jesus Christe which God gaue vnto hym, for to shew vnto his seruauntes thynges whyche moste shortly coome to passe. ✣ And he sent and shewed by his angel vnto his seruaunt John whiche hare recorde of the word of God, and of the testimonye of Jesus Christe, and of all thynges that he sawe. Happye is he that readeth, and they that heare the wordes of the prophecye, and kepe those thynges which are wrytten therein. For the tyme is at hande.

The fyrste chyrches in Asia.

John to the vii congregacyons in Asia. Grace be with you and peace, frō hym which is, and whiche was, and whiche is to come, & from the vii spyrites which are prefect before his throne, and from Jesus Christ, whiche is a faythfull wytnes, and fyrst begotten of the dead, and Lorde ouer the kynges of the earth. Vnto him, that loued vs and washed vs from synnes in his owne blode, & made vs kynges and prestes vnto God his father: be glorye and dominyon for euer more. Amen.

Jude.14
Zach.xii.c
i.Cor.xv.c
Hebr.xi.b.
Pet.ab

☞ Behold he commeth with cloudes, and al eyes shal se him: and they also whiche perced him. And all kynredes of the earth shal waile. Euen so. Amen: I am. a. Alpha and Omega, the begynnynge and the endynge, sayeth the Lorde almyghty, whiche is, which was, and whiche is to come.

i.John.i.b
Reuel.xiiii.b.
Mat.xxiiii.c.

I John your brother and companyon in tribulacyon, and in the kyngdome and pacience whiche is in Jesu Christe, was in the yle of Pathmos for the worde of God, and for the witnesse of Jesu Christe I was in the spirite on a sondaye, and harde behynde me a great voyce, as it had bene of a trompe, sayenge. I am Alpha and Omega, the fyrst and the laste. That thou seest wryte in a boke, and sende it vnto the congregacyons which are in Asia, vnto Ephesus, and vnto Smyrna, & vnto Pergamon, and vnto Sardis, & vnto Philadelphia, and vnto Laodicia.

C Pathmos.

Sondaye.

And I turned backe to se the voyce that spake to me. And when I was turned, I sawe. vii. golden candelstickes, and in the myddes of the candelstickes, one lyke vnto the sonne of man clothed with a synnen garment downe to the grounde, and gyrde about the pappes with a golden gyrdle. His heade and his heares were whyte, as whyte woul and as snowe: & his eyes were as a flamme of fyre: & his fete lyke vnto brasse, as though they burnt in a fornace: & his voice as the sounde of many waters. And he had in his ryghthande. vii. starres. And out of his mouth went a sharp two edged sweard. And his face shone euen as the sonne in his strength.

D Seuen golde candelsticks

Seue starres are the preachers.



The fyrste fygure.

☞ By the starres in his hād we may welse, What maner of me our preachers should be.

And when I sawe him, I fell at his fete, euen as dead. And he layde his ryght hande vpon me, sayenge vnto me: feare not, I am the fyrste, and the laste, and am alyue, and was dead. And beholde I am alyue for euer more and haue the kayes of hell & of death. Write therfore the thynges, whyche thou hast sene, & the thynges whyche are, & the thynges which shalbe fulfylled here after: and the mistery of the vii. starres which thou sawest in my ryght hande, and the vii. golden candelstyckes. The vii. starres. are the messingers of the vii congregacyons: And the vii. candelstyckes which thou sawest are the vii. congregacyons.

Apoc.i.d

The notes.

a. Alpha

Alpha. a. Alpha and Omega, are letters of ꝑ Grecke crosselettre. Alpha is the fyrste letter & omega the last. Wherfore in theyr wrytynges, they call the fyrste and the laste by the names of those letters.

Is for Signifyeth. b. No man can denie but that in this place the verbe (Is, or are) is taken for signifye. For ꝑ sentence geueth that the wordes sounde thus muche. The seuen starres signifye the seuen awngelgers of the seuen congregations. And the .bij. candelsticken signifye the seuen churches or congregations. In lyke maner is it to be taken in all other places of the scripture where any thinge is taught by figures or sacramentes. As in the .xli. Chapter of Gene. The seuen fat kyne are .vii. yeares of plentye. And in the .xii. of Exodi. Ye shall eate it in haste, for it is the Lordes passeouer. Many lyke places are there in the scripture. Wherwaple not therfore (Gentyl brethren) though our sauiour Christe in the wordes of his laste supper (wherin he instructed his disciples of the distributynge of his bodye and bloude amonge them) dyd vse breade and wyne as sacramentes or sygnes to declare the same, and dyd in dede call them his body and bloud, saynge: this is my body, meaninge: this sygnifyeth or declareth vnto you my body & bloud: euen as Moyses saied of the Lamb. It is the passeouer of the Lorde.

The .ij. Chapter.

¶ He exhorteth .vii. congregations to amende, & threteth the refusers of hym that ouercommeth.

¶ Vnto the awngell of the congregation of Ephesus write, these thinges, saieth he ꝑ holdeth the .vii. starres in his right hand, and walketh in the middes of the seuen golde candelsticken:

A Awngell is the preacher of the congregacion.

I knowe thy workes, and thy labour, & thy pacience, and howe thou canst not forbeare them, whyche are euyll, and examinedst them which saye they are Apostles and are not, & hast found them lyars and bydest wayte thy selfe. And hast pacience, and for my names sake hast laboured and hast not fainted: Neuertheles I haue somwhat agaynste the, for thou hast left thy fyrst loue.

B ¶ Remember therfore from whence thou arte fallen, and repente, and do the fyrste workes. Or els I will come vnto the shortly, and will remoue thy candelsticke out of his place, excepte thou repent. But this thou hast because thou hatest the deades of .a. the Nicolaytanes, which deades I also hate. Let him that hath eares heare, what the spirite saieth vnto the congregations. To him that ouercommeth, will I geue to eate of the tree of life, whyche is in the middes of the Paradyse of God,

C ¶ And vnto the awngell of the congregacion of Smyrna write: These thynges saieth he that is fyrst, and the last, which was dead & is alyue. I knowe thy workes and tribulacion and pouerty, but thou art ryche. And I knowe the blasphemy of them, which call them selues Iewes and are not, but are the congregacion of Sathan. Feare none of those thynges, which thou shalt suffer. Behold, the deuil shall caste of you into prysone, to tempte you, and ye shall haue tribulacion .x. dayes. Be faythfull vnto the death, & I will geue the a crowne of life. Let him that hath eares, heare what the spyrite saieth to the congregacions. He that ouercommeth, shall not be hurte of the seconde death.

The .ij. congregacion of Smyrna.

C And to the awngell of the congregacion in Pergamus write: These saieth he, which hath the sharpe swearde, with two edges. I knowe thy workes, and where thou dwellest euen where Sathans seate is, and thou keepest my name, and hast not denyed my faythe.

The .iij. congregacion of Pergamus.

¶ And in my dayes, Antipas was a faythfull witnes of myne whych was slayne among you, where Sathan dwelleth. But I haue a fewe thinges against the, that thou hast there, them that maintaine the doctryne of Balaam, whyche taught Balake, to put occasion of synne before the children of Israel, that they shoulde eate of meate offered vnto idoles & commytte fornication. Euen so hast thou them that maintaine the doctryne of the Nicolaytanes whyche thynge I hate. But be conuerted, or els I will come vnto the shortly, and will fyght against them with the swearde of my mouth. Let him that hath eares, heare what the spyrite saieth vnto the congregacions. To him that ouercommeth will I geue to eate Manna, that is hyd and will geue him a whyte stone, and in the stone a newe name written, whyche no man knoweth saueynge he that receiueth it.

Num. xxv. d

D And vnto the awngell of the congregacion of Thyatyra write. This saieth the sonne of God, which hath his eyes lyke vnto flame of fyre, whose feete are lyke braase: I knowe thy workes and thy loue, seruyce, and faythe, and thy pacience, and thy deades, whyche are mo of the laste then at the fyrst. Notwithstandinge I haue a fewe thinges against the, that thou sufferest that woman Iezabel, which calleth her selfe a prophetesse, to teache and to deceyue my seruauntes to make them commyt fornication, and to eate meates offered vnto Idoles. And I gaue her space to repent of her fornication and she repented not. Beholde I will caste her into a bed, and them that commyt fornicacion with her into great affliction, except they turne from their deades. And I will kyll her children with death. And all the congregacions shall knowe, that I am he, whiche searcheth the reynes and hertes. And I will geue vnto euery one of you according vnto youre workes. Vnto you I saye, and vnto the residue of them of Thyatyra, as many as

The .iiij. congregacion of Thyatyra.

Fornicacyon is a synne abhominable.

Gene. xlix. d Psalm. lxii. c. Reuel. xxi. d

haue

have not knowen this learninge, and whiche have not knowen the depnes of Sathan (as they saye) I wyll put vpō you none other burthen, but that whiche ye have alreadye. Holde faste, tyll I come, and whosoeuer ouercommeth and keepeth my workes vnto the ende, to
Psalme.ii. b him wyll I geue power ouer nacions, and he shall rule them with a rodde of yron: and as the vessels of a potter, shall he breake them to shyuers. Euen as I receyued of my father, so wyll I geue him, the morninge starre. Let hym that hath eares, heare what the spyryte saieth to the congregacions.

The notes.

Nicolaitans. A. These were heretikes which held opinion, that wyues ought to be commune. Of whom Eusebius. iij. booke. Chap. xxix.

The. iij. Chapter.

¶ He taulteth and reformeth the dooyng of the congregacyons, declaryng also the rewarde of hym that ouercommeth.

A
The congregacion of Sardis.



NDE write vnto the messenger of the congregacion of Sardis, thus saythe he that the spyryte of God & the vii. starres. I know thy workes, thou hast a name, thou lyuest and thou arte deade. Be awake & strengthe the thinges whiche remayne, that are redy to dye. For I have not founde thy workes perfecte before God. Remēber therfore howe thou hast receyued and hearde, and
1. Thessa. v. a hold faste & repent. Yf thou shalt not watche, b. Petri. iij. c I wyll come on the as a thefe, and thou shalt not knowe, what houre I wil come vpon the. Thou hast a fewe names in Sardys, whyche have not defyled their garmentes: and they shal walke with me in whyte, for they are worthy. He that ouercommeth, shalbe clothed in whyte araye, and I wyll nye put out hys name out of the booke of lyfe, and I wyll confesse hys name before my father, and before
Luke.xij.a hys angels. Let hym that hath eares, heare what the spyryte saieth vnto the congregacions.

B
The congregacyō of Philadelphia.

And wryte vnto the tydynges bringer of the congregacyō of Philadelphia, thus saieth he that is holy and true, which hath the keye of Dauid, which openeth and no man shutteth, and shutteth & no man openeth. I know thy workes. Beholde I have set before the an open doore, and no man can shut it, for thou hast a lytel strength, and hast kept my sayenge, and hast not denyed my name. Behold I make them of the congregacion of Sathan, which call them selues Jewes and are not, but do lye: Beholde, I wyll make them that they shal come and worshippe before thy fete, and shal knowe that I love the.

Because thou hast kepte the worde of my
C patience, therfore I wyll kepe from the houre of temptacion, which wyll come vpon all the worlde, to tempte them that dwell vpon the earth. Beholde: I come shortlye. Holde that, which thou hast, that no man take awaye thy crowne. Hym that ouercommeth, wyll I make a pyller in the temple of my God, and he shal go no more out. And I wyll wryte vpon him, the name of my God, and the name of the cyte of my God, newe Jerusalem, which commeth downe out of heauē from my God, & I wyll wryte vpon him my newe name. Let him that hath eares, heare what the spirite saieth vnto the congregacions.

D
The congregacion of Laodicia.

¶ And vnto the messenger of the congregacion, which is in Laodicia wryte: Thus saieth (Amen) the faythful and true wytnes, the begynninge of the creatures of God. I knowe thy workes, that thou art neyther colde nor hote. I would thou were colde or hote. So the because thou arte betwene both, and neyther colde nor hote. I wyll spewe the out of my mouth: because thou art ryche and increased wyth goodes, and hast nede of nothinge, and knowest not howe thou art wretched and miserable, poore, blind and naked. I counsel the to bye of me golde tryed in the fyre, that thou mayest be ryche, and whyte rayment, that thou mayest be clothed, that thy fylthye nakednes do not appere, & annoynte thine eyes wyth eye salue, that thou maiest se.

E
Hebrn. xij. a. Prouer. iij. b Who God loueth the he chastneth.

As many as I loue, I rebuke and chastē. Be feruent therfore and repente. Behold I stande at the dore and knocke. Yf any mā heare my voice and open the dore, I wil come in vnto him, and will supper with him, and he wyth me. To hym that ouercommeth, wyll I graunte to sit with me in my seate euen as I ouercame and have sitten wyth my father, in his seate. Let him that hath eares, heare what the spyryte saieth vnto the congregacions.



The seconde figure.

¶ In the middest of his church God sytteth in maiestie, To whom al hys faythfull geue honoure and glorye.

The iiij. Chapter.

¶ The lorde the heauens open, and the three ayre, one throwen on a. Reu. xxvij. Moyses above xi. Mark. xxviij. Above beyng vpon them, and their bodies praysing God both day and nyght.



AFter this I loked, and beholde B a dore was open in heauen, and the first voice which I hearde, was as it were of a trompete, talkynge wyth me which sayde:

same

Rapnbow. ome by hether, and I wyll shewe the thynges, whyche muste be fulfylled hereafter. And immediatly I was in the spyryte: and behold a seate was put in heauen, and one sate on the seate. And he that sate was to lyke vpon, lyke vnto a Jaspar stone and a Sardin stone: And there was a rapne bowe aboute the seate, in syght lyke to an emerode. And about ỹ seate were, xxiiij. seates. And vpõ the seates. xxiiij. elders sittynge clothed in whyte rayment, & had on their heades crounes of golde.

And out of the seate proceded lyghtenynges, and thunderynges, and voyces, and there were seuen lampes of fyre, burninge before ỹ seate, whyche are the seuen spirites of God. And before the seate there was a sea of glasse lyke vnto a Crystal, and in the middes of the seate, and roundabout the seat were. iiij. beastes full of eyes before and behynde, and the fyrste beast was lyke a Lyon, the second beast lyke a calfe, and the thyrde beast had a face as a man, and the fourth beaste was lyke a flyenge egle.

Fourbeastes And the .iiij. beastes had eche one of them .vi. wynges about him, and they were full of eyes within. And they had no reste, daye nether nyghte sayinge. Holye, holye, holy, Lord God almyghtye, whyche was and is, and is to come.

Glorie. vi. a And when those beastes gaue glorye and honour, and thankes to him that sate on the seate, whyche lyueth for euer and euer, ỹ xxiiij. elders fell doune before him that sate on the throne, and worshypped him that lyueth for euer, and cast their crounes before the throne, sayinge: thou art worthy Lorde to receyue glory and honour and power, for thou hast created all thynges, and for thy wylles sake they are and were created.

The notes.

Of the seate xxiiij. Elders seuen lampes & iiij. beastes. a. The seate that John sawe, signifieth the churche or congregacion of the faythfull. Or that sate theron, the lyuynge God. The raine bowe thy couenaunte & promise of God. The xxiiij. seates of the circuite, the spyrytuall betters or workers in the spirite. The. xxiiij. elders the earnest professers and folowers of Goddes doctrine, as well of the newe as olde testament. Their whyte apparayle innocencye. Their crounes of golde eternal kyngedome with Christe. The lyghtenynge, thundering and voyces proceadyng from the seates do signifie terrifying, threatning and confoundyng of the worde of God, whyche is preached by the faithfull ministres of the churche. The. vii. lyres are the gyftes of the spirite. The sea of glasse, is the vnderstandinge of the scripture. The foure beastes are ỹ earnest lyuers forth of the truth in the foure quarters of ỹ earth, their eyes are the cleare knowledge of Goddes worde. The Lyon betokeneth them that are mighty in faith. The calfe them that be seruyce in sorte, wherebye they sacrifyce their owne bodyes to God. The man ỹ is

walke circumspectly in their vocation occupyinge the ouersyght of cure. The flyenge Egle: them that haue all their conuersacyon in heauenly thynges. Their wynges are the wordes of the spirite.

The .v. Chapter.

¶ The booke the Lambe openynge the boke, and the fyrst fyue. xxiiij. hundred and fyue. xxxiij. elders and the Lambe praysed the Lambe and he them worthy.

AND I sawe in the ryghte hand of him that sate in ỹ seate, a boke wrytten, and wyth seuen seales. And I sawe a stronge angel, which cryed with a loude voyce: Who is worthy to open the boke, and to lose the seales therof? And no man in heauen nor in earth, nether vnder the earth, was able to open the boke, nether to loke therin. And I wepte moche, because no man was founde worthy to open and to rede the boke, nether to loke therin.

The boke ful wryten, and with seuen seales.

And one of the elders sayd vnto me: wepe not: beholde a Lyon of the tribe of Juda, the rote of Dauid, hath obtayned to open the boke, and to lowse the .vii. seales therof.

Lyon obtayned to open the boke.

And I beheld, and lo, in the middes of the seate, and of the .iiij. beastes, and in the myddes of the elders, stode a lambe as though he had bene kylled, whyche had .vii. hornes and vii. eyes, which are the spirites of God, sente into all the worlde. And he came and toke the boke out of the ryghte hand of him that sate vpon the seate.

And when he had taken the boke, the .iiij. beastes, and xxiiij. elders fell doune before the Lambe, hauinge harpes and golden viales full of odoures, whyche are the prayers of sayntes, and they songe a newe songe sayenge: thou art worthy to take the boke, and to open the seales therof: for thou wast kylled, & hast redemed vs by thy bloud out of all kynredes, and tonges, and people, and nacions and hast made vs to our God, kynges, and prestes, & we shall reigne on the earth. And I beheld, and I heard the voyce of many angels about the throne, and about the beastes, and the elders, and I heard thousande thousandes, sayenge with a loud voyce: Worthy is the lambe that was kylled to receyue power, and ryches, and wysdome, and strength, and honoure, & glorye and blessing. And all creatures which are in heauen, and on the earth, and vnder the earth, and in the sea, and all that are in them herde I (sayenge) blessing, honour, glorye, and power be vnto him that sytteth vpon ỹ seate, and to the Lambe for euermore. And ỹ foure beastes sayd Amen. And the. xxiiij. elders fell vpon their faces, and worshypped him that lyueth for euermore.

Dan. vii. c

Chi

The notes.

Of the boke and seales, & the Lambe that opened the.

This boke is the ordinaunce and appoyntement of God. It is written within and without, that is, it contayneth thinges that be knowen to al men, and thinges hidden from all men. The .vii. seales are the sure purpose of God to open these hyd thinges to some chosen men in euery of the .vii. ages of the world. The Lambe that opened it, was Christe. His .vii. hornes betoken his vniuersall power and kyngdom. His .vii. eyen, the seuen principall gyftes of the spirite.

The .vi. Chapter.

☞ The Lambe openeth .vi. seales, and many thynges foloweth vpõ openynge euery.

AND I sawe when the Lambe opened one of the seales, and I herde one of the .iiii. beastes saye, as it were the noyse of thonder, come and se. And I sawe, and beholde there was a whyte horse, and he that sate on him had a bow, & a croune was geuen vnto him, and he went forth conquerynge and for to ouercome. And when he opened the seconde seale, I herde the seconde beaste saye, come and se. And there wente out another horse that was red, and power was geuen to him that sate theron, to take peace from the earth, and that they should kyll one another. And there was geuen vnto hym a greate swerde.

A The Lambe openeth the seales.

The thyrd fygure.



☞ Pale hypocrytes, enemies to Goddes Gospel, bringe death in their doctrine, and hepe vs to hell.

And when he opened the thyrde seale, I herde the thyrde beast saye: come and se. And I beheld, and lo a blacke horse: and he that sate on him, had a paire of balances in hys hande. And I heard a voyce in the myddes of the .iiii. beastes saye: a measure of wheat for a penye, and .iii. measures of barly for a penye, and oyle and wyne se thou hurte not.

☞ And when he opened the fourth seale, I herde the voyce of the fourth beaste saye: come and se. And I loked, and beholde a pale horse, and hys name that sate on him was death, and hell folowed after him, and power was geuen vnto him ouer the fourth parte of the earth, to kyll with swerd and with hunger, and with death, that cometh of vermen of the earth.



The fourth fygure.

☞ The sainctes that we prayed to, lo where they lye, And they that were ouer spoken me, herke how they crye.

☞ And when he opened the fyft seale, I sawe vnder the aulter, the soules of them that were kylled for the worde of God, & for the testymonye, which they had: and they cryed with a loude voyce sayenge: Howe longe tariest thou Lord holy and true, to iudge and to auenge oure bloud on them that dwell on the earth? And longe whyte garmentes were geuen vnto euery of them. And it was sayde vnto the that they should reste for a litle season vntyll the number of their felowes and brethren, & of them that should be kylled as they were, were fulfylled.

D

And I beheld when he opened the syxte seale, and lo there was a greate earth quake, and the sunne was as blacke as sacke cloth, made of heare. And the mone were euen as bloude, and the starres of heauen fell vnto the earth, euen as a figge tree casteth from her her figges, when she is shaken of a mighty wynde. And heauen vanished awaye, as a scrole, whē it is rolled together. And al mountaines and Iles, were moued out of their places. And the kynges of the earth, & the greate men and the ryche men, and the chiefe captaines, and the mighty men, and euery bonde man, and euery free man, hyd them selues in dennes, and in rockes: and sayde vnto the mountaines and rockes: fal on vs, and hyde vs from the presence of hym that sitteth on the seate, and from the wrath of the Lambe, for the great day of his wrath is come: And who can endure it?

E

Mat. xxiiij.f

Plin. li.2
Oleast.2.b
Luce. xxiij.a

The notes.

☞ The openinge of these seales, doeth not onely betoken the manifestacion of Goddes worde in the .vii. seuerall ages of the worlde, but also at .vii. seuerall tymes after the death of Christ to the worldes ende. The fyrst was in the Apostles tyme who were murthered by the

The openinge of the seales.

The fyrste

the whyte horſſe, and hym that ſate theron, Chriſſe hym ſelfe, by the worde, the ſwerde of the Apoſtles, whych was in his mouthe to ſmyte fourth his worde moſt fyercely into al coſtes of the worlde. The ſecond was immediatly after the Apoſtles tyme. The redd horſſe were the fleſhely preachers. He that ſate on this horſſe, was the cruel compayne of the wycked popes that then reigned. The thyrde was after the time of ỹ martyrs. The blacke horſſe was the multitude of ambicious prelates and falſe teachers, whiche reigned in thoſe dayes in the blackeneſſe of errours, lyes, pride and hucke-mes. And he that ſate on this horſſe, the wicked and blinde rulers of that tyme. The wheat is the new teſtament, the barle, the old. The dulcete wine and ſwete oyle, the word of God. The openyng of the fourth ſeale, was in the tyme after aſcencion cauſed amonge the prelates, and they gaue them ſelues to wantonnes through Hypocriſye. The pale horſſe was the Hypocrites of thoſe dayes, and death that ſate on him, theyr damnable and deadly doctrine, ſette fourth and defended by the ſeculare powers. The ſyxte ſeale was opened, when in the reigne of theſe Hypocrites, God ſhewed vnto his choſen nombre the eſtate of their brethren departed in the fayth of Chriſt and for the teſtimonie of the ſame, and alſo theyr owne eſtate, to be ſuche that the torment of malice toucheth them not, but that they reſt vnder the aultare (that is Chriſt) and do daylye crye vnto God to reuenge the innocente bloude, whiche he hath promiſed to reuenge, in the daye of Jre. The longe white garmentes that are geuen them, is their innocencye, whiche they haue not of them ſelf: but receyue it from the aultare Chriſte. The openinge of the firſt ſeale, was in our tyme, when ỹ Lorde ſtyred vp his ſpirite in his ſeruauntes to declare, how theſe pale Hypocrites had by the fylthines of riches, obſcured the purenes and ſhynynge power of Chriſte the ſonne of his churche, & how the bruſtfull mone hys church was become fleſhly, and the ſterres (his miniſters) fallen to earthlye doctrine, and heuen (the herpe true doctrine) vaniſhed awaye from them. And then he declared howe the kynges and riche men of the earth who were ful of al abomination, fought to theſe mountaines, high in the eſtimation of the worlde, to fall vpon them and to couer them with their trenchers of maſſes, theyr pereſy obſerues and their continual maſſinges, with other theyr will workes and traditions of men.

The.ij. ſeale.

The.iij. ſeale.

The.iiij. ſeale

The.v. ſeale.

The.vi. ſeale.

The.vij. Chapitre.

☞ He ſheweth the ſeruauntes of God ſealed to theyr kingdome out of all nacions and peoples, whereby though they ſuffer trouble, yet the lyuyng ſhalbe ſaf, bicauſe they are to the ſeruauntes of ſynnes vnto, and ſhall neuer hunger nether thyrſt.

AND after that I ſawe .iiij. angels ſtand on the .iiij. corners of the earth, holding the .iiij. wyndes of the earth, that the windes ſhould not blowe on the earth, nether on the ſea, nether on any tree. 1

And I ſawe another angell aſcende from the ryſyng of the ſonne, whiche had the ſeale of the lyuyng God, and he cried with a lowde voyce to the .iiij. angelles (to whom power was geuen to hurte the earth and the ſea) ſayinge: Hurte not the earth, nether the ſea, nether the trees, tyll we haue ſealed the ſeruauntes of oure God in theyr foreheades.



The ſyxte figure.

☞ The Lorde hath his nombre, whom he doeth preſerue. Their ſoules ſhal not periſhe, though theyr bodies ſterue.

And I heard the nombre of them whyche were ſealed, and there were ſealed an. C. and fiftie .M. of all tribes of the children of Iſrael. Of the tribe of Juda were ſealed. xii. M. Of the tribe of Ruben were ſealed. xii. M. of the tribe of Gad were ſealed. xii. M. Of the tribe of Aſer were ſealed. xii. thouſand. Of the tribe of Nepthalim were ſealed twelue thouſande. Of the Tribe of Manaſſes were ſealed twelue thouſand. Of the tribe of Symeon were ſealed twelue thouſand. Of the tribe of Leuy were ſealed .xii. thouſande. Of the tribe of Iſſaar were ſealed .xii. M. Of the tribe of Zabuli were ſealed twelue thouſand. Of ỹ tribe of Joſeph were ſealed twelue thouſand. Of the tribe of Beniamin were ſealed twelue thouſande. 2

After this I beheld, and lo a greate multitude (which no man could nombre) of all nacions and people, and tongues, ſtode before the ſeate, and before the lambe, clothed with longe whyte garmentes, and palmes in their handes, and cried with a lowde voyce, ſayinge: Saluacion be aſcribed to him that ſitteth vpon the ſeate of our God, and vnto the lambe. And all the Angelles ſtode in the compaſſe of the ſeate, and of the elders, and of the .iiij. beaſtes, and fell before the ſeate on theyr faces, & worſhipped God ſayinge, Amen: Bleſſing and glorye, wiſedome, and thankes, and honoure, and power & ſtrength, be vnto our God for euermore. Amen. 3

And

D And one of the elders answered, saying vnto me: what are these, which are arayed in longe white garmentes, and whence came they? And I sayd vnto hym: Lorde thou wotest. And he said vnto me: these are they which came out of great tribulacion, and made their garmentes large and made them white in the bloude of the lambe, therfore are they in the
Matt. xxiv. c
Matt. xxv. c
Apoca. xx. b
presence of the seate of God and serue hym daye and nyghte in his temple, and he that sitteth in the seate wyl dwell amonge the. They shal hongre no more neyther thyrste, neyther shal the sunne lyghte on them, neyther anye heate: for the lambe, which is in the middes of the seate shall feede them, and shall leade them vnto fountaynes of lyuinge water, and God shall wype awaye al teares from their eyes.

The notes.

The angel. Number.

a. Luke in Mathew the fyrste Chapter.

b. A certaine number of euerye tribe of the Israelites is reherced, and of the Gentyles no number, but an infynite multitude, to declare that the number of the faythfull among them that descended spirytually of Abraham, was nothinge in comparyson of them that shoulde be conuerted from amonge the Gentyles.

The.viii. Chapter.

¶ The viii. seale is opened. There is silence in heauen. The seuen angels blowe their trompettes, and greate plagues folowe vpon the earth.

A AND when he had opened the seuenth seale, there was silence in heauen about the space of halfe an houre. And I sawe angeles standing before God, and to them were geuen vii. trompettes. And another angel came and stode before the aultare hauynge a golden censer, and muche of odoures was geuen vnto hym, that he shoulde offer of the prayers of al sainctes vpon the golden aultare, which was before the seate. And the smoke of the odoures, whiche came of the prayers of al sainctes ascended vp before God out of the angeles hand. And the angell toke the censer, and filled it with fyre of the aultare, and caste it into the earth, and voyces were made, and thonderynges and lightenynges, and earth quakes.

B ☞ And the.vii. angeles, whiche had the. vii. trompettes prepared them selues to blowe. The fyrste angel blewe, and there was made hayle and fyre, whiche were myngled with bloude, and they were cast into the earth, and the thyrde parte of the trees was burnte, and al grene grasse was burnte. And the seconde angel blewe: and as it were a greate mountaine burning with fyre was caste into the sea, and the thyrde parte of the sea turned to bloud, and the thirde parte of the creatures, whiche had lyfe, dyed, and the thyrde parte of shyppes were destroyed.



☞ The seconde angel blewe.

And they that before God be pleasant appetite.

The seuenth figure.

C ☞ And the thyrde angel blewe, and there fell a great starre from heauen burninge, as it were a lampe, and it fell into the thyrde parte of the riuers, and into fountaines of waters, & the name of the starre is called wormwod. And the thyrde parte was turned to wormwode. And manye men dyed of the waters, because they were made bitter. And ỹ fourth angel blew, and the thyrde parte of the sunne was smytten and the thyrd part of the mone, and the thirde parte of the starres, so that the
D thirde part of them was darckened. And the daye was smitten, that the thirde parte of it shoulde not shyne, and lykewise the nyghte. And I beheld and hearde an angell flyenge thorowe the middes of heauen, sayinge with a loude voyce: Wo, wo, to the inhabiters of the earth, because of the voyces of the trompe of the.iii. angels, whyche were yet to blowe.

The notes.

☞ This seale is not yet opened, but shalbe when the tyme shal come, that God hath appointed for the silence, that shall folowe the same. Which silence is the greate quietnes of Goddes kyngedome, when all Antechristes soudiours shalbe ouerthrowne and slayne. For then shal go forth.vii. Angelles, that is to say the true preachers of Goddes worde, who shal declare vnto the world the estate of the worlde at the openinge of the. vii. seales. And by these.vii. angelles is opened the same thinge, that was opened by the openynge of the.vii. seales (but after an other sort) the one by the openinge of the seales, and the other by blowynge the trompettes, to make the thynge more certayne. Loke more of this, in the Image of both the churches, gathered by Johan Bale. The.vii. seale

The.ix. Chapter.

¶ The fyfte and sixte angelles blowe their trompettes. The starre falleth from heauen. The bottomles pytte out of the smoke. The fyrste woo is gone. The seconde woo, foure horned ghostes are loosed, and the thyrde parte of men is slayne.

And

A ND the fyfte Angel blewe, and I sawe a starre fall from heaven vnto the earth. And to him was geuen the keye of the bottomlesse pyt. And he opened the bottomlesse pyt, and there arose the smoke of a great fornace. And the sunne, and the ayre were darkened by the reason of the smoke of the pyt. And there came out of the smoke locustes vpon the earth, and vnto them was geuen power as the Scorpions of the earth haue power. And it was commaunded them, that they should not hurt the grasse of the earth, neyther any grene thinge, neither any tree, but onely thole men which haue not the seale in their foreheades, and to them was commaunded that they should not kyll them, but that they should be vexed fyue monethes, and their payne was as the payne that commeth of a scorpion, when he hath stonge a man. And in those dayes shal men seke death, and shal not finde it, and shall desire to dye, and death shal flye from them.



The .v. fygure.

The .v. angell.

Out of the bottomlesse pyt came the smoke.

B And the similitude of the locustes was lyke vnto horses prepared vnto battayl, and on their heades were as it were crownes lyke vnto gold and their faces were as it had bene the faces of men. And they had heere as the heere of women. And their teeth were as the teeth of Lyons. And they had habergeons, as it were habergeons of Iren. And the sounde of their wynges, was as the sounde of charettes, when many horses runne together to battayle. And they had tayles lyke vnto Scorpions, and there were stynges in their tayles. And their power was to hurte men fyue monethes. And they had a kynge ouer them, which is the angel of the bottomlesse pyt, whose name in the Ebrue tongue, is Abadd is an Abaddon, but in the Greke tongue, Apollion. much to saye One woo is paste, and behold two woos more as a destroyer after thys.

Luke. xxiii. b
Deut. 2. b
Sapien. xvi. b

C And the fyfte angel blewe, and I herde a voyce from the iiii. corners of the golden altare, which is before God, sayenge to the fyfte angel, which had the trompe, loose the iiii. angelles, whyche are bounde in the great riuer Euphrates. And the iiii. angels were loosed, whyche were prepared for an houre, and a daye, and a moneth, and a yere, for to slee the third parte of men. And the nombre of the hoostes of warre, were twyse ten thousand. And I herde the nombre of them.



The .vi. fygure.

The .vi. angell.

Of the nombre and hoostes of the horsemen.

Of the thirde parte of men slayne.

And thus I sawe the horses in a vision, and them that sate on them hauynge fyry habergeons of a Iacinct colour, and bumstone, and the heades of the horses were as the heades of Lyons. And out of their mouthes went forth fyre and smoke, and brymstone. And of these .iii. was the third parte of men slayne, that is to saye, of fyre, smoke, and brymstone, whych proceded out of the mouthes of them. For their power was in their mouthes and in their tayles, for their tayles were lyke vnto serpentes, and had heades, and with them they hyd hurt. And the remnaunt of the men which were not slayne by these plagues, repented not of the dedes of their handes, that they should not worshipp deuyls, and Imagges of gold, and syluer, and braſſe, and stone, and of wood, which neyther can se, neyther heare, neyther go. Also they repented not of their murther, and of their sorcery, neyther of their fornicacion, neyther of their theft.

The.x. Chapter.

The angel hath the booke open. The Prophete eates the booke as sweet vpon. He geueth the booke to Johñ, who eateth it vp.

A ND I sawe an other mighty angel come downe from heaven, clothed with a clowde, and the rayne bowe vpon his heade. And his face was as it were the sunne, and his feet as it were pyllers of fyre and he had in his hande a lyttel booke open, & he put his right foote vpon the sea, and his lyfte foote on the earth. And cryed with a lowde voyce, as when a lyon roareth. And when he had cryed, seuen thonders spake their voyces. And when the seuen thonders had spoken their voyces, I was about to write. And I herde a voice from heaven saying vnto me, seale vp those thynges, which the seuen thonders spake, and write them not.

B And the angell whyche I sawe stande vpon the sea, and vpon the earth, lyfte vp his hande to heaven, and sware by him that liueth for euer more, whyche created heaven, and the thynges that therin are, and the earth, and the thynges whyche therin are, and the sea, and the thynges whyche therin are, that there

shoulde be no lenger tyme, but in the dayes of the voyce of the seuenth aungel, when he shal begyn to blow, euen the mistery of God shalbe fynished as he preached by his seruauntes the prophetes.

The. x. figure.



But bitter in the bealy, to the flesshe it is pleasaut.

And there went in the mouth of the litle boke.

And the voyce, whych I hard from heauen, spake vnto me agayne, and sayde, go and take the lytle boke, which is open in the hande of the angell, whyche standeth vpon the sea, and vpon the earth. And I went vnto the angell, and sayd to hym, geue me the lytel boke, and he sayde vnto me take it, and eate it vp, and it shall make thy belly bytter, but it shal be in thy mouth as swete as honye. And I toke the lytle boke out of hys hand, and eate it vp, and it was in my mouth as swete as honye, and assone as I had eaten it, my belly was bitter. And he sayd vnto me: thou muste prophesie agayne amonge the people, and nacyons, and tonges, and to many kynges.

Eyche. iii.a

The. xi. Chapter.

The temple is measured, the seuen yere to come.

The. xi. figure.



The Popes pante is scalle out, and geuen to the Turke.

When the churche is measured with Goddes worde.

AND there was geuē me a rede lyke vnto a rodde, and it was sayde vnto me: Aryse and measure the temple of God, and the aultare, and them that worshippe therin, and the courte whyche is without the temple caste out and measure it not: for it is geuen vnto the Gentyles and the holy cyte shal they treade vnder fote. xlii. monethes. And I will geue power vnto my. ii. witnesse, & they shal prophesy. M.ii.C.lx. dayes, clothed in sackecloth. These are two vpon

treed, and two candelsticks, standyng before the God of the earth.

And yf any man wyl hurte them, fire shal procede out of their mouthes, and consume their enemyes. And yf any man wyll hurte them this wyse muste he be killed. These haue power to shut heauen, that it rayne not in the dayes of their Prophesying, and haue power ouer waters to turne them to bloud, and to smyte the earth wyth al maner plages, as often as they will.

And when they haue fynished their testymonye, the beast that came out of the bottomlesse pyt, shal make warre agaynst them, and shal ouercome them, and kyl them. And their bodies shal lye in the stretes of the great cyty, whyche spyrytually is called Sodome and Egypte, where oure Lorde was crucyfyed. And they of the people and kynredes, and tonges, and they of the nacyons, shal se their bodyes thre dayes and an halfe, and shall not suffer their bodies to be put in graues. And they that dwell vpon the earth, shall reioyse ouer them and be glad, and shal sende gyftes one to another for these two prophetes vexed them that dwelt on the earth.

And after .iii. dayes and an halfe the spyryte of lyfe from God, entred into the. And they stode vp vpō their fete, and great feare came vpon them, whiche sawe them. And they harde a greate voyce from heauē, saying vnto them. Come vp hether. And they ascende vp into heauen in a cloud and their enemyes sawe them. And the same houre was there a greate earth quake, and the tenth parte of the cytye fell, and in the earth quake were slayne names of men seuen thousande, and the remnaunte were feared, and gaue glorye to GOD of heauen. The seconde wo is past, and beholde the thyrde wo wyll come anone.

And the seuenth angell blewe, and there were made greate voyces in heauen, sayinge: the kyngdomes of thys worlde are oure Lordes, and hys Christes, & he shall raygne for euer more. And the xxiiii. elders, whyche sit before God on their seates, fell vpon their faces, and worshipped God, sayinge: we geue the thankes Lord GOD almyghty, whyche arte and wast, and arte to come, for thou hast receyued thy greate myght and hast reigned. And the nacyons were angrye, and thy wrath is come, and the tyme of the dead that they shoulde be iudged and that thou shouldest geue rewarde vnto thy seruauntes the Prophetes and Sayntes, and to them that feare thy name smal and greate, and shouldest destroye them, whyche destroye the earth. And the temple of God was opened in heauen, and there was seue in hys temple the arcke of hys testamente, and there followed lyghtenynges, and voyces, and thunderynges and earthquake and mocke hayle

The notes.

a The reede is the worde of God, the tryal in the

is the congregation of Thulle, the auhare is Thulle, the quyre, is the rabble of Rome, the tuttechins called the patiarcs of the church, & the city is the elect and chosen sort of Thullians. The.ii. wytnesses are the two testamentes, the beaste that commeth out of the bottomlesse pytte, is the whole rabble of the Antechristian churche of Rome.

The.xii. Chapter.

¶ The fourth angel blasteth his trompe. There appeareth in heauen, a woman clothed with the sunne. Against whom goeth forth the dragon that persecuteth the woman.

A AND there appered a greate wonder in heauen: A woman clothed with the sunne, and the mone vnder her fete, and vpon her heade a croune of. xii. starres. And she was with childe and cryed trauailing in byrth, and payned redy to be deliuered. And there appered another wonder in heauen, for behold a great Dragon, hauinge vii. heades, and ten hornes & crounes vpō his heades, and his tayle drewe the thirde parte of the starres, and cast them to the earth.

B ¶ And the dragon stode before the woman, whyche was redy to be delyuered, for to deuoure her childe assone as it were borne. And she brought forth a man childe, which should rule all nacyons with a rod of Iron. And her sonne was taken vp vnto God, and to his seate. And the woman fled into wyldernes, where she had a place purpared of God, that they should fede her there a thousand, ij. hundred and. lx. dayes.



¶ Goddes chosen churche trusteth in his worde alwayes.

And bringeth forth Christe, both vnder and ouer.

The.xii. figure.

C And there was great battayle in heauen, Michael and his angels fought with the dragon, and the dragon fought and his angells, and preuayled not, neyther was there place founde any more in heauen. And the great dragon, that olde serpente called the deuyll and Sathanas was cast out. Whyche deceyueth all the worlde. And he was cast into the earth, and his angelles were cast out also.

¶ And I hearde a loude voyce sayenge in heauen in no wise make I alluacyon, and strength and the kyngdome of our God, and the power of his Christe. For he is cast downe, whyche accused them before God daye and nyghte. And they ouercame hym by the bloude of the lambe, and by the worde of their testimony, and they loued not their liues vnto the death. Therfore reioyce heauens, and ye that dwell in them. Wo to the inhabiters of the earth, & of the sea, for the deuyll is come downe vnto you, which hath great wrath, because he knoweth that he hath but a shorte tyme.

D And when the dragon sawe, that he was cast vnto the earth, he persecuted the woman, which brought forth the man childe. And to the woman were geuen two wynges of a greate eagle, that she might flye into the wyldernes, into her place, where she is nourished for a tyme, tymes, & halfe a time from the presence of the serpente. And the dragō cast out of his mouth water after the woman as it had bene a ryuer, because he should haue her caught of the flood. And the earth holpe the woman, & the earth opened her mouth, and swalowed vp the ryuer which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went and made warre with the remnaunt of her seede, whyche kepe the commaundementes of God, and haue the testimonye of Jesus Christe. And I stode on the sea sande.

The notes.

The woman is Christe true church, the sunne wherwith is clothed, is the righteousnes of Jesu Christe, the mone vnder her fete, is the world and worldly thinges, the croune of. xii. starres, are the. xii. Apostles. And the woman crye and trauel is their preachinge and persecucion. The dragon is the deuyll, the seuen heades, are all his craftes and subtelties, the ten hornes are all his power to tempte man, the seuen crounes are his worldly rygne amonge the worldelynges, and his tayle, is the entysementes of worldly thinges, wherwith he draweth men to him, and casteth the into the earth making them carnal. The manchylde is Christe, the flyenge into the wyldernes, is the auoydyng of synne, and the nourishinge there so many dayes, is God prouicyon euen to the worldes end. Michael & his angell are the true and constaunte preachers and professours of Goddes doctryne, and the dragons angels are the contrarye. The water that the dragon casteth out of his mouth, is all hypocrisye and superstition, the earth that swalowed it vp, is the multytude of the worldelynges, and the sea sand, is their doctrine, not grounded on the rocke whyche is Christ, but on man.

The.xiii. Chapter.

¶ A beaste ryseth out of the sea with seuen heades and ten hornes. An other beaste commeth out of the earth with. ij. hornes.

AND I sawe a beaste ryse out of the sea, hauyng. vii. heades, and A x. hornes, and vpon his hornes ten crounes, and vpon his heades the name of blasphemye. And the beaste whych I sawe, was lyke a out of the mouth of the lyon, and his feet were as the feet of a beare, and his mouth as the mouth of a

lyon. And the dragon gaue him hys power and hys seate, and great authorytye. ¶ I sawe one of his heades as it were wounded to death and his deadlye wounde was healed. And all the worlde wondred at the beaste, ¶ they worshipped the dragon, which gaue power vnto the beaste, and they worshipped the beast saiynge: who is lyke vnto the beast: who is able to warre with him?



¶ The open enmye is moste sauage in fyghte.

But the beaste in the Lambes figure doth all the fyghte.

Ephe. vi. ij. pet. ij.

¶ And there was a mouth geuen vnto hym, ¶ that spake greate thynges and blasphemies, and power was geuen vnto hym, to do. xlij. monethes. And he opened hys mouth vnto blasphemie agaynste God, to blaspheme hys name, and his tabernacle and the that dwell in heauen. And it was geuen vnto hym to make warre with the Saynctes, and to Actes. vij.c ouercome them. And power was geuen hym ouer all kynredes, tonges and nacions, and all that dwell vpon ỹ earth worshipte him, whose names are not written in the boke of lyfe of ỹ Genesis. xx.a lambe, which was kylled from the beginning Heb. xiij.c of the worlde. ¶ If any man haue an eare, let hym heare. He that leadeth into captiuitie shal go into captiuitie, he that kylleth w a sweard, must be kylled with a sweard. Here is the patience and the fayth of the sainctes.

And I behelde another beast commynge vp out of the earth, and he had two hornes lyke a lambe, and he spake as dyd the dragon. And he dyd all that the fyrste beast could do in his presence, and he caused the earth, and them which dwel therin, to worshipp the fyrst beast, whose deadly wounde was healed. And he dyd greate wonders, so that he made fyre come downe from heauen in the syght of men. And deceiued them that dwelt on the earth by the meanes of those synges, which he had power to do in the syght of the beaste, saying to them that dwelt on ỹ earth, that they should make an ymage vnto the beaste, whyche had the wounde of a sweard, and dyd lyue.

¶ And he had power to geue a spyrite vn- ¶ to the ymage of the beaste, and that ỹ ymage of the beast should speake, and should cause that as many as would not worshippe the ymage of the beaste, should be kylled. And he made all both smale and great, ryche and poore, free and bonde, to receyue a marke in their ryght handes, or in their foreheades. And

The notes.

This beaste is the whole Empire of Antechriste the Romeshe rable, hys.vij. heades and ten hornes is his reigne in al the.vij.ages and the power of the same, the mighty power that was geuen hym, and the seate that Sathã lefte him, is their deceiptful doctrine, and their glorious kingdome.

The wounded head, is the Popes supremyte, and power deuyded in certayne countreis, and the curynge therof, is the maintaynyng and restorynge agayne of hys ceremonyes and other trumperye in the same countreys. Loke more of this in John Bales Image of both the churches, and also of the mouth that spake greate thynges and blasphemye, that is straightlye charged all men to obserue the Popes seruynge of God, puttynge Gods word to silence, and mayntaynynge the true preachers, therof with ỹ blasphemouse name of heresye.

The other beaste that rose out of the earth, was the false and deuylish preachers, they: 2. hornes lyke vnto the hornes of a Lamb are the.2. testamentes worsted to theyr beastlye purpose, the worshippe that the beast muste haue, is the obseruation of hys rules and ceremonies, the ymage of the beaste, is the lyke tyrannye that reigned before the beade was wounded. This ymage made they speake, by promulgatynge most cruel lawes vnder paine of death. The marke that al me receiued, was the othe to obserue those lawes.

The lyke thing was the marke of the marchaūtes, but theirs was rather inward in the conscience, as is also the name and number of the beaste, though they were also outwarde. Of the number of the beaste what it betokeneth, loke in Bale vpon this place.

The.xiiij.Chapter.

¶ The Lambe standeth vpon the mounte Sion, and the hundreth fourty and foure thousande with him. The angell ryghteth to the feare of God, and tellyng of the fal of Babylon. ✤

AND I lokyd, and lo a lamb stode ¶ on the mounte Syon, and with him an hundred ỹ. xliij. thousand hauyng hys fathers name wrytten in their foreheades. And I heerde a voice from heauen, as the soūde of many waters, and as the voice of a greate thunder.

¶ And I heard the voyce of harpers harpyng with their harpes. And they songe as it

were

were a newe songe, before the seate, & before ỹ foure beastes, & the elders, & no man coulde learne ỹ songe, but the hundred and.xliii. M. which were redemed frō the earth. These are they, whiche were not defyled wt women for they are virgins. These folowe ỹ lāb whether so euer goeth. These were redemed from men being ỹ fyrst frutes vnto God & to the lambe, & in their mouthes was founde no gyle. For they are without spot before ỹ trone of God.

The.xiiii. figure.



The.xiiii. figure. ¶ The ende of God and the cōmynge of the kynge. That standeth on the lande, and not on the sea.

And I sawe an angel flye in the myddes of heauen hauinge an euerlastinge Gospell to preache vnto them that dyde and dwell on the earth, & to al nacions, kinredes, & tongues, and people, sayinge with a loude voice feare God, & geue honoure to him, for the houre of his iudgemente is come, and worshyp hym that made heauen and earth & the sea, & fountaynes of water. And there folowed another angel, sayinge: Babylon is fallen, is fallen, that great cyty, for she made al nacions dronke of the wine of her fornicacion.

Psal. cxlv. a. Iacob. xxiii. c Dape. xi. c Hiere. li. a

And the thyrd angel folowed them sayinge wt a loude voice: If any man worshyp the beaste & his ymage, and receyue his marke in his forehead, or in his hand, the same shall drynke of the wine of the wrath of God, which is poured in the cup of his wrath. And he shalbe punished in fyre & brimstone before the holy angels, and before the lambe.

And the smoke of their tormente ascendeth vp euermore. And they haue no rest daye nor nyght, which worshyp the beaste & his ymage, and whosoeuer receyueth the print of his name. Here is the patience of Sayntes. Here are they that kepe the commaundementes & the fayth of Jesu.

Joel. iii. c

And I heard a voice from heauen, sayinge vnto me: Wryte. Blessed are the dead, whyche hence after dye in the Lorde: euen so sayth the spyryte, that they may reste from their labours, but their workes that folowe them. And I loked and beholde a whyte cloude, & vpon the cloude one sitting like vnto the sonne of man, hauinge on his head a golden crowne, & in his hand a sharpe sythe. And another angel came out of the temple, cryenge with a loude voyce to him ỹ sate on ỹ cloud. Thrust in thy sythe and reape, for the time is come, to reape, for the corne of the earth is ripe. And he that sate on the cloude, thrust in his sythe on the earth, and the earth was reaped.

The.xv. figure.



The.xv. figure. ¶ An other angel commeth out of the temple. The sythe of God and hym hauinge power ouer fyre. The sythe of God and hym hauinge power ouer fyre.

And another angel came out of the temple which is in heauen hauing also a sharpe sythe. And another angel came out from the aulter, whiche had power of fyre, and cryed with a loude crye to him that had the sharpe sythe, ¶ saye: Thrust in thy sharpe sythe, and gather the clusters of ỹ earth for her grapes are ripe. And the angel thrust in his sythe on ỹ earth, and cut downe the grapes of the vineyarde of the earth, and caste them into the great wynefat of the wrath of God, and the wynefat was troden wythout the cyty, and blood came out of the fat, euen vnto the horse bridelles by the space of a thousand and.vi. hundred furlonges.

The notes.

The Lambe in Chyrche, the mounte vpon is the churche, the great rowmbe, that are in hym are the faythfull members of the same churche, the fathers name, in hys worde and the beliefe in the same, the voyce of ceruste sythe vnto mayne harpes, in thys swetenesse fayth of al nacions, that is of as many of all nacyons as are true Christians, and ground theyr fayth onely vpon scripture, whyche is full of thys al swete armonye. The newe songe is the word of God, whyche none can learne but suche as haue the name of the father written in theyr foreheades. The women are vnstedfaste and wauerynge doctryne. Babylon is the churche of Antychryste, and the wyne of her whoredome, is the vnryghtfull doctryne, set forth and taught by that wycked congregacyon. The cloude is the true membres of Gods worde, for ỹ speketh nought, in the name of God, and the sharpe sythe in hys hand, is the figure of the laste daye, which is in Scripture called harueste, and the sythe is called Gods worde, for with that sythe in Gods hande reaped.

The.xvi. Chapter.



AND I sawe another figure in heauen greate and merueilous. vii. angels, hauynge the seuen laste plagues, for in them is fulfylled the wrath of GOD. And I

D.iij. sawe

lawe as it were a glasse sea, mingled with fyre, & thē that had gotten victory of the beast and of his ymage, and of his marke, & of the number of his name, stande on the glassye sea, hauinge the harpes of God, and they songe the songe of Moises the seruaunt of God, & they songe of the lāb, sayinge: Great & marueilous are thy workes Lorde God almyghty, iuste & true are thy wayes kynge of saīctes. Who shal not feare O Lorde, & glorify thy name? For thou only arte holy and al Gentyls shal come and worshippe before the: for thy iudgementes are made manifeste.

Psalm.xcv.a



The.xvi. figure.

Of the seuen trompettes and the.vii. angeles.

Declare the same thinges, that the.vii. bialles.

And after that, I loked & behold the temple of the tabernacle of testimony was open in heauen, & the.vii. angels came out of the temple, which had the.vii. plagues, clothed in pure and bright linnen, & hauing their breastes girded with golden girdels. And one of the.iiii. beastes gaue to the.vii. angels.vii. golden bialles, full of the wrath of God, whiche liueth for euermore. And the temple was ful of the smoke of the glory of God and of his power, & no man was able to enter into the temple, till the seuen plagues of the seuen angels were fulfilled.

The notes.

The.vii. Angels, which had the.vii. golde bialles ful of ye wrath of God, are Goddes eternal decrees & sette purposed accordinge to the which he plageth the wicked in these last daies. Loke more of this in John Bale.

The.xvi.Chapter.

The Angels powre out their vyales full of wrath.

AND I hearde a great voice out of the temple sayinge to the.vii. angeles: go powre vapes, powre out your bialles of wrath vpon the earth. And the firste went and powred out his bial vpon the earth, and there fell a noysome and a sore botche vpon the men, which had the marke of the beaste, & vpō them which worshipped his ymage. And the seconde angel shed out his vial vpon the sea, & it became as it were vnto the bloud of a dead man, & euery liuinge thyng dyed in ye sea. And the thirde angel shed out his vial vpon the riuers & fountaines of waters & they turned to bloud. And I heard an angel say: Lord which art & wast, thou art righteous & holy, because thou hast geue such iudgementes, for they shed out the bloud of saīctes & prophetes, & therefore hast thou geuen thē bloud to drinke, for they are worthy. And I heard another out of the aulter saye, euen so Lord God almyghty, true, and ryghteous are thy iudgementes.

C And the fourth angel poured out his vial on the sunne, & power was geue vnto hym to burne men with heate of fire. And they were raged in great heate, & spake euyl of ye name of God which hath power ouer those plagues, & they repented not, to geue him glory. And the fyfte angel poured out his vial vpō the seate of the beast, & his kingdome waxed darcke, & they gnewe their tongues for sorowe, & blasphemed the God of heauen for sorowe and payne of their sores, and repented not of their deedes.

D And the.vi. angel poured out his vyall vpon the great riuer Euphrates, & the water dried vp, that the wayes of the kynges of the este should be prepared. And I sawe thre vncleane spirites, like frogges come out of the mouth of the dragon and out of the mouth of the beast, & out of the mouth of the false prophete. For they are the spirites of deuils working miracles to go out vnto the kinges of ye earth, & to the whole worlde to gather them to ye bataple of ye greate daye of God almyghty.

E Beholde I come as a theefe. Happye is he that watcheth & keepeth his garmentes, least he be founde naked, and men se his filthynes. And he gathered them together into a place, called in the Hebrue tonge Armagedon.

Mat. xxiiii.d Luke. xii.c 1.Thes. v.d

And the.vii. angel poured out his vial into the aire. And there came a voice out of heauen fro the seate, saying: it is done. And there folowed voices thonderinges & lightenings, & there was a greate earthquake such as was not since men were vpon the earth so mighty an earthquake & so great. And the great citye was deuided into three parties, & the cyties of al nations fell. And great Babilon came in remembrance before God, to geue vnto her the cup of ye wine of the fiercenes of his wrath. Euery Ile fled away, & the mountaines were not founde. And there fell a greate hayle, as it had been talentes, out of heauē vpon the men, & the men blasphemed God, because of ye plage of ye haile, for it was great, & ye plage of it sore.

The notes.

Confer these.vii. plagues with ye opening of ye vii. seales, & the blowyng of the.vii. trompets and it shal be easye to vnderstande.

The.xvii.Chapter.

The interpreter the woman sitting vpon the beast vpon ten kinges.

AND there came one of the seuen Angeles, which had ye seuen bialles, and talked with me, sayinge vnto me, come I wil shew the, the iudgement of the great whore that sytteth vpon manye waters, w whom haue committed fornication the kinges of the earth & they that dwell in the earth, are drunke with the wyne of her fornication.

And

And he carped me awaye into the wildernes in the spirite. And I sawe a woman sit vpō a rose colored beaste ful of names of blasphemye, which had .vij. haues.

The .xviij. figure.

☞ The .vij. kinges of the earth cursse one.

☞ The .x. kinges which receaue power as kinges with the beaste.

¶ And the woman was araped in purple & rose colour, and decked with golde, precious stones and pearles, and had a cuppe of golde in her hand full of al abominacions and spithines of her fornicacion.

And in her forhead was a name written, a mysterye, great Babylō the mother of whordome and abominacions of the earth. And I sawe the wyfe drunken with the blonde of Sayntes, and with the bloud of the wytnesses of Jesu. And when I saw her, I wondred with great marualle.

And the angel said vnto me, wherfore marualest thou? I will shewe the ỳ mistery of the woman, & of the beast ỳ beareth her, whyche had seue heades & .x. hornes. The beaste that thou sawest, was, & is not, & shal ascende out of the bottomlesse pyt, & shal go into perdition, and they that dwell on the earth, shal wonder (whose names are not written in the boke of lyfe from the beginninge of the worlde) whē they beholde the beaste that was, and is not, And here is a minde that hath wysdome.

☞ The seuen heades are seuen mountaines, on which the woman sytteth, they are also .vij. kynges. ỳ fyue are fallen, and one is, and another is not yet come. When he commeth he muste continue a space.

☞ And the beast that was, and is not, is euē the eyghte, and is one of the seuen, and shall go into destruccion. And ỳ .x. hornes, which thou sawest, are .x. kinges, which haue receiued no kingdom, but shal receiue power as kynges at one houre with ỳ beast. These haue one minde, & shal geue their power & strength vnto ỳ beast. These shal fyght vō the lambe, & the lambe shal ouercome the. ffor he is Lorde of Lordes, & kinge of kinges, & they that are with him are called the chosen and faithful.

1 Timot. vi.c

And he sayde vnto me, the waters whyche thou sawest, where the whore sitteth are people, and folke, and nacions & tounges. And ỳ ten hornes, which thou sawest vpon the beast, are they that shal hate the whore, & shal make her desolate and naked, and shal eate her flesh and burne her with fyre. ffor God hath put in their hertes to fulfil his wil, & to do with one consent, & to geue her kingdom vnto the beast, vntil the wordes of God be fulfilled. And the woman, which thou sawest is that great cyte, whyche reygneth ouer the kinges of the earth.

The notes.

The whore in the church of Antichrist, whyche Bale declareth to be ỳ church of Rome. The many waters are the multitudes of people vnder the sayed churche, the kinges & rulers wherof committed spirituall fornicacion with her. Esay in the .xvij. chapter for the descripcio of thys beaste.

The .xviij. Chapter.

¶ The ruyne of the whore, and ỳ cause ỳ the fall of Babylon, but most that he of them, shall cause to repent of her destruccion.

Esai. xxi.c

Hierem. li.a

AFter that I saw another angel come from heauen, hauinge great power, & the earth was lightened vō his brightnes. And he cryed mightely with a strong voyce, saying: Great Babylon is fallen, is fallen: and is become the habitacion of deuilles, and the holde of al foule spyrytes, and a cage of al vncleane and hateful birdes. ffor al nacyons haue dronken of the wyne of the wrath of her fornicacion. And the kinges of the earth haue committed fornicacion with her, & her marchauntes are waxed riche of the aboundance of her pleasures.

☞ The ruyne of marchauntes, the pitchers of Rome.

The .xviij. figure.

☞ The kinges, lords, marchauntes, & shyppes lamentyng Babylon.

¶ And I herde another voice frō heauen saye: Come awaye frō her my people, ỳ ye be not partakers in her sinnes, & that ye receyue not of her plagues. ffor his sinnes are gone vp to heauē, & God hath remembred her wickednes. Rewarde her euē as she rewarded you, & geue her double accordinge to her workes. And powre in double to her in ỳ same cuppe, which she fylled vnto you. And as muche as she glorified her selfe and lyued wantonly, so muche powre you her of punishment, & sorowe, for she sayd in her herte: I sytte beinge a quene and am no widowe, and shall se no sorowe. Therfore shal her plagues come at one houre, death, and sorowe, and hunger, and she shalbe burnte with fyre, for strōge is the Lorde God, which iudgeth her.

Exod. xxij.b

And ỳ kynges of the earth shal bewepe her & wayle ouer her, which haue committed for-

wicked with her, & haue lyued wantonly with her, whē they shall se ✠ smoke of her burning, & shal stand a farre of, for feare of her punishmente, saying: Alas, Alas, that great cite Babilon, that mighty cite. For at one houre is her iudgemente come. And the marchauntes of the earth, shal weepe and waple in them selues, for no mā wil bye their ware anye more, the ware of gold, & syluer, & precious stones, neither of pearle, silke, and raynes, & purple, & skarlet, and all thin wode, & all maner vessels of yuory, & all maner vessels of most precious wode, and of brasse, and of Iron, & cinamome, and odoures, and oyntmentes, & frankensence, and wine, and oyle, and fine floure, and wheat, beastes, and shepe, and horses, & charrettes, and bodyes, and soules of men.

And the apples that thy soule lusted after are departed from the. And al thinges which were deynte, & had in price are departed frō the, & thou shalt finde the no more. The marchauntes of these thinges, which were waxed riche shal stand a farre of frō her, for feare of the punishement of her, weping & waylynge, & saying: alas, alas that great cite, that was clothed in raines, & purple, and skarlet, & decked in gold, & precious stones, & pearles, for at one houre so great riches is come to nought.

And euery shyp gouerner, & all they that occupied shippes, & shipmē which worke in the sea, stode a farre of, & cried, when they saw the smoke of her burninge, saying: what cite is like vnto this great cite? And they cast dust on their heades, & cried weping, & wailing, & said: Alas, alas the greate cite wherin were made riche all that had shippes in the sea, by the reason of her costlines, for at one houre is she made desolate.

Reioice ouer her thou heauen, and ye holy Apostles, & prophetes: for God hath geuen your iudgemente on her. And a mighty angel toke vp a stone like a greate mylstone, & cast it into the sea, saying: with such violence shal that greate cite Babilon be caste, and shalbe found no more. And the voice of harpers, & musicions, and of pipers, & trumpeters, shalbe hearde no more in the, and no craftes mā, of whatsoeuer craft he be, shalbe founde any more in the, & the sound of a mylstone shalbe hard no more in the, * and the voice of the bryde grome and of the bryde, shalbe hard no more in the, for thy marchauntes were the greate men of the earth. And by thyne inchauntmēt were deceiued all nacions, & in her was found the blood of the prophetes, and of the saintes and of al that were slayne vpon the earth.

* This sentence is not in the Hebrue And the light of a candell shal no more shyne in the.

The notes.

This Babilon is the church of Antechrist, which standeth of ✠ rabble of vnruly religious, as Johñ Bale vnderstandeth very euidently. The kinges & marchauntes, ✠ bewayle thys Babylon shal: are ✠ popishe rulers with ✠ rabble of their Romishe marchaūtes, ✠ bishoppes & pastors ✠ haue their liuinge by ✠ Romishe marchaūdise, which are well declared in Johñ Bales commentaries. The shipmaisters & al marpeners that labour by the sea, are the bishoppes with their infinite rabble of the popes marīners, who haue violently entred into the shippes of Peter, James and John. For by thole shyppes are signified the churche of christ, wherin these marines by force do rule.

The.xix.Chapter.

The Saintes and chirches are geuen to God for iudging the whore, and for auengyng the blood of his seruauntes. The angel wyll not be worshipped. The foules are bydden are called to the slaughter.

AND after ✠, I heard the voice of much people in heauē saying Alleluia. Saluacion and glory and honoure, & power be ascribed to the Lorde oure God, for true and rygh̄teous are his iudgementes, for he hath iudged that great whore, whiche dyd corrupte the earth with her fornicacion, & hath auenged the blonde of his seruauntes of her hād. And again they said: Alleluia. And smoke rose vp for euermore. And ✠ xxiiii. elders, & ✠ iiii. beastes fell doune, & worshipped God that sate on ✠ seat saynge: Amen Alleluia. And a voice came out al the seate, saying: prayse oure Lord God all ye that are his seruauntes, and ye that feare him both smalle and great.



All flesshe is blinde with the sin of the world.

Which after the spirit is called Sodom and Egipte.

The.xx.figure.

And I heard the voice of much people, ruīng as the voice of many waters & as the voice of strong thūderīges, saying: Alleluia, for God omnipotent reigneth. Let vs be glad & reioyse & geue honour to him, for the mariage of the Lambe is come, and his wyfe made her selfe redye. And to her was graunted that she shoulde be arayed with pure and goodlye Rayues. For the Rayues is the righteousnesse of Saynctes. And he sayed vnto me, Mat. xxii.a Luke, xiiii.d happye are they whyche are called vnto the Lambes supper. And he said vnto me, these are true sayinges of God. And I fell at his feete, to worshippe him. And he sayed vnto me, se thou do it not. For I am thy fellowe seruaunt, & one of thy brethre, & of them ✠ haue the testimony of Jesus. Worshippe God. For ✠ testimony of Jesus is the spirit of prophesye. And I sawe heauen open, & behold a white hasse: and he that sate vpon hym was faythful and true, & in righteousnesse dyd he iudge & make battayl. His eyen were as a flame of fyre, and on his head were many crownes, and he had a name written, that no man knewe but he him

hym self. And he was clothed with a vesture
dypt in bloud, & his name is called the worde
Esay.lxiii.a. of God. And the warriers whiche were in he
auen, folowed hym upon whyte horses, cl-
thed with whyte & pure raymēt: & out of hys
mouthe went out a sharpe swearde, & with it
1.Timot.vi.c he should smyte the heathen. And he shal rule
them with a rod of Iron, & he troden the wine
fat of ỳ fiercenes & wrath of almighty God.
Psal.ii.c And hath on hys vesture & on hys thighe a
name wrytten: king of kinges, & Lord of Lo-
D dres. ☞ And I sawe an angel stand in ỳ sunne
& he cryed with a loud voyce, saying to al the
foules that flye by the myddes of heauē come
& gather youre selues together vnto ỳ supper
of the great God, ỳ ye may eate ỳ flesh of kin
ges, & of hye captaynes, & the flesche of myghty
men, and the flesh of horses, & of them that
sit on them, & the flesh of all free men & bonde
men, & of small & great. And I sawe the beast
and the kynges of the earth, & their warriers
gathered together to make battayl against hi
that sat on the horse & against hys souldyers.
☞ And the beast was taken, & with hym that
false prophete ỳ wrought miracles before him
with which he deceyued the that receiued ỳ be
astes marke, & them ỳ worshipped his Image
These both were cast into a ponde of fyre bur
nyng with brimstone: and the remnaūte were
slayne with ỳ sword of him that sate upon the
horse, which sword proceded out of his mouth
& all the foules were fulfilled with their flesh.

The notes.

☞ The multitude that cryed are the vniuersal
churche of the faythful, which is alin the wife
of the lambe. The fādes supper is the life euer
lastyng in perpetual ioy & felicite. The foules
that are called to the slaughter, are ỳ true pre
chers of Christes doctrine who are commaūde-
ded to hyl & deuoure al flesh with the sharp-
nes of their preaching in rebuking their fleshly
lyuing in al degrees.

The.xx.Chapter.

¶ The dyl goo is bounde for a thousande yeares, The
dead arysē and reygne with christ.



The.xvii.
figure.

And I sawe an angel come downe
from heauē, hauing the keye of
the bottomlesse pytte, & a great
chayne in his hande. And he toke
the dragō that olde serpēt which
is the deuyl and Satanas, & bound him a
thousand yeares: and cast him into the bottom
les pyt, and he bounde hym, and set a seale on
him, that he should deceyue the people no more,
tyl the thousand yeares were fulfilled. And af
ter that he must be loused for a litle season.
And I saw seates and they sate upon them
and iudgement was geuē vnto them: & I sawe
the soules of them that were beheaded for the
wytnes of Jesu, & for ỳ worde of God, which
had not worshypped ỳ beast, neither his Ima-
ge, neither had take hys marke vpon their fo-
reheades, or on their hādes: and they lyued, and
reygned with Christ a thousande yeares. But
other of the dead men lyued not agayne, vn-
til ỳ .M. yeres were fynyshed. This is ỳ first
resurrectiō. Blessed & holy is he that hath part
in the first resurrection. For on suche shall ỳ
secunde death haue no power, but they shalbe
the prestes of God and of Christe, and shall
reygne with hym a thousande yeare.
And when the thousand yeres are expired, C
Sathā shal be loused out of hys prison, & shal
go out to deceyue ỳ people which are in ỳ four
quarters of the earthe Gog & Magog, to ga- Ezech.xxxviii.c
ther them together to battayle, whose nōber and xxxix.a
is as the sande of the sea, & they went upon ỳ
playne of the earth, & copassed the tentes of ỳ
sayntes about & the beloued cytye. And fyre
came downe from God out of heauē, & deuou
red them: & the deuyll that deceyued thē, was
caste into a lake of fyre and brymstone, where
the beast and the false Prophet were & shalbe
tormented daye and nyghte for euermore.
☞ And I sawe a great whyte seate and hym D
that sate on it, frō whose face fled away both
the earthe & heauē, & their place was no more
founde. And I sawe the deade, both great and
small stande before God: & the bokes were o-
pened, & an other boke was opened, which is
the boke of lyfe, and the dead were iudged of
those thynges which were wrytten in the bo-
kes accordyng to their workes: & the sea gaue
up her deade, which were in her, & death & hel
deliuered up the deade which were in them:
they were iudged every man accordyng to hys
workes. And death & hell were cast into ỳ lake
of fyre. This is that secunde death. And who
so euer was not founde wrytten in the boke of
lyfe, was caste into the lake of fyre.

The notes.

The dragon that is the deuyll, was shutte vp
for euer, that he had no power ouer the soules
of the electes in the space of a thousande yea-
res after Christes death. But after that tyme
was he loused as is before to vexe the holy
churche euen vntyl ỳ ghostly powlyn, as shal plain
ly appere to al them that wyll consyder the cō-
fusion the popedom, and the workes of the same.
The other of the deade men that lyued not tyl
the thousand yeres were fynyshed: are those
that beleued not in the tyme of their mortal
lyfe, & therfore are not partakers of the fyrste
resurrection, which is repentaunce of synne
to be partes to Christ, and reygne with him

Db the

for euer. Amongest those fleshlinges shal Sa
than be turned loose, and shal gather them toge
ther to make warre against the heyghest, vn
der their captaynes Gog and Magog (the
Pope and Mahumet) but shall with the be
beaten of the spur of Gods mighty wand.
The great white seate is the seate of Gods
laste iudgement, & he that sate therein, ¶ sonne
of God. The bokes that were opened, are
mens consciences, the other boke is the eternall
predestinacion of God.

The.xxi. Chapter.

¶ In this Chapter is declared the new and spirituall Jerusalem.



¶ A beautifull cyte, called the newe Jerusalem.

The.xxi figure.

¶ And the faythfull followers of Gods worde.

1 AND I sawe a new heauē & a new
earthe. For the first heauē, & the
first earth were vanyshed away
& there was no more sea. ✠ And
I John sawe that holye cyte, new
Jerusalem come doune frō God out of heauē
prepared as a bryde garnyshed for her husbād
And I heard a great voyce out of heauen say
ing: beholde, the tabernacle of God is with me,
and he wyll dwell with them. And they shal
be his people, & God hymselfe shalbe with
thē & be their God. And god shal wipe away
all teares frō their eyes. And there shalbe no
more death, neyther sorow neither crying, nei
ther shal there be any more payne, for the olde
thinges are gone. And he that sate vpon the
seate, said: Beholde I make all thinges new. ✠
And he said vnto me: write for these wordes
are faythfull and true.

And he said vnto me: it is done. I am Alpha
& Omega. ¶ beginning & the ende. I will geue
to hym that is a thyrst of the well of the water
of lyfe free. He that ouercometh, shal inherete
all thynges, & I wilbe his God, & he shall be
my sonne. But the fearfull and vnbeleuing, &
the abhominable, & murtherers, & whoremon
gers, & sorcerers, & idolaters, & all liers shall
haue their parte in the lake which burneth with
fyre & brymstone, which is the seconde death.

And there came vnto me one of the .vii. an
gels which had the .vii. viales full of the .vii. laste
plagues, & talked with me saying: come hyther
I wil shewe the the bryde, the lambes wyfe.

And he caryed me away in the spirite to a great
& high mountayne, & he shewed me the great
cyte, holy Jerusalem, descendyng out of hea
uen from God, hauyng the brightnes of god

And her shinyng was lyke vnto a stone most
precyous, euen a Jasper cleare as Christal, &
had walles great and hye, and had twelue ga
tes, & at the gates .xii. angelles: & names wryt
ten, which are the twelue tribes of Israel: on
the east parte thre gates, & on the north syde
thre gates, & towardes the south .iii. gates, and
from the west thre gates, & the wal of the cyte
had .xii. foundacyons, & in them the names of
the lambes twelue Apostles.

And he ¶ talked with me, had a golde rede 15
to measure the cyte with al & the gates therof
& the wal therof. And the cyte was buylt .iii.
square, & the length was as large as ¶ bredth
of it, & he measured the cyte with the rede .xii.
M. furlonges: & the length and the bredth, &
the hepth of it were equall. And he measured
the wal therof .an .xlviii. cubites, the measure
that the angel had, was after the measure ¶
man vseth. And the buyldyng of the wall of it
was of Jasper. And the cyte was pure golde 17
lyke vnto cleare glasse, and the foundacyons
of the wall of the cyte were garnyshed with
all maner of precious stones. The first foun
dacyon was Jasper, the seconde saphyre, the
thyrde a calcedony, the fourth an emerald: the
fyfte sardonix: the .vi. sardeos: the .vii. chrysolite
the .viii. beral: the .ix. a topas, the tenth a chrio
prasus: the .xi. a Jacint: and the .xii. an amatist.
¶ The .xii. gates were .xii. pearles, euery gate
was of one pearle, & the strete of the cyte was
pure golde, as thoughe shynyng glasse. And
there was no temple therein. For the Lord God
almyghty & the lābe are the temple of it & the cy
tye hath no nede of the sunne neyther of the
moone to lyghten it. For the brightnes of God 23
dyd lyght it, & the lambe was the lyght of it.
And the people which are saued, shall walke
in the light of it: & the kinges of the earth shal
bryng their glory vnto it. And the gates of
it are not shut by daye. For there shalbe no
nyght there. And there shal enter into it none
vncleane thyng, neyther whatsoeuer worketh Esa.lx.c
abominacyon: or maketh lyes: but they only
which are wrytten in the lambes boke of lyfe.

The notes.

This new Jerusalem, is the faythfull congre
gation of Christ. What the partes & maner of
the buylding therof do signify, ynough
is to be perceyued of the that be diligently marke
al that is spoken in this boke of reuelacyons,
wherfore I wyll in this place note nothyng,
but that all the precyous thynges wherof
this cyte was buylded, do signifye the moste
full excellencye of this churche and congrega
cyon of Christ, and nothyng in comparyson
is so precyous in Gods syght, as are the
faythfull members of hys churche, of whom
(as of most precyous stones) thys churche as
cyte is buylded.

The.xxii. Chapter.

¶ The cyte of the water of life, the Tree of life & Figure of the seruy of God. The Lord bryngeth euery good
thyng to passe. Worshyppe of creatures for to eschue.
The vnspotted shal not be vnrighteous. The vnrighteous of
dede maye nothyng be clensed, nor vnclensed vnrighteous.

And

A And he shewed me a pure ryuer of water of lyfe clere as crystall proceedyng out of the seate of god and of the lambe. In the myddes of the strete of it, and of eyther syde of the ryuer was the wode of lyfe which bare .xii. maner of frutes: & gaue frute euery moneth: and the leaues of the wodde serued to heale the people wythall. And there shall be no more curse, but the seate of God, and the lambe shalbe in it: and hys seruaunte shall serue hym. And shall se his face, & hys name shall be in theyr foreheades. And there shalbe no nyght there, and they nede no candel nether lyght of the sonne: for the Lorde geueth them lyght, & they shall raygne for euermore.

Exer. xlvii. a
Zecha. xiiii. b

Reuel. xxi. b

B And he sayd vnto me, these sayenges are faythfull, & true. And the Lord God of holy prophetes sente hys angel to shewe vnto hys seruaunte, the thynges whiche muste shortly be fulfylled. Beholde I come shortly. Happy is he that kepeth the sayeng of the prophesy of this boke. I am John which sawe these thynges and harde them. And when I had harde and sene, I fell doune to worshyppe before the fete of the aungell whiche shewed me these thynges. And he sayed vnto me: se thou do it not, for I am thy felowe seruaunte, & the felowe seruaunte of thy brethren the Prophetes, & of them which kepe the sayenges of this boke. But worshyppe God.

C And he sayd vnto me: seale not the sayenges of the prophesye of this boke. For the tyme is at hande. He that doeth euill, let hym do euyll styll: & he whiche is filthy, let hym be fil thy still: & he that is ryghteous, let hym be more ryghteous: & he that is holy, let him be more holy. And beholde I come shortly, & my rewarde with me, to geue euery man accordyng as hys deades shall be. I am Alpha & Omega, the begynnyng and the ende: the fyrst & the laste. Blessed are they that do his commaundementes that they power maye be in the tree of lyfe, & maye entre in through the gates into the cite. For without shall be dogges & inchaunters, & whoremongers, and murtherers & Idolaters and whosoeuer loueth or maketh leasynges.

Reuel. xxii. b and. xiiii.

D I Jesus sent myne angell, to testifye vnto you these thynges in the congregacyons. I am the rote and the generacion of David and the bryghte mornyng starre. And the spirite and the bride saye: come. And let him that heareth, saye also come. And let hym that is a thyrste, come. And let whosoeuer will, take of the water of lyfe, free.

Reuel. xxii. a

I testifye vnto euery man that heareth the wordes of the prophesye of this boke. If any man shall adde vnto these thynges, God shal adde vnto him the plagues that are written in this boke. And yf any man shal mynyshe of the wordes of the boke of this prophesy, God shall take away hys part out of the boke of lyfe, & out of the holye cite and from those thynges which are written in this boke. He which testifyeth these thynges sayeth: Surely I come quickly. Amen. Euen so: come Lord Jesu. The grace of our Lord Jesu Christe be with you all. Amen.

The notes.

The ryuer of the water of lyfe, is the truth of Gods worde, the wode that groweth on eche syde, is Christ, who bryngeth forth frute in the faythfull (hys baunches) euery moneth and that xii. maner, that is the vniuersall gyftes of the holye ghoste. And hys leaues, that is hys moste healthfull wordes and promises are healthy to the people.

Thus haste thou (gentle reader) such thynges as are darcke and hyd from the naturall vnderstandynge, marke yonder, that thou mayest with lesse labour come to the knowledge and vnderstandynge of the whole. Some brent the studye to be darke would not suffre me to be so playne as I wyshe that I myghte be, wherfore I thynke it vnnecessarye to make playne the sloggarde folowing the example of the vnprofytable droue be, who hauyng euery hy hope that the dylygente shal gather, but contrary wyse, be thou a good bee, searche for the swete honye of the moste holesome floures of Gods holye worde. And in all thynges geue ouer thy selfe to the teachynge of Gods holy spirite, who enstructeth none but the humble spirited, and suche as seke reformacion of theyr owne myndes spirytuall, and all suche he enstructeth to the full makynge them hertes a mete temple for hym to dwell in. Put in the meane tyme, refuse not the gyftes of GOD, whiche are offered vnto the by the labours of other men whom God hath endued with the moste excellent gyfte of vnderstandynge, but vse them as meanes. And yet geue not credence lyghtly vnto euery enterpretacyon, but spirit proue the spirites. And yf they counsell not Christe to be comen in the flesh (that is) that there is no maner saluacyon besyde him, beleue them not, for they are the spirite of Antechrist.

The ende of the newe Testamente.

¶ This is the Table wherein ye shal synde the Epistles and the Gospels, after the use of Salisbury.



For to synde them the easyer to shall ye take after these Capital letters by name: A. B. C. D. whi che stande by the syde of thys boke, alwayes. On ye under the letter there shall ye synde a crosse + where the pistle or the Gospell begynneth, & where the ende is, there shal ye synde an half crosse. ⊦

¶ And the fyrste lyne in this table alwaye is the pistle, & the .ii. lyne is alwaye ℣ Gospell.

¶ On the fyrst Sondaye in the Aduent.

Thus also we knowe	Roma.xiii.D
When they drewe nye vnto	Mat.xxi.A

On the wensdaye.

We pacient therfore brethren	Jacob.v.B
The begynning of the Gospell	Marc.i.A

On the frydaye.

Esay the.ii. Chapter	A
In thole dayes John	Mat.iii.A

On the .ii. Sondaye in the Aduent.

Whatsoeuer thynges are written	Ro.xv.A
And there shalbe synnes	Luc.xxi.C

On the wensdaye.

Zacharie the.viii. Chapter	A
Beholde I saye vnto you	Mat.xi.B

On the frydaye

Esaye the.xii. Chapter	C
John bare witnes of hym	Joh.i.B

On the .iii. Sondaye in the Aduent.

Let men thus wyse reckone vs	i.Cor.iii.A
When John beyng in prison	Mat.xi.A

On the wensdaye

Esaye the .ii. Chapter	A
And in the.xv. moneth the	Luc.i.C

On the frydaye

Esaye the.xi. Chapter	A
Mary arose in those dayes	Luc.i.D

On the .iv. Sondaye in the Aduent

Reioyce in the Lorde alwaye	Phil.iii.A
And this is the recorde of John	Joh.i.C

On the wensdaye

Joel the.ii. and.iii. chapter	D
And this rumor of him went	Luc.vii.C

On the frydaye

Zacha the.ii. Chapter	D
Take hede, beware of the leuen	Mat.xvi.B

¶ In the Christmas euen

Paul the seruaunt of Jesus.	Rom.i.A
When his mother Mary was	Mat.i.C

In the Christmas nyght at the.i. masse.

For the grace of God	Tit.ii.C
It folowed in those dayes	Luc.ii.A

At the.ii. Masse.

But after that the kyndnes	Tit.iii.D

The shepherdes sayde one to	Luc.ii.C

At the.iii. Masse.

God in tyme paste diuersly	Hebr.i.A
In the beginnyng was that	Joh.i.A

On S. Steuens daye.

Steuen full of fayth & power	Actu.vi.C
Wherfore beholde I sende	Mat.xxiii.D

On S. John Euangelistes.

Eccles. the.xv. Chapter	A
Folowe me, Peter turned	Joh.xxi.ff

On the childermasse daye

And I loked, and lo a lambe	Reuela.xiii.A
Lo the angel of the Lorde apere.	Mat.ii.C

On the Sondaye after childmasse

And I saye that the heyre as.	Gal.iiii.D
And hys father and mother	Luc.ii.C

On the newe yeares daye

For the grace of God that bryng	Tit.ii.C
And when the eyght daye was	Luc.ii.C

On the twelue euen

For the grace of God that bryng	Tit.ii.C
When Herode was dead	Mat.ii.D

On the twelue daye,

Esay the. ix. Chapter	A
When Jesus was borne	Mat.ii.A

On the fyrst sondaye after the twelfe daye.

Esaye the ix. Chapter	A
The next daye John sawe	Joh.i.D

On the .ii. sondaye after twelfe daye.

I beseche you therfore brethren	Rom.xii.A
And when he was .xii. yeare olde	Luc.ii.C

On the wensdaye

Brethren my hertes desyre	Rom.x.A
When Jesus had heard that	Mat.xiv.B

On the frydaye

Let euery soule submyt him	Roma.xiii.A
And Jesus returned by the	Luc.viii.C

On the .iii. sondaye after twelfe daye

Seyng that we haue diuers	Rom.xii.B
And the thirde daye was the	Joh.ii.A

On the wensdaye,

This is a true saynge, and by	i.Tim.i.C
And he departed thence and	Mat.xv.A

On the frydaye

For I knowe, and surely	Rom.xiii.C
And he came into Capernaum	Luc.iiii.C

On the .iii. Sondaye after twelue daye.

We not wyse in youre owne opi.	Rom.xi.D
When Jesus was come downe	Mat.viii.A

On the wensdaye.

I beseche you brethren for	Rom.xv.C
And he entred agayne into	Mat.xvi.A

On the frydaye

Are ye not ware that ye are	i.Cor.iii.C
And Jesus went about all	Mat.iiii.D

On the .v. Sondaye after the twelfe daye

Owe nothyng to any man	Ro.xiii.C
And he entred into a shyppe	Mat.viii.C

On the wensdaye

No couersyenge the thinges	i.Cor.viii.A
It chaunced as they went on	Luc.ix.C

On the frydaye.

Let euery man abyde in the	i.Cor.vii.D
And they brought children	Mat.xix.B

On the .vi. Sondaye after twelfe daye.

Nowe therfore as elect of Colloss.iii.D
The kyngdom of heauen is Mat.xiij.D
On the wensdaye
I ethoute therfore that a boue i.Tim.ij.A
A certayne man had two sonnes Mat.xxi.D
When the weddyng goeth oute.
Perceyue ye not how that i.Cor.xv.D
ffor the kingdome of heauen. Mat.xx.A
On the wendsdaye
If our Gospell be yet hyd ij.Cor.iiij.A
And they departed thence, and Mat.ix.C
On the frydaye
Seynge then that we haue ij.Cor.iiij.C
He that is not with me is Mat.xij.C
On the Sondaye.lx
ffor ye suffer folcs gladly ij.Cor.xi.C
When muche people were Luc.viij.A
On the wensdaye.
I call God for a recorde vnto ij.Cor.ij.A
And he began agayne to Mar.iij.A
On the frydaye.
Seynge that we knowe ij.Cor.v.B
When he was demaunded Luc.xvij.C
On the Sondaye.l.
Though I speake wyth the i.Cor.xiij.A
He tolde vnto him the twelue Luc.xviij.ff
On the wendsdaye.
Johel the.ij.Chapter C
Morouer when ye faste be not Mat.vi.b
On the frydaye.
Esay the.lviij.Chapter A
Ye haue harde howe it is sayde Mat.v.C
On the.i.Sondaye in lente.
We as helpers therfore ij.Cor.vi.A
Then was Jesus led awaye Mat.iij.A
On the wensdaye in the.iij. tymes.
Exodi the.xxiij.Chapter q.iij. Reg xij.C
Then answered certayne Mat.xij.C
On the frydaye.
Ezechiel the.xviij.chapter
After that there was a feast i.John.v.A
On the.ij.Sondaye in lent
ffurthermore we beseche i.Thes.iiij.A
And Jesus went thence and Mat.xv.C
On the wensdaye.
Hester the.xiij.Chapter C
And Jesus ascended to Jerusalem Mat.xx.C
On the frydaye
Genesis the.xxxvij.Chapter C
Herken another simylitude Math.xxi.D
On the.iij.Sondaye in lent.
Be ye followers of God Ephes.v.a
And he was a castynge out Luc.xi.B
On the wendsdaye.
Exodi the.xx.Chapter C
Then came to Jesus the Mat.xv.A
On the frydaye
Numeri the xx.Chapter A
Then came he to a cite of Samar. Joh.iiij.A
On the.iiij. sondaye, halfe lent
For it is wrytten that Abraham Gal.iiij.C
After that went Jesus his John.vj.a
On the wendsdaye
Ezechiel the.xxxvj.chapter, and Esaye.i. C
And as Jesus passed by, he Joh.ix.A
On the frydaye
iij.Regum the.xvij.chapter C
A certayne man was sycke John.xi.A
On the.v.Sondaye in lent.
But Christ beynge the hye Hebr.ix.C
Which of you can reproue me Joh.viij.ff
On the wendsdaye
Leuitici the.xix.Chapter C
It was at Jerusalem the feast Joh.x.D
On the frydaye
Hieremie the.xvij.Chapter B
Then gathered the hye preestes Joh.xi.ff
On the Palme Sondaye
Let the same mynde be in you Phil.ij.A
Ye knowe that after.ij.dayes Mat.xxvi.A
On the wendsdaye
Esaye the.lxj.chapter D
The feast of swete breade drue Lu.xxij.A
On the good frydaye
Exodi the.xij.chapter A
When Jesus had spoken John.xviij.A
On Easter euen
If ye be then rysen agayne Col.iij.A
The Saboth daye at euen Mat.xxviij.A
On Easter daye
Pourge therfore the olde leuen i.Cor.v.C
Mary Magdalen and Mary Mar.xvi.A
On the Mondaye.
Which preachynge was Actu.x.f
And beholde two of the went Luc.xxiiij.B
On the Tewsdaye
Ye men and brethren children Act.ij.D
Jesus hym self stode in the Luc.xxiij.ff
On the wendsdaye
Ye men of Israel why mar. Act.iij.C
After that Jesus shewed hym Joh.xxi.A
On the Thursdaye
The angel of the Lorde spake Actu.viij.C
Mary stode wythout at the Joh.xx.b
On the frydaye
ffor as muche as Christ hath i.Pet.iij.C
Then the.xi.disciples went Mat.xxviij.D
On the Saterdaye.
Wherfore laye aspde all ma. i.Pet.ij.A
The morowe after the Joh.xx.A
On the.i.Sondaye after easter daye
ffor all that is borne of God i.Joh.v.A
The same daye at nyght which Joh.xx.C
On the wendsdaye
If Christ be preached howe i.Cor.xv.B
When Jesus was ryssen the Mar.xvi.B
On the frydaye.
Obeye them that haue the ouer Hebr.xiij.C
And they departed quickly Mat.xxviij.B
On the.ij.Sondaye after easterdaye.
Christ also suffered for ours i.Pet.iij.D
I am a good shepherde, a good Joh.x.C
On the frydaye
ffor as muche as ye knowe how i.Pet.i.A
On the morowe after the Sab. Luc.xxiij.A
On the wendsdaye
Lykewyse then as by the lawe Rom.v.D
Then came the disciples of John Mat.ix.B
On the.iij.Sondaye after easterdaye.
Derelye beloued I beseche you i.Pet.ij.C

After a whyle ye shall not se Joh.xvi.D

On the wendsdaye

My lyttell children, the i.Joh.ii.A
There arose a question Joh.xii.B

On the frydaye.

Ye are all the children i.Thess.v.A
I am come a lyght into the Joh.xii.A

On the .xxiii. sondaye after easter daye.

Every good gyfte, and every Jacob.i.C
But now go I my waye to Joh.xvi.B

On the wendsdaye.

Brethren haue not the fayth Jacob.ii.A
Holy father kepe in thyne Joh.xvii.B

On the frydaye

Se ye then how that of deades Jacob.ii.D
Deare children yet a lyttell Joh.xiii.D

On the .v. Sondaye in the croſs tyme.

And se that ye be doars of Jacob.i.D
Verelye verelye I saye vnto Johan.xvi.C

On the Mondaye.

Knowledge your saute one Jacob.v.D
If any of you shulde haue a Luc.xi.A

On the Teusdaye.

Cſaye the.xix.Chapter D
And Jesus sat ouer agaynſt Mat.xv.D

On the wendsdaye.

The multitude of them that Actu.iii.C
These wordes spake Jesus. &c. Joh.xvii.A

On the ascensyon daye

In the fyrſte treatyse deare Actu.i.a
After that he appered Mar.xvi.C

On the sondaye after ascensyon daye

Be ye therfore diſcrete and so i.Pet.iii.B
But when the comforter is Joh.xv.D

On the whytsun euen.

It fortuned, whyll Apollos Actu.xix.A
If ye loue me kepe my commaū. Joh.xiiii.B

On the whytsondaye

When the fyfte daye was come Actu.ii.A
If a man loue me and wyll kepe Joh.xiiii.C

On the Mondaye

And he commaunded vs to Actu.x.C
God so loued the worlde, that Joh.iii.B

On the Teusdaye.

When the Apoſtles which we Act.viii.C
Verelye verelye I saye vnto you Joh.x.A

On the wendsdaye

Peter stepped forth with the Act.ii.C
No man can come to me except Joh.vi.C

On the thurſdaye

Then came Philip into a cite of Act.viii.A
Then called he the.xii. together Luc.ix.A

On the frydaye

Ye men of Israel heare the Act.ii.D
And it happened on a certayne Luc.v.D

On the ſaterdaye.

And the next Sabboth daye Act.xiii.ff
And he arose vp & came and Luc.viii.ff

On the Trinite sondaye.

After thys I loked, & beholde Reuel.iiii.A
There was a man of the Pha. Joh.iii.A

On Corpus Christi daye.

That which I gaue vnto you i.Cor.xi.C
For my flesh is meate in Joh.vi.ff

On the fyrſt sondaye after Trinite sondaye.

For God is loue, in thys i.Joh.iiii.B
There was a certayne ryche Luke.xvi.C

On the wendsdaye

When we opened vnto you ii.Pet.i.D
Thynke not that I am Mat.v.B

On the .ii. sondaye after trinite sondaye.

Maruayle not my brethren i.Joh.iii.C
A certayne man ordeyned a great Luc.xiiii.D

On the wendsdaye

Thus I say therfore & testifye Ephes.iiii.D
And when he was come into Mat.xxi.B

On the .iii. Sondaye after trinite sondaye.

Humble your selues therfore i.Pet.v.B
Then reioyced vnto hym all the Luc.xv.A

On the wendsdaye.

Not withstandyng the Lorde ii.Tim.iii.D
Agree with thyne aduersary Mat.v.D

On the .iiii. Sondaye after trinite sondaye

For I suppose that the afflic. Rom.viii.C
Be ye therfore mercyfull as you Luc.vi.ff

On the wendsdaye.

And herebye we knowe that we i.Joh.ii.A
And hys disciples asked of Mat.xvii.A

On the .v. Sondaye after trinite sondaye

In conclusyon be ye all i.Pet.iii.B
It came to passe as the people Luc.v.A

On the wendsdaye

I exhorte therfore that aboue i.Tim.ii.A
It chaunced on a certayne daye Luc.viii.C

On the .vi. sondaye after Trinite sondaye.

Remember ye not that all Rom.vi.A
For I saye vnto you except Mat.v.C

On the wendsdaye

I wrote vnto you as i.Joh.ii.C
And when he was come Mar.x.B

On the .vii. Sondaye after trinite sondaye

I will speake grosly because of Rom.vi.D
In those dayes when there Mat.xiii.A

On the wendsdaye

There is then no damnation Rom.viii.A
In that tyme went Jesus Mat.xii.A

On the .viii. Sondaye after trinite sondaye.

Therfore brethren we are Rom.viii.C
Beware of false Prophetes Mat.vii.C

On the wendsdaye

But God setteth out his loue Roma.v.B
Master we sawe one Mar.ix.ff

On the .ix. Sondaye after trinite Sondaye

That we shulde not lust after i.Cor.x.B
There was a certayne ryche Luc.xvi.A

On the wendsdaye

Remember ye not how that Roma.vi.C
He that is faythfull in Luc.xvi.C

On the .x. Sondaye after Trinite sondaye

Ye know that ye were i.Cor.xii.A
And when he was come Luc.xix.ff

On the wendsdaye

All flesshe is not one maner i.Cor.xv.ff
Take hede to your selues Luc.xxi.C

On the .xi. Sondaye after Trinite sondaye

Brethren as pertayning i.Cor.xv.A
And he put forth thys similitude Luc.xviii.A

On the wendsdaye

Other remember ye not i.Cor.xi.C
He put forth a similitude Luc.xviii.A

The Table.

On the .xii. Sondaye after Trinite Sondaye
Suche truste haue we ij.Cor.iij.B
And he departed agayne Mat.ix.D
On the wendsdaye.
For we preache not our ij.Cor.iiij.B
Then began he to vpbraid Mat.xi.C
On the .xiij. Sondaye after Trinite Sondaye.
To Abraham and hys seede Galat.iij.C
Happy are thy eyes Luce.x.D
On the wendsdaye
Ye remember brethren youre i.Thes.ij.B
Then the Pharyses went, Mat.xx.B
On the .xiiij. sondaye after Trinite sondaye.
I saye walke in the spirit Galat.v.C
And it chaunsed as he went Luke.xvij.C
On the wendsdaye
Beare not a straunge yoke with ij.Cor.vi.C
One of the company sayd Luc.xij.B
On the .xv. sondaye after trinite sondaye.
If we lyue in the spirite let vs Galat.v.D
No man can serue two maisters Mat.vi.C
On the wendsdaye
We knowe that the lawe is i.Tim.i.B
And it fortuned on one Luc.xx.A
On the .xvi. Sondaye after Trinite Sondaye.
Wherfore I desyre that ye Ephe.iij.C
And it fortuned after that Luc.viij.B
On the wendsdaye
Beware lest any man come Coll.ij.B
And he came to Bethsayda Mat.viij.C
On the .xvij. Sondaye after Trinite Sondaye.
I therfore which am in bondes Ephes.iij.A
And it chaunsed that he went in Lu.xiiij.A
On the wendsdaye
For yf by the synne of one, death Rom.v.D
Whē they were come to Capet. Mat.xvij.D
On the .xviij. Sondaye after trinite Sondaye.
I thanke my God alwayes on i.Cor.i.A
When the Pharises had hearde Mat.xxij.D
On the frydaye
I beseche you brethren for our Rom.xv.B
Another parable he put forth Mat.xiij.C
On the .xix. Sondaye after Trinite Sondaye.
And be ye renued in the spyrite Ephes.iiij.C
And he entred into a shippe Mat.ix.A
On the wendsdaye
Therfore brethren stande fast ij.Thes.ij.D
Then sent Jesus the people Mat.xxij.D
On the xx. Sondaye after Trinite Sondaye.
Take hede therfore that ye Ephe.v.C
The kingdom of heauen is lyke Mat.xxv.A
On the wendsdaye.
Thou therfore my sonne be ij.Tim.ij.A
When thou makest a dyner or a Luc.xiiij.C
On the .xxi. Sondaye after Trinite Sondaye.
Fynally my brethren be strong Ephes.vi.D
And there was a certayne ruler John.iiij.C
On the wendsdaye.
Because we haue our hartes i.Thes.i.B
And it fortuned in a certayne Cyte. Luc.vij.D
On the .xxij. Sondaye after Trinite Sondaye.
And I am surely persuaded of Phil.i.A
Therfore is the kyngdome Mat.xxij.C
On the wendsdaye.
Ye knowe that whatso Rom.iij.C
Verely I saye vnto you that Mat.xi.C
On the .xxiij. Sondaye after Trinite Sondaye.
Brethren, followe me, and Phil.iij.D
Then went the Pharises, & Mat.xxij.B
On the wendsdaye.
For yf by the synne of one Roma.v.C
When they were come to Mat.xxvj.D
On the .xxiiij. Sondaye after Trinite Sondaye
For thys cause we also, sence Col.i.B
Whyle he thus spake vnto them Mat.ix.C
On the wendsdaye
And I wolde not that ye i.Cor.x.B
A certayne man had two Mat.xxi.C
On the last Sondaye after Trinite Sondaye
Hereunto the .xviij. chapter B
Then Jesus lyfte vp hys eyes John.vi.A
On the wendsdaye in the emberyng weke. at iiij. tymes 1534
Amos the .iv. Chapter B
And one of the company Mat.ix.C
On the frydaye. at iiij. tymes
Myne the .xiiij. Chapter A
And one of the Pharises desyred Luc.vij.B
On the Saterdaye at iiij. tymes
For that fyrst tabernacle was Hebr.ix.A
he put forth thys symylytude Luc.xiij.B
In the dedicacyon of the churche.
And I John sawe that holy Apoc.xxi.A
And he entred in, and went Luc.xix.A
Here endeth the table of the Epistles and Gospels of the Sondayes.

Here after folowe the Epistles and Gospels of the Sayntes.

On Sayncte Andrewes daye
For the beleue of the hert Rom.x.C
And Jesus walked by the sea of Mat.iiij.C
On Sayncte Nicolas daye
Ecclesiasticꝰ. xliij. Chapter A
For ij. whyle a certayne man Mat.xxv.A
On the conuersyon of our lady
Ecclesi.xxiiij. Chapter. C
Thys is the boke of the generacion Mat.i.A
On S. Thomas the Apostle daye.
Now therfore ye are no more Ephes.ij.D
Thomas one of the twelue Joh.xx.F
In the conuersyon of S. Paul.
Saul yet breathynge out threat Act.ix.A
Then answered Peter & sayd Mat.xix.D
On Candelmas daye
Malachie the .iij. Chapter A
And when the tyme of them Luc.ij.D
On S. Mathias the Apostle daye.
And in those dayes Peter Actu.i.C
Then Jesus answered and sayd Mat.xi.D
The gatynges of our Lady
Ester the .xv. Chapter B
And in the .xv. moneth the angell Luc.i.C
On S. Georges daye.
Ye burthren wote the purpose James i.A
I am the true vyne, & my father Joh.xv.A
On S. Mathie the Euangelist
Notwithstandyng vnto euery one Ephes.iiij.B
I am the true vyne, & my father Joh.xv.A
On S. Philip and James daye
Sapient. the .v. Chapter A

And he sayde to hys disciples Joh.xiii.K
The fyndyng of the crosse.
I have trust toward you in Gala.b.B
There was a man of the Joh.iii.A
On the nativite of S. John Baptist
Make the.xlix. Chapter A
Elizabeths tyme was come Luc.i.ff
On S. Peter and Paules daye.
In that tyme Herode the kyng Act.xii.A
When Jesus came into Mat.xvi.E
In the commendacion of S. Paul
I certifye you brethren that Galat.i.B
Then answered Peter Mat.xix.D
On the assumpcion of oure Ladye.
Ecclesiasticus.xxiiii. Chapter A
Mary arose in those dayes Luc.i.D
On S. Mary Magdalene daye
Prouerb.xxxi. Chapter B
And one of the Pharisees desired Luc.vii.E
On S. James the Apostle daye.
Now therfore ye are no more Ephe.ii.D
Then came to hym the mother Mat.xx.E
On S. Annes daye
And as he coulde preach the kyng Act.xii.E
When Jesus came into the Mat.xvi.E
On the transfiguracion of oure Lorde
For we folowed not deceyuable ii. Pet.i.D
And after.vi. dayes Jesus Mat.xvii.A
On the name of Jesu
Then Peter full of the Act.iii.B
While he thus thought Mat.i.E
On S. Laurens daye
Thou perfourmedst how Ecclesi.xl.b
Herelye herelye I saye Joh.xii.D
On the assumpcion of our lady
Ecclesiasticus.xxiiij. Chapter B
It sufficed as he went Luc.x.E
On S. Bartholomews daye.
Notwithstonde ye are members Ephe.ii.D
And there was a strife Luc.xxii.E
On the nativite of oure Ladye
Ecclesiasticus.xxiiii. Chapter E
Ehpraim the sonne of Mat.i.A
On the exaltacion of the crosse
I have trust toward you Galat.b.B
Now is the iudgement of Joh.xii.E
On S. Matthew the Apostle daye
Matthei the.i. Chapter E
And as Jesus passeth forth Mat.ix.D
On S. Michaels daye.
And he sawe and behold Reuel.i.A
The same tyme the disciples Mat.xviii.A
On S. Luke the Euangelistes daye.
Matthei the i. Chapter E
After that the Lord appointed Luc.x.A
On S. Simon and Judas daye
For we knowe well that all Rom.viii.E
These commaunde I you, that ye Joh.xv.E
On the all halowes daye
And I sawe another angell Reuel.vii.A
When he sawe the people, he Mat.v.E
On the all soules daye
I wolde not brethren haue you i. Thess.iii.E
Then sayde Martha vnto Jesus Joh.xi.E
On S. Katherins daye
Matthei the.ii. Chapter B
Ageyne the kyngdom of Mat.xiii.E

The ende of thys Table.

The ende of the newe Testament, and of the whole Bible.

¶ To the honoure and prayse of God was this Bible prynted & fynyshed, In the yeare of oure Lorde God. Anno M.D.xlv.

Imprinted at London by John Daye dwellynge at Aldersgate, and William Seres dwellynge in Peter colledge towarde Ludgate.

These bokes are to be solde by the lyttle conduyte in Cheapesyde.

¶ Cum Priuilegio ad imprimendum solum.

MVSEVM BRITANNICVM

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